
THE FIRST

BOOK OF THE CHRONICLES.

GENERAL OBSERVATIONS.

THE penman of this Book of God is generally supposed to have been *Ezra*, the scribe. And if so, it must have been written after the return of Israel from the Babylonish captivity; at a period of somewhat more than 500 years before the coming of our LORD JESUS CHRIST.

The records here made are very extensive, leading back the Reader to the time of Adam, and treasuring up the several heads of families, in a direct line from our first parent unto David and his descendants, by way of ascertaining the lineage of Jesus; and carrying on the history of the church long after the captivity, including upon the whole, a period of about 3600 years.

This part of the sacred writings, seems to have been written with an eye to the preservation, in the minds of the people of God, of the promised seed of the woman, in whom all blessings were to be centered. The Holy Ghost hath been graciously pleased also to record in this book, several interesting particulars referring to the church, which had either been omitted in former histories, or but in part noticed. As the Gospel of the beloved apostle, John, which was supplementary to the other memoirs of the blessed Jesus, contains many most precious things of Christ, which the other Evangelists had not noticed: so the Chronicles may be considered supplementary to the foregoing records of the church; and, over and above, several precious observations are set down, which the former writers had but slightly regarded, or wholly passed by.

But what I would most earnestly press upon the Reader's mind, as I have indeed in every book of God we have already gone through the review of, is the looking out for Jesus. It may happen, from such distant periods of the church as the opening of the Chronicles refers to, we may not be able to make such full discoveries, as the history nearer to Gospel-times may furnish: yet this, methinks, should be only made an occasion for greater and closer investigation, that we may not overlook the LORD JESUS in any part of his word, conscious that He is in and through the whole. Reader! let me charge it upon your heart, and may the Holy Ghost sweetly influence the same earnestness in my own, that our minds may be led out to seek for Jesus in every page and every chapter of this,

as well as all the other books of God. And, as we are commanded by our Lord himself, *to search the scriptures, because they testify of him*; let us never overlook a single passage. The book of Chronicles will be found, not simply the record of *endless genealogies*, but a faithful account of generations, wholly with an eye to Him, *who was made, not after the law of a carnal commandment, but after the power of an endless life*. Blessed Author of this divine treasury! give both to Writer and Reader, as they prosecute the holy volume, increasing views of Him, to whom the whole Bible ministers; that, in whatever part we traverse, being graciously guided by thy blessed illumination, we may be sweetly instructed in his knowledge; and truly possess and enjoy that *life eternal, which consisteth in knowing God the Father, and Jesus Christ whom he hath sent*. Amen.

CHAP. I.

CONTENTS.

The genealogy of families, from Adam to Abraham, forms the contents of this chapter, containing a period of nearly 2000 years.

ADAM, Sheth, Enosh,

I detain the Reader in the very opening of the Book of the Chronicles, to call his attention to that feature of it, for which the Chronicles themselves are valuable; namely, to direct the Reader's observation to the pedigree of the Lord Jesus. Here is no mention of Cain or Abel, the two first sons of Adam, because neither of them is in the genealogy of Christ. Abel died childless, and Cain belonged to a very different stock. *The seed of the woman* was the great promise of the Bible. From Adam to Seth, therefore, the tracing of that seed is to be made.

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

Observe how careful the sacred genealogy is, in its progress from Adam to Noah.

5 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and Riphath, and Torgarmah.

7 And the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim.

The sons of *Japheth*, which gave rise to the Gentile church, are first mentioned, perhaps because, as in the after ages, they became interested

in Christ, though not in the line of his genealogy; honorable mention is made of them in the record.

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

13 And Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Gergashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

The genealogy of *Ham* is also introduced before that of *Shem*, that, perhaps, the sacred Writer having dispatched the two sons of Noah and their race, from whom the Messiah was *not* to spring, he might carry on the genealogy in the line of *Shem*, the other son of Noah, from whom after the flesh the Messiah *was* to spring.

17 ¶ The sons of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram; the same *is* Abraham.

It is truly interesting to observe, how faithfully the record of the genealogy from Adam to Abraham is preserved. What nation, beside the Jewish, can boast of so ancient and so correct a record? And Reader! think how lost to all sense of truth, as well as gratitude, must have been the Jews, who, with this record in their hand, could venture to say concerning our Lord Jesus Christ, when appearing before them, as the descendant of Abraham after the flesh, *As for this fellow, we know not whence he is.* John ix. 29. I would desire the Reader to pause, and contemplate with me, one thought in the review which ariseth out of these verses. How many ages are comprized in a little compass! Here is a period of nearly 2000 years, and yet it is contained in only seven and twenty short verses!

28 The sons of Abraham; Isaac, and Ishmael.

29 ¶ These *are* their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam.

30 Mishma, and Dumah, Massa, Hadad, and Tema,

31 Jetur, Naphish, and Kedemah: These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine; she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephher, and Henoah, and Abida, and Eldaah. All these *are* the sons of Keturah.

I beg the Reader, to observe with me, that the great object in the Chronicles being to preserve in mind the lineal descent from Adam to Christ, the sacred Writer, in this instance, as in the instance before in the race of Noah, first dismisses in a short way the stock of Abraham, after the ordinary course of nature, to dwell more largely hereafter on the seed according to grace. Hence the children of Ishmael, are taken notice of before those of Isaac.

34 ¶ And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.

43 Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. *These are the dukes of Edom.*

Here again, after mentioning the sons of Isaac, Esau, and Israel, the sacred Historian takes up in a short view Esau's posterity before that he enters upon that of Israel, and therefore reserves the history of the seed of Israel, for the subject of the next chapter. It is well worthy the earnest attention of the Reader, that as the promise was to be established in Isaac and his seed, and *the son of the bond-woman was not to be heir with the son of the free-woman*: hence the posterity of Ishmael and of Esau, are just set down to shew the faithfulness of God's promise to Abraham, and his love to Isaac, in the accomplishment of temporal blessings to them; but the grand subject of the whole genealogy is carried on in a regular progression from Adam to Israel, through all the intermediate generations, which followed in the common order of nature. Gen. xvii. 20. xxv. 5, 6. Gal. iv. 28—31.

REFLECTIONS.

READER! pause over this chapter, and mark the several important instructions it contains. What a subject of wonder, of humiliation, and of praise, is here! What *wonder* is opened to our contemplation in the astonishing succession of so many generations! What multitudes have sprung from one stock! And what an immense and incalculable congregation will it be, that shall, at length, be brought to stand before the judgment-seat of Christ, when not one, from Adam to the consummation of all things, shall be found wanting. What *humiliation* also, is in the subject of the genealogy of mankind, when we call to mind, that the whole race is alike polluted and fallen. *All have sinned and come short of the glory of God. There is none that doeth good, no not one.* And what a subject of *praise* doth this furnish, in beholding the long-suffering and patience of the Lord, in preserving the race of men from father to son, notwithstanding the universal depravity of all!

But, chiefly and above all, while we admire and adore the divine goodness and mercy in his condescension to the sons of men, think, Reader, of the everlasting love of God to our nature, in the provision made for the recovery of man from the fall, by the gracious interposition, benignity, and love of the Lord Jesus Christ! Oh! how highly ought we to prize the genealogy of Him, after the flesh, who came in *the fulness of time, to repair the desolations of many generations, and to restore perfect order among all the works of God.* Hail, thou holy,

blessed, precious Jesus! Thou wast indeed free from the taint of the fallen race thou camest to redeem. Thou wast *holy, harmless, undefiled, separate from sinners, and made higher than the heavens.* And how precious the thought, that thy righteousness, and thy blood, are the effectual source and cause of all our mercy. Blessed be our Jesus, that amidst all the dying circumstances of all generations, *thy throne, O God, is for ever and ever.* Though all things perish, yet *thou remainest:* and though we all *wax old as doth a garment, and as a vesture are we changed, yet thou art the same, and thy years do not fail.* Give us, precious Jesus, to rejoice in the everlasting duration of thyself and thy kingdom, and to look beyond the grave with this assured hope, that because *thou livest, thy people shall live also.* Amen.

CHAP. II.

CONTENTS.

The former chapter having, in a short and cursory way, dispatched the history of all ages before Israel; this chapter gives us the relation of what the Book of Chronicles hath chiefly in view, the history of the children of Israel leading to Christ. The genealogy in this chapter is carried down as far as the time of David.

THESE are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, 2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

Here are the twelve sons of Jacob enumerated, that illustrious family whose history forms so interesting a subject in the church of God.

3 ¶ The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

Observe how Judah takes the lead, because that *our Lord sprang out of Judah.* And let the Reader remember, that the whole course of this register is to shew the pedigree of Christ *after the flesh.* So infinitely important is this one thing. Heb. vii. 14.

4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of Pharez; Hezron, and Hamul.

6 The sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

Observe how fast the strides are made to get on to David, in order, still to the same end, to lead to David's Lord, *the Rod that was to arise out of the stem of Jesse.* Isaiah xi. 1.

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons are these; Jeshar, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Beza-leel.

21 ¶ And afterwards Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old, and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the

towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Abijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 The sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim; but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai,

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jarahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron: Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Saaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmanna, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb *was* Achsa.

50 These were the sons of Caleb, the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

If the Reader be desirous to attend to the history of *some* of the persons here registered, he will find an account of them elsewhere in the Bible. But many of them are only mentioned in this record, and that only with a view to preserve the genealogy of their family. *Bezaleel* is honourably spoken of, Exodus xxxi. 2. *Hezron* was one of the three-score and ten souls of Jacob's household that went down into Egypt. Gen. xlv. 10. *Jair* we have an account of, Numb. xxxii. 41. But, it should seem, that the great object here intended from their enumeration is, as the Book of Chronicles implies, to preserve the register of their families.

REFLECTIONS.

READER! in the quick succession of persons and families, as recorded in this Chapter, how feelingly are we taught the littleness, and even nothingness, of human nature. So that at every verse we are prompted, in the language of the Prophet, to exclaim, *Your fathers, where are they? And the prophets, do they live for ever?* But oh! how precious amidst all this is it, to behold *Jesus, who is the same yesterday, and to-day, and for ever.*

But again, how is the mind humbled in the consideration, that though the several generations this Chapter records lived but as it were a day, yet in that day how numerous their transgressions? Though this stock of Judah was at length to produce the holy seed, and in the intermediate state was to possess, in several branches of them, both royal and priestly honours; yet we find they all partook of the same common stock of a fallen nature, of whom it is with truth said, *there is none holy, no not one.* And wherefore were they preserved, why are their names recorded with such precision and exactness? Was it not, blessed Jesus, because they all pointed to thee, ministered to thee, and in thee fulfilled the purposes of their generation? Did not the Lord Jehovah, concerning every one of them, say, *Destroy it not, for a blessing is in it.* There is life in the root; salvation in the stock; even Jesus folded up in the seed, in whom all the family should be blessed! Oh, grace! oh, mercy! oh, wisdom! *How unsearchable are thy judgments, O Lord; and thy ways past finding out.*

CHAP. III.

CONTENTS.

In this Chapter the genealogy proceeds in relation in the family of David. Here are recorded an account of his sons, of his successors in the kingdom, and of the descendants in his family after the captivity.

NOW these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess: the second, Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel;

6 Ibhar also, and Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, nine.

The race of David was considered so important to register, that the Holy Ghost before numbered them, and called them by their names. 2 Sam. iii. 2—5. And elsewhere we find, that both on the reputed father's side, and on the mother's, after the flesh, Jesus sprung from the seed of David. Matt. i. 6. Luke iii. 31. 2 Tim. ii. 8.

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.

Observe, that as the Holy Ghost is only careful to preserve the lineal descent of David's family in a faithful register, with an eye to Jesus, no mention is made of the names of David's children by his concubines.

10 ¶ And Solomon's son *was* Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah; Assir, Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazer, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

The register from Solomon is here made in a correct succession, even to the time beyond the captivity. And it is remarkable how long, in David's race, the sceptre continued in his family. It was broken in upon, indeed, at the captivity; but I believe not before *seventeen* kings had sprung from him in a regular succession from father to son. The childish tradition of the Jews, that *Anani*, which is the last-mentioned name in this Chapter, meant the King Messiah, because the Prophet Daniel hath a similar expression when he saith, *one like the Son of Man came in Anani* (the clouds of heaven) Dan. vii. 13, I should not have

noticed, but with this view, only to shew how much alive the Jews were in all ages of the church to the expectation of this king Messiah. And as this *Anani* was after the period of the captivity, doth it not imply that then it was the Jews looked for the coming of the Lord Jesus! Alas! what blindness must have happened to Israel, in rejecting *the Lord of life and glory*. Reader! what a sweet thought is that, when Jesus came unto his own, and his own received him not; to as many as received him (mark that, for doth it not include both Writer and Reader?) gave he power to become the sons of God, even to them that believe on his name. And pray observe further; which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God. Precious, precious consideration to every true believer in Christ. Surely, Reader! if the Lord hath given to you and to me to believe in his dear name, we may by happy faith say as the disciple did for himself and his few faithful brethren; *The word was made flesh, and dwelt among us, and we have beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* John i. 11—14.

REFLECTIONS.

READER! it is hardly possible to read the genealogy of David's race without connecting with it our recollection of David's sorrow in his children. What a grief were many of his branches! Well might he say, *Although my house be not so with God!* And what is the relief to a sorrowful parent in the contemplation of the degeneracy and impiety of his offspring but what David found; God's covenant love in Jesus. Oh, my brother! if you and I can say as he did, then shall we find the supporting consolation he found! Yet (saith he) *hath the Lord made with me an everlasting covenant, ordered in all things and sure; and this is all my salvation, and all my desire, although he make it not to grow.*

Reader! let us indulge one sweet thought more over this Chapter. We behold here the succession of David's children, and we know that that succession led to Jesus after the flesh. Oh! then, let the recollection direct our thoughts and our affections to him, (in whom the genealogy of David centered) even to all precious Jesus. To thee, thou blessed Lord Jesus, would my soul direct all her contemplation! On thee would I fix my longing eyes! In thee shall I find the sum and substance of all desire. With thee would I eternally dwell; and from thee draw all my joy. Thou art both *the root and the offspring of David, and the bright and morning star.* And while the Spirit and the Bride say, Come; and all the pressing invitations of thy holy word call upon me to come unto thee, do thou, blessed Jesus, add thine own gracious call, saying, *Surely, I come quickly;* then will my soul echo to thy voice, and with an holy fervor of desire answer, *Even so, come Lord Jesus. Amen.*

CHAP. IV.

CONTENTS.

The history of the genealogy is prosecuted in this Chapter. Here is the posterity of Judah registered, which forms the most illustrious, as

well as the most numerous, of all the tribes of Israel. There is an interruption in the register to introduce the prayer of Jabez, which though forming a chasm in the genealogy, yet makes the Chapter itself the more interesting.

THE sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were* of the father of Etam; Jezreel, and Ishma, and Idbash; and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

The tribe of Judah was, on several accounts, the most illustrious in Israel. It formed a separate kingdom, including Levi, Simeon and Benjamin. And when the other tribes appeared to have been scattered, and almost lost, in the Assyrian conquests, this of Judah, when returning from captivity, became conspicuously great and flourishing. But Judah derived its eminence still more from the appointment that our Lord should spring from it. And hence we find Judah placed first in point of rank, in the list of Israel's sons, when blessed. See Rev. vii. 5. Heb. vii. 14.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from

evil, that it may not grieve me ! And God granted him that which he requested.

