

Chapters 23-26 form one part of the story of Chronicles –
so we’ll move through it quickly tonight.

Read chapter 23.

1 Chronicles 23-26 appears to be another list of names and Levitical duties.
How interesting could that be?

But since 1 Chronicles 23-26 changes the *law of God*
it is anything but boring.
And there is no hint here that David received any prophetic revelation to do this.

He does it on his own authority.

The heading of the chapter in the ESV is “David Organizes the Levites.”
But why?

Hadn’t Moses organized the Levites?
Wasn’t that part of the *Law*?

How come David is *re-organizing* the Levites
and *changing* their God-ordained duties?

After all, when you go back to Numbers 3-4,
you will find that “The LORD said to Moses”
here is what the Levites shall do.

But as we saw when we looked at David’s introduction of music into the worship of Israel,
David has the authority to do this!
He is the LORD’s anointed – and not only that,
but God made a covenant with David.

Israel had failed to be all that God had called them to be –
so God established his covenant with David,
calling David and his seed to succeed where Israel had failed –
to succeed where Adam had failed.

So let’s take a moment to review our covenant history.
Adam was created to work and guard the Garden of Eden.
As we saw in Genesis 1-3, this was a priestly role.
Adam is the “high priest” of the sanctuary – he is the “guardian cherub” you might say.

But Adam failed, and through Adam’s sin, death came to humanity.
And the LORD God placed a guardian cherub at the gate of the Garden,

to guard and protect the holiness of God.

And God called Abraham and his seed to bring the blessing of God to the nations – that though Abraham’s seed all nations would be blessed.

He called Israel “my son, my firstborn” and declared that Israel was to be a “kingdom of priests” – mediating the blessings of God to the nations.

And he chose the tribe of Levi to be the “priesthood within the priesthood.”

All of God’s people were holy – but the Levites were the priestly tribe.
And their task was to work and guard the tabernacle –
the holy place where God’s name dwelt with his people.

But through the period of the Judges Israel repeatedly rebelled.
And so in the days of Samuel God declared that they had rejected *him* as king over them.
And so God established a king who was called to succeed where Israel had failed.

And with the coming of the king,
the place and function of the Levites changes.
If the king is supposed to succeed where Israel failed,
then we should expect to see the Levitical priests taking on a new role
in relationship to the king
(similar to their relationship to Israel in the Mosaic covenant).

Where there is a change in the covenant, there is also a change in the law.

Hebrews 7:12 says

“When there is a change in the priesthood,
there is necessarily a change in the law as well.”

Hebrews is thinking about the far more radical changes that came
in the resurrection of Jesus Christ,
but the principle also applies
to the far more subdued changes that came in the days of David.

As we go through this passage, I want you to see the big picture:
what the Chronicler is talking about
is the careful organization of worship and music,
of church finance and discipline –
all under the rule of the LORD’s Anointed.

1. All Things Made New: the Clans and Divisions of the Levites (ch 23)

¹ *When David was old and full of days, he made Solomon his son king over Israel.*

1 Kings 1 explains all the intrigue around this event.

The Chronicler simply says that it happened!

But this one simple sentence connects David and Solomon for the hearer.

David is the warrior-king who gives peace and rest to his people.

Solomon is the great builder – the wise ruler – who completes his father's designs.

Together, the era of David and Solomon is to be seen as the glorious model for what should be!

Sure, if you look closely (as Samuel-Kings does)

you will see that all was not as it should be;

but the pattern was there.

And the Chronicler wants you to see the pattern!

a. The Division of Labor (v2-6)

²David assembled all the leaders of Israel and the priests and the Levites. ³The Levites, thirty years old and upward, were numbered, and the total was 38,000 men. ⁴"Twenty-four thousand of these," David said, "shall have charge of the work in the house of the LORD, 6,000 shall be officers and judges, ⁵4,000 gatekeepers, and 4,000 shall offer praises to the LORD with the instruments that I have made for praise." ⁶ And David organized them in divisions corresponding to the sons of Levi: Gershon, Kohath, and Merari.

David starts by assembling the leaders of Israel and priests and the Levites, and announcing their new assignments.

24,000 Levites were to be involved in the work of the temple.

4000 gatekeepers, 4000 musicians, and 6000 officers and judges.

And verse 6 tells us that David organized them in divisions corresponding to their clans.

b. Gershon, Kohath and Merari: the Three Clans of the Levites (v7-23)

Verses 7-23 then recount the three clans of the Levites.

