

1 Chronicles Chapter 21

For (21:1-27), see the explanation of this section (in the notes on 2 Sam. 24:1-25).

Verses 1-8: This was not the first time the people of Israel had been numbered (Num. chapters 1, 2 and 26), the purpose of the earlier censuses was to ascertain the number of men who could fight for Israel. Despite Joab's warnings, David went ahead with the census. Recounting David's failure shows how this good king responded through repentance.

1 Chronicles 21:1 "And Satan stood up against Israel, and provoked David to number Israel."

"Satan ... provoked" (2 Sam. 24:1), reports that "the anger of the Lord burned against Israel," and this "incited" David to take the census. This apparent discrepancy is resolved by understanding that God sovereignly and permissively uses Satan to achieve His purposes. God uses Satan to judge sinners (Mark 4:15; 2 Cor. 4:4), to refine saints (Job 1:8 - 2:10; Luke 22:31-32), to discipline those in the church (1 Cor. 5:1-5; 1 Tim. 1:20), and to further purify obedient believers (2 Cor. 12:7-10). Neither God nor Satan forced David to sin (James 1:13-15), but God allowed Satan to tempt David and he chose to sin. The sin surfaced his proud heart and God dealt with him for it.

"Number Israel": David's census brought tragedy because, unlike the census in Moses' time (Num. Chapters 1 and 2), which God had commanded, this census by David was to gratify his pride in the great strength of his army and consequent military power. He was also putting more trust in his forces than in his God. He was taking credit for his victories by the building of his great army. This angered God, who moved Satan to bring the sin to a head.

There is approximately a 20 year gap (between chapter 20 and 21:1, ca. 995-975 B.C.).

When "Satan ... provoked David" to take a census, he did not force David. Rather, he tempted David. David's numbering of the people was a sin of pride (Prov. 6:16-19). It was an attempt on his part to total up his accomplishments, which smacked of ownership. These were not David's people; they were the Lord's people.

See the note (on 2 Sam. 24:1).

The following is a statement about the same thing.

2 Samuel 24:1 "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

It appears, the sin in the lives of the people of Israel had brought on this attack. The temptation to number them came to David, and he succumbed to the temptation. This is the first time in the Old Testament to see the name Satan.

1 Chronicles 21:2 "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]."

"And to the rulers (captains) of the people": Omitted in Samuel, which reads, "Joab, the captain of the host, who was with him." The "captains of the host" are, however, associated in the work of the census with Joab (2 Sam. 24:4). The fact that Joab and his staff were called to take the census seems to prove that it was of a military character.

"Go": Plural.

"Number""": Enroll, or register (sifrû). A different word (mānāh), is used in (1 Chron. 21:1), and in the parallel place. Samuel has, "Run over, I pray, all the tribes of Israel from Dan to Beersheba," using the very word (shût), which, in the prologue of Job (1 Chron. 1:7; 2:2), Satan uses of his own wanderings over the earth.

"From Beer-sheba even to Dan": As if the party were to proceed from south to north (see 1 Chronicles 21:4). The reverse order is usual (see Judges 20:1; 1 Sam. 3:20).

This numbering was not ordered by the LORD. Perhaps David wanted them numbered, to see if everyone was paying their taxes. He could have wanted them numbered to see how large an army he could put together. The reason does not matter. This will greatly displease the LORD. Joab was in control of his army, so he headed up the census taking.

Verses 3-4: "Be a cause of trespass to Israel": Joab knew David was operating on a sinful motive, but the king's arrogance led him to ignore the warning.

1 Chronicles 21:3 "And Joab answered, The LORD make his people a 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?"

Joab asked David a probing question: "why will he be a cause of trespass to Israel?" Unfortunately, David did not reconsider his actions. Sad indeed is the leader who has gathered good people to point out faults and potential error and then ignores their counsel.

It appears from this, that David counted all the people as his servants. Joab tried to persuade David not to do this. He was afraid it would anger the LORD, and cause Him to punish Israel. He was telling David it did not matter how many they were, they all were his servants. This was one time David should have listened to Joab. The sad thing was that many times the king would sin, and all the people suffered the punishment.