Jabez being so remarkably spoken of, and his prayer so recorded, and the Lord's gracious answer to it in granting it so striking, demands a more particular attention. Though the birth of *Jabez* was attended with more than ordinary sorrow to his mother, yet neither is her name, or his father's name, recorded. He is declared to be *more honourable than his brethren*. And his prayer is evidently a proof of his great piety, for it is a prayer founded in God's covenant love, as the God of Israel. Will it be a violence to truth, or an improper indulgence to fancy, if we consider him as somewhat typical of the Lord Jesus ? Was not our Jesus more honourable than his brethren ? Was not that Holy One most eminent indeed for piety, who spent whole nights in prayer to his Father ? And was not Jesus's desire for the enlargement of his coast, when *the heathen by decree were given unto him for an inheritance, and the utmost part of the earth for his possession* ? Oh, thou sweet and gracious Saviour ! why should not every person, and every thing, which hath the most distant allusion, by shadow or by word, to thine unequalled glory and honor, be made the means of leading my heart to thee ? While I read the history of men, even the most honourable men, I behold nothing perfect, nothing satisfying. But thou, dearest Jesus, hath said, *I will cause them that love me to inherit substance, and I will fill their treasures*. Prov. viii. 21.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnash. These *are* the men of Rechah.

13 And the sons of Kenaz ; Othniel, and Seraiah : and the sons of Othniel ; Hathath.

14 And Meonothai begat Ophrah : and Seraiah begat Joab, the father of the valley of Charashim ; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh ; Iru, Elah, and Naam : and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel ; Ziph, and Ziphah, Tira, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Ephraim, and Jalon ; and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah bare Jered the fa-

ther of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachthite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

Very honourable testimony is here given to the descendants of Judah, who excelled in different handicrafts and mechanical arts.

24 ¶ The sons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazarsusim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto Baal. These *were* their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir,

having for their captains Pelatia, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

The descendants of Simeon occupy the history of these verses with an account of the places of their settlement. The genealogy of this tribe was considered of sufficient importance in the register of families, to be faithfully preserved. For though our Lord did not spring from Simeon; yet perhaps to avoid contention in this tribe, it was highly proper to settle it in this manner.

REFLECTIONS.

READER! it is a sweet thought, in the contemplation of what is here recorded of the tribes of Judah and of Simeon, to recollect that God is the God of all the families of Israel, both then, and now, and for ever. Yes, blessed Lord God, Jehovah, thou hast loved with an everlasting love, and thou changest not; therefore it is, *the sons of Jacob are not consumed*. And oh! how glorious is it, to see the eternal security of this love founded in the person, and established in the perfect obedience, righteousness, and salvation of thy dear Son, the Lord Jesus Christ.

Reader! let us in the character and conduct of *Jabez*, learn those sweet lessons which, in a gospel sense, and with an eye to Jesus, are afforded us in his example. It is but little that is said of Jabez: but that little opens vast improvement. Though more honourable than his brethren, though so remarkable for his piety, so steadfast in his trust on a covenant God: yet how short a relation is made of him among men? How delightful the thought in the breast of the believer, whose life is hid with Christ in God! However unknown, unobserved, unnoticed, by the world, yet eternally secure, and eternally happy in Jesus! Jabez prayed not to an unknown God; not to one uncertain to hear, and uncertain to answer; but to Israel's God, a God in covenant with his chosen from everlasting. And what was the burden of Jabez's prayer, *Oh! that thou wouldst bless me* (said he) *indeed: that thou wouldst enlarge my coast; that thine hand might be with me; to keep me from evil, that it might not grieve me*. And is not this a gospel prayer in Jesus? What is it to be blest indeed, but to have our sins cancelled in the blood of Christ: for how can I be blest indeed until my sins are forgiven, and till I have redemption in Jesus's blood, according to the riches of God's grace? How will my coast be enlarged, until that Christ hath made me free, and enlarged my heart, and mouth, and lips, to the praises of his name? And how shall I be kept and secured everlastingly in this freedom, unless He that pardons still upholds, He that redeems continues still to preserve, and He that sanctifies still shines in upon me, and takes not his Holy Spirit from me? Oh Lord! thou that didst hear and answer the prayer of *Jabez*, hear me, and grant my request, for all these spiritual blessings in Jesus! Bless me, my God, and make me truly happy indeed, by making me all that thou wouldst have me to be in Jesus; that He may be my portion, my hope, my joy, my life, my salvation, in time and to all eternity.

CHAP. V.

CONTENTS.

The genealogies of Israel in the tribe of Reuben, and also in the tribe of Gad, form the principal subjects of this chapter.

NOW the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joseph's:)

These verses are too important and interesting to be hastily passed by. Reuben, the eldest of Jacob's sons, having forfeited the birth-right by reason of his incest, had the sentence of his father put in execution: see Gen. xlix. 4. Joseph, therefore, had his and his own portion conferred upon him; for the two tribes of Ephraim and Manasseh, which sprung from Joseph, both of them had each a portion. So the dying patriarch blessed them by faith in the promised seed. Heb. xi. 21. But Joseph had not the whole, for Judah yet more eminently, on account of the promised seed, took precedence of both. So declared Jacob by the spirit of prophecy, when dying: *The sceptre was not to depart from Judah, nor a lawgiver from between his feet, until the Shiloh should come.* And this was literally the case in the royal line going on with Judah, until that Jesus came. Gen. xlix. 10. And when Christ came the Jews themselves confessed to Pilate, *that they had no king but Cæsar.* John xix. 15.

3 The sons, *I say*, of Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shemei his son,

5 Micah his son, Reaiah his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away *captive*: he was prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

The names and settlements of the Reubenites, are here particularly marked. But what a sad proof of degeneracy this tribe afforded, in setting up their residence, the other side of the land of promise. Numb. xxxii. 1—5.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Saroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead and Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The tribe of Gad very properly comes in, to be noticed in their genealogy, after that of Reuben; for this tribe also joined with Reuben in the wish of settlement.

18 The sons of Reuben, and the Gadites, and

half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them: because they put their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers.

We have here a short account of the blessing of God upon the Reubenites and the Gadites. How undeserving soever in themselves, the Lord accepted them in the covenant, and wrought deliverance for them, for his great name's sake.

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-

pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

We have here also an account of their punishment for their departure from the Lord. Though God be true to his covenant engagements in Jesus, yet his own honor will bring forth chastisements to his children. So the Lord hath said: and so the Lord's people find it in all ages. Psm. lxxxix. 30, 35.

REFLECTIONS.

READER! do not hastily pass by the view which this chapter affords of distinguishing grace, in the removal of the honor of birthright from Reuben to transfer it to Joseph, and placing Judah above all his Father's household. Evidently here was fulfilled the dying Patriarch's blessing, when he said, *Judah! thou art he whom thy brethren shall praise, and thy father's children shall bow down before thee.* But oh! how sweet and precious is this view of Israel's family, when beheld with an eye to Christ. Truly, thou blessed Jesus, thou art he whom thy brethren shall praise; *for every knee shall bow before thee, and every tongue confess that thou art Lord to the glory of God the Father.*

Reader! let you and I seek for grace, that we may not, like the Reubenites and the Gadites, set up our rest on this side Jordan. No! dearest Lord Jesus, it is thou that art the rest, *wherewith thou wilt cause the weary to rest*, and thou art our only refreshment. Be thou, Lord, my rest, my joy, and my portion for ever.

CHAP. VI.

CONTENTS.

Prosecuting the genealogy of Israel's son, the tribe of Levi is made the subject of this chapter, and particularly with an eye to the priesthood, in the person of Aaron and his sons.

THE sons of Levi; Gershon, Kohath, and Merari.

The tribe of Levi, in point of rank and importance, stood very high, for God set it apart, on account of the priesthood, for himself. Perhaps it is for this reason, the relation of this tribe, in the registry of it, is more minutely attended to. If the Reader will consult the book of Ezra, chap. ii. 62, 63, he will perceive how very tenacious Israel was, concerning the relationship among the priests.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron and

Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazer, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi; Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth:

26 *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the firstborn Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimei his son, Haggiah his son, Asaiah his son.

I include the whole of this register under one point of view for the sake of shortness, for it contains nothing more than a register, and, no doubt, a very true one: but it opens nothing for improvement separately considered. If indeed we take it altogether, it serves to shew the defective and fluctuating state of the priesthood under the law; for *they truly were many priests, because they were not suffered to continue, by reason of death.* And how doth such a view serve to heighten and endear Him, who *because he continueth ever, hath an unchangeable priesthood.* Precious Jesus, thou Great High Priest! how refreshing to thy people is the thought, that *thou art a Priest for ever, after the order of Melchisedeck!* Heb. vii. 14—24.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the

LORD in Jerusalem: and *then* they waited on their office according to their order.

33 And *these are* they that waited with their children. Of the sons of the Koathites; Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Abiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baasciah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiyah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* ap-

pointed unto all manner of service of the tabernacle of the house of God.

These verses give us the relation of the order respecting the psalmody in the house of the Lord. David himself is stiled, *the sweet Psalmist of Israel*: and it appears, from what is here said, that he presided in the choir of singers, and gave them their several stations. Some of the characters here mentioned, are noticed in the book of Psalms. *Heman's* name stands at the head of the 88th Psalm. *Ethan* at the 89th Psalm. *Asaph* at several, Psalms lxxiii. to lxxxiii.

49 ¶ But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense; and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

Reader! do remark, with what peculiar dignity and honor Aaron is spoken of, in this sacred service of the sacrifice. Singing, no doubt, formed a very interesting part of the temple worship: but nothing compared to the ministry of sacrifices, to which Aaron and his sons were called. As all sacrifices pointed to the One Great Sacrifice: so all the priests typified that One Almighty High Priest, the Lord Jesus Christ, whom both the altar, sacrifice, and priest shadowed forth and represented.

54 ¶ Now these are their dwelling-places throughout their castles in their coasts of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge,

and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And Hilen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Bethshemesh with her suburbs,

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely, out of* the half tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershom throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulon, twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin; these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Bethhoron with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs :

70 And out of the half tribe of Manasseh ; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs :

72 And out of the tribe of Issachar ; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs :

74 And out of the tribe of Asher ; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs :

76 And out of the tribe of Naphtali : Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs :

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs :

80 And out of the tribe of Gad ; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

The sacred Scripture, having given a faithful register of the Levites names, in those verses relates their dwelling-places. Jacob, when dying, foretold that *Levi should be divided in Jacob, and scattered in Israel*. And here we find his prophecy accomplished. Gen. xlix. 7.

REFLECTIONS.

Who can ever read a portion of scripture concerning the priesthood, without having his heart secretly and sweetly led forth to contemplate the Lord Jesus in his priestly office? Who can behold the sons of Levi, as offering to the Lord an offering in righteousness, without connecting with it the glorious representation of Him, who made his soul an offering for sin, that his people might be made the righteousness of God in him? Who could look at Levi or any of his order in their priestly garments, and overlook Jesus there represented: *who wears a vesture dipped in blood, and ever liveth to make intercession for his people.* Hail! Almighty Priest of a *better covenant, established upon better promises.* We see in them that *the law made men high priests which had infirmity:* But thou, O blessed Jesus, wert consecrated with an oath, *by Him that swears and will not repent, that thou art a priest for ever, after the order of Melchisedec.* Lord, help me to come under thy censer, to be interested in thine offering, thy blood, thy sacrifice. Take, blessed Jesus, my cause, my person, my poor offering, all that I have, and all that I am, into thine own gracious hands, and let me be presented in thy most precious offering. Sure I am that I shall be eternally and everlastingly safe, because thou ever livest to make intercession for sinners; and sure I am, that thou canst, and thou wilt, save all that come to God by thee, since thou hast, by the one offering of thyself once offered, *for ever perfected them that are sanctified.*

CHAP. VII.

CONTENTS.

The same subject is prosecuted through this chapter, namely, the genealogy of Israel. Here is contained the register of Issachar, Benjamin, Naphtali, Manasseh, and Ephraim.

NOW the sons of Issachar *were*, Tola, and Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah; and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishaiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers

for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

The genealogy of Issachar is here rehearsed, and the number of their soldiery and brethren; by which, it should seem, that Jacob's prophecy concerning this tribe was fulfilled, when the Patriarch compared it to that of a *strong ass couching between two burthens*. Gen. xlix. 14.

6 The sons of Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppin also, and Huppin, the children of Ir, *and* Hushim, the sons of Aher,

The genealogy of Benjamin next comes to be registered! but it is only in part set down in this place. In the next chapter we find a further enumeration. Benjamin, as a tribe, seems to have been pointed out as a warlike people by their father Jacob, who described Benjamin, *ravining as a wolf*. Gen. xlix. 27.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

We have but a short account of this tribe of Naphtali. Perhaps on account of its not being interesting in the genealogy of the Lord Jesus Christ.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Hup-pim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan. *These were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

The Reader will remember that we had the register of the half-tribe of Manasseh, which dwelt in the land of Canaan, before, chap. v. 23. What is here recorded of Manasseh, means the other half-tribe which remained on the other side of Jordan.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son.

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non his son, Jehoshua his son,

28 And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward Naran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof;

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The tribe of Ephraim had but a small beginning, and, as appears from the relation in this place, under very discouraging circumstances. Yet the father of Ephraim prophesied on his death-bed, that this tribe should be a multitude of nations. Gen. xlviii. 19. And so it proved in the end. Joshua, the son of Nun, was of this tribe, and his conquests we are well acquainted with. And if we look through the historical part of it to the contemplation of the spiritual, as Joshua both by name and office was a lively type of the Lord Jesus, here we see Ephraim, indeed, a multitude of nations; for in Jesus *all the nations of the earth are blessed*.

30 ¶ The sons of Asher : Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah ; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet ; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer ; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem ; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah ; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether ; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla ; Arah, Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

The tribe of Asher, Jacob said, should be *fat*, and yield royal dainties. And from the mighty men of valour which belonged to this tribe, we see the prediction fulfilled ; for *from the blood of the slain, and the fat of the mighty*, like the bow of Jonathan, Asher derived his royal dainties, no doubt. Gen. xlix. 20.

REFLECTIONS.

It is hardly possible to trace the subject of the genealogy of men, in the succession of fathers and sons, through so many generations, without feeling the mind drawn out and exercised in the contemplation of the insignificance of man in all his boasted strength and power. Well may every one exclaim with the apostle, in the view of it, *for what is your life ? it is even a vapor, that appeareth for a little time, and then vanisheth away !*

But, Reader, is there no relief to the mind under the exercise of such humiliating views of human life ? Is there no resource, no comfort, no asylum, or house of mercy, to take shelter in, from the universal wreck of our poor dying and dead nature ? Oh thou precious, ever-living, and life-giving Jesus ! Oh ! thou who hast proclaimed thyself, and proved thyself to be *the resurrection and the life* ; who hast said, and confirmed it also by the most palpable evidence, that *he who believeth in thee, though he were dead, yet shall he live : and whosoever liveth and believeth in thee, shall never die* : dost thou ask me, dearest Jesus, as thou didst the sorrowful sister, whether I believe this ? Yes ! yes ! thou Almighty Lord, *I do, I do believe !* Blessed be thy name, it is thou which hast given me to believe. And do thou at all times *help mine unbelief*. The consciousness that thou livest, and that because thou livest all thy people shall live also, bears up my soul above all the dying circumstances.

of myself, and a world around me. Though this body of mine goeth daily down to the grave, yet in thee, my soul for ever liveth, and shall never die. Thou art the Author of life, the Restorer and Maintainer of my spiritual life, and thou wilt, by and by, be the Perfecter of my eternal life, both soul and body together. Hail then, thou glorious, gracious, lovely, and loving Lord Jesus! *Thy love is better than wine.* For though wine may comfort the heavy heart, yet no wine can raise the dead: but thy love hath done both. And when flesh, and heart, and all things shall fail, *thou wilt be the strength of my heart, and my portion for ever.*

CHAP. VIII.

CONTENTS.