⁷ The sons of Gershon were Ladan and Shimei. ⁸The sons of Ladan: Jehiel the chief, and Zetham, and Joel, three. ⁹The sons of Shimei: Shelomoth, Haziël, and Haran, three. These were the heads of the fathers' houses of Ladan. ¹⁰And the sons of Shimei: Jahath, Zina, and Jeush and Beriah. These four were the sons of Shimei. ¹¹Jahath was the chief, and Zizah the second; but Jeush and Beriah did not have many sons, therefore they became counted as a single father's house.

The original assignments of the Levites are found in Numbers 3-4.

The sons of Gershon (v7-11) had been charged with guarding and carrying the tabernacle, the tent, the screen, the hangings, etc. (Numbers 3:21-26)

¹² The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. ¹³ The sons of Amram: Aaron and Moses. Aaron was set apart to dedicate the most holy things, that he and his sons forever

should make offerings before the LORD and minister to him and pronounce blessings in his name forever. ¹⁴But the sons of Moses the man of God were named among the tribe of Levi. ¹⁵The sons of Moses: Gershom and Eliezer. ¹⁶The sons of Gershom: Shebuel the chief. ¹⁷The sons of Eliezer: Rehabiah the chief. Eliezer had no other sons, but the sons of Rehabiah were very many. ¹⁸The sons of Izhar: Shelomith the chief. ¹⁹The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. ²⁰ The sons of Uzziel: Micah the chief and Isshiah the second.

The sons of Kohath (v12-20) included Aaron –
and his sons were set apart for the offerings and the blessings.

In fact, the offerings and the blessings were intimately connected.

The priest who offers the offerings and sacrifices before the LORD,
is then the one who comes and blesses the people –
because the death of the animal has been accepted by God in place of their death.

²¹ The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. ²²Eleazar died having no sons, but only daughters; their kinsmen, the sons of Kish, married them. ²³ The sons of Mushi: Mahli, Eder, and Jeremoth, three.

The sons of Merari (v21-23) had been charged with the guard duty
of the frames, bars, pillars and accessories of the tabernacle. (Numbers 3:33-37).

c. When the King Comes, the Law Changes (v24-32)

²⁴ These were the sons of Levi by their fathers' houses, the heads of fathers' houses as they were listed according to the number of the names of the individuals from twenty years old and upward who were to do the work for the service of the house of the LORD. ²⁵For David said, "The LORD, the God of Israel, has given rest to his people, and he dwells in Jerusalem forever. ²⁶And so the Levites no longer need to carry the tabernacle or any of the things for its service." ²⁷For by the last words of David the sons of Levi were numbered from twenty years old and upward. ²⁸For their duty was to assist the sons of Aaron for the service of the house of the LORD, having the care of the courts and the chambers, the cleansing of all that is holy, and any work for the service of the house of God. ²⁹Their duty was also to assist with the showbread, the flour for the grain offering, the wafers of unleavened bread, the baked offering, the offering mixed with oil, and all measures of quantity or size. ³⁰And they were to stand every morning, thanking and praising the LORD, and likewise at evening, ³¹and whenever burnt offerings were offered to the LORD on Sabbaths, new moons, and feast days, according to the number required of them, regularly before the LORD. ³²Thus they were to keep charge of the tent of meeting and the sanctuary, and to attend the sons of Aaron, their brothers, for the service of the house of the LORD.

The Law of Moses had laid out what the Levites were supposed to do.
Now David changes the law.

I want you to think about that for a moment.

We usually talk about the Law of Moses as though it lasted from Moses to Christ.

But David changes the Law of God.

The building of the temple in Jerusalem rendered certain portions of the law obsolete.
No longer did they need someone to carry around the tabernacle
and guard it.

As David said in verses 25-26:

*"The LORD, the God of Israel, has given rest to his people,
and he dwells in Jerusalem forever.
And so the Levites no longer need to carry the tabernacle
or any of the things for its service."*

The establishment of the Davidic kingdom – and the Solomonic temple –
creates a change in the law.

I want you to see something here.

The ceremonial law – the regulations for Israel's worship –
had fixed principles
(here: the Levites were charged with assisting the priests)
but some flexibility in application.

And over time, as the redemptive historical situation of Israel changed,
the ceremonies might change as well.

For instance, here, we see how the Levites move from carrying the tabernacle
and guarding it,
to serving in the temple and guarding it.

The basic point remains the same:
the Levites are charged with assisting the priests;
but the particular work may change.