1 Chronicles 21:4 "Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem."

"Joab departed": "Went out", from the king's presence (Samuel). The chronicler omits the account of the route of Joab and his party, as described in (2 Sam. 24:4-8). They crossed Jordan, and went to Aroer, Jazer, Gilead, and Dan; then round to Zidon, "the fortress of Tyre, and all the cities of the Hivite and Canaanite, and came out at the nageb of Judah, to Beer-sheba." The business occupied nine months and twenty days; and the fact that the generalissimo of David's forces and his chief officers found leisure for the undertaking indicates a time of settled peace. The census, therefore, belongs to the later years of the reign.

Even though Joab did not want to do this, he had to obey the orders of his king. We read (in 2 Samuel chapter 24), that it took nine months and twenty days to take the census.

1 Chronicles 21:5 "And Joab gave the sum of the number of the people unto David. And all [they of] Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah [was] four hundred threescore and ten thousand men that drew sword."

"All they of Israel ... thousand thousand and a hundred thousand men": (2 Sam. 24:9), reports 800,000 and 500,000 respectively. For the resolution of this discrepancy (see the note on 2 Sam. 24:9).

This is saying there were 1,100,000 men of Israel who drew the sword and 470,000 men of Judah who drew sword. This is a different figure than the count (in 2 Samuel chapter 24). We will not belabor that here. The main thing is he numbered them, and God did not want him to do it.

1 Chronicles 21:6 "But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab."

"But Levi and Benjamin counted he not". Levites were not soldiers (verse 5), and were not numbered in the Mosaic census (Num. 1:47-55). Benjamin had already been numbered (7:6-11), and the register preserved in the archives of that tribe. From the course followed in the census (2 Sam. 24:4-8), it appears Judah and Benjamin were last to be visited. Before the census could be finished in Judah and begin in Benjamin, David recognized his sin and called for it to stop (compare 24:7).

There is no reason given for Joab not numbering Benjamin, or Levi, except that he was totally opposed to the census. Levi was not counted, probably because their men did not go to war, or pay taxes. The only thing I can think of about Benjamin, is the fact that he had been reduced to a very small number. These are just suppositions, not fact.

1 Chronicles 21:7 "And God was displeased with this thing; therefore he smote Israel."

"He smote Israel": David's sin dramatically affected the entire kingdom in experiencing God's wrath.

We know that David's conscience had gripped him so greatly, that he began to grieve at the sin he had committed. We read earlier that God was already angry with the people was why he

allowed David to be tempted in this way. The punishment of a king comes on the people who are his subjects, as well as the king.

1 Chronicles 21:8 "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."

When David came to his senses about his sin, God spoke to him through the seer ("prophet"), "Gad". Sin keeps people from hearing the voice of God; repentance restores communication with God.

David immediately repented and asked God to remove the sin. We are not certain whether some punishment had already begun upon the people, or not. We do know David was greatly grieved.

1 Chronicles 21:9 "And the LORD spake unto Gad, David's seer, saying,"

"And the Lord (Jehovah), spake unto Gad": Samuel, "And David arose in the morning. Now a word of Jehovah had come to Gad the prophet, a seer of David, saying: "This appears to be more original than our text.

"David's seer": Better, a seer of David's, for the same title is applied to Heman (1 Chron. 25:5). For Gad (see 1 Sam. 22:5, and 1 Chron. 29:29). From the latter passage it has been inferred that it was Gad who wrote the original record of the census.

1 Chronicles 21:10 "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."

As king, David's actions had repercussions for all of Israel: his obedience to God brought Israel victory and prosperity; his disobedience brought suffering. When given a choice about his punishment, David humbly entrusted himself to "the hand of the Lord rather than human enemies.

David's seer is also called the prophet, Gad. The LORD always cares for His people. He heard the cry for forgiveness from David, and now sends the prophet with a message to him. The LORD will give David the option of three different punishments he could take. He will definitely be punished for this, but he will choose which punishment.

1 Chronicles 21:11 "So Gad came to David, and said unto him, Thus saith the LORD, Choose thee"

"And said unto him": Samuel has the pleonastic, "And told him, and said," etc.

"Thus saith the Lord, Choose thee": Not in Samuel, which has instead a direct question: "Shall there come to thee seven years' famine in thy land?" Our "choose" (take), is a word of later use in Hebrew. The Syriac gives the same term (qabbél).

1 Chronicles 21:12 "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."

“Three years” here is correct; “7 years” (in 2 Sam. 24:13), is most likely a copyist’s error, since it seems 3 years, 3 months, 3 days is the intent.

(See the note on 2 Sam. 24:13).