This chapter takes up the subject of the genealogy of the tribe of Benjamin. In the preceding chapter, we had the introduction to this register of the Benjamites. Here it is again prosecuted and completed.

NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,

2 Noah the fourth, and Rapha the fifth.

Wherefore the sacred writer had it in commission, to re-assume the subject of the genealogy of Benjamin in this chapter, and to employ a whole chapter in it, I cannot presume to speak. But it is worthy of remark, that after we had gone through the register of the Benjamites, nearly equal in point of length to that of some other of the tribes of Israel, that we should be called to it again. Perhaps, as the numeration of the different tribes is now nearly finished, and we are approaching to the historical part of the Chronicles, as the house of Benjamin furnished the first king in Israel, in the person of Saul, it might be on this account.

3 And the sons of Bela were, Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber;

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak?

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren at Jerusalem, over against them.

33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

34 And the son of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea, Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jeush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

I see no cause for interruption in the catalogue of the Benjamites, from the beginning of the chapter to the end, and therefore have made none. One or two general observations are all that seem to present themselves from the whole, and therefore may as well be made in the close, as in the body of the chapter. The Reader of curiosity who compares this register of the Benjamites, with some other detached views of their Chronicles, as they are occasionally introduced in other parts of scripture, may be led to conceive, that there are mistakes somewhere from the different names by which some of the descendants of Benjamin are recorded. But I conceive that such an idea will be entirely done away in every unprejudiced mind, from the consideration, that many men as well as places, even now in our day, from various causes are distinguished by different names. The one grand object of a Chronicle in the register of families, is certainly to identify the persons of it.

And if this be but accurate, the whole of every thing important is answered. There is a much more interesting consideration, for the pious Reader to have his mind exercised with, in the perusal of this account of the Benjamites, and that is, to remark how the Lord graciously peopled Benjamin again, after they were reduced to about 600 men, for the iniquity of Gibeah. When the Lord restored Benjamin to his favor, he restored to him his privileges. And therefore we find here, that Benjamin stands as high in numbers as any of his brethren. Judges xx. 15. 46, 47. xxi. 1.

REFLECTIONS.

It forms no small improvement in the perusal of this chapter, and indeed in the review of the whole registry of Israel, to remark with what honour the illustrious tribes of Israel, are handed down to us in the word of God. Here are names with whom, by frequent reading, we may become familiar, who lived and died in ages so remote from the present, while thousands and tens of thousands among the great ones of the earth, who made splendid appearances in their day, no doubt, *their very memorial is perished with them*. Think, Reader! what a succession of men and monarchies have passed on through the world, of whose remembrance not a vestige remains. While those families, even the least and most inconsiderable, because they were the Israel of God, are had in everlasting remembrance.

But chiefly, Reader, from this view, let you and I be led to consider the vast importance of having our names written *in the book of life*. Think, Sir, of that awful day, at the audit of God, which John describes as he saw it in vision; and which will one day certainly be realised: therein he tells us he saw, *the dead both small and great, stand before God. And the sea gave up her dead, and death and hell delivered up their dead. And whosoever was not found written in the book of life was cast into the lake of fire.* Rev. xx. 12—15. Oh! precious, precious Jesus, that hast delivered thy people from the wrath to come; give me, dearest Lord, to rejoice in the pleasing, glorious hope, that my name, worthless as it is, is written in heaven.

CHAP. IX.

CONTENTS.

This chapter sums up the subject of the registry of Israel. The Levites are taken notice of. And particular mention is made of Saul and Jonathan's stock.

SO all Israel were reckoned by genealogies; and behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

By all Israel being reckoned, must be meant all that were in this register. For the Reader will not, I hope, have overlooked that in the foregoing Chapters of the genealogy of Israel, there is no account of

the tribes of *Zebulun* and of *Dan*. Perhaps *Ezra*, who seems to have been the Compiler of this account of Israel, did not find mention of either of these tribes in the book of the kings of Israel and Judah, after their return from the Babylonish captivity. I cannot account for the omission any other way. But there is a more alarming omission in the book of the Revelations, on what ground I presume not to explain. *Dan* is not among the number of the sealed of Israel by the angel. Rev. vii. 1—8. Let the Reader in the perusal of this verse take notice how the sacred Writer dwells upon the cause of Israel's being carried away to Babylon. It is sin which is the sad cause of every man's sorrow. Rom. v. 12.

2 Now the first inhabitants that *dwelt* in their possessions in their cities *were* the Israelites, the priests, Levites, and the Nethinims.

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 *Pharez* the son of *Judah*.

5 And of the *Shilonites*; *Asaiah* the firstborn, 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 *Hasenuah*,

8 And *Ibneiah* the son of *Jeroham*, and *Elah* the son of *Uzzi*, the son of *Michri*, and *Meshullam* the son of *Shephathiah*, the son of *Reuel*, the son of *Ibnijah*;

9 And their brethren according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 And of the priests; *Jedaiah*, and *Jehoiarib*, and *Jachin*,

11 And *Azariah* the son of *Hilkiah*, 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 Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai 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 the house of their fathers, 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 Micah, 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 *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief ;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle; and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in

the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the shewbread, to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were*

free: for they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

This forms a very interesting account in the history of the church, if it be remembered that this takes up the relation in the captives of Israel being now returned from Babylon. They found their temple, the beautiful temple of Solomon, destroyed. The people, therefore, had only a moveable tabernacle to repair to. But yet the whole nation of the captives which returned set about the service of the sanctuary with earnestness, the Lord stirring up their minds to the employment; so that every one in his separate office used diligence. Let the Reader remark, that among the first inhabitants the priests and Levites are taken notice of. Sweetly the prophet calls upon such to be foremost. Watchmen upon the walls of Zion are demanded never *to hold their peace day nor night. Ye that make mention of the Lord, keep not silence; and give him no rest till he establish; and till he make Jerusalem a praise in the earth.* Isaiah lxii. 6, 7.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his firstborn son Abdon, then 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 at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, 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.

It is remarkable that these verses should be again inserted in this place, since we had them before in the preceding Chapter, from verse 29 to 38. There it finished with the register of Benjamin, and here it is introductory to what follows, in the history of Saul.

REFLECTIONS.

It is impossible to read this Chapter, and connect with it, in our remembrance, that this opens a new history of the Church after the desolation of the Babylonish captivity, but with very interesting feelings. Let the Reader figure to himself the desolated view of Jerusalem and Zion plowed as a field. The people returned to their beloved city, and finding the whole in ruins. The Prophet Jeremiah, the mournful Prophet, only in contemplation of what it would be, cried out, *How doth the city sit solitary, that was full of people! How is she become as a widow that was great among the nations!*

Reader! Pause over the sad picture! See what sin was capable of effecting. And if God so punished Israel, what security hath any other nation? If God spared not the natural branches, what shall a grafted instock expect in rebellion?

Blessed Jesus! thou glorious, all-prevailing Intercessor, be gracious, Lord, we beseech thee to our land. Say, Lord, concerning us, *I am returned to Jerusalem in mercies.* And when thou returnest to bless a land, thou comest with grace to pardon, grace to sanctify, grace to bless, grace to deliver, grace to renew, grace to heal, all our diseases. Oh, then, blessed Jesus, come with all thy quickening, reviving, comforting presence, and say unto us, *Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolate; but let the nations of the earth call us the Holy People; the redeemed of the Lord. And let us be called, Sought out; a city not forsaken.*

CHAP. X.

CONTENTS.

The history of the genealogy of Israel being finished, the book of Chronicles now enters upon the history of Israel as a people. In this Chapter we are carried back to that part of Saul's history which terminated with his death, with the events that followed, from the men of Jabesh-gilead.

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 Jona-

than, and Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the 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, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

I shall desire the Reader once for all, while over going such parts in the book of the Chronicles as we have already reviewed in the former books of Samuel or the Kings, to consult what hath been already offered in that part of our humble *Commentary*. It would swell this little work unnecessarily to enlarge upon such portions as are only the duplicates of the history. Whatever opens to a new thought, or affords a new occasion to spiritualize the passage, in such instances I shall beg to detain the Reader. All that is related in these verses will be found in substance the same in 1 Sam. xxxi. to which I therefore refer.

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 when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, 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.

What an humbling lesson is here read to great men! The body of Saul, the first king of Israel, and who had slain his thousands, as the Song of Israel proclaimed, to be thus made a spectacle of derision to men, and the subject of song himself to a contemptible dunghill god of the Philistines!

13 So Saul died for his transgression which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to enquire of it;

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Observe, Reader! the melancholy close of Saul's history; and mark what an awful lesson he holds forth to great sinners. Alas! that any man should leave God to consult with the workers of darkness! The Philistines make war upon me, said Saul. That would have been nothing: But when he added, and *God is departed from me!* this gave the finishing stroke to human misery! Reader! think of what vast importance that prayer, Oh, Lord, *take not thine Holy Spirit from me*, 1 Sam. xxviii. 15. Psalm li. 11.

REFLECTIONS.

WHO can read the history of Saul, and behold the dreadful end of such men, but with trembling! How dark the night of so promising a morning! But what must the termination of such conduct be, which in direct defiance of better knowledge, against conscience, against all the feelings of honour, justice, and humanity, rushes on the most desperate deeds, what must the end be but darkness and despair? He who murdered the priests of the Lord is deserted by the Lord, and dies by the murder of his own hands! He who abandoned his dearest friend, who fought his battles and saved his crown, is himself abandoned by all friends, and his very carcase stripped and insulted by his open enemies. My soul! rejoice with trembling! Look wholly to Jesus. Fear to trust thyself on any occasion. Be jealous of every earthly honour, lest like Saul's, it should be unsanctified. Oh! precious Redeemer! keep me near thyself, keep me humble, keep me low, keep me, Lord, lest I fall; for they only are safe who are *kept by thy power, through faith unto salvation*.

CHAP. XI.

CONTENTS.

As the preceding Chapter related to us the account of the death of Saul, this takes up the immediate part which follows in that history, in the elevation of David to the throne. The Chapter closeth with an account of the names of David's worthies.

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king of Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

4 ¶ And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the LORD of hosts *was* with him.

I refer the Reader to the parallel history, 2 Sam, v. 1—10, and to the Commentary upon it in that Chapter. But in addition to the observa-

tions there, I would call upon the Reader to remark with me, what the Lord God had said to David in times past concerning this kingdom to which he was now to be advanced on the death of Saul. *The Lord thy God said to thee, thou shalt feed my people Israel, and thou shalt rule over them.* Reader! do you not behold David in this a type of David's Lord? Did not God the Father promise to his son, that he should both reign and feed his people? And doth not Jesus do this in the present hour? Is he not *the Lamb in the midst of the throne* above, leading the Church triumphant to fountains of waters, and feeding them eternally? And is he not the portion of his church militant below, *in coming down into his garden to the beds of spices, to feed in the gardens, and to gather lillies.* Song vi. 2. Rev. vii. 17.

10 ¶ These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from the Philistines.

14 And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.

If the Reader consults the 23d chapter of the 2d book of Samuel, he will find the names of those worthies already registered. Their being again preserved in the record of the Chronicles, serves to shew that they were highly esteemed. But Reader! think how infinitely higher the honour is, for the worthies of Jesus in his army of Apostles, and Prophets, and Martyrs, to have their name recorded in the book of life?

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink of it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing; shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three; for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, *who* had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were*,

Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tckoite, Abi-ezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite.

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphai the son of Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naarai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hotham the Aroerite,

45 Jediael the son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Josiah, the sons of Elnaam, and Ithmah the Moabite.

47 Eliel, and Obed, and Jasiel the Mesobaite.

We know not which to admire most, the bravery of those men, or the piety of David, in the instance concerning the water of Bethlehem here recorded. With what boldness did they enter the host of the Philistines with their lives in their hands, for the assuaging David's thirst? And how truly noble the conduct of David, in refusing the gratification, when he thought upon the peril with which it was purchased. Oh, gracious Jesus! how much to be prized are thy mercies, when the price with which they were obtained is considered. Be thou to me, dear Lord, a well of water in my soul, that I thirst after nothing but thee, and salvation in thee, for in thee I have all things.

REFLECTIONS.

READER! let us pause over the view which this Chapter affords, of the exaltation of David to the throne, and see whether we do not behold in it a figure of the exaltation of Christ to the right hand of power, when he had by himself purged our sins, and when for ever he sat down on the right hand of the majesty on high. Doth not your heart say to Jesus, as the men of Israel did to David, *Thou shalt feed thy people, and thou shalt be Lord over them.* And do you not also say so from a consciousness of the same cause, that you are of Christ's bone, and of his flesh. Oh! how doubly delightful is it, *first* to see Jesus reign, and *next* to consider our relationship in him. And wilt thou not, blessed Jesus, say to thy people as is recorded in thy words, *To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne.*

In the contemplation of the worthies of David, I would pray for grace to become the worthy follower of the Lamb, in the regeneration, that when the Son of God shall come encircled with his holy army I may have grace, and not be ashamed before him at his coming. Lord make me the patient follower of them, *who now through faith and patience inherit the promises.*

CHAP. XII.

CONTENTS.

This Chapter, in prosecuting David's history, treats of the companies that came to join David, and the augmentation of his army.

NOW these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use

both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty: and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and She-mariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had overflown all his banks, and they put to flight all *them* of the vallies, *both* toward the east, and toward the west.

The continued accumulation of David's forces, serves to remind us of the wonderful accession of converts to the Lord Jesus from every part. Oh! how truly lovely is it to behold souls flying to Christ, *as a cloud, and as doves to their window*. If David waxed stronger and stronger, surely our Almighty David's kingdom shall be an everlasting kingdom, and that which shall endure to everlasting ages.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the *jeopardy* of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediah, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David against the band of *the rovers*: for they *were* all mighty men of valour, and were captains in the host.

22 For at *that time* day by day there came to David to help him, until *it was* a great host, like the host of God.

David seemed to have good ground for his enquiry of the Benjamites, for Saul was of that tribe. But the Lord was better to him than all his fears. Is there not a sweet spiritual lesson veiled under this address of

David to the Benjamites, and the answer of Amasai? Are we come to Jesus in sincerity and truth! Can we appeal to the God of our fathers in his covenant-love, and say, His chosen is our chosen, and God the Father's Christ our Christ. Thine we are, blessed Jesus, and to thee we vow allegiance and love for ever! Oh! how delightful it is to feel as Ruth felt, and to yield ourselves to the Lord, as his servants, in affection. Ruth i. 16, 17.

23 ¶ And these *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah *that* bare shield and spear *were* six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were*

two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart.

34 And of Naphtali, a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and of the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking; for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

David's army, in the numbers, may serve to remind us of that holy army of the Lord Jesus which John saw, which over and above the hundred and forty and four thousand of the sealed of Israel, had a multitude of the Gentile church, which no man can number. Precious thought, Reader! The army of the Lord Jesus is numerous as well as glorious. God the Father hath said, that *it is a light thing to give him as a restorer of the tribes of Israel, he shall be his salvation to the ends of the earth.* Isaiah xlix. 6. Observe one sweet Gospel-instruction more from this passage. We are told that upon the accession of David

to the throne, *there was joy in Israel*. But what joy is that, when Jesus sets up his throne in the soul of the sinner? And what everlasting joy will that be, when the archangel's trump shall sound, and Jesus shall come to reign among all his saints for ever and for ever. Hail, Almighty, Universal Lord! Thou art worthy indeed to receive all praises and honor, for *thine is the kingdom, and the power, and the glory, both now and for ever. Amen.*

REFLECTIONS.