The minor changes that you see in David's application of the Mosaic covenant
help us understand what Ezekiel talks about
when he describes the eschatological temple in Ezekiel 40-48.

As I said when we went through Ezekiel,
Ezekiel is the Hebrews of the Old Testament.
Just as Hebrews sees Moses in the (faint) light of Christ,
Ezekiel sees Christ dimly in the light of Moses.

Verses 28-32 then explains the *new* work of the Levites:

²⁸*For their duty was to assist the sons of Aaron for the service of the house of the LORD, having the care of the courts and the chambers, the cleansing of all that is holy, and any work for the service of the house of God.* ²⁹*Their duty was also to assist with the showbread, the flour for the grain offering, the wafers of unleavened bread, the baked offering, the offering mixed with oil,*

and all measures of quantity or size. ³⁰ *And they were to stand every morning, thanking and praising the LORD, and likewise at evening,* ³¹ *and whenever burnt offerings were offered to the LORD on Sabbaths, new moons, and feast days, according to the number required of them, regularly before the LORD.* ³² *Thus they were to keep charge of the tent of meeting and the sanctuary, and to attend the sons of Aaron, their brothers, for the service of the house of the LORD.*

The Levites did not have the most glamorous jobs –
but their work was essential to the worship of God.

This is true in the church today –
serving as a greeter, or helping in the nursery are not glamorous activities,
but they are essential to the whole work of the worship of the church.

2. The Organization of the Priests (24:1-19)

Chapters 24-26 then parcel out these responsibilities to the various clans of Levi.

We start with the priests.

[READ 24:1-19]

¹The divisions of the sons of Aaron were these. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. ² But Nadab and Abihu died before their father and had no children, so Eleazar and Ithamar became the priests. ³ With the help of Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, David organized them according to the appointed duties in their service. ⁴ Since more chief men were found among the sons of Eleazar than among the sons of Ithamar, they organized them under sixteen heads of fathers' houses of the sons of Eleazar, and eight of the sons of Ithamar. ⁵ They divided them by lot, all alike, for there were sacred officers and officers of God among both the sons of Eleazar and the sons of Ithamar. ⁶ And the scribe Shemaiah, the son of Nethanel, a Levite, recorded them in the presence of the king and the princes and Zadok the priest and Ahimelech the son of Abiathar and the heads of the fathers' houses of the priests and of the Levites, one father's house being chosen for Eleazar and one chosen for Ithamar.

Verses 1-6 explain that there were priests among both the sons of Eleazar and Ithamar,
led by Zadok (from Eleazar) and Ahimelech (from Ithamar)
and they divided the priests into 24 groups.

There was plainly some rivalry between the line of Ithamar and the line of Eleazar –
and there are some interesting genealogical questions that emerge here –
but we don't need to solve those now!

The point here is that each group would serve in the temple in rotation –
each with their own duties.

⁷The first lot fell to Jehoiarib, the second to Jedaiah, ⁸the third to Harim, the fourth to Seorim, ⁹the fifth to Malchijah, the sixth to Mijamin, ¹⁰the seventh to Hakkoz, the eighth to Abijah, ¹¹the ninth to Jeshua, the tenth to Shecaniah, ¹²the eleventh to Eliashib, the twelfth to Jakim, ¹³the thirteenth to Huppah, the fourteenth to Jeshebeab, ¹⁴the fifteenth to Bilgah, the sixteenth to

Immer, ¹⁵the seventeenth to Hezir, the eighteenth to Happizzesz, ¹⁶the nineteenth to Pethahiah, the twentieth to Jehezkel, ¹⁷the twenty-first to Jachin, the twenty-second to Gamul, ¹⁸the twenty-third to Delaiah, the twenty-fourth to Maaziah. ¹⁹These had as their appointed duty in their service to come into the house of the LORD according to the procedure established for them by Aaron their father, as the LORD God of Israel had commanded him.

Verses 7-19 then lay out the names of the 24 rotations.

Some of these priestly families have names that are later than David's time – some even come from the post-exilic period.

So many scholars would say that all of this was made up by the Chronicler (or someone else).

It would be better to say that the Chronicler is explaining how the current system was established by David.

How many rotations were there in David's day?

Maybe there were 24 – maybe not.

But the point is that the 24 rotations

have their root in David's reorganization of the Levites.

