

1 Chronicles 24 Commentary

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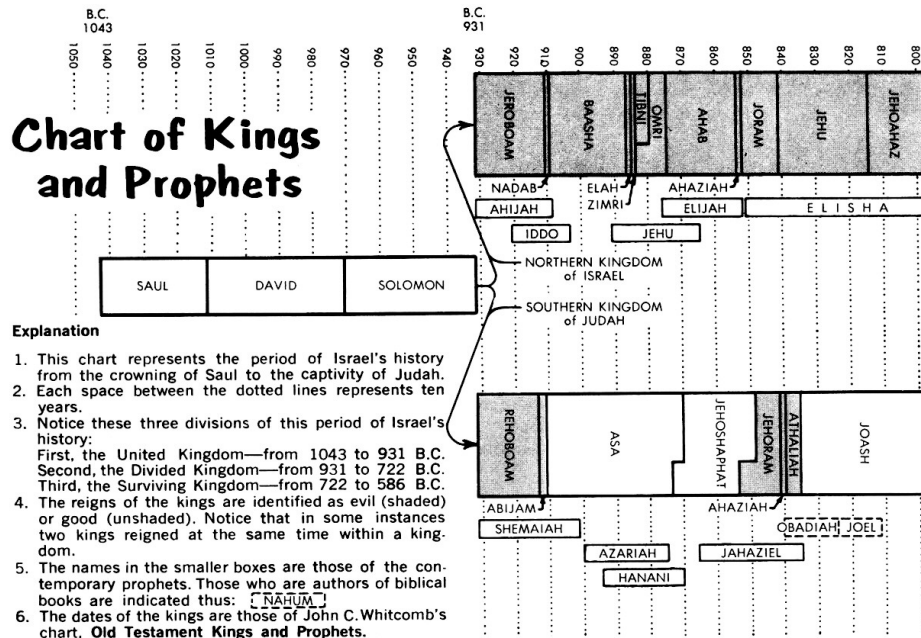
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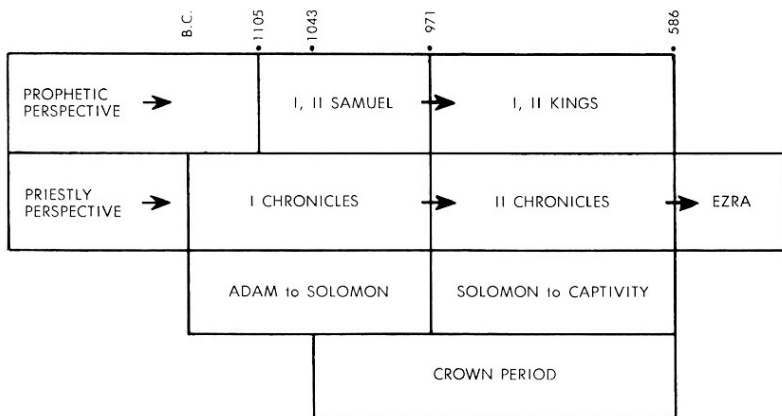
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TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		

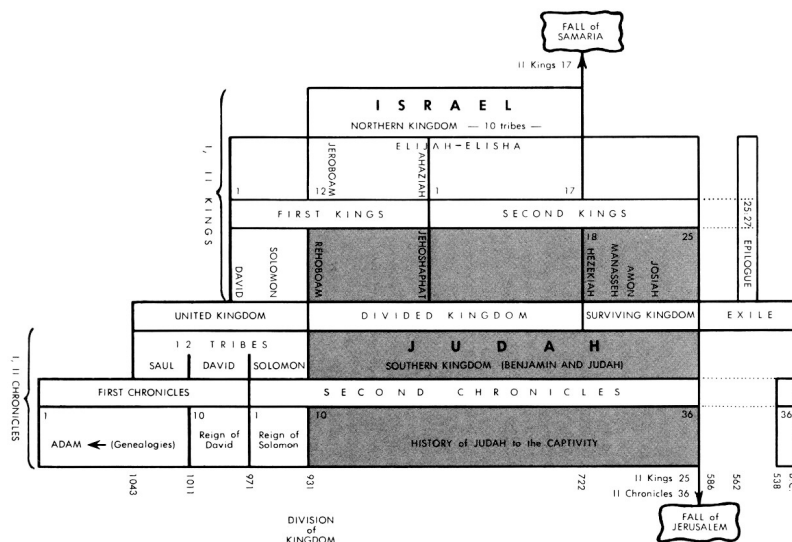
Legend: B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as **"Judah"** and the Northern Kingdom as **"Israel."** Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.