WHILE we behold David thus surrounded with his worthies, let our thoughts take wing and fly away to the contemplation of David's Lord, now attended with his redeemed ones around the throne which is above. Yes: thou Holy and Exalted Saviour! we may, by the eye of faith, look within the veil, and see thee encircled with all the chosen race of worthies, that have followed thee, and been of thine host, from all ages. The glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of martyrs, all, all, praise thee. And worthy art thou to be praised, thou Holy One of Israel!

And think, ye redeemed ones on earth, whom the Lord hath gathered from among men, and made kings and priests unto God and the Father,—think to what high honour ye are called, in that ye are *a chosen generation, a royal priesthood, an holy nation, a peculiar people*. Oh! sound forth *the high praises of him who hath called you out of darkness into his marvellous light: who were once afar off, but are now brought nigh by his blood: who were once not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy*. If the worthies of David are thus registered in the Chronicles, think of the high honour of the worthies of Jesus, made worthy in his worthiness only, in having their names written in heaven. If David's warriors are thus spoken of with such honorable testimony in the book of God, recollect your dignity, ye soldiers in the holy army of Jesus, whose names are *in the book of life*. *Rejoice in the Lord alway, and again I say, rejoice. The Lord is at hand*. Yet a little while and Jesus will appear *to be glorified in his saints and to be admired in all that believe*. And then the Son of God will be seen surrounded with all his throng, and not one, even the humblest and least of his redeemed, will be found wanting, *Haste, my beloved, and until the day break and the shadows flee away, be thou like a roe or a young hart upon the mountains of Bethel*.

CHAP. XIII.

CONTENTS.

This chapter relates to us the circumstance of David's fetching the Ark of God from Kirjath-jearim: the death of Uzzah, for his presumption on that occasion; in consequence of which, the Ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, *If it seem good unto you, and that it be of the LORD our God*, let us send abroad unto our brethren every where, *that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs*, that they may gather themselves unto us :

3 And let us bring again the ark of our God to us ; for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so : for the thing was right in the eyes of all the people.

There is so much sameness in the account here given, concerning the removal of the ark from Kirjath-jearim to what we read of it in the 2d book of Samuel, that I shall not enlarge upon the observations, but refer the Reader to that subject already reviewed. See 2 Sam. vi. 1 to 11, and the Commentary and Reflections upon it. No doubt David meant well, respecting the removal of the ark, but he should first have consulted the Lord before he consulted his captains. After we have been at a throne of grace we may confer with men. Means are to be made use of, when we are looking to the God of the means, to bless them. There is one feature marked in David's conduct upon this occasion, that merits our notice. Though he was king, and a great king, yet he condescends to call his subjects brethren. *Let us send abroad unto our brethren* (says he) *every where*. Can I read this account, dearest Jesus, and not recollect thine unequalled condescension ? Thou art indeed King, and a Great King, even Lord of heaven and earth, and yet thou art not ashamed to call thy redeemed ones, brethren. Oh ! thou beloved, precious, condescending Saviour ! By what name shall I call thee to testify how endeared thou art to all thy people ? *A brother, indeed, born for adversity, and one that loveth at all times, that sticketh closer than a brother*. Hail ! thou first-born of many brethren !

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the Cherubims, whose name is called *on it*.

Observe how far the people came, in order to be present at this solemnity. The river of *Egypt* was the remotest southern part, and *Hemath* the furthest north. Reader, it is no wonder that pious Israelites, who by faith viewed the ark as a type of the ever-blessed Jesus, should come

thus far. But, if the believing Israelites felt their minds constrained to take such extensive journeys to see the *type*, oh! how inexcusable will those be, who have the *substance* in the gospel, if they neglect so great salvation. Dearest Jesus! let it be my happiness to pursue thee in a preached gospel, any where and every where; so as I may but *see the king in his beauty*. Oh! how precious that ordinance where Jesus may be found.

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

Is it not astonishing in the very first view of things, that David, and all his wise men, should have so far forgotten the Lord's commands concerning the ark, as to attempt the removing it this way. Was it because the Philistines had made use of a cart to put the ark upon, that Israel should do the same, when the Lord had specially commanded the sons of *Kohath* to bear upon their shoulders the holy things? Numb. vii. 9.

9 ¶ And when they came unto the threshing-flour of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

This awful breach upon *Uzzah*, holds forth a solemn lesson. All approaches to God must be done with an holy awe and reverence. Though we have boldness to enter into the holiest by the blood of Jesus, yet that boldness, it should be remembered, is not in us, but Jesus. *I will be sanctified* (saith God) *in them that come nigh me, and before all the people I will be glorified*. Levit. x. 3.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

I should pause here to remark the unsuitableness of David's behaviour on this occasion, were I not called away to admire still more the wonderful graciousness of the Lord to him in his forbearance. Because the Lord smote Uzzah for his presumption and spared David, was this a cause of displeasure. Would it not have been more suitable in the king to have thrown himself, and commanded all the people to have followed

his example, upon the earth before the Lord; and humbly, like Job, if he knew not the cause, to have said, *Shew me, and that which I see not, teach thou me: and if I have done iniquity, I will do so no more.* See a beautiful view of Job on this grand point. Job x. 2. See also another of the like kind in Elihu: Job xxxiv. 31, 32. and Job again, chap. ix. 11—21. Pray, Reader, turn to those important passages.

13 So David brought not the ark *home* to himself to the city of David; but carried it aside into the house of Obed-edom the Gittite.

One false step generally leads to another. Had David asked counsel of God, so far from leaving the ark behind, because of this breach, he would have found it profitable to have brought it home with him. Reader! if a poor sinner such as you and I, commit an error, oh, how relieving to the soul is it to have Jesus near? How precious that scripture, *Ye are come to Jesus, the Mediator of the new covenant, and to the blood of sprinkling.* Heb. xii. 24.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

What a happy house was Obed-edom's made, because of the ark. Think, Reader! what happiness and blessedness is in that family, that house, that heart, where Jesus dwells. Oh! Lord Jesus! come and dwell in my heart, my house, my family, and all will be blessed indeed.

REFLECTIONS.

BEHOLD, my soul, in the perusal of this Chapter, how precious the ark of God was in the sight of all Israel, and learn from hence how infinitely precious he whom that ark represented ought to be to all his people.

Learn, moreover, how vastly interesting to have his presence brought home to the soul, that Jesus may be formed in the soul *the hope of glory.* But learn, moreover, with what reverence and godly fear the Lord is to be approached in holy seasons of ordinances. In the instance of *Uzzah* I would have my whole heart impressed with a deep sense that a trifling frame of mind, or an unbecoming confidence of spirit, is no part of the liberty belonging to the gospel of Jesus. Never, my soul, I charge thee, never dare go to any holy ordinances, as the unthinking horse rusheth to the battle. But Lord, grant me *that preparation of the heart, and that answer of the tongue, which are both of thine own giving.*

Learn, my soul, from the conduct of David on this occasion, how to be humbled under his Almighty hand, and never dare to be displeased with God, when at any time his providences seem to intimate his displeasure with thee. But let me love the hand that smites, from a conviction that it is from love his chastisements come. And chiefly, and above all, let me have grace to behold in the blessing of Obed-edom's house for the ark of God's sake, how highly interesting it must be to fetch home Jesus

from every ordinance, every event, every Providence, in his word, and by his grace, to my house, my family, my heart. There, blessed Jesus, do thou take the full, the entire possession. Drive out all other things, all the buyers and sellers out of thy temple, and reign there, and rule there, the lord and sovereign of every affection.

CHAP. XIV.

CONTENTS.

We are here again introduced to the acquaintance between Hiram, king of Tyre, and David. We have also, an account of David's family and of his victories.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 ¶ And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

We were before informed of Hiram's message to David, and the events of it, with the king's views, that his greatness came from the Lord. The 5th chapter of the 2d Book of Samuel related these things, to which therefore I refer the Reader, without adding any further observation on that subject, than what the Commentary there contains.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

On the subject of David's wives, in addition to what was there observed in the same chapter, let me only add, that such things are the shades in the brightest pictures of our nature. And if David will multiply wives, they shall produce trouble. Perhaps no man ever suffered more in ungracious, unnatural, and unworthy children.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim;

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gezer.

The account of these wars is so exactly represented before in the 5th chap. 2 Sam. that I refer the Reader to what is there observed upon them. Spiritually considered, and with an eye to Christ, we may derive great improvement from the wars of David. In Jesus he conquered. So must we. His direction for going forth to the war, was by the sound of the mulberry trees. Our guide is the same, in the movement of the Holy Ghost. His opposition to the Philistines all his days, teacheth us, that the holy war with us ends only with our breath. His burning with fire the spoil, shews us that no quarter is to be given to the foe. His reputation as a warrior among his neighbours, serves to point him out as a type of Christ, under whose banner he fought. And the holy praise he gave to the Lord, in saying, God hath broken in upon mine enemies, and ascribing all the glory to him, serves to teach us, that in all our victories, like the armies above, we *overcome by the blood of the Lamb, and the word of his testimony.* Rev. xii. 11.

17 And the fame of David went out into all lands ; and the LORD brought the fear of him upon all nations.

REFLECTIONS.

READER! learn from the view given us of David in this chapter, that the highest state of earthly glory, is neither secure from corruptions within, nor from fightings without. Even David hath fleshly lusts which war against the soul. And even David's security under the blessing of the God of Israel, shall not exempt him from furious battles with the Philistines on every side. *They that will live godly in Christ Jesus shall suffer persecution.* Reader! if you be Christ's, do not expect much ease, or uninterrupted enjoyment. But see to it, in all your conflicts, that you fight under the Lord's banner. Remember what David saith, speaking of Jesus: *In thy name shall they rejoice all the day, and in thy righteousness make their boast.* Go forth, therefore, as he did, *in the strength of the Lord, and make mention of his righteousness, even his righteousness only.* And Reader! suffer me to add one thought more. As David waited for the sound of a going in the mulberry trees: so let you and I watch that *still small voice*, of God the Holy Ghost, which, like a voice from *behind* or *within*, saith, *This is the way, walk ye in it, when ye turn to the right-hand, and when ye turn to the left.* And to what is this direction pointed, but unto thee, thou blessed Jesus, for the Holy Ghost is unceasingly glorifying thee, for thou art the way, and the truth, and the life. In thee and thy finished salvation, we shall overcome and be more than conquerors through thy love, wherewith thou hast loved us.

CHAP. XV.

CONTENTS.

This chapter finisheth the subject of the bringing up the ark. It is performed successfully and with great joy. But Michal, his wife despiseth David for his dancing before the Ark.

AND David made him houses in the city of God, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

It is well worthy of observation, that, in the account here given of David's bringing up the ark of God from the house of Obed-edom, the subject begins with pointing out that David had discovered his former error, for he here saith, *none ought to carry the ark of God but the Le-*

vites. We have a circumstantial account of this transaction, 2 Sam. vi. 12, to which I refer the Reader, as well as to the observations in the Commentary upon it. But it is not there said that David so expressed himself concerning the duty of the Levites. So that the relation the Holy Ghost hath been pleased to have given the church in this place of this affair, serves to throw a great light upon this whole transaction, and particularly concerning Uzzah's presumption: so that I would earnestly recommend the Reader to peruse this chapter, with the 6th of the 2nd book of Samuel together.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And he said unto them, *Ye are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that I* have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

I refer the Reader as before, to the account of this transaction, as related in the book of Samuel, for the history is the same. But I beg the Reader to remark with me, the charge the king gave to the Levites. They had seen the awful judgment of Uzzah, and therefore it would be

at their peril, if they did not set themselves apart for this service. And the king assigns the reason for the punishment of Uzzah. The Lord our God (said he) made a breach upon us, for that we sought him not after the due order. Reader! do observe the modesty and humility of David. He includes himself in this neglect. *We sought him not*, said David. It is a blessed mark of grace, when we take shame to ourselves, rather than put it upon others. *Accepting the punishment of our iniquity*, is made a testimony by the Lord of being in the covenant. Levit. xxvi. 41.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was for*

song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

We have a much more circumstantial account in this chapter, concerning the bringing up of the ark, than was given in the former. David's preparing a place for the reception of the ark, before he fetched it: his particularly summoning the Levites, and commanding them both to sanctify themselves for the service, and to appoint the singers which ministered in the temple service; their names also are set down, and their particular abilities for the work: these things were not enumerated before, but are here specially marked. And above all, the singular and gracious help which the Lord gave the Levites in their ministry: this is noted with peculiar distinction, and for which the offering of sacrifices was observed.

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David,

that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

Michal's conduct, in despising David for the part he took in this work, is more fully noticed in the account given in the book of Samuel, than it is here in the Chronicles. So that, I again request the Reader that he will peruse both narratives together. No doubt the Holy Ghost intended they should be thus regarded. It is his gracious mercy which hath furnished the church with so rich and full a volume as the Bible contains. And not a jot or tittle of it can be uninteresting, or will be found unimportant, to those that read it under his divine teaching. John xvi. 13. 2 Tim. iii. 16, 17.

REFLECTIONS.

OBSERVE, Reader, how grace had wrought upon the mind of David since the breach of Uzzah. He no longer feels displeasure at God. His displeasure is at himself. He confesses our God made a breach upon us, for that we sought him not after due order. He now sets himself to prepare a place for the ark of God, before he presumes to bring it home. My Brother! depend upon it grace will always induce such effects. To justify the Lord in all the Lord's appointments: Thou hast done right; and we have done foolishly. And not only to justify but to approve: It may be painful, it may be galling to flesh and blood: but it is the Lord that appoints, and therefore it must be right. And still more to cleave to God as a friend, though his frowns seem to look like an enemy: to kiss the hand that smites, and to believe and be perfectly satisfied, that while the Lord exercises the authority of a sovereign, he never loses sight of the Father and the friend: Jesus, the Son of his love, still lives, and his covenant-righteousness still pleads. Jesus is, and will be, still Jesus; this is faith, for this gives glory to his holy name. And it was thus David prepared for the reception of the ark, and thus in faith and holy joy he brought it home, and the Lord blessed him and Israel in the service.

Reader! let us learn from hence the many sweet things it contains. Oh, Jesus! give us grace to prepare a place for thee, even the best place in our affections, the chief and whole room in our heart: Lord Jesus, do thou occupy and fill all! Then under the influence of thy sweet Spirit, we shall go forth to meet thee, to receive thee, to embrace thee, and to bring thee home with holy transports of joy, though all the Michal's of the present hour despise: let them despise, so thou smile. Like the church, when I have once found him whom my soul loveth, *I will hold thee and not let thee go, until that I have brought thee into my father's house and into the chamber of her that conceived me; for there wilt thou shew me thy loves.*

CHAP. XVI.

CONTENTS.

This chapter contains an account of the finishing work, in bringing up the Ark to the Holy City. David's gifts to the people in consequence.

quence thereof, and the Psalm of praise David delivered upon the occasion.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

No doubt, after the breach of Uzzah, and which had occasioned great grief in David's heart, the Lord's approbation, in his bringing home the ark, had wrought in David's mind a proportionate joy. There were many things which served to contribute to the joy of this high festival. The ark had been long removed from Israel. The people had often mourned after it: and the want of its presence had given much sorrow of heart not only to David but to many a gracious soul: the bringing it home was, therefore, a subject of great delight to the people at large. But to David it must have been eminently so. Reader! you have never known, perhaps, the want of ordinances; but if you have, you may form some idea what the restoration of the ark must have been from its long absence, in your own enjoyment of the return of those hallowed seasons. But, Reader, think from hence, what joy of the heart that must be, when after nights of the hidings of Jesus's presence, he hath come again, *leaping over the mountains, and skipping over the hills.*

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

That love of God is sweet which is always accompanied with the love of man. David appears in an amiable light, in the view this gives of him, in his generosity to his people. I beg the Reader not to overlook the expression, that he blessed the people in the name of the Lord. The *Targum* hath it, In the name of *the Word* of the Lord; that is, the Uncreated Word; which was made flesh, and dwelt among us. Hence if so, it was by faith in Him which was to come. Precious thought! for all blessings flow through Him and in Him. How delightful is it, to see that the early church had such views of the coming Saviour!