Any of the three would be terrible to bear. It appears since David was trying to find the number of subjects he had, as if they were his possession, the LORD will take some of the people in either punishment. David must decide which would be the less painful. This would be a difficult choice to make. Perhaps he would prefer the one that would be over the fastest. It would also place himself into the hands of the LORD, rather than their enemies around them.

Verses 13-17: Sometimes God will suspend His judgment when serious confession is made. David’s confession saved Israel (Psalms 51:1; 130:4, 7).

1 Chronicles 21:13 "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."

Almost identical with Samuel. “Let me fall” looks like an improvement of Samuel, “Let us fall.” The word “very” (not in Samuel), is perhaps an accidental repetition from the Hebrew of I am in a great strait.

"Let me not fall": Samuel has a beseeching form of the same verb. David confesses inability to choose. So much only is clear to him, that it is better to be dependent on the compassion of God than of man; and thus, by implication he decides against the second alternative, leaving the rest to God. Famine, sword, and pestilence were each regarded as Divine visitations. But the last especially so, because of the apparent suddenness of its outbreak and the mysterious nature of its operation.

1 Chronicles 21:14 "So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men."

This sentence is followed in the parallel place by "from the morning even to the time appointed." It has been suggested that "the time appointed" may mean the time of the evening sacrifice, and that God shortened thus the three days to a short one day. There seems nothing sufficient to support the suggestion, unless it might lie in the "repenting" of the Lord, and his "staying" of the angel's hand, in verse 15.

Even in the face of the punishment which David knew he deserved, he still wanted whatever punishment was to come to be inflicted by the LORD. He knew the LORD was full of mercy. As bad as the loss of the 70,000 men was, it was probably less than they would have had from war, or famine. This was soon over.

1 Chronicles 21:15 "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 threshing floor of Ornan the Jebusite."

“Ornan”: This is a Hebrew name. He is called Araunah in (2 Sam. 24:18), a Jebusite or Canaanite equivalent. He had been converted to worship the true God.

For the Lord’s repentance (see the note on 1 Sam. 15:11).

“Ornan” is rendered Araunah.

God sent a destroying angel to perform the punishment on the people. He was so displeased with David, and in fact, all Israel that He was about to allow the angel to destroy Jerusalem. God's wrath subsided, and He changed His mind about destroying Jerusalem. God started the killing by the angel, and now, He stops it. Jerusalem is the city of God. This was His place of fellowship with mankind. The angel was between heaven and earth. I believe the threshing floor of Ornan was the point at which the destruction stopped.

1 Chronicles 21:16 "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."

“The angel” with the “drawn sword” made it clear that the plague in “Israel” was a divine judgment for sin (Num. 22:23).

This additional detail does not appear in the Hebrew of (2 Sam. Chapter 24). The “angel of the Lord” was the executioner poised to destroy Jerusalem, whose menacing destruction was halted (verse 27), because David and the leaders repented as indicated by the “sackcloth” and falling “on their faces.”

We have discussed before that sackcloth was a sign of great mourning. When David's spiritual eyes were opened, and he saw the angel with the drawn sword over Jerusalem, he and the elders fell on their faces before their LORD.

1 Chronicles 21:17 "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."

(See the note on 2 Sam. 24:17).

David takes total responsibility for the sin of numbering the people. He speaks to God, and asks Him to remove the punishment from the people for the sin he, himself, had committed. David is willing to take whatever punishment God has for him, but pleads for his subjects.

1 Chronicles 21:18 "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 threshing floor of Ornan the Jebusite."

David purchased "the threshing floor of Ornan" so he could offer sacrifices and repent in worship. The site was Mount Moriah, the place where Abraham had prepared to sacrifice Isaac (Gen. 22:2). Solomon, David's son, built a permanent temple for God at this very site (2 Chron. 3:1).

This is where Abraham had taken Isaac to sacrifice him to the LORD. We also know that God stayed his hand, and did not allow him to do this. This is supposed to be the spot where Abraham met Melchizedek and gave him a tithe. This would later be in the area of the temple. This particular site was a very special place. God wants David to build an altar in this spot where so many wonderful meetings with God and man had been previously made.

1 Chronicles 21:19 "And David went up at the saying of Gad, which he spake in the name of the LORD."

Samuel, "according to." The difference is only that of the "one tittle," or small projection, of a letter, mentioned (in Matthew 5:18).