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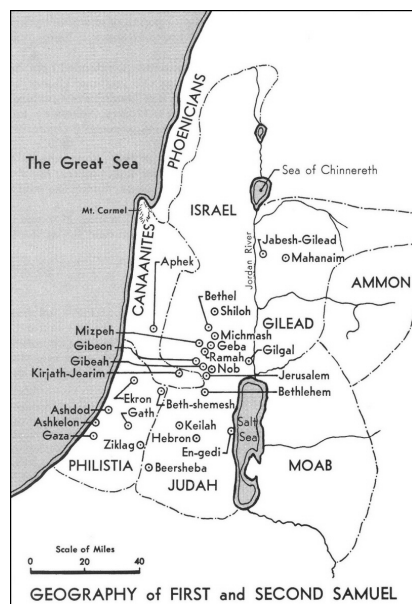
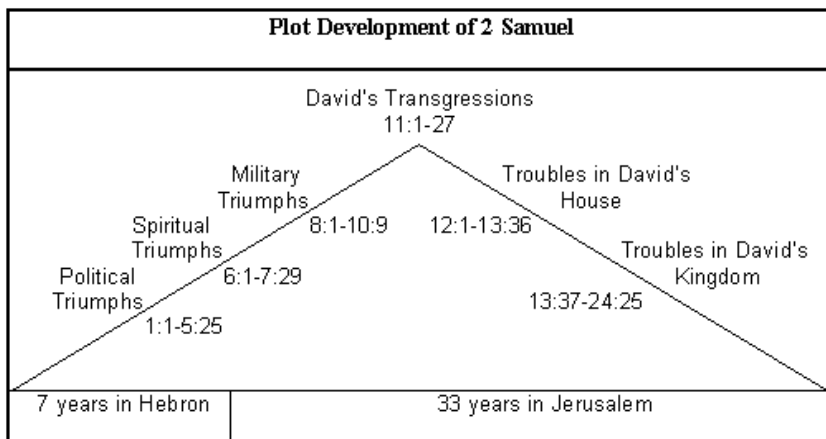
Comparison of 1 Samuel thru 2 Chronicles



FIRST CHRONICLES SUMMARY CHART

1 Chronicles 1-9:44	1 Chronicles 10:1-39:30
Royal Line of David	Reign of David

12 Tribes of David's Reign	Highlights of David's Reign
Genealogies	History
Ancestry	Activity
1000's of Years	Circa 33 Years



[Map of David's Kingdom-ESV Global](#)

[Map of Cities in 2 Samuel](#)

1 Chronicles 24:1 Now the divisions of the descendants of Aaron were these: the sons of Aaron were Nadab, Abihu, Eleazar and Ithamar.

- the divisions: 1Ch 23:6 *marg:
- The sons: 1Ch 6:3 Ex 6:23 28:1 Lev 10:1-6 Nu 3:2 26:60

Related Passages:

Leviticus 10:1-6+ Now **Nadab and Abihu**, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. **2 And fire came out from the presence of the LORD and consumed them, and they died before the LORD.** 3 Then Moses said to Aaron, "It is what the LORD spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.'" So Aaron, therefore, kept silent. 4 Moses called also to Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Come forward, carry your relatives away from the front of the sanctuary to the outside of the camp." 5 So they came forward and carried them still in their tunics to the outside of the camp, as Moses had said. 6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not uncover your heads nor tear your clothes, so that you will not die

and that He will not become wrathful against all the congregation. But your kinsmen, the whole house of Israel, shall bewail the burning which the LORD has brought about. ([What is the meaning of the strange fire in Leviticus 10:1? | GotQuestions.org](#))

DIVISIONS OF THE AARONIC PRIESTHOOD

In this section 1Ch 24:1-31 David is continuing to make preparations for the soon to be built Temple, in this chapter first organizing the priests who were responsible for religious duties associated with the temple (Ex 28:1–43) organizing them into 24 divisions. "Divisions" indicates when they would serve at the temple. He would return to the Levites in 1Ch 24:20ff who in chapter 23 had just organized into four divisions for varying tasks.

Now the divisions of the [descendants of Aaron](#) were these: the sons of Aaron were [Nadab](#), [Abihu](#), [Eleazar](#) and [Ithamar](#) - David's divisions were not the result of David's genius, but reflected his implementation of divine instructions. Remember that the descendants of Aaron were the only Levites who were qualified to be priests. [Nadab](#) ("liberal, generous" - he was "liberal" in the wrong way!) was eldest of Aaron's four sons (Ex 6:23; Nu 3:2). He with his brothers and their father were consecrated as priests of Jehovah (Ex. 28:1). He afterwards perished with Abihu for the sin of offering strange fire on the altar of burnt-offering (Lev. 10:1,2; Nu 3:4; 26:60). The reason the Chronicler goes back to Aaron is that it was important that the priests truly be descendants of Aaron.

David's organization of the priests into **division** flows over into the New Testament where we read of Zacharias in Luke 1:5- "In the days of Herod, king of Judea, there was a priest named Zacharias, **of the division of [Abijah](#)**; and he had a wife from the daughters of Aaron, and her name was Elizabeth."

[Abihu](#) - father of Him; i.e., "worshipper of God", the second of the sons of Aaron (Ex. 6:23; Num. 3:2; 26:60; 1 Chr. 6:3). Along with his three brothers he was consecrated to the priest's office (Ex. 28:1). With his father and elder brother he accompanied the seventy elders part of the way up the mount with Moses (Ex. 24:1,9). On one occasion he and Nadab his brother offered incense in their censers filled with "strange" (i.e., common) fire, i.e., not with fire taken from the great brazen altar (Lev. 6:9, etc.), and for this offence they were struck dead, and were taken out and buried without the camp (Lev. 10:1-11; comp. Num. 3:4; 26:61; 1 Chr. 24:2). It is probable that when they committed this offence they were intoxicated, for immediately after is given the law prohibiting the use of wine or strong drink to the priests.