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

Probably, in consequence of the breach of Uzzah, the king thought it right that the Levites should never more be out of the path of duty, and therefore made a revival of their office.

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

This is a proof of the bent of David's mind, in the composition of this beautiful and devout Psalm. If the Reader will critically examine it, he will discover that it is a compilation from several other Psalms. Some of the first verses of it are gathered from the 105th. From the 23d to 34th are taken from, or rather are the whole of, the 96th Psalm. And another part is taken from the 136th, and the two last verses of the 106th. Some from hence have thought, and there seems a great propriety in the opinion, that the way to praise God with the spirit and with the understanding also, is to gather our songs of praise from various parts of the Book of God: It is evident, I confess, to me, that whether in prayer or praise, the best words we have to take with us to turn unto the Lord are the words of the Lord. The hymns and compositions of men, however beautifully turned in period, or in the jingle of rhyme, cannot be so proper to draw nigh to God with, as the words which the Lord hath himself given us.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the LORD our God; his judgments are in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and to Israel for an everlasting covenant,*

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but few, even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he reproveth kings for their sakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say unto the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at

the presence of the LORD, because he cometh to judge the earth.

34 O give thanks unto the LORD, for *he is good* : for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

The scope of this psalm, taken altogether, is to celebrate the praises of Jehovah, and especially in his covenant love to his redeemed. Hence he is to be praised for the glories of his own name, for his mercies in creation, in redemption, in providence, and in grace. These glorious acts of the Lord are to be proclaimed throughout the earth that the whole heathen world may rejoice: and surely they will rejoice that seek the Lord. Then comes in the praises of his name for his covenant-love and mercy, of which he had been ever mindful, and whereby he hath proved his faithfulness. The mercies of redemption in Egypt come next, in this sweet song, to be celebrated: when the people were but few, and those few strangers; yet such was the love of Jehovah, that none were suffered to hurt his redeemed. So that the Psalm calls upon all the redeemed to this service, and that from day to day. This is a sweet thought, because the salvation is all along considered in the church with an eye to Christ. And when the Psalm had thus called upon Israel in a more eminent and exalted manner, all creation are invited to join in the universal chorus; and finally all sing aloud, Amen. It must have formed a most interesting sight to have been present at such a solemnity. The instruments used upon this occasion were suited to the dispensation in which the church then was. But I find no authority in our New Testament dispensation for such things. I rather fear, if men were true to their principles, that gracious souls could not be pleased with the use of them. They were never (I venture to believe) found the means of leading the heart *to* God; but I venture to assert, that they have in numberless instances led the heart *from* God. The harmony of organs, flutes, and fiddles, may, and will suit *carnal ordinances*; but they who worship God in spirit, need only the Spirit's leadings *to worship God in spirit and in truth*.

37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, three-

score and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,

Observe the every day service appointed to *Asaph* and his brethren. Reader! if you and I can in spirit sing the Psalm here given one day, depend upon it, that every day the privilege, and the joy, are the same.

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

The morning and evening offering were beautiful types of Jesus. His all-powerful sacrifice, and all-prevailing mediation, were thus kept in remembrance, in those ages of the church.

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.

43 And all the people departed every man to his house: and David returned to bless his house.

The whole forms a most delightful representation of the services of the old church. And as all the services were with an eye to Christ, we never can sufficiently admire the grace of the Holy Ghost in the appointment. Think, Reader, of what vast, what infinite importance, is the redemption by Jesus in the eyes of Jehovah; when the mere shadow and type of it was so regularly observed, in daily services, through so many intermediate generations, from the fall of man to the coming of Christ?

REFLECTIONS.

PAUSE, my soul, over the perusal of this chapter, and behold the earnestness with which David entered upon the service of the sanctuary, when the Lord had blessed him and the people once more with the symbol of his divine presence. Observe with what holy joy he celebrates God's praises. How often he repeats in song the glories of the

Lord, and the wonders of his grace. And how earnest he is that all the people should partake in the mercies of Jehovah. And when thou hast paid all due attention to David, and the children of Israel, in their joy and thankfulness over the ark of the Lord, then, my soul, turn thyself to behold him whom that ark represented, and think, if it be possible, what a vast increase of mercy thou hast to bless the Lord Jehovah for, in that thou art called in happier times, than to the symbols of the Lord's presence, for Jesus himself hath tabernacled among men in substance of the flesh, and hast wrought out and completed eternal redemption by his blood and righteousness. Hail! thou holy, glorious, gracious, precious Emmanuel! Oh! let my soul be everlastingly rejoicing in thee, I would indeed sing unto thee; I would sing Psalms unto thee; I would for ever glory in thy holy name, and be talking for ever of thy wonderful works. And no less to thee, in my Redeemer's name and mediation, would I look up with thankfulness, O Father of mercies, and God of all comfort! Thy everlasting love, and grace, and mercy first raised up Jesus, and gave him for a covenant to the people. And it is the same unchanging love, and grace, and mercy which accepts poor sinners in him now, and makes them for ever blessed. *Arise, O Lord, into thy rest, thou and the Ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout with joy.* Oh! let thine Holy Spirit so graciously take of the things of Jesus and shew them unto us, that every knee may bow before thee, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.

CHAP. XVII.

CONTENTS.

This is a most interesting chapter, in that it brings before us a gracious interview between the Lord and his servant David, at a throne of grace. David felt his heart prompted to build an house for God. He is forbidden to do it, but is told that his son shall. The chapter closes with his prayer and thanksgivings.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, I, o, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

Before I enter upon this chapter, I beg to premise to the Reader, that as the contents of it, almost literally, hath been commented upon before, in the 7th chapter of the 2nd book of Samuel; I shall not go over the same observations again as were there offered. I therefore refer the Reader to that part of our volume. But as the chapter is uncommonly beautiful, and as it opens to us a vast fund of the sweetest improvement, I beg to call the Reader's attention to several interesting considerations which arise out of it, over and above what are proposed there. This first verse, of what passed in David's mind, may serve to teach gracious souls how evident it is, that the Lord Jesus, by the sweet influences of his Spirit, is frequently suggesting to them divine thoughts. May not you and I, my Brother, find such in our own expe-

rience? Hath the Lord brought me on my way as he had done to David? Hath he blessed me with various mercies around? And shall not I, while I sit in my house of God's providing, feel my soul drawn out at times to contemplate the mercy? Can any history be so sweet and interesting as a man's own history, when he is enabled to look back and trace goodness, mercy, and grace following him all the days of his life? And upon such occasions, what should be the result of a heart overflowing with a sense of mercies; a cup running over; what, but to feel like David, a desire that every thing which may promote the glory of Jesus, may be accomplished? Do I really belong to Jesus, and shall I not take part in all that concerns Jesus? Shall I sit in my house with composure, and see the house of my God lie waste? Shall I be more solicitous that my house, and my family, and my children, may be great, than to see the house of Jesus prosper, and his hungry ones filled with bread! Reader! what saith *your* heart to these questions? Shall I tell you what I feel? If I blush as I write these lines, it is to think what mercies of my bountiful God I have recompensed with ingratitude? How little I have done for him and his dear ones, who hath done so much for me and mine. And if my eyes overflow, (as they do indeed while my pen moves on) it is in the recollection of Jesus's love, and my coldness.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

Let us pause over this view of Nathan, just to observe how delightful appears the character of a faithful minister of Christ, to be always ready to help forward the pious intentions of their people. Nathan concluded that this thought of David must (as no doubt it did) have arisen from the gracious influence of the Lord's Spirit upon the mind. And though Nathan had not been to ask counsel of God at a throne of grace, before he gave an answer, (which no doubt would have been wiser) yet the prophet did not err in his conclusion, that *God was with him*.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle to *another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my

servant David, Thus saith the LORD of hosts, I took thee from the shepcote, *even* from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

But, Reader, if we pause to admire the conduct of Nathan, what a pause of admiration ought we to make here, in contemplating the goodness, the grace, the condescension, (what shall I call it) the astonishing condescension of a most gracious God. Oh! Reader! who hath ever calculated, what breast of an angel hath ever fully conceived the astonishing subject, that the High and Holy One, which inhabiteth eternity, should ever look upon, much less dwell *with*, and yet more dwell *in* the human mind! Great Lord of heaven and earth, who is it of whom we speak, when we contemplate the great mystery

of godliness; *God manifest in the flesh!* Mark, Reader, as you go over every part and portion of this gracious message of God to his servant, how the whole furnisheth evidence upon evidence of that glorious character in which the Lord once for all revealed himself in the Mount to Moses, until the confirmation of it was finally and indelibly sealed in the person of the Lord Jesus Christ. I mean when the Lord passed by, before the man of God, and proclaimed; *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.* Exod. xxxiv. 6. And was not this message to David a renewed proclamation of the same? I pass over the consideration of the various precious things contained in this message of the Lord; for the several expressions themselves, in their own sweet order and simplicity, possess a power, when under the Holy Ghost's teaching, to convey to the Reader's mind, an apprehension of the love of God in Christ to his people; which no Commentator, less than God the Spirit, can improve. But I beg the Reader to observe the grace of the Lord towards David. After having reminded him how he had been with him, and how he had led him, and defended him, and made his name great among the great ones of the earth; after the recapitulation of these outlines in David's own history, let the Reader observe with me, how the Lord calls upon David to attend to higher things than matters of a *temporal* nature. In the throne and kingdom which the Lord promiseth to establish with David's seed, and which was to be for ever, how plainly are the features of Jesus and his kingdom, as the seed of David after the flesh, here pointed out. Solomon, the son and successor of David, was indeed to build a *temporal* house for the Lord, and great earthly splendor was to distinguish that temple. But never could it be said of Solomon, in the peculiar sense in which it is here expressed; *I will be his father, and he shall be my son*; much less, *that his throne should be established for evermore.* Pause, Reader! and look up with holy thankfulness and praise, while you behold the love of God the Father thus bursting forth in such precious intimations, concerning the throne, and dominion of our adorable Redeemer, at an age so remote from the time of Jesus's coming. *Behold! what manner of love the Father hath bestowed on us!* Remark also, the prominent features of Jesus and his kingdom, in the relation here given by God the Father. *I tell thee* (saith the Lord to David) *that the Lord will build thee an house: and I will establish his throne for ever.* And the prophet saith, in confirmation of it; *He shall build the temple of the Lord, and he shall bear the glory.* And this was said several generations after Solomon's death, and after Solomon's temple was raised to the ground. Zech. vi. 13. Precious are these views of the glorious Covenant grace and mercy, founded and secured as it is in Jesus.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's

house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things.

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee

for ever: for thou blessest, O LORD, and *it shall be blessed for ever.*

For the sake of shortness, I must again refer the Reader to the Commentary on this conduct of David, as it is written on the 7th chapter of the 2nd book of Samuel. In addition to what is there observed, I would only subjoin, that the reply of David to the Lord, concerning the Lord's having spoken of *a great while to come*, evidently proves, that by faith David was looking forward to the accomplishment of the divine promises in Christ Jesus. Peter, in his sermon, under the Holy Ghost's influence, shews this, when he said, *David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ.* Acts ii. 30, 31. Is not the argument which David makes use of, when he saith, *for thy servant's sake*, made with an eye to Christ? And if so, how beautiful a view doth it afford of David's faith in Jesus; as well as his dependance upon the covenant love of the Father; when he adds, *according to thine own heart.* Reader! these are precious things to glean, as we go, in the field of the Old Testament scriptures. In confirmation yet more, let me beg the Reader to compare what is here said of Jehovah's servant, with what in the parallel passage, is said on the same account, 2 Sam. vii. Here David argues for Jehovah's *servant's* sake. And there it is, for thy *Word's* sake. And what is the fair conclusion from both, but this, that the Lord Jesus Christ is both the *Servant of Jehovah* in his human nature, and in his Mediatorial office; and in his divine nature the *Uncreated Word*, as God. And as such is frequently in the scriptures spoken of under both, and by either. Isa. xlii. 1. John i. 1. Rev. xix. 13. I must not enlarge further on this sweet chapter. I have already exceeded the limits I intended. But as the Holy Ghost hath been pleased to give his approbation, in having this feature in the life of David drawn again in this book of the Chronicles, added to what he had given the church in the 2nd book of Samuel, what I have ventured to add in this place may not be improper, under an humble hope that he will bless it to the Reader.

REFLECTIONS.

READER! observe how truly lovely and graceful a devout heart appears in the highest of characters among the sons of men. How much greater doth David shine in this chapter, when going in before the Lord under such a self-abasement of soul, than the mightiest earthly monarch before his army. The way to true greatness is in the path of humility.

Observe how condescending the Lord is, for the comfort and encouragement of his servant. And depend upon it, such is, and such will be the graciousness of the Lord to all his people. That sweet promise is a volume to this amount. *It shall come to pass, that before they call I will answer: and while they are speaking I will hear.*

But principally, and above all, Reader, do not fail to observe how much of Jesus and his finished salvation is in this passage. The Lord Jehovah then said to the patriarch; *I tell thee that the Lord will build*

thee an house. I will raise up thy seed. He shall build me an house. And I will establish his throne for ever. And what is it now? Blessed be Jehovah; Father, Son, and Holy Ghost, the glorious Covenanters, the gracious-Fulfillers. The Son of God is come. He hath tabernacled among us. He hath built his house. He hath *hewn out his seven pillars.* He hath (as the Wisdom, Image of the Invisible God) *killed his beasts, mingled his wine, and furnished his table.* And having obtained eternal redemption, by his blood and righteousness, he is now entered into the temple not made with hands, but into heaven itself, there to appear in the presence of God for us. Hail! thou Jehovah Jesus, Lord of all! All power is thine in heaven and on earth. In thee the souls of all thy redeemed ones rejoice. *And of the increase of thy government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth, even for ever. The zeal of the Lord of Hosts will perform this.*

CHAP. XVIII.

CONTENTS.

This Chapter relates the circumstances of David's war with the Philistines, and Moabites. He smiteth Hadarezer.

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and brought gifts.*

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and brought gifts.* Thus the LORD preserved David whithersoever he went.

The blessed effects of David's interest with God, are manifested in his

success in all that he put his hand unto.* *The Lord preserved David whithersoever he went.* Sweet thought to the souls of the gracious. But we must look beyond David in this history, to eye him of whom David in many instances was but the type. All that oppose the Son of David shall perish. Jesus must go on conquering and to conquer. *His dominions shall be from sea to sea, and from the river unto the ends of the earth.* Psm. lxxii. 8.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibbath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah ;

10 He sent Hadoram his son to king David to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer and smitten him ; (for Hadarezer had war with Tou ;) and *with him* all manner of vessels of gold and silver and brass.

The conduct of the king of Hamath was political enough, in sending his son to congratulate David. But Reader ! pass over the congratulations made by the king of Hamath, to attend to an infinitely higher subject : and behold God our Father sending his only begotten Son, that we may be at peace with him. 2 Cor. v. 20.

11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations : from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

I admire the piety and gratitude of David, in dedicating his spoils to the Lord. How ought believers in Jesus to glorify God in their body, and in their spirits, which are God's ?

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 And he put garrisons in Edom ; and all the

Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justise among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, *were* the priests; and Shavsha was scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about the king.

The equity and righteous reign of David serves to remind us of Jesus, of whom it is said, *Behold a king shall reign in righteousness, and princes shall rule in judgment.* Isaiah xxxii. 1.

REFLECTIONS.