3. The Organization of the Levites (24:20-26:32)

1 Chronicles 24:20 to the end of chapter 26 then lay out the organization of the Levites

[READ]

²⁰And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. ²¹Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. ²²Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. ²³The sons of Hebron:^[d] Jeriah the chief,^[e] Amariah the second, Jahaziel the third, Jekameam the fourth. ²⁴The sons of Uzziel, Micah; of the sons of Micah, Shamir. ²⁵The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. ²⁶The sons of Merari: Mahli and Mushi. The sons of Jaaziah: Beno.^[f] ²⁷The sons of Merari: of Jaaziah, Beno, Shoham, Zaccur, and Ibri. ²⁸Of Mahli: Eleazar, who had no sons. ²⁹Of Kish, the sons of Kish: Jerahmeel. ³⁰The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites according to their fathers' houses. ³¹These also, the head of each father's house and his younger brother alike, cast lots, just as their brothers the sons of Aaron, in the presence of King David, Zadok, Ahimelech, and the heads of fathers' houses of the priests and of the Levites.

Notice in 24:31 that the rest of the Levites

now cast lots for their allotment of the work of the temple.

a. The Musicians (25:1-8)

¹David and the chiefs of the service also set apart for the service the sons of Asaph, and of Heman, and of Jeduthun, who prophesied with lyres, with harps, and with cymbals. The list of those who did the work and of their duties was: ²Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah, sons of Asaph, under the direction of Asaph, who prophesied under the direction of the king. ³Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei,^[g] Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with the lyre in thanksgiving and praise to the LORD. ⁴Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-

ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. ⁵All these were the sons of Heman the king's seer, according to the promise of God to exalt him, for God had given Heman fourteen sons and three daughters. ⁶They were all under the direction of their father in the music in the house of the LORD with cymbals, harps, and lyres for the service of the house of God. Asaph, Jeduthun, and Heman were under the order of the king. ⁷The number of them along with their brothers, who were trained in singing to the LORD, all who were skillful, was 288. ⁸And they cast lots for their duties, small and great, teacher and pupil alike.

Verses 1-8 speak of the musicians.

Note that there are 288 singers.

Why 288?

Because $288 = 24 \times 12$.

There are 12 singers in each flight of 24.

(This is the root of the later rule from the 2nd temple period that specifies that only 12 Levitical singers should chant the Psalm together)

But you should also see how the musicians are said to “prophesy” in song or in music.

This suggests that ancient Israel viewed music in terms of its prophetic function:

“who prophesied under the direction of the king” (David, the sweet singer of Israel)

“who prophesied with the lyre in thanksgiving and praise to the LORD” (v3)

When you go through the Psalms you find many Psalms of Asaph, Jeduthun, Heman, and the sons of Korah.

For that matter, many of the “anonymous” Psalms may well have come from these “prophets” and some even “of David” may well have been composed by these prophets “under the direction of the king.”

After all, prophets not only speak the words of God to the people, they also serve as intercessors – speaking the words of the people back to God.

Verses 6-8 emphasize how music is to be played and sung *well*.

Verse 7 says that the trained singers were all skillful.

We should seek to *do well* in our musical service to God.

That is why we have singing practice every Sunday morning at 10 a.m.

We take one of the songs for the morning service – (usually the most difficult one) – and we work on it together.

If there is any warrant for singing and making music in the worship of the church, it comes from Levitical musicians of the OT.

The 12 singers of the temple in their 24 courses become the 144,000 of the book of Revelation – the great multitude that no one can count.

But verse 8 points out that there was no favoritism in the exercise of church music.
“They cast lots for their duties, small and great, teacher and pupil alike.”

The master musician did not get to play more often than the pupil.
The great did not get to pick the “best” times – leaving the scraps for the lesser.

It is true that all of them were skillful –
so we are not talking about putting up with awful music
for the sake of some banal “equality.”
Rather all those who are skillful in music (albeit at different levels of skill)
should participate in the worship of God.

The principle of Levitical service is *not* about “voluntary” service.

Today the focus is on volunteer service:

“who wants to do this?”

But for the Levites, you are *trained* to do this,
and then you are assigned by lot as to when and where you will do this.

I’m not going to argue that we should reintroduce levitical service!

But it is not clear to me that the purely volunteer approach is any better.

That’s why when the church is looking for elders and deacons,
we don’t ask you to volunteer;
we ask people to nominate others –
nominate those whom you think might be best suited to serve.

And even with our teams and committees,
we frequently go “in search” of who would be a well-trained person –
not just “who wants to do this?”