[Eleazar](#) (God has helped) - The third son of Aaron (Ex. 6:23). His wife, a daughter of [Putiel](#), bore him [Phinehas](#) (Ex. 6:25). After the death of Nadab and Abihu (Lev. 10:12; Num. 3:4) he was appointed to the charge of the sanctuary (Nu 3:32). On [Mount Hor](#) he was clothed with the sacred vestments, which Moses took from off his brother Aaron and put upon him as successor to his father in the high priest's office, which he held for more than twenty years (Nu. 20:25-29). He took part with Moses in numbering the people (Nu 26:3, 4), and assisted at the inauguration of Joshua. He assisted in the distribution of the land after the conquest (Josh. 14:1). The high-priesthood remained in his family till the time of [Eli](#), into whose family it passed, till it was restored to the family of Eleazar in the person of [Zadok](#) (1 Sa 2:35; comp. 1 Kings 2:27).

[Ithamar](#) (palm isle), the fourth and youngest son of Aaron (1 Chr. 6:3). He was consecrated to the priesthood along with his brothers (Ex. 6:23); and after the death of Nadab and Abihu, he and Eleazar alone discharged the functions of that office (Lev. 10:6, 12; Num. 3:4). While Nadab and Abihu were prematurely cut off for offering strange fire before the Lord (Lev 10:1,2; Nu 3:4; 26:61), and Eleazar was appointed chief of the tribe of Levi (Ex 6:23,25) and ultimately succeeded Aaron (Ex 28:1), Ithamar was made the treasurer of the offerings for the Tabernacle (Ex 38:21), and superintendent of the [Gershonites](#) and [Merarites](#) in the service of the Tabernacle (Nu 4:28,33). He and his family occupied the position of common priest till the high priesthood passed into his family in the person of [Eli](#) (1 Kings 2:27), the reasons for which are not recorded.

QUESTION - [What is the difference between priests and Levites?](#)

ANSWER - The Levites were the tribe of Israelites descended from Levi, one of the twelve sons of Jacob. The priests of Israel were a group of qualified men from within the [tribe of the Levites](#) who had responsibility over aspects of tabernacle or temple worship. All priests were to be Levites, according to the Law, but not all Levites were priests.

Priests existed prior to the Levites in a general sense. For example, we first see the role of a priest in Genesis 14:18 during Abraham's time, long before Levi was born. [Melchizedek](#) was the king of the town of Salem, which later became Jerusalem. Melchizedek was also said to be "a priest forever" (Psalm 110:4; cf. Hebrews 6:20; 7:17). Pagan nations also had priests for their

religious activities. Jethro, the father-in-law of Moses, was the priest of Midian (Exodus 3:1;18:1).

When the Jews received the Law of Moses at Sinai, the Lord gave commands regarding a formal priesthood for Israel. The priests would be males from the tribe of Levi and must meet certain physical and age qualifications in order to serve. In addition, they had to remain ceremonially clean to perform their duties before a holy God. The priests served as mediators between the Israelites and God. They were the ones who performed animal sacrifices on behalf of the people. It was only the priests who were permitted to enter the [Holy Place](#) in the tabernacle and, later, the temple. A more detailed description of the Levitical priesthood can be found in our article [“What was the Levitical priesthood?”](#)

Among these Levitical priests was the high priest. The first high priest was Aaron, the brother of Moses. His sons and their descendants were to serve as the future high priests of the nation of Israel (Exodus 29). Only the high priest was permitted to enter the Most Holy Place in the tabernacle and temple, and that only once per year on the [Day of Atonement](#). A more detailed description of the work of the high priest can be found in our article [“What was the biblical role of the high priest?”](#)

Ezra, one of the leaders of the Jews who returned from Babylon, was a Levitical priest (Nehemiah 12:1). Zechariah and Elizabeth, John the Baptist's parents, were both Levites descended from Aaron (see Luke 1:5). Zechariah was a priest, but his son, John, also a Levite, was a prophet, not a priest.

By the time of Jesus' earthly ministry, the Jewish priesthood held much spiritual and political power. In fact, the Jewish [chief priests](#) were involved in sentencing Jesus to death.

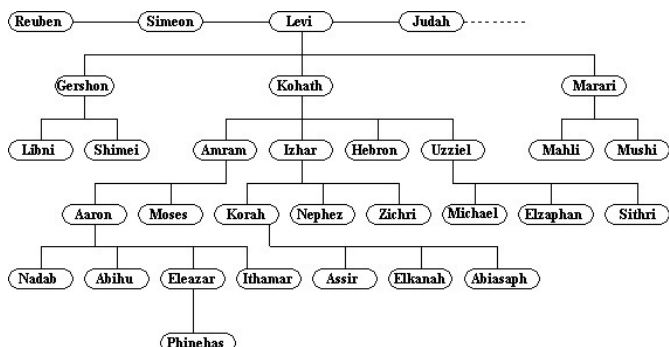
Following the resurrection of Jesus, believers now live under a new covenant in which [all Christians are priests](#): “But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). We no longer need an earthly mediator between us and God because Jesus has made the final sacrifice on our behalf and acts as our Mediator (Hebrews 10:19–23; 1 Timothy 2:5).

The Jewish role of high priest is now fulfilled by [Jesus, who serves as our high priest](#). Jesus' sacrifice ended our need for continued sacrifices. The Holy Spirit guides and counsels us.

The Levitical priesthood was part of the old covenant system of sacrifices. It has been fulfilled in Jesus, and we are now under the new covenant. There is no longer a biblical mandate for priests. Every follower of Christ has access to God, regardless of gender, race, or tribe (Hebrews 7:11–28; Ephesians 3:11–12; Colossians 3:11). [GotQuestions.org](#)

1 Chronicles 24:2 But Nadab and Abihu died before their father and had no sons. So Eleazar and Ithamar served as priests.