READER! while reading the wars of David, do not overlook the spiritual wars in which David's Lord engaged for the salvation of his people. Jesus hath indeed spoiled principalities and powers, and made a shew of them openly, triumphing over them in it. And as the great Captain of our salvation hath gone before in the holy war, so his people follow him with conflict and in armour. Who shall say, what Philistines, Moabites, Syrians, and a troop of foes both within and without, are unceasingly making war with the people of God. Blessed Jesus! where is our strength but in thee? Where shall we find might, or power, or strength, against the host of our enemies, unless thou wilt fight our battles for us, and in us, that we may be more than conquerors through thy grace helping us? Oh! how precious the thought. The battle is not doubtful, nor the conflict uncertain. Thou hast conquered all our foes for us, and we overcome them also by the blood of the Lamb. Lord Jesus, in all my spiritual conflicts let me set thee continually before me; for thou art on my right hand, therefore shall I not be moved. *Behold, God is my salvation, I will not fear what men can do unto me.*

CHAP. XIX.

CONTENTS.

We are here told of David's friendly message to Hanun king of Ammon; and of the impolitic conduct of Hanun to David's messengers, whereby David is so angry that he opens a war against Hanun, and conquers him.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

The relation we have of this event in the 2nd Sam. x. is so very similar with this, that I would refer the Reader to what is there said upon it, and not detain him with many observations further. How strange it is that a poor king, like Hanun, and of a poor little kingdom, like Ammon, could venture to affront king David. But pause, Reader, and I will shew you a yet more marvellous thing. When the Lord Jesus sends to us his ambassadors, not indeed to congratulate, but to tell us how we may flee from the wrath to come, how are they entertained? Equal, if not greater contempt is poured upon all that beseech sinners, in Christ's stead, to be reconciled to God! Alas! to what a blind, ruined, and undone state is man by nature fallen!

6 ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand

chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David: and he gathered all Israel, and passed over Jordan, and came upon

them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

I pass over the historical part of this subject to attend to the spiritual. If sinners, who by their transgressions make themselves odious in the eyes of all lovers of holiness, would seek, by a change of conduct, to conciliate favour, instead of hardening themselves in sin, how blessed would be the change! But *evil men, and seducers*, (saith an apostle) *wax worse and worse, deceiving and being deceived.* 2 Tim. iii. 13.

REFLECTIONS.

IN the unprovoked ill treatment of David and his servants by the king of Ammon and his people, we may behold a picture of the ungodly world harrassing and afflicting the people of God. When the Lord Jesus sent his servants the Prophets to prepare the way for his coming, what reception did they meet! When he came himself, with all that meekness and gentleness which distinguished his character, the rancour of the enemies to the cross became only inflamed the more. And when the whole of redemption was finished, and the Son of God was returned to glory, though he now sent graciously from heaven by his Holy Spirit, and by the ministry of his Apostles, to tell even Jerusalem sinners, that the very blood they had shed was spilt for the redemption of many that had their hands in his crucifixion; yet who believed their report! Alas! what deadly blindness hath veiled the eye of man by nature! The Son of God foretold the event; and its correspondence exactly answered. "If they have called the master of the house Beelzebub, much more will they call them of his household." Precious Lord Jesus! well may every heart exclaim, whom the Lord hath made willing in the day of his power; *How is it, Lord, that thou hast manifested thyself unto me, and not unto the world.*

CHAP. XX.

CONTENTS.

This Chapter contains a further account of the wars of David. Rabbah is besieged and taken. The Philistines are again overthrown.

AND it came to 'pass, that after the year was expired, at the time that kings go out to

battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, *and there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

The Reader will recollect the circumstances which are here related have been before noticed, and with more particulars in the 11th and 12th chapters of the 2nd book of Samuel. I refer therefore to the account there given. I would only desire the Reader to recollect, that while Joab was thus engaged at Rabbah, this was the sad period when David was falling into the foul sin of adultery at Jerusalem. It is remarkable, however, that though the relation of that sin is immediately connected with the account of the war at Rabbah in the book of Samuel, yet it is not inserted here. Perhaps as it said there on David's confession, *the Lord hath put away thy sin*, the Holy Ghost thought proper not to record it in the Chronicles, which was written so many years after. Sweet thought to the poor sinner, whose sins are blotted out, when the times of refreshing are come from the presence of the Lord. So saith one prophet, and the same is confirmed by another. *The sin of Judah shall not be found*, saith Jeremiah, chap. l. 20. And the Prophet Micah adds, *the Lord will cast all their sins into the depths of the sea*. Micah vii. 19.

4 ¶ And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbecai the Hushathite slew Sippai, *that was* of the children of the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where

was a man of *great* stature, whose fingers and toes were four and twenty, six *on each hand*, and six *on each foot*: and he also was the son of the giant.

7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

We had the account of these battles before related. 2 Sam. xxi. 18—22. In addition to the observations there made, I would only detain the Reader just to remark, that whether giants, or men of little stature, no weapon, nor instrument, nor creature, can prosper against Jesus, our spiritual David, and his servants in him. Every tongue that riseth in judgment against them the Lord will condemn. Oh! sweet and soul-reviving thought! Hence the believer may exult and say, *Rejoice not against me, O mine enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me.* Micah vii. 8.

REFLECTIONS.

BEHOLD, Reader! how the Ammonites were brought under with harrows of iron, and with axes. A lively representation how ill it will fare with the enemies of our spiritual David, when they shall be brought under his dominion. For the knee that will not bend to the sceptre of his grace, shall be broken under the iron rod of his justice. Oh! for grace to kiss the Son lest he be angry with unhumiliated sinners, for their long standing out against the word of his gospel, and they perish from the right way. If his wrath be kindled, yea but a little, blessed are all they that put their trust in him.

Let me contemplate, in the crown of Ammon put upon the head of David, with all the precious stones in it, the sure presage that our Jesus must be crowned even in the presence of his enemies. And they who would not have this glorious man Christ Jesus to reign over them, shall be brought before him for destruction. Yes! thou precious Jesus! thy people shall see thee as the beloved Apostle saw thee, *on thine head many crowns*. The crown of thine eternal Godhead; the crown of thy Mediatorial kingdom. The crown of victory over all thine enemies. The crown of redemption for every poor sinner thou hast brought home to thy kingdom. And dearest Lord, amidst so many crowns shall not there be one more conspicuously great and illustrious as it will appear to *my* eye, and as it concerns *my* redemption, even the crown which I, a poor, ransomed, hell-deserving sinner, do now with joy unspeakable and full of delight, put upon thy sacred head, in ascribing the whole, and every part, from beginning to end, of my redemption from sin and Satan, my own dreadfully wicked heart, and a world of wickedness all around, to thee, my glorious, gracious, Almighty Redeemer, Jesus! *for thou wast slain, and hast redeemed me to God by thy blood.*

CHAP. XXI.

CONTENTS.

This chapter represents David in a very different point of view from the former. There we beheld him most lovely in his humbleness before the Lord. In this, in a state of transgression, numbering his people. Here is an account also, of God's visitation and David's punishment.

AND Satan stood up against Israel, and provoked David to number Israel.

This memorable transaction of the numbering of Israel, is recorded both in this place and in the 24th chapter of the 2d Book of Samuel. And the accounts given in both, serve to throw light upon each other. In the account given in the Book of Samuel, it is said, that the anger of the Lord being kindled against Israel, he moved David against them. In this verse the matter is explained. It was not the Lord that moved David, but Satan, that is, the adversary—the tempter. James, the apostle, throws the best light upon this subject. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust.* James i. 13, 14. The sense is, that the enemy, taking advantage of God's displeasure at that time against Israel, moved David to the dreadful sin of distrusting God, in counting the number of Israel; not considering that God saveth not by many or by few.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

Numbering the people, if it had been done with an eye of thankfulness to God for the increase of Israel, would have been attended with a blessing, and not a curse. But as it arose out of mistrust, it arose from unbelief and sin. Reader! see what a deadly sin unbelief, and a distrust of divine strength, is.

3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

Joab seems to have had a serious thought, that the motive in the mind of David was not right.

5 And Joab gave the sum of the number of the

people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

There is a difference in the account here given, from that of 2 Sam. xxiv. 9. Perhaps Levi and Benjamin might not be numbered in the one as in the other.

7 And God was displeased with this thing, therefore he smote Israel.

8 ¶ And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12 Either three years famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to

destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good

in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon.

I refer the Reader to the account as given in the book of Samuel, as also to the Commentary upon it. The relation of this transaction is so similar, that I do not think it necessary to swell the subject. But I beg again and again to repeat, and to enforce it, as much as the outward ministry of the word can accomplish this point, that the Reader will look over the historical part to discover the spiritual. Evidently the fall of our corrupt nature is set forth in this representation. And, no doubt, to make way for that important and most interesting of all doctrines, redemption by Jesus. The burnt-offerings and peace-offerings offered up on the very memorable spot, where afterwards the Lord Jesus Christ offered his soul an offering for sin, most plainly shews how, all along, the Holy Ghost had an eye to this, and accepted the sinner in the compleat salvation of the Saviour: and that all the law ministered to the good things to come, to keep up the constant remembrance in the church, that *without shedding of blood there is no remission*.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

REFLECTIONS.

READER! let us pause over this chapter to remark what a vast difference we behold in David, from what the former chapter represents him! Is this David, who so enjoyed the gracious manifestations of the Lord, and found his whole heart going forth in praise, and prayer, and faith, and love! And now through distrust numbering his men, as if he had no longer confidence in the Lord, and was looking to an arm of flesh! But, Reader! what is man, even the best of men, if but for a moment left to himself?

Precious Jesus! cause me to learn, from this renewed instance before my eyes, what a poor creature is man in his highest attainments, and how needful thy blood and righteousness are, through the whole and every part of our pilgrimage, to cleanse the conscience and to justify the soul. Reader, learn from it your daily need of Jesus! See whether you are thus coming to Christ daily, hourly, to gather pardon, grace, and strength for every emergency. Depend upon it, if you have lost a sense of that powerful impression, which you felt when you first came to Jesus a poor, needy, helpless sinner, it is not because you have less need of him, but because you have relaxed in your attention to your own wants, and the Redeemer's fulness to supply. Oh, Sir! see that you make him what he really is, and must be, to his people, when rightly used and improved, as well the Finisher, as the Author of our faith; the End as well as the Beginning. Many set out upon a full conviction of their need of Jesus, but after a while are turning in to somewhat of their own by way of confidence. Pray God, that you and I may not so learn Christ. But may the Lord give us grace to make him the whole of our hopes, for there is salvation in no other. As you have received Christ Jesus, the Lord, so walk you in him. Let every grace be acted upon him, and every thing will then tend to shew our increasing need of him, until we arrive to this blessed issue, to know him, to be *made of God to us wisdom and righteousness, sanctification and redemption, that he that glorieth may glory in the Lord.*

CHAP. XXII.

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Though David had it in command, that he should not build the temple of the Lord, yet it was not commanded him that he should make no preparations for it. This chapter represents him busy in the design, and instructing his son, Solomon, who was appointed by the Lord to build it, how to proceed.

THEN David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.

There is somewhat very interesting in this account. David, perhaps, had some secret intimation from the Lord, that the threshing floor of Araunah, the Jebusite, was to be the hallowed spot. How strange and mysterious are the ways of the Lord! Was there no spot in all Jerusalem belonging to one of the seed of Israel, but this spot of Araunah must be

chosen? Some Commentators have thought (and I see no reason to reject the idea) that it was a beautiful figure to represent the interest the Gentile world should have in the Lord Jesus, which this temple typified. The prophet Amos seems to have had such a thought, and one of the apostles, even James, in his sermon appears to have cherished the idea. I beg the Reader to compare Amos ix. 11, 12. with Acts xv. 16, 17.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

These verses represent David in a very engaging light. Though the honor of building this temple was not to be his, yet he will do his utmost towards it, that he may shew his zeal and love to so good a cause. Do not the costly preparations made for it, serve to shew a lively representation of the Lord Jesus, of whom this temple was to be a type, in those vast, and long, and costly preparations, made through so many ages, even from the fall: in all which there were so many shadowy representations for the introduction of the Lord Jesus? And do not these hewn stones David had prepared, represent to us the nature and state of God's people, who must be long hewing and polishing to become stones in the everlasting temple of Jesus's body, after they are dug out of the quarry of our fallen nature?

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God.

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made

great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

The time of this address of David to his son, as well as the occasion,

being, as we are told, just before his death, gives great weight and energy to it. It is indeed a most interesting address from a father to a son. Like a parent anxious for his son's welfare, and in that grand point, which of all others is most interesting, David charges Solomon to be very attentive in this business, to which the Lord had called him. There is a beautiful intimation which David gives to Solomon, in that the Lord had reserved this honour to him, and would not suffer David to accomplish it. David had had his hands all his days engaged in the Lord's battles. But Solomon's reign was to be a peaceful reign. How sweetly this points to Him whose kingdom was in righteousness and peace, and who alone was competent to build the house, and to bear all the glory. Zech. vi. 13.

17 David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.*

19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

This charge to the princes of Israel, very properly succeeds David's charge to his son. As a dying king he earnestly desired to see every heart engaged in the Lord's work, as certain of the Lord's blessing. So that altogether the whole forms a beautiful representation of the king and court of Israel.

REFLECTIONS.

READER! while you and I pause over the account here given of David's zeal for the Lord's house, and behold with what generosity and greatness of mind he prepared his silver and his gold, for the service of Him, from whom he received, and to whom he owed all he had: while we pay all suitable respect and praise to David, let us duly consider to what nobler services we are called under a gospel dispensation, to offer up spiritual sacrifices, acceptable to God in Jesus Christ. Silver and gold, (may many a precious soul say, with the Apostle,) have I none, but such as I have, would I offer to the Lord. Oh! dearest Jesus! it is thou which hast made all thy followers kings and priests to God and the Father. By thee, therefore, would we offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. And while contemplating the vast preparation of Solomon's temple, in the gold, and silver, and wood, and stones, think of the vast and long

preparation from the foundation of the world, for the introduction of him whom that temple represented. Oh! thou blessed Jesus! give me continually to meditate with rapture and delight on that love of thine in which God our Father laid the foundation of our everlasting happiness, and formed the temple of thy body for the express purpose of salvation. Here was mercy indeed built up for ever. Here was a temple indeed formed for eternity, in which all thine, being incorporated, should be kings and priests for ever. And when the temple of thy body, by the sacrifice of thyself was destroyed, according to the determinate counsel and foreknowledge of God, thou didst by thine own power, agreeable to thine own prediction, raise it again the third day. Make us, blessed Jesus, even all that are thy people, make us, as thou hast promised, pillars in thy temple; that being *built upon the same foundation as the apostles and prophets, Jesus Christ himself being the chief corner stone; and in whom the whole building is fitly framed together! we may grow up unto an holy temple in the Lord, for an habitation of God, through the Spirit.*

CHAP. XXIII.

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This Chapter relates to us the appointing of Solomon king, in the room of David his father. The Levites and officers of the temple are appointed also, and numbered.

SO when David was old and full of days, he made Solomon his son king over Israel.

The age of David was not so great as many of his fathers. When he died, he had not exceeded seventy years. But the truth was, he had worn fast, and worn out. His whole life had been both an active, and an anxious one; and cares consume the strength.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

The gathering of the Levites seems to have been a very pious act, and evidently intended for the furtherance of the divine glory.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

The age of their numbering from thirty years, seems to convey very strong testimonies that a competency of wisdom and gravity were considered as necessary, before that they were numbered among the Levites.

4 Of which, twenty and four thousand *were* to set forward the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters; and

four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.

6 And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites *were*, Laadan, and Shimei.

8 The sons of Laadan: the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were* Jahath, Zina, and Jehush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jehush and Beriah had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ And the sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first,

Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jerimoth, three.