These rotations are then specified in verses 9-31:

b. The 24 Rotations of the Levites (25:9-31)

⁹The first lot fell for Asaph to Joseph; the second to Gedaliah, to him and his brothers and his sons, twelve; ¹⁰the third to Zaccur, his sons and his brothers, twelve; ¹¹the fourth to Izri, his sons and his brothers, twelve; ¹²the fifth to Nethaniah, his sons and his brothers, twelve; ¹³the sixth to Bukkiah, his sons and his brothers, twelve; ¹⁴the seventh to Jesharelah, his sons and his brothers, twelve; ¹⁵the eighth to Jeshaiiah, his sons and his brothers, twelve; ¹⁶the ninth to Mattaniah, his sons and his brothers, twelve; ¹⁷the tenth to Shimei, his sons and his brothers, twelve; ¹⁸the eleventh to Azarel, his sons and his brothers, twelve; ¹⁹the twelfth to Hashabiah, his sons and his brothers, twelve; ²⁰to the thirteenth, Shubael, his sons and his brothers, twelve; ²¹to the fourteenth, Mattithiah, his sons and his brothers, twelve; ²²to the fifteenth, to Jeremoth, his sons and his brothers, twelve; ²³to the sixteenth, to Hananiah, his sons and his brothers, twelve; ²⁴to the seventeenth, to Joshbekashah, his sons and his brothers, twelve; ²⁵to the eighteenth, to Hanani, his sons and his brothers, twelve; ²⁶to the nineteenth, to Mallothi, his sons and his

brothers, twelve; ²⁷ to the twentieth, to Eliathah, his sons and his brothers, twelve; ²⁸ to the twenty-first, to Hothir, his sons and his brothers, twelve; ²⁹ to the twenty-second, to Giddalti, his sons and his brothers, twelve; ³⁰ to the twenty-third, to Mahazioth, his sons and his brothers, twelve; ³¹ to the twenty-fourth, to Romamti-ezer, his sons and his brothers, twelve.

c. The Gatekeepers (26:1-19)

¹As for the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. ²And Meshelemiah had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, ³Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. ⁴And Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sachar the fourth, Nethanel the fifth, ⁵Ammiel the sixth, Issachar the seventh, Peullethai the eighth, for God blessed him. ⁶Also to his son Shemaiah were sons born who were rulers in their fathers' houses, for they were men of great ability. ⁷The sons of Shemaiah: Othni, Rephael, Obed and Elzabad, whose brothers were able men, Elihu and Semachiah. ⁸All these were of the sons of Obed-edom with their sons and brothers, able men qualified for the service; sixty-two of Obed-edom. ⁹And Meshelemiah had sons and brothers, able men, eighteen. ¹⁰And Hosah, of the sons of Merari, had sons: Shimri the chief (for though he was not the firstborn, his father made him chief), ¹¹Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brothers of Hosah were thirteen.

Chapter 26 then turns to the gatekeepers.

Verses 1-11 recount the clans of the able men of Korah and Merari.

As well as the sons of Obed-edom (whose name means, “servant of Edom”).

Obed-edom is a Gittite – from Gath.

So what is he doing as a Levitical gatekeeper?

It is possible that there were two men named “Obed-edom” in David’s kingdom – one from Gath, and one a Levite.

But it is more likely that it is the same person.

We met Obed-edom in chapter 13 –

as the one who took the ark of God into his house for three months.

Then in chapter 15 he is referred to as one of the gatekeepers.

It is possible that Obed-edom was a Levite who lived in Gath

(Gath-rimmon, after all, was a Levitical city in Joshua’s day).

But it is also possible that Obed-edom was in fact a Gittite (a Philistine)

who became a faithful servant of David,

and was “adopted” into the Levites by reason of his faithful housing of the ark
(he is called the “son of Jeduthun” in 16:38).

But the gatekeepers were called to protect the temple –

to guard the holy place and keep out the unclean

and those who would profane the house of the LORD.

In other words, they take on the calling of Adam to work and guard the sanctuary.

¹²These divisions of the gatekeepers, corresponding to their chief men, had duties, just as their brothers did, ministering in the house of the LORD. ¹³And they cast lots by fathers' houses, small and great alike, for their gates. ¹⁴The lot for the east fell to Shelemiah. They cast lots also for his son Zechariah, a shrewd counselor, and his lot came out for the north. ¹⁵Obed-edom's came out for the south, and to his sons was allotted the gatehouse. ¹⁶For Shuppim and Hosah it came out for the west, at the gate of Shallecheth on the road that goes up. Watch corresponded to watch. ¹⁷On the east there were six each day,^[h] on the north four each day, on the south four each day, as well as two and two at the gatehouse. ¹⁸And for the colonnade^[i] on the west there were four at the road and two at the colonnade. ¹⁹These were the divisions of the gatekeepers among the Korahites and the sons of Merari.

d. The Treasuries of the House of God (26:20-28)

²⁰And of the Levites, Ahijah had charge of the treasuries of the house of God and the treasuries of the dedicated gifts. ²¹The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite: Jehieli.^[i]

Verses 20-28 then speak of those in charge of the treasuries.