- **Nadab:** Ex 24:1,9
- **died:** Lev 10:2 Nu 3:4 26:61
- **Eleazar:** Ex 29:9 Lev 10:12 Nu 16:39,40 18:7



TRIBE OF LEVI
Source: Thomas Constable

ELEAZAR & ITHAMAR SUCCEED NADAB & ABIHU

But [Nadab](#) and [Abihu](#) died before (not time but in presence of) their father and had no sons. So [Eleazar](#) and [Ithamar](#) served as priests. They apparently used coals of fire that were not taken from the bronze altar as prescribed (see 6:12-13; 16:12). It seems, too, that they offered incense other than at the morning or evening sacrifice (cf. Ex. 30:7-8). Some feel that they were drunk because a prohibition against drinking immediately follows their punishment (v. 9). On their very first day of service, after their

seven-day consecration, Nadab and Abihu, the two oldest sons of Aaron (Ex. 6:23), were slain in the court of the tabernacle (v. 2). What did Nadab and Abihu do to incur such a severe judgment? Several suggestions are in order: (1) they put hot coals in their censers which were not from the altar of burnt offering (cf. Ex 16:12; Ex. 30:9; Num. 16:46); (2) they were intoxicated (vv. 8-11); (3) they arrogantly attempted to enter the Most Holy Place (cf. the prohibition in 16:1, 2) but were struck down before doing so (v. 4); (4) they made their incense offering at the wrong time (cf. chs. 9; 10), i.e., not the normal morning or evening offering as prescribed (Ex. 30:7, 8). Their sin very well may have been a combination of these. The abiding truth is that willful disobedience to the revealed will of God (v. 1) incurs the wrath and judgment of God. The fact that these men were the sons of the high priest offered them no immunity.

1 Chronicles 24:3 David, with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their offices for their ministry.

- **Zadok:** 1Ch 24:6,31 6:4-8,50-53 12:27,28 15:11 16:39 2Sa 20:25 1Ki 2:35
- **Ahimelech:** 1Sa 21:1 22:9-23 2Sa 8:17

DAVID'S TWO RULING PRIESTS

David, with [Zadok](#) of the sons of [Eleazar](#) and Ahimelech (aka "Abiathar") of the sons of [Ithamar](#), divided them according to their offices for their ministry - **Offices for their ministry** is a reference to the system of work shifts for the priests. This was a new system which David instituted at this time. **Zadok** and **Ahimelech** were "co-priests" under David. Ultimately the line of the High-Priest would come through Eleazar's offspring in accord with the covenant promise God made to Phinehas in (Nu 25:11-13+ = "it shall be for him [Phinehas] and his descendants after him, a covenant of a perpetual priesthood"). 1 Chronicles 18:16 says "**Zadok** the son of Ahitub and **Abimelech** (Ahimelech) the son of Abiathar were priests." (Abiathar's line is not continued in the diagram above, but it appears that he had a son named Ahimelech (1Ch 24:6) who served with Zadok. In fairness, this nomenclature is confusing because of the repetition of the name Ahimelech and the presumption that it is sometimes recorded as Abimelech.

Jack Hay comments - The mention of **Ahimelech** is perplexing. Abiathar and not Ahimelech was the man most frequently linked with Zadok. Ahimelech was Abiathar's father, the victim of a deception on the part of David that led to his execution ([1 Sam 22](#)). That rules him out of the present consideration. Some commentators (e.g. Adam Clarke) see **Ahimelech** here as an alternative name for **Abiathar** himself, although it would be difficult to prove that from Scripture. 1Ch 24:6 indicates that **Abiathar** had a son called **Ahimelech**, and there is no reason why he should not have been Zadok's companion (**ED: WHICH IN FACT IS DESCRIBED IN 1Ch 18:16**). ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

The Expositor's Bible Commentary – The king's impartiality is significant. Even though Eleazar, as senior surviving son, had been designated leader of the Levites and of those who worked in the sanctuary (Nu 3:32), and even though he had eventually succeeded his father Aaron as high priest (Nu 20:28), it was only the physical fact of the "larger number" (1Ch 24:4) of priests who traced their ancestry to him that gave Eleazar numerical superiority in courses; those of Ithamar received an equal standing (cf. the even-handedness of Exod 28:1, 40-43)

Bob Utley on **Ahimelech** - There are several persons by this name in this priestly line, which causes confusion. (1) father of one of David's High Priests, Abiathar (**Ahimelech** I -- see chart above); (2) **Ahimelech** was one of the priests in the line of Eli who served at Nob and was killed by Saul (1 Samuel 21:1-15 and 1Sa 22:16) (3) a son of Abiathar (named **Ahimelech** in 1Ch 24:6 cf. 1Ch 18:16) or the genealogy is reversed in 2 Sam. 8:17 and 1 Chr. 24:6. Abiathar's support of one of David's older sons, Adonijah, for the kingship resulted in Solomon exiling him and his family from the temple service to live in their hometown of Anathoth. This fulfilled the earlier prophecy of Eli, the High Priest's, rejection (cf. 1Sa 3:12-14).