24 These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

I do not interrupt the reading of this list of the Levites, but bring the account altogether into one view, because the observations arising out of the whole are one and the same. The Reader may perhaps be led to remark, from the great number of Levites here mentioned, and which it should seem were much increased from the days of Moses, (see Numb. iv. 48) how large an house of servants the Lord kept. And what a precious thought it is, that there was not only room enough for them, but a plentiful table for them, and every supply. The promise runs to this amount; *They shall be abundantly satisfied with the fulness of thine house, and thou shalt make them drink of the river of thy pleasures.* Psm. xxxvi. 8. Reader! do not overlook the privilege still of Jesus's people. They are spiritual Levites, nay, they are royal Levites, for he hath made them kings and priests unto God and the Father. Rev. i. 6. *Blessed are they that dwell in thy house, they will be still praising thee.* Psm. lxxxiv. 4. But is there not an additional note to this divine song. Yes! there is, when the believer can sing it under the Spirit's teaching. I mean, when Jesus himself is beheld as the house and home, and habitation of his redeemed. If Moses sung this song, Reader, why may not you and I? *Lord, thou hast been our dwelling place in all generations.* Psm. xc. 1.

25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever;

This verse confirms the thought with which we closed our observation on the former. And if we read it in a gospel sense, and with an eye to the ever blessed Jesus, is it not delightful? The Lord God of Israel hath indeed given rest unto his people, for Jesus is *the rest wherewith*

ye may cause the weary to rest, and this is the refreshing. Reader, oh! for grace to say, as one of old did, concerning our Jesus; *return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* Isa. xxviii. 12. Psm. cxvi. 7.

26 And also unto the Levites: they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

The employment of the Levite, probably before the temple was built, had been accompanied with bodily exercise and labour: but now they are henceforth to minister only in holy things. Is not this a beautiful type of the gospel church? When Jesus, whom this temple represented, came in the fulness of grace and truth, his spiritual worship for ever did away the shadow of service. For in Jesus Christ neither circumcision availed any thing, nor uncircumcision, but a new creature. Gal. vi. 15.

27 For by the last words of David the Levites were numbered from twenty years old and above:

28 Because their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in the pan*, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And they that should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

The last words of David, that is, the last words of David on this subject, lessened down the age ten years from the former appointment. Probably this means; that the introduction of younger men for the

subordinate service, was now such, that under the eye and teaching of the elders, they might be in longer preparation for the sanctuary. I cannot help remarking that in a gospel church, though such as are intended for the ministry will find their account, when, like Timothy, from a child they have known the holy scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus; yet the clearest evidences should be seen in their life and conversation that they are truly awakened men, before they go forth to call others. Oh! for such ministers as Jeremiah, concerning whose ordination, the Lord himself gave such precious testimony. *Before I formed thee in the belly I knew thee, before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.* Jerem. i. 5.

REFLECTIONS.

READER! I only detain you with the reflection of one interesting thought, which seems to arise out of the perusal of this chapter, concerning the Levites. You see how numerous they were in those early ages of the church; and you will, I am sure, think with me, that in the present hour faithful ministers can never be too numerous, in labouring in the word and doctrine. If Jesus, in the days of his flesh, commanded his disciples to pray the Lord of the harvest to send forth labourers into his harvest; well may we with earnestness beseech of him, now in compassion to the perishing state of thousands every where around, to send forth truly awakened servants of the sanctuary to his service. Lord Jesus, I would say, thou great Bishop of souls! graciously do thou ordain pastors after thine own heart, which shall feed thy people with understanding and knowledge. Let them be such, O Lord, as shall do the work of Evangelists, and make full proof of their ministry. Oh! for the dawn of that glorious day when the watchmen upon the walls of Zion shall see eye to eye! when the church of Jesus upon earth shall bear some resemblance to the church triumphant in glory. Surely, dearest Jesus, when that hour comes, so faithfully promised, and so devoutly prayed for by the faithful in all ages, under the quickening influences of the Holy Ghost; that hour, that day, when Æthiopia, and Seba, and the multitude of the isles, shall stretch forth their hands unto God: surely, Lord, thou wilt be adored by the redeemed below, in congregations as numerous as the multitude which John saw in heaven, whom no man could number. Lord! hasten the hour in mercy to a lost world; cut short thy work in righteousness, thou that art mighty to save; and bring on the latter day glory, *when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* Amen.

CHAP. XXIV.

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Here is a continuation of the same subject concerning the Levites as the former. The several divisions in the different branches of the Levites are here made by lot.

NOW *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of *the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeah,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Apses,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

The division and arrangement begins very properly in the house of Aaron; for Aaron himself was called of God. Heb. v. 4. And it was worthy observation that the appointment of this man's family to the offices assigned them, was done by lot. The apostles of Jesus did the same in filling up the vacancy of the traitor Judas. This was done by lot, accompanied with earnest prayer that the Lord's choice, and not man's, might be known and attended to. If this were made the plan now, instead of human caprice, fancy, interest, and humour, would it not be more scriptural, and more likely to produce blessings? Acts i. 24.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

I cannot help detaining the Reader at this verse just to observe, that the regular course which those Levites were appointed to seems to have been observed as a standing thing ever after, even unto the coming of the Lord Jesus Christ. No doubt it received interruption during the Babylonish captivity. But yet perhaps even there it might, in some measure, have been regarded. This, however, I cannot determine. But it is worthy remark that Zecharias the priest is said to be ministering in the order of his course (and which is the *eighth* here enumerating of *Abia*, or *Abijah*) when the angel came to him on the subject of John the Baptist's birth, and the coming of the Lord Jesus Christ. Luke i. 5, &c.

20 ¶ And the rest of the sons of Levi *were these*: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehaiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of *Hebron*; Jeriah *the first*, Amariah the second, Jahaziel the third, Jekamein the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zachariah.

26 The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

How particular the Holy Ghost is in the enumeration of the names of God's servants! Reader, depend upon it, the least and most inconsiderable in God's house is neither overlooked nor forgotten by him.

REFLECTIONS.

WHAT a sweet thought ariseth out of the perusal of this chapter! we here behold Levites set apart by lot to stand *before* the Lord, according to the order of their course in their daily ministration. And no doubt, beheld with an eye to Jesus, as a figure for the time then present, the order was beautiful, their ministration lovely, and they were accepted before God in Jesus. But what a sweet thought ariseth out of this very contemplation, when we consider the whole of this service as shadows only of good things to come, the body of which was Jesus; and now behold the whole body of Levites, even all the mystical members of Jesus, as set apart to present their bodies as living sacrifices, holy, acceptable, before God in Jesus, as their reasonable service. The Levites

ministered only in the order of their course. But Jesus's Priests continually. They, when they had fulfilled their monthly station, retired to make way for the ministration of others. But Jesus's Levites are supposed daily and hourly to draw nigh to a throne of grace, having boldness to enter into the holiest at all times, and upon all occasions, by the blood of Jesus. Think, then, ye of this royal priesthood, to what vast dignity ye are called! Jesus, your great high priest, hath brought you nigh. He hath opened this new and living way by his blood, and ever liveth to keep it open by his intercession! See, then, that ye live up to this high privilege. A throne of grace is always open, always accessible, and the promise calls us to approach. Sprinkled with the blood of Jesus, consecrated by the word and prayer, and receiving of the fulness of the Spirit, let us draw near with true hearts, in full assurance of faith.

CHAP. XXV.

CONTENTS.

As the preceding chapters related the regulation of the service of the Levites; this chapter is directed to inform the Reader of the appointment of the order of the singers in the temple service. They are also arranged by lot in the same number of four and twenty distinct orders.

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

Divine psalmody formed a large portion in the temple service. And hence we find the servants of the Lord calling upon others to this employment, by way also of exciting their own hearts to the celebration of Jehovah. *Sing unto the Lord, sing psalms unto the Lord. With trumpets also and cymbals; shew yourselves joyful before the Lord.* Reader! under a gospel dispensation, how sweet is it to discover that those instruments are changed for *the singing with grace in the heart*. The phrase of *prophesying* with harps, and psalteries, and cymbals, seems to be meant to convey, that the words of the holy song were sometimes prophetic. Hence we find in the company of prophets Saul met at the hill of God, they were thus engaged. 1 Sam. x. 5. So the apostle Paul speaks of a psalm of prophecy. 1 Cor. xiv. 26.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattathiah, six, under the hands of their father

Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Iianani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattathiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jerimoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve:

The whole of what is here said of the order in which they were placed, and of the method taken to prevent jealousies arising from the natural infirmity of the human heart, may serve to teach us that in all ages man hath been the same; all striving for pre-eminency. How blessed that sweet direction of Jesus, had we but grace to practise it: Whosoever will be great among you let him be your minister: and whosoever will be chief among you, let him be your servant! (and observe, Reader, what follows by way of enforcing the precept:) even as the Son of Man came

not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. xx. 26—28. Precious Jesus! in how sweet and endearing a manner dost thou recommend thy glorious example to thy people! Hence, dear Lord, we perceive that in all things, even in the humbleness of the lowest servitude, thou wilt have precedency. Thou condescendest to be servant of all in the very moment thou art Lord of all, on purpose to manifest thy love and thy grace to thy people. Lord! is it not enough to put pride to the blush, and to make every man out of love with himself, in the consciousness how little we know in what true greatness consists.

REFLECTIONS.

MY soul! in beholding this goodly company of the singers in the temple, think of him whose praise they celebrated, and sing thy song of redemption also; for he hath called thee out of darkness into his marvellous light. The song they sung is the same as John heard the armies of Israel in heaven sing, and which, neither in heaven nor earth can any sing, but the redeemed. Reader! can you join the happy chorus? Are you of this temple service? Salvation is the joyful sound; and to the Lamb that was slain in the accomplishment of it is, the voice is directed in praise. Precious, precious Lord Jesus! let me daily, hourly, sing of thy love, shout loudly of thy mercy; and here, however faintly, poorly, and with a feeble voice, my notes express the unequalled blessing; still may my tongue cleave to the roof of my mouth, if I prefer not thee and thy salvation above my chief joy. And wilt not thou, gracious Redeemer, since thou hast purchased me with a price so dear as thy blood, take me at length, when my song is ended upon earth, to sing it anew before thy throne of glory in heaven?

CHAP. XXVI.

CONTENTS.

To the account given of the singers in the former chapter, is here subjoined the list of the porters, treasurers, and store-keepers, among the Levites; and of certain officers called to the administration of the affairs of God, and the king.

CONCERNING the divisions of the porters: of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehoanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, She-maiah the firstborn, Jehozabad the second, Joah

the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad; whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshellemliah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asup-pim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

The office of a porter in the temple, must certainly have been an office of high repute and importance, as appears by the characters given of such to whose lot it fell. They are said to be *mighty men of valour, and for strength for the service*. And evidently they are marked as being competent to the office, on account of their wisdom; for *Zechariah*, one of them, is said to have been a *wise counsellor*. And another, *Simri*, though not the first-born, was made chief by his father. I do not presume precisely to point out in what the principal parts of their office consisted; and more especially as the Holy Ghost hath not been particular about it. We are told that their station was at the gates. But from this feature of character we may safely infer, that the spiritual porters of Jesus' church have a very solemn trust to keep the doors, and by their wisdom, which they derive from their glorious Head, to counsel others, and by their strength which they have in Christ Jesus, to withhold others from every improper entrance into the sanctuary. *Jesus is the way*, and no other can be the entrance. And as to Him, so to all his, *the Porter openeth*. God the Holy Ghost opens to Christ, leads to Christ, helps to Christ, and takes of Christ to shew the people. *Lead me, Lord, in thy truth, and guide me, for thou art the God of my salvation*. John x. 3, 9. Psal. xxv. 5.

20 ¶ And of the Levites, Abijah *was* over the treasures of the house of God, and over the treasures of the dedicated things.

21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

Next to the Porters we find in those verses an account of the Treasurers. There must have been great abundance of stores in the Lord's house for the daily service of it. The multitude of things according to the law in the utensils used in sacrifices, as well as the costly things of the sacrifices themselves, certainly formed a vast treasury. Were not these highly emblematical of Jesus, in whom are hid all the treasures of wisdom and knowledge?

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

The last list in this chapter of the officers and judges, seems to have been for inferior services, because they are said to have been for the out-

ward business of Israel. But no doubt, from the record here given, both of the employment and the names of the persons exercising this office, it formed an important part in the government of Israel.

REFLECTIONS.

FROM the perusal of this Chapter, the ministers of Jesus may derive, under his Spirit's teaching, sweet instruction, to shew with what vigilance they are expected to stand as *porters* in their station. Ye shall be named (saith the prophet) the priests of the Lord. Men shall call you the ministers of our God. Placed at the doors of the house of Jesus, what an eye of vigilance should be open to every one about to enter; to observe their walk, their life, their conversation, their object, their pursuit, their design. And how to look out and notice the approaches of the enemy, so as to defend the truth from error, and keep back the feet of those who hold the truth in unrighteousness.

From the character and officers represented here under the name of *treasurers*, how sweetly are the Scribes in the gospel, which are well instructed, taught the necessity of bringing out of the gospel treasury to the people, things new and old. Entrusted by Jesus with the charge of his holy word, his ordinances, and all his precious truths in a way of instrumentality; oh! how lovely is the office of those who, from their inexhaustible Storehouse, bring forth continually to the people the unsearchable riches of Christ. But on the contrary, what an awful abuse of their office do they make, who preach themselves instead of Christ Jesus the Lord.

And let all *officers*, and *judges*, and *magistrates*, from this sweet chapter learn also, that since the temple service with all its appendages were thus appointed, how needful it must be to manifest that they bear not the sword in vain, but by a wise and impartial administration, are counted worthy of double honor.

Lord Jesus! give to all thy servants grace in the several ordinations of thy service, that all, with a single eye to thy glory, may promote thy blessed cause, and set forward the salvation of thy people.

CHAP. XXVII.

CONTENTS.

The Chronicle of characters in the temple service is nearly finished. Here therefore in this chapter we have the list of the fathers, and chief captains, the princes of the several tribes, and the officers of the court.

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course of the first month *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* mighty among the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of Ikkish the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

There is very little more to be observed on the contents of those verses, than, that as David wisely thought in time of peace, it is right to be prepared for war, in a world like the present, so here we see the means he adopted to be secure from foreign foes. In a spiritual sense it may be observed, that as good soldiers of Jesus Christ we ought to be strong in the Lord, and in the power of his might, and to take to us the whole armour of God. There is somewhat remarkable in the selection of captains for each month in the year. There were twelve tribes of Israel, and Jesus chose twelve apostles. The gates of the New Jerusalem had the names of the same upon them.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number,

but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

All the heads of the tribes have honorable testimony given of them by way of perpetuating the memory of Israel.

25 And over the king's treasures *was* Azmavith the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine cellars *was* Zabdi the Shipmite:

28 And over the olive trees and the sycamore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds that *were* in the vallies *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

The particular mention that is made of the respective situations of those heads of houses, no doubt had a divine authority, and may serve to convey to us, that the Lord arrayeth and disposeth all things according to order.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni *was* with the king's sons:

33 And Ahithophel *was* the king's counsellor; and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son

of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

The relations of the king are also put down, not only by way of filling up the list, but by way of manifesting his attention to all.

REFLECTIONS.