"Which he spake in the name of the Lord": Samuel reads, "as the Lord commanded." The variation is merely verbal.

David immediately obeyed the LORD. He knew that Gad was bringing him God's message.

Verses 20-21: This additional detail does not appear in the Hebrew of (2 Samuel chapter 24). "Threshing wheat" was done by spreading the grain out on a high level area and driving back and forth over it with a heavy sled and rollers pulled by oxen. One would drive the oxen while others raked the chaff away from the kernels.

1 Chronicles 21:20 "And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat."

"And saw the angel; and his four sons with him hid themselves": (were hiding). There can be little doubt that this is corrupt, and that the text of Samuel is right, "And Araunah looked up, and saw the king and his servants passing by him." The LXX here has "Ornan turned, and saw the king". The Vulgate, "when Ornan had looked up". The Hebrew words for "returned" and

“looked up,” “angel” and “king,” are similar enough to be easily confused in an ill-written or failed manuscript.

"Now Ornan was threshing wheat": This clause does not harmonize with the preceding statement, but its genuineness is made probable by the fact that Ornan was in his threshing floor at the time. Moreover, the LXX adds to (2 Sam. 24:15), “And David chose for himself the death; and it was the days of wheat harvest.”

The fear of the LORD had gripped Ornan. He and his sons were aware of the judgement of God on the people for the sin of David and they were afraid they would be killed too, so they hid.

1 Chronicles 21:21 "And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with [his] face to the ground."

This is wanting in Samuel. The corruption of the previous verse made some such statement necessary here. The rest of the verse nearly corresponds with (2 Sam. 24:20).

Ornan recognized his king, and he came to find what he wanted. It was a custom to bow to the king.

1 Chronicles 21:22 "Then David said to Ornan, Grant me the place of [this] threshing floor, 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."

Literally: Pray give me the place of the threshing floor. Samuel, “And Araunah said Why is my lord the king come to his servant? And David said, To purchase from thee the threshing floor, to build,” etc.

"Grant it me for the full price": Literally, At a full price give it me. These words are not in Samuel. (Compare Gen. 23:9), Abraham’s purchase of the Cave of Machpelah. The recollection of that narrative may have caused the modification of the present. The last clause is word for word as in Samuel.

David had immediately come to buy the threshing floor, where God had told him to build an altar. David did not want Ornan to give it to him. He wanted to pay full price to Ornan for the threshing floor. He explained to Ornan the purpose of his desire for the threshing floor, was to build an altar to the LORD there. He also, expresses the urgency of the matter by telling him this was to stop the plague.

1 Chronicles 21:23 "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."

"Take it to thee": (compare Gen. 23:11).

"Let my lord the king do": Samuel, "offer." In the Hebrew only one letter is different; and the word "do" may have the meaning "offer," as in Greek (compare Exodus 29:38).

"I give thee": Not in Samuel; an exegetical addition.

"For burnt offerings": For the burnt offerings. Samuel has the singular.

"The threshing instruments": Or drags (1Chron. 20:3), a different word. (See Isa. 41:15; 2 Sam. 24:22), the only other places where this word (môraq), occurs. Samuel adds, "And the instruments (yokes), of the oxen."

"For wood": For the wood (Gen. 22:7).

"And the wheat for the meat offering": Not in Samuel, but probably part of the oldest text of this narrative.

"I give it all": The whole I have given. Samuel (Hebrew), "The whole hath Araunah given, O king to the king." The rest of (2 Sam. 24:23), is here omitted; "And Araunah said unto the king, The Lord thy God accept thee."

Ornan was concerned about the plague, also. He was willing to give the threshing floor to David for the purpose of putting up an altar there. He was even willing to give him the oxen for the sacrifice, as well.

Verses 24-25: David understood that true worship was giving God something costly rather than "buy it for the full price ... without cost". Thus, he would only pay "full price." Often people give God their tired moments and the pennies they have left after spending their salaries on themselves. True worship is sacrifice, not table scraps and leftovers.

1 Chronicles 21:24 "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."

Samuel simply, "At a price" (different word). The next clause does not appear in Samuel, but may well be original.

"Nor offer burnt offerings without cost": So Samuel: "Nor will I offer to the Lord my God burnt offerings without cost." It was of the essence of sacrifice to surrender something valued in order to win from God a greater good.