Zadok (righteous) A son of [Ahitub](#), of the line of [Eleazar](#) (2Sa 8:17; 1Ch 24:3) and [Phinehas](#). Zadok was high priest in the time of David (2Sa 20:25) and Solomon (1Ki 4:4). He is first mentioned as coming to take part with David at Hebron (1Ch 12:27, 28). He was probably on this account made ruler over the Aaronites (1Ch 27:17). **Zadok and Abiathar** (Ahimelech) acted as "co-priests" on several important occasions (1Ch 15:11; 2Sa 15:24-29, 35, 36), **Zadok** serving in the Tabernacle at Gibeon (1Ch 16:39), and **Abiathar** serving in the temporary tent in Jerusalem. However when [Adonijah](#) sought to secure the throne as David was dying, **Abiathar** went with him, and therefore Solomon "thrust him out from being high priest," and **Zadok**, remaining faithful to David, became high priest alone (1Ki 2:26-27, 35; 1Ch 29:22). The removal of **Abiathar** (a descendant of Eli) fulfilled the prophecy against

Eli and his family in 1Sa 2:31-35+ which had been partially fulfilled in the massacre of the priests of Nob (1Sa 22:11-19+) The death of Eli's two sons on the same day was the sign validating the prophetic judgment of Eli's line (1Sa 4:11,17+).

1 Chronicles 24:4 Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus: there were sixteen heads of fathers' households of the descendants of Eleazar and eight of the descendants of Ithamar, according to their fathers' households.

- **more:** 1Ch 15:6-12
- **sons of Eleazar:** Nu 25:11-13
- **according:** 1Ch 23:24

24 DIVISIONS OF PRIESTLY HOUSEHOLDS

Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus: there were sixteen heads of fathers' households of the descendants of Eleazar and eight of the descendants of Ithamar, according to their fathers' households - NLT = "Eleazar's descendants were divided into sixteen groups and Ithamar's into eight, for there were more family leaders among the descendants of Eleazar." The line of Eleazar continued from the time of Moses until about 171 B.C., whereas the line of Ithamar's high priesthood was focused in the house of Eli and terminated when Abiathar was banished by Solomon for siding with Adonijah's attempt to take the throne (cf. 1Ki 2:35). Dividing the priests into 24 groups meant that each group would serve for two weeks out of the year. The way the Jewish year was divided meant that their service would gradually move around the calendar. This arrangement was reinstituted after the Exile and continued into NT times.

Wiersbe - The twenty-four families (clans) of priests were assigned by lot to serve in the sanctuary at scheduled times and the rest of the time would be in the priestly cities instructing the people.

One might ask why were fewer descendants from **Ithamar**? This would seem to reflection the judgment by God on the house of Eli who was in the line of Ithamar (1Sa 2:27-36).

MacArthur has an additional explanation on this division of priestly duties - The reasons Eleazar's family had twice as many divisions were that: (1) he had received the birthright since his older brothers, Nadab and Abihu, had been killed (Lev 10:1-4); (2) he had more descendants; and (3) his descendants had more leadership ability. These divisions each served for either (1) two week periods annually or, more likely, (2) a one month period every two years (cf. 1Ch 27:1-15). These divisions appear again in Ne 10:2-8; 12:1-7; 12:12-21. These divisions extended even into the time of Christ (cf. Lk 1:5-9). The rest of the time they ministered to people in their own hometowns. (Borrow [The MacArthur Study Bible](#))

Utey - Throughout the lists, especially in Nehemiah, a name stands for a family, not an individual. This makes it difficult to compare the lists of priests and Levites, so common in the Chronicler's writings (i.e., 1 and 2 Chronicles and Ezra, Nehemiah).

1 Chronicles 24:5 Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and officers of God, both from the descendants of Eleazar and the descendants of Ithamar.

- **they divided by lot:** Jos 18:10 Pr 16:33 Jon 1:7 Ac 1:26
- **officers:** 1Ch 9:11 2Ch 35:8 Ne 11:11 Mt 26:3 27:1 Ac 4:1,6 5:24

Related Passages:

Jonah 1:7 Each man said to his mate, "Come, let us cast lots so we may learn on whose account this calamity has struck us." So they cast lots and the lot fell on Jonah.

Acts 1:26 And they drew lots for them (JUDAS' REPLACEMENT), and the lot fell to Matthias; and he was added to the eleven apostles.

DUTIES ALLOCATED BY LOT

Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and officers of God, both from the descendants of Eleazar and the descendants of Ithamar - NET - "They divided them by lots, for there were officials of the holy place and officials designated by God among the descendants of both Eleazar and Ithamar." **NLT** = "All tasks were assigned to the various groups by means of sacred lots so that no preference would be shown, for there were many qualified officials serving God in the sanctuary from among the descendants of both Eleazar and Ithamar." **Officers of God** distinguishes the priests from civil officials. Casting **lots** was a common way of determining God's will and assuring that David did not give preferential treatment. (described below). There could be no complaints, squabbles, accusations of fraudulent activity or of favoritism! Proverbs 18:18 says "The cast lot **puts an end to strife** and decides between the mighty ones." Obviously the **descendants of Eleazar** had more chances to serve in the sanctuary because of their larger size.

The lot is cast into the lap,
But its every decision is from the LORD.
-- Proverbs 16:33

QUESTION - [What was the practice of casting lots?](#)

ANSWER - The practice of casting lots is mentioned seventy times in the Old Testament and seven times in the New Testament. In spite of the many references to casting lots in the Old Testament, nothing is known about the actual lots themselves. They could have been sticks of various lengths, flat stones like coins, or some kind of dice; but their exact nature is unknown. The closest modern practice to casting lots is likely flipping a coin.