It is hardly possible to read the order of things observed in the days of David, without having our minds led out to consider yet more, the beautiful disposition and order made in the house of our Almighty Spiritual David, the Lord Jesus Christ, after that he had taken to himself his great name, ascended up on high, led captivity captive, and sat down on the throne of his kingdom. The apostle beautifully describes it when he saith; "And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Reader! it is a blessed thing to belong to this holy army. Though door keepers only in his service, or merely hewers of wood, or drawers of water, yet to be brought into the family and household of faith, exceeds, in point of dignity and of happiness, the highest station, void of Christ, in earthly greatness. Lord Jesus, grant me to be among the number of thine! And whatever station in thy service thou wilt be pleased to appoint me, so that I but stand before thee, under thy eye, and the smiles of thy love, I shall feel the full enjoyment of that felicity, which the Queen of the South described of Solomon's household: *Happy are the men; happy are thy servants, which stand continually before thee, and that hear thy wisdom.* And blessed for ever, blessed be thou Lord Jesus, my God and Saviour!

CHAP. XXVIII.

CONTENTS.

Having finished the Chronicle of persons and things, as pertaining to the service both of the temple and the court; this chapter opens to us an interesting view of some of the concluding scenes of the life of David. He calls his people together; makes an affectionate address to them; delivers the pattern to Solomon of the temple, and earnestly exhorts both him and the people to the greatest care and diligence in the building of it.

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and

of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

We have some account of David's conduct towards the close of his life, in the opening of the first book of the Kings; but by no means so particular, nor so interesting, as in this chapter. David is represented here in a very amiable and affectionate light, and the Holy Ghost hath been pleased to cause the sacred writer to be more particular upon it. He convenes all Israel before him. He is about to take his leave of them for ever. The time is arrived that he must be gathered to his fathers. He therefore wishes to see them all once more, and to dismiss them with his love and his blessing, before that he himself receives the Lord's dismissal from this world to a better.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

3 But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of

our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

No doubt growing infirmities were upon him; nevertheless he will stand on his feet before them. Observe the kind and affectionate manner of his address; he calls them *brethren and people*. He next tells them what was his intention in the building of the temple, but that the Lord had said nay; in which his heart acquiesced. He then proceeds to point out his claim to the throne, and this not by purchase, nor by conquest, nor by merit, nor by birth-right; but of the Lord's appointment: The Lord chose me. He next points to Solomon as his successor, and from the same cause; the Lord's pleasure. He then makes a most affectionate appeal, first to the people; and then to his son, Solomon, that both would honour that gracious God who had done so great things for Israel, and walk before the Lord with a perfect heart, and with a willing mind. The whole of this farewell discourse of David's, forms a most interesting period of history in the life of David; and is capable of leading out the mind of the Reader into numberless sweet and precious reflections, both of the divine goodness in the instances of mercy recorded, and David's piety. But passing over all these, I rather call the Reader to the more blessed, spiritual beauties of the passage, as all typical of Jesus and his temple, of which Solomon's was but a type. Here indeed in the person of the Lord Jesus, we see that promise breaking out from everlasting, in the decree of divine counsels. Jesus was set up, and all his covenant engagements marked down in the volume of the book, which he alone was found worthy to open. It is of him that God the Father said, *I have raised him up in righteousness; and I will direct all his ways. He shall build my city, and he shall let go my captives, not for price, nor reward, saith the Lord of Hosts.* To constitute the glory of this house, the labour of Egypt, and the merchandize of Æthiopia shall be brought, and the Lord would consecrate the gain of all the whole earth. Sweet and precious thoughts! and all finally and fully confirmed in Jesus. Isaiah xlv. 13, 14.

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof,

and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things:

There is somewhat very interesting in this account. David is expressly said to have received this model or pattern, from the Spirit. It doth not appear at what time or period of his life this was; yet the fact itself cannot be questioned. Moses had a pattern of the Tabernacle, we are told, given to him, when in the Mount with God, accompanied afterwards with a strict charge to make all things according to it. Heb. viii. 5. But *when* David received it, or *how* he received it, whether by open vision, by message, or by dream, is not said. It may serve, however, to teach us the great importance of it. And the reason doth not seem difficult to discover. This temple was to be a type of Christ. Afterwards in whatever part of the earth any of God's people were driven out or scattered, yet directing their hearts by faith towards this hallowed spot, the Lord would be sure to hear. A delightful type of our ever blessed Jesus. 1 Kings viii. 46—53. But even this, infinitely grand and important as it was in itself, and independent of every other consideration, yet even this was not all. This temple might be said to be *sacramental*. It prefigured the *body* as well as the *person* of Jesus. And as the body of our dear Lord, for the purpose of sacrifice, was prepared and given without the intervention of an human father, by the miraculous impregnation of the Holy Ghost; so the Church of Jesus, his body, his fair one, his chosen, originated from the gift of Jehovah; and therefore the temple, which represented both, must be the result of Divine counsel and Divine wisdom. Infinitely important, therefore, was the object in the building the temple, that it should be according to the mind and will of God.

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for

the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, said David, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

All these are beautiful descriptions in continuation of the subject. The refined gold for the altar, (verse 18) which altar became typical of Jesus and his intercession, is peculiarly striking in the midst. And David's enforcing the whole again by insisting once more, that he had it from the Spirit in writing, gives a validity which stamps the vast importance of the thing itself, and decidedly proves the allusion of the whole to Jesus. Well might he, therefore, conclude with strengthening the assurance of his faith to give strength to the faith of Solomon, in adding, the Lord God, *even my* God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work. Reader!

how encouraging to our faith is it to behold dying saints among the faithful in all ages thus resting with firmness on a long-trying and a long-found faithful God. So died Jacob. So departed Joseph. So closed Moses at his farewell to Israel. So died Joshua. And thus David. Oh! precious, precious principle of a more precious, precious God and Saviour! Gen. xlix. 33. l. 25, 26. Deut. xxxiv. 1—5. Joshua 24. 26—29.

REFLECTIONS.

READER! behold what an interesting light the Holy Ghost hath placed the departing patriarch David in, before the Church in this chapter. When we behold him going forth in the name of the Lord to the battles of the Lord, against Goliath and the many other such like blasphemers of God and his cause which followed, we could not but admire the stripling, and yet more be led to admire and adore the gracious hand which strengthened him for the war. But now arrived to the close of life, how interesting is it to see the old man ready to depart, and standing on the threshold of the eternal world, yet giving his last advice for the due glory of the God of his mercies. Reader! must it not be the best and sweetest of all deaths, as well as the most honourable, to be found in the exercise of faith, praying for the glory of God to be continued among his church and people here below, when the believer himself is going to be removed to the enjoyment of the church triumphant which is above? How would you wish to be found in the dying hour, but in the living experience of Jesus' faithfulness, and recommending him and his great salvation to all around you? It is true, indeed, few situations, like that of David, open so large a sphere for an interference in the public government of Jesus's church. The Lord calls, as in the instance of David and Solomon, whom he pleases to take interest in this important concern. And when princes are found, like David, heartily engaged in promoting God's glory, happy is that nation and people so unitedly employed in raising the spiritual temple of God's worship. But every individual who knows Jesus, and loves Jesus, cannot but take part in what concerns Jesus; and must, and will, serve and promote the growing interest of Jesus, with his prayers at least, when he hath nothing else to offer.

Dearest Lord! Do I behold David and his son, his court and people, all interested, all alive and animated in preparing, what after all was but a type of thy presence: and shall I, who know thee now in substance, as the Author and Finisher of salvation, shall I be cold and lifeless when thy glory is languishing all around, and all hands are faint, and hearts are dead, in thy service? Oh! come Lord Jesus with all thy quickening influence in the midst of thy churches; inflame the souls of princes, priests, and people; *let every one that nameth the name of Christ*, have his heart warmed with the love of Christ, that *the Lord may revive his work in the midst of the years*; and bring on that fullness of the Redeemer's glory in the earth, which the Lord hath promised, when, *from the rising of the sun, even to the going down of the same, his name shall be great among the Gentiles; and in every place incense shall be offered to his name, and a pure offering.* Amen, Lord Jesus. Amen.

CHAP. XXIX.

CONTENTS.

This chapter is but a continuation of the former. David had not finished all he had to say, and here therefore we have the sequel of his address. He then makes his offering towards the building, and calls upon the people to follow his example. He closes in prayer and thanksgiving. Solomon commenceth his reign, and David dies. With these relations the first book of the Chronicles closeth.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.*

There is a great degree of piety, as well as humbleness of soul, in this intimation of the youth and inexperience of his son. No doubt, in it the father was looking up to God, that he would support his gracious choice, and confirm it by his approbation.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?

The motive of David's liberality is beautifully set forth in this account. It was not to bribe God with his own gifts. It was not to give of the possessions of the body for the sin of the soul. But it was because he had set his affection on the house of his God. God in covenant was a precious God to David, and therefore he loved the place where his honor dwelt. Reader! look to it upon all occasions, that the service is the service of the heart. Let the gift be ever so costly, yet unless it be given from the heart it is of no esteem in the sight of God.

6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

It is delightful to see what a noble disposition the princes manifested in following the example of the king. But Reader! do not overlook the most important point of all in this account, namely, how gracious it is in the Lord to accept the gifts of his creatures as their gifts, when in reality all is the Lord's before. *The earth is the Lord's and the fulness thereof.* And dost thou, blessed Jesus, really and truly look upon the cup of cold water when given to one of thy distressed ones in the name of a disciple, when it is thou thyself that furnisheth both the means and the disposition to bestow it. Oh! glorious Redeemer! how wonderful in grace and goodness are all thy ways!

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

The rejoicing of prince and people affords a lively representation of the happiness of the soul when all things are going well between God and us. If I am at peace with God in Christ, all things else must be at peace with me. *For when a man's ways please the Lord, he maketh even his enemies to be at peace with him.* Prov. xvi. 7.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; *thine is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all; and in *thine* hand *is* power and might; and in *thine* hand *it is* to make great, and to give strength unto all.

Now we come to the most interesting part of all this beautiful scene. David knew his end to be near. David convened his people, his princes, his son. David addressed them all affectionately: but the chief point of all is yet to be done. He now looks up to the Lord. Here, Reader! is the first, and best, and chief end of all. In Jesus the soul finds all its blessedness center. But let us hear what David saith.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of *thine* own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for *thine* holy name *cometh* of *thine* hand, and *is* all *thine* own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies,

and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

Nothing can be more sweet, more interesting, more expressive. He first begins in blessing. Who so worthy to be praised as the Lord, as he is in himself? What so suitable for man to offer as praise for the blessings he bestows, as he manifests himself to his creatures? And Reader, do observe how David dwells upon the distinguishing excellencies of Jehovah! both greatness and power, and glory, and victory, and majesty, are his. Not only his as the author, but peculiarly his as the very properties and attributes of his nature. To give, therefore, any thing to such a being, is but to give him of his own, for all are his already. In contributing therefore to the building of this house for the Lord, we in fact do nothing but what the Lord gives the power and ability to do. And Reader! do mark this thought as strikingly worthy of the highest attention; the more any man doth for the Lord, the more highly is that man the Lord's debtor, in that what he doth is from the Lord's giving ability to do it; and not only giving the ability, but giving grace and disposition to do it. So that the most laborious servant of Jesus is the greatest debtor; and he that is enabled to do most is the most indebted for being singled out and qualified for the service. Blessed Jesus! oh! for grace to be employed more frequently and earnestly by thee, that I might thereby become the more insolvent and thy prisoner. There is a great beauty in the close of this prayer, in beseeching the Lord to keep alive in the minds of the people the Lord's goodness, and to bless his son Solomon with a heart suited to the Lord's mercies.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

How beautifully the solemn service closed. All were called upon to

bless the Lord in bowing heads, and suitable acknowledgments of the reverence becoming God's presence. And their enjoyment at their tables, no doubt was all sanctified with reverence and praise.

23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

Here begins the reign of Solomon, of which the following book of the Chronicles treats largely. The Lord's approbation of him is strikingly expressed. Perhaps what is here said of the Lord's magnifying him above any king that had been before him, means in wisdom, peace, and riches. For herein he was an eminent type of Jesus.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

It is no small beauty in my apprehension of the history of David, by way of marking the greatness of the man, that the humbleness of his beginning is again noticed at the close of his life, that he was the son of Jesse. The sum total of every man's life is in this instance like David's, that he lived so long, and died so distinguished. But Reader! mark what the Holy Ghost saith on this point. *Blessed are the dead which die in the Lord!* O! precious Jesus! be this my portion, and then all

the appendages of death in earthly greatness, or all the wants of life in earthly poverty, will be nothing. *To live will be Christ, and to die will be gain.* Rev. xiv. 13. Philip. i. 21.

REFLECTIONS.

READER! let us take one view more of the dying patriarch David as we read his history in this close of it, and gather from it those interesting lessons it so highly affords. What a life was it taken altogether, though so abundantly distinguished with divine favour. Might he not, like another patriarch of yet more ancient days, have taken up his language and said, *Few and evil have the days of the years of my life been.* If we pursue the thread of his history from the sheeppcote to the throne, and look at him in every point of view, and in every character, whether public or private, we trace a life of perpetual anxiety, trouble and sorrow. And had not an abundance of suited grace and strength been given him, the persecutors of Saul in his early days, and the heart-breaking sorrows induced by the conduct of his ungodly children in the after stages of his life, would have drank up his spirits. But Reader! amidst all these what a beautiful, what an interesting, and what an highly finished character, in the devotional part of David's life, doth the Holy Ghost set forth to the church. And while the faithful record that is made of the patriarch's shameful fall, and the foul offences he committed, is brought forward without the least reserve, to shew what man, even the best of men, is in himself; how illustrious an instance, in his recovering by almighty grace, is afforded to shew what the same man is, when under the powerful work of salvation by God. Let the best of saints feel deeply humbled as they read the awful transgressions of David. Let the worst of sinners feel their souls lifted up with every encouraging hope as they behold his transgressions put away from the covenant redemption in Jesus. Oh! thou source, and fountain, and author, and finisher of all our joys, all our blessings, all our hopes, temporal, spiritual, and eternal! How shall we even hear of thy name, thou blessed, blessed Jesus, but with rapture! surely the everlasting fragancy of it will be *as ointment poured forth.*

One thought more let both Writer and Reader indulge in, before they close this book of God. Let us pause over its sacred contents, and as we trace a Chronicle of so many generations, and of so many events, all brought within so little a compass, let us solemnly consider the trifling nature of all things here below, and the total insignificance of man upon earth. Here is the record indeed of many generations. But where are the generations themselves; to say nothing of the thousands of the great ones of the earth which kept the world in awe while living, whose very memorial is perished with them! Reader! let it be our wisdom, from the contemplation of such men and things, to turn to a brighter subject, which is neither liable to decay, nor to be forgotten. In Jesus we behold one who comprizeth in himself, in his own person, and in the fulness of his office-work, as the Redeemer of his people, all that the most unbounded desires can need to constitute happiness in time, and to all eternity. It is thine, blessed Jesus, to live for ever amidst the dying circumstances of all things around; for thou art both the life and the

light of all things; and as the Father hath life in himself, so hath he given to the Son to have life in himself, because thou art the Son of Man; because thou art the life of all thy people; and because thou livest, in thee they live also. Precious consideration under all our changes, in life and in death. Here, then, blessed Lord, let both Writer and Reader rest. The love, the praise, the service, the adoration of every creature, angels and men, are thine. To thee the whole of thy redeemed bow; nay, all power is thine in heaven and in earth. We hail thy name amidst the Chronicles of worlds, and the rise and fall of nations and of empires. Thou art worthy alone to possess universal dominion. To thee peculiarly it belongs as the infinitely wise, holy, glorious, eternal Son of God. And in thy glorious office-work as the Redeemer and Mediator of thy church, all the ransomed of thy blood adore thee, the Lord Jehovah, our righteousness for evermore. To thee, thou blessed Jesus, in union with the Father and the Holy Ghost, as the one eternal God, and the joint-author of creation, redemption, sanctification, and glory, may both Writer and Reader, with the whole church above and below, bring their offerings of love and praise for evermore. Amen.