When Samuel or Saul or David won victories over their enemies,
they would dedicate all or part of the spoil to the house of the LORD –
as a “thank you” for God’s protection and deliverance.

[Think back to how Abraham gave a tenth of the spoil to Melchizedek,
the priest of God Most High, in Genesis 14.]

Well, such gifts would need careful guarding and monitoring
both to protect them from thieves, and to ensure that they were spent well,
as you see in verse 27:

²² The sons of Jehieli, Zetham, and Joel his brother, were in charge of the treasuries of the house of the LORD. ²³ Of the Amramites, the Izharites, the Hebronites, and the Uzzielites— ²⁴and Shebuel the son of Gershom, son of Moses, was chief officer in charge of the treasuries. ²⁵His brothers: from Eliezer were his son Rehabiah, and his son Jeshaiiah, and his son Joram, and his son Zichri, and his son Shelomoth. ²⁶This Shelomoth and his brothers were in charge of all the treasuries of the dedicated gifts that David the king and the heads of the fathers' houses and the officers of the thousands and the hundreds and the commanders of the army had dedicated. ²⁷From spoil won in battles they dedicated gifts for the maintenance of the house of the LORD. ²⁸Also 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—all dedicated gifts were in the care of Shelomoth^[k] and his brothers.

e. The Levitical Judges (26:29-32)

²⁹Of the Izharites, Chenaniah and his sons were appointed to external duties for Israel, as officers and judges. ³⁰Of the Hebronites, Hashabiah and his brothers, 1,700 men of ability, had the oversight of Israel westward of the Jordan for all the work of the LORD and for the service of the king. ³¹Of the Hebronites, Jerijah was chief of the Hebronites of whatever genealogy or fathers' houses. (In the fortieth year of David's reign search was made and men of great ability among them were found at Jazer in Gilead.) ³²King David appointed him and his brothers, 2,700

men of ability, heads of fathers' houses, to have the oversight of the Reubenites, the Gadites and the half-tribe of the Manassites for everything pertaining to God and for the affairs of the king.

Verses 29-32 then relate the appointment of levitical officers and judges
“for all the work of the LORD and for the service of the king”
throughout Israel.

Moses had said that the Levites should be spread throughout Israel,
so this appears to be David's way of fulfilling what Moses had said.

The most important thing you need to see here
is the close connection between the work of the LORD (the temple)
and the service of the king (David's house).

The king and the temple stand and fall together,
and the Levites exemplify this in their service as overseers throughout the land.

I want you to think about how immense a task this was.
There are 38,000 Levites.
That means that there are 38,000 families that must be fed
largely through the administration of the temple.

The reason why 5,000 Levitical families are spread throughout the land
is so that they can make sure that the Israelites are faithful to their commitments.

Israel had not been known for their faithfulness in the days of the judges – or in the days of Saul.
If Solomon is going to build a glorious temple,
and that temple is going to be staffed by 38,000 priests and Levites,
then you will need the rest of Israel
to be faithful in bringing their tithes and firstfruits to the LORD!

But why is the Chronicler saying all this?
The Chronicler lives 700 years after David.
By the Chronicler's day,
Solomon's temple had been destroyed more than 200 years before,
and the 2nd temple had been around for generations.

Why remember David's arrangements?
Why talk about the *first* temple with such an emphasis on *David*?
Because the Chronicler wants to remind his own generation
of the *principle* of “how the people of God ought to be.”
As Michael Willcock says,
“Whenever the [people of God] are emerging from turmoil and being built anew,
there must be this kind of care, this kind of thoroughness,
this kind of devotion to duty and sense of community.” (p101)

Take a step back and look at this passage:
what this passage is saying is that our worship,
our music, our discipline, our finances,
our corporate life together
must be carefully directed under the lordship of our Anointed king.

We need to live our life together under the direction of the Lord Jesus Christ,
the son of David who has united us in one holy temple,
so that we might be a holy dwelling place for the Lord.