The practice of casting lots occurs most often in connection with the division of the land under Joshua (Joshua chapters 14-21), a procedure that God instructed the Israelites on several times in the book of Numbers (Numbers 26:55; 33:54; 34:13; 36:2). God allowed the Israelites to cast lots in order to determine His will for a given situation (Joshua 18:6-10; 1 Chronicles 24:5,31). Various offices and functions in the temple were also determined by lot (1 Chronicles 24:5, 31; 25:8-9; 26:13-14). The sailors on Jonah's ship (Jonah 1:7) also cast lots to determine who had brought God's wrath upon their ship. The eleven apostles cast lots to determine who would replace Judas (Acts 1:26). Casting lots eventually became a game people played and made wagers on. This is seen in the Roman soldiers casting lots for Jesus' garments (Matthew 27:35).

The New Testament nowhere instructs Christians to use a method similar to casting lots to help with decision-making. Now that we have the completed Word of God, as well as the indwelling Holy Spirit to guide us, there is no reason to be using games of chance to make decisions. The Word, the Spirit, and prayer are sufficient for discerning God's will today—not casting lots, rolling dice, or flipping a coin. GotQuestions.org

Uteley adds this note on **lots** - Whatever the means, casting lots was a way to determine the will of God (cf. Pro. 16:33, i.e., casting lots for (1) the tribal allocations in Num. 26:55-56; Joshua 14-19 (2) the two goats in Leviticus 16 (i.e., Day of Atonement) (3) who would live in the rebuilt Jerusalem in Neh. 11:1 (4) replacing Judas Iscariot with Matthias in Acts 1:26)

1 Chronicles 24:6 Shemaiah, the son of Nethanel the scribe, from the Levites, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' households of the priests and of the Levites; one father's household taken for Eleazar and one taken for Ithamar.

- **scribe**: 1Ki 4:3 2Ch 34:13 Ezr 7:6 Ne 8:1 Mt 8:19 13:52 23:1,2
- **fathers' household**: Heb. house of the father, 1Ch 23:24

KING, ET AL WITNESS & RECORD THE COURSES

Shemaiah (26 uses of this name for different individuals), **the son of Nethanel the scribe, from the Levites, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' households of the priests and of the Levites; one father's household taken for Eleazar and one taken for Ithamar** **Scribe** would refer to a court or temple recorder (cf. 2 Chr. 34:13), not a teacher like Ezra and later Judaism's rabbis. (**SPECIAL TOPIC: SCRIBES**) **NLT** = "Shemaiah son of Nethanel, a Levite, acted as secretary and wrote down the names and assignments in the presence of the king, the officials, Zadok the priest, Ahimelech son of Abiathar, and the family leaders of the priests and Levites. The descendants of Eleazar and Ithamar took turns casting lots."

Jack Hay - The names to go "into the hat", as we would say, were written out by Shemaiah, a scribe from among the Levites. The "draw" was to be observed by a range of very credible witnesses including David himself, and representatives of those who would be affected by the outcome. While we can hardly imagine any modern circumstance that would approximate to this incident, the general principle of the need for fairness and transparency should be kept in mind: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor 8:21). That is a New Testament principle, and in its context it has to do with financial issues, but let it be a rule governing all our dealings with others. Another general principle emerging from this episode is the need for matters to be appropriately witnessed. The Lord Jesus highlighted this when speaking of an aggrieved brother. If he gets no satisfaction when raising his grievance with the offender, he should take "one or two more, that in the mouth of two or three witnesses every word may be established" (Mt 18:16). On occasions there is the need for actions and conversations to be properly attested. ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

1 Chronicles 24:7 Now the first lot came out for Jehoiarib, the second for Jedaiah,

- **Jehoiarib:** 1Ch 9:10 Ne 12:19, Joiarib
- **to Jedaiah:** Ezr 2:36 Ne 7:39 11:10

THE 24 COURSES BEGIN TO BE DESCRIBED

Now the first lot came out for Jehoiarib, the second for Jedaiah- [Jedaiah](#) was head of the second course of priests, as they were divided in the time of David. (1Ch 24:7) Some of them survived to return to Jerusalem after the Babylonish captivity, as appears from (Ezra 2:36; Nehemiah 7:39)

It is interesting that **Jehoiarib** means something like "Jehovah contends" and this priest was an ancestor of Mattathias in 1 Macc. 2:1, and was the one who instigated the [Maccabean/ Hasmonean revolt](#) against [Antiochus IV Epiphanes](#) of Judah in 167 B.C.

1 Chronicles 24:8 the third for Harim, the fourth for Seorim,

- Harim: Ezr 2:39 10:21 Ne 7:35 12:15

the third for [Harim](#) ("dedicated" or "flat-nosed") **the fourth for** [Seorim](#) ("barley"),

1 Chronicles 24:9 the fifth for Malchijah, the sixth for Mijamin,

- Mijamin: Ne 12:17, Miniamin

the fifth for Malchijah, the sixth for Mijamin,

1 Chronicles 24:10 the seventh for Hakkoz, the eighth for Abijah,

- **Abijah:** Ne 12:4,17 Lu 1:5

the seventh for Hakkoz - Ezra 2:61-63 (JEWS WHO RETURNED AFTER 70 YEAR BABYLONIAN EXILE) "Of the sons of the priests: the sons of Habaiah, **the sons of Hakkoz**, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he was called by their name. 62 These searched among their ancestral registration, but they could not be located; therefore they were considered unclean and excluded from the priesthood. 63 The governor said to them that they should not eat from the most holy things until a priest stood up with Urim and Thummim."

the eighth for [Abijah](#) ("LORD is my father") - The division assigned to Abijah descended to [Zacharias](#), the father of John the Baptist would serve in the Jerusalem temple in the priestly division of Abijah (mentioned by Nehemiah in post-exilic returnees - Ne 12:4,17)

In the days of [Herod](#), king of Judea, there was a priest named [Zacharias](#), of the division of [Abijah](#); and he had a wife from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5+).

Now it happened that while he ([Zacharias](#)) was performing his priestly service before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot (RECALL THAT DAVID HAD SPECIFIED CASTING LOTS) to enter the temple of the Lord and burn incense. (Luke 1:8-9+)

1 Chronicles 24:11 the ninth for Jeshua, the tenth for Shecaniah,

- Jeshuah: Ezr 2:36 Ne 7:39 12:10

the ninth for [Jeshua](#) ("Yahweh is deliverance"), the tenth for [Shecaniah](#) (*dweller with Jehovah*).

1 Chronicles 24:12 the eleventh for Eliashib, the twelfth for Jakim,

- Eliashib: Ne 12:10

the eleventh for [Eliashib](#) ("God restores"), the twelfth for [Jakim](#) ("He will raise")

1 Chronicles 24:13 the thirteenth for Huppah, the fourteenth for Jeshebeab,

the thirteenth for [Huppah](#) ("canopy" or "protected"), the fourteenth for [Jeshebeab](#) ("dwelling of the father")

1 Chronicles 24:14 the fifteenth for Bilgah, the sixteenth for Immer,

- Immer: Ezr 2:37 10:20 Ne 7:40

the fifteenth for [Bilgah](#) ("cheerfulness"), the sixteenth for [Immer](#) ("he hath said")

1 Chronicles 24:15 the seventeenth for Hezir, the eighteenth for Happizzez,

the seventeenth for [Hezir](#) (swine or strong), the eighteenth for [Happizzez](#) ("to break")

1 Chronicles 24:16 the nineteenth for Pethahiah, the twentieth for Jehezkel,

the nineteenth for [Pethahiah](#) ("freed by Jehovah"), the twentieth for [Jehezkel](#) ("God strengthens"),

1 Chronicles 24:17 the twenty-first for Jachin, the twenty-second for Gamul,

the twenty-first for [Jachin](#) ("He will establish"), the twenty-second for [Gamul](#) ("weaned")

1 Chronicles 24:18 the twenty-third for Delaiah, the twenty-fourth for Maaziah.

the twenty-third for [Delaiah](#) ("Jehovah has drawn"), the twenty-fourth for [Maaziah](#) ("consolation of Jehovah")

1 Chronicles 24:19 These were their offices for their ministry when they came in to the house of the LORD according to the ordinance given to them through Aaron their father, just as the LORD God of Israel had commanded him.

NET 1 Chronicles 24:19 This was the order in which they carried out their assigned responsibilities when they entered the LORD's temple, according to the regulations given them by their ancestor Aaron, just as the LORD God of Israel had instructed him.

CSB 1 Chronicles 24:19 These had their assigned duties for service when they entered the LORD's temple, according to their regulations, which they received from their ancestor Aaron, as the LORD God of Israel had commanded him.

ESV 1 Chronicles 24:19 These 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.

NIV 1 Chronicles 24:19 This was their appointed order of ministering when they entered the temple of the LORD, according to the regulations prescribed for them by their forefather Aaron, as the LORD, the God of Israel, had commanded him.

NLT 1 Chronicles 24:19 Each group carried out its appointed duties in the house of the LORD according to the procedures established by their ancestor Aaron in obedience to the commands of the LORD, the God of Israel.

- **These were their offices:** 1Ch 9:25 2Ch 23:4,8 1Co 14:40
- **under Aaron:** 1Ch 24:1 Heb 7:11

THE APPOINTED ORDER FOR DUTY IN TEMPLE

These were their offices for their ministry when they came in to the house of the LORD- CSB = These had their assigned duties for service when they entered the LORD's temple."

according to the ordinance given to them through Aaron their father, just as the LORD God of Israel had commanded him- CSB "according to their regulations, which they received from their ancestor Aaron, as the LORD God of Israel had commanded him."

Jack Hay - With the introduction of the system of courses for the priests, something new was emerging. Despite this innovation, the basic form of sanctuary activity would remain unchanged. Practices that had been in place since the days of Aaron were to be maintained, for they had been given to him by divine command, "as the Lord God of Israel had commanded him". As then, so now; while human arrangements can be altered, anything given by the command of the Lord, and incorporated in Holy Scripture, is non-negotiable. Passing centuries with changing culture and styles do not negate the teaching of the inspired Word of God. "Whatsoever he saith unto you, do it" (Jn 2:5). ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

1 Chronicles 24:20 Now for the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

- **Amram:** 1Ch 6:18 23:12-14
- **Shubael:** 1Ch 23:16 26:24, Shebuel

ORGANIZATION OF NON-PRIESTLY LEVITES

Now for the rest of the sons of Levi: of the sons of Amram ("exalted people"), **Shubael** ("captive of God"); **of the sons of Shubael, Jehdeiah** ("Jehovah is unity") - These names begin the list of Levites divided into 24 groups in order to match the 24 groups of the priests, of course serving as assistants to the priests. In a sense one might say they were serving in "second place," but not less important in the eyes of God, for the righteous, just Judge of all evaluates not as man evaluates!

THOUGHT - Are you serving in "second place" like the Levites? Does that irritate you? The first thing you (I)

need to do is die to self, deny self, take up your cross and follow Jesus who did not come to be served, but to serve (Mk 10:45+). (2) Second, we need a Holy Spirit energized spirit of willingness to be a servant of all. (Play "[If You Want to Be Great in God's Kingdom](#)" and live it out enabled by the Holy Spirit, not your fallen self-centered flesh [I look in the mirror when I write things like that!]! See Mk 10:42-44+) (2) Third, we need to remember we are to serve one another according to the basic pattern recorded by Peter writing that "each one (EVERY BELIEVER!) has received a special gift, **employ it in serving one another** as good stewards of the manifold grace of God. Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that (PURPOSE OF SELFLESS SERVICE, SERVING OTHERS) in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen." (1Pe 4:10-11+) How are you doing dear bondservant of your Master Christ Jesus?

1 Chronicles 24:21 Of Rehabiah: of the sons of Rehabiah, Isshiah the first.

- Rehabiah: 1Ch 23:17
- Isshiah: Probably Isshiah is a contracted form, or a corruption, of Jeshaiah. 1Ch 26:25, Jeshaiah

Of [Rehabiah](#) ("Jehovah has enlarged"): of the sons of Rehabiah, [Isshiah](#) ("Jehovah will lend") the first.

1 Chronicles 24:22 Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.

- Izharites: The original is uniformly Izharites. 1Ch 23:18 Ex 6:21 Nu 3:19,27, Izecharites
- Shelomoth: The variation of [Shelomiyth] Shelomith, and Shelomoth, arises from the mutation of [Vav,] {wav} and [Yowd,] {yood}. 1Ch 23:18 26:26, Shelomith

Of the [Izharites](#), Shelomoth; of the sons of [Shelomoth](#) ("peaceful"), [Jahath](#) ("He will snatch up")

1 Chronicles 24:23 The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

- Jeriah: 1Ch 23:19 26:31, Jerijah

The sons of Hebron: [Jeriah](#) ("taught by Jehovah") the first, [Amariah](#) ("Jehovah speaks") the second, [Jahaziel](#) ("beheld of God") the third, [Jekameam](#) ("let the people rise") the fourth

1 Chronicles 24:24 Of the sons of Uzziel, Micah; of the sons of Micah, Shamir.

- Micah: 1Ch 23:20, Micah

Of the sons of [Uzziel](#) ("my strength is God"), [Micah](#) ("who is like God"); of the sons of Micah, [Shamir](#) ("a point" or "thorn")

1 Chronicles 24:25 The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah.

- Isshiah: 1Ch 23:20, Jesiah
- Zechariah: 1Ch 15:18,20

The brother of [Micah](#), [Isshiah](#) ("Jehovah will lend"); of the sons of [Isshiah](#) ("Jehovah will lend"), [Zechariah](#) ("remembered of Jehovah")

1 Chronicles 24:26 The sons of Merari, Mahli and Mushi; the sons of Jaaziah, Beno.

The sons of [Merari](#) ("bitter"), [Mahli](#) ("sick") and [Mushi](#) ("yielding"); the sons of [Jaaziah](#) ("made bold by Jehovah"), [Beno](#) ("his son")

1 Chronicles 24:27 The sons of Merari: by Jaaziah were Beno, Shoham, Zaccur and Ibri.

- sons: 1Ch 6:19 23:21 Ex 6:19 Nu 3:20

The sons of [Merari](#) ("bitter"): by [Jaaziah](#) ("made bold by Jehovah") were [Beno](#) ("his son"), [Shoham](#) ("onyx"), [Zaccur](#) ("mindful") and [Ibri](#) ("Hebrew")

1 Chronicles 24:28 By Mahli: Eleazar, who had no sons.

- who had no sons: 1Ch 23:22

By [Mahli](#) ("sick"): [Eleazar](#) ("help of God"), who had no sons.

1 Chronicles 24:29 By Kish: the sons of Kish, Jerahmeel.

- Jerahmeel: i.e. God is merciful, 1Ch 2:9

By [Kish](#) ("a snare"): the sons of Kish, [Jerahmeel](#) ("may God have pity").

1 Chronicles 24:30 The sons of Mushi: Mahli, Eder and Jerimoth. These were the sons of the Levites according to their fathers' households.

- Mushi: 1Ch 6:47 23:23

The sons of [Mushi](#) ("yielding"): [Mahli](#) ("sick"), [Eder](#) ("tower of the flock") and [Jerimoth](#) ("He is Most High"). These were the sons of the Levites according to their fathers' households.

1 Chronicles 24:31 These also cast lots just as their relatives the sons of Aaron in the presence of David the king, Zadok, Ahimelech, and the heads of the fathers' households of the priests and of the Levites--the head of fathers' households as well as those of his younger brother.

- lots: 1Ch 24:5,6 Nu 26:56
- even the principal: The whole company being ranged according to their families, with the proper number of divisions, the order of their courses was assigned them by lot, without respect to rank or seniority. 1Ch 25:8 26:13

LOTS ALSO CAST BY THE LEVITES

These also cast lots just as their relatives the sons of Aaron in the presence of David the king, Zadok, Ahimelech, and the heads of the fathers' households of the priests and of the Levites--the head of fathers' households as well as those of his younger brother.

By casting lots no favoritism could be shown in kinds of service performed.