1 Chronicles 21:25 "So David gave to Ornan for the place six hundred shekels of gold by weight."

“Gave ... six hundred shekels”: The 50 shekels reported (in 2 Sam. 24:24), was for the instruments and oxen alone, while the price here includes the whole property, Mt. Moriah, on which the future temple stood. The threshing floor of Ornan is today believed to be the very flat rock under the Moslem mosque, the Dome of the Rock, inside the temple ground in Jerusalem.

(See the note on 2 Sam. 24:24).

It would not have been an offering from David, if the expense of the offering had been paid for by Ornan. David wanted this offering to be his. It must cost him his own money for the offering to be his. David wanted to pay, and must pay for this offering to be from him. This shekel was a half-ounce of gold. This means that David paid him 300 ounces of gold for the whole thing. We can see this was a large amount to pay.

Verses 26-27: God signaled His acceptance of David’s sacrifice “by fire upon the altar of burnt offering”. Because David was truly repentant of his sin, God also commanded the angel of death to “put up his sword again into the sheath”.

1 Chronicles 21:26 "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."

Word for word as in Samuel.

"And called upon the Lord": Not in Samuel, where the narrative ends with the words, “And the Lord was entreated for the land, and the plague was stayed from Israel.”

"From heaven by fire": (with the fire from the heavens). The Divine inauguration of the new altar and place of sacrifice (see Lev. 9:24; 1 Kings 18:24; 18:38); and Elijah’s sacrifice (2 Chron. 7:1); and also a sign that David’s prayer was heard.

This answering by fire would have been similar to the fire that came from heaven in Elijah's day. The burnt and peace offering were accepted of God. This probably, means that fire from heaven came and consumed the burnt offering.

1 Chronicles 21:27 "And the LORD commanded the angel; and he put up his sword again into the sheath thereof."

It seems hardly fair to call this verse a “figurative or poetical expression for the cessation of the plague.” In (1 Chron. 21:16), David sees the angel with drawn sword; and the older text (2 Sam. 24:16-17), equally makes the angel a “real concrete being,” and not a “personification,” as Reuss will have it.

Sheath (nādān), a word only found here. A very similar term is applied to the body as the sheath of the soul in (Dan. 7:15); viz., the Aramaic, nidneh, which should, perhaps, be read here.

1 Chron. 21:28 to 22:1. These concluding remarks are not read in Samuel, but the writer, no doubt, found some basis for them in his special source. They tell us how it was that Oman's threshing floor became recognized as a permanent sanctuary, and the site ordained for the future Temple. They thus form a transition to the account of David's preparations for the building (1 Chronicles 22:2-19).

This is an unusual saying. Perhaps even David saw the angel put up his sword that had been drawn for destruction, into his sheath. The plague is stayed.

Verses 28-30: This also is new data not included (in 2 Sam. Chapter 24).

1 Chronicles 21:28 "At that time when David saw that the LORD had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there."

The use of Ornan's threshing floor as a place of sacrifice was continued from the time of the cessation of the pestilence. The words "then he sacrificed there" refer to this fact. The answer by fire from heaven (1 Chron. 21:26), was an unmistakable intimation of the Divine will that it should be so (compare also Joshua 5:15).

1 Chronicles 21:29 "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."

'High place ... Gibeon': The Ark of the Covenant resided at Jerusalem in a tent (1 Chron. Chapter 15), awaiting the building of the temple on Ornan's threshing floor, while the Mosaic tabernacle and altar remained in Gibeon until the temple was completed (1 Kings 8:4).

(See the note on 2 Sam. 16:37-42).

The temple will be built on this sight many years later by Solomon, David's son. This would be the place of sacrifice, as long as David lived. God had met with David, showing him where he wanted to meet with him.

1 Chronicles 21:30 "But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD."

"The sword" (compare 21:12, 16, and 27). David continued to remain at the threshing floor and offer sacrifices because the Lord had appeared to him there (2 Chron. 3:1), and thus hallowed the place. And because he feared a menacing angel at Gibeon, the center of worship.

This is speaking of David not going to Gibeon. God had shown David where He wanted him to sacrifice.

1 Chronicles Chapter 21 Questions

1. Who stood up against Israel?
2. What did David do, that was displeasing to God?
3. Why did David want the people numbered?
4. Who was to lead the numbering?
5. How did he feel about the numbering?
6. What did he say to David about the numbering?
7. How long did it take for the census?
8. How many men of Israel did they count of the age to go to war?
9. How many men of Judah did they count?
10. Why did he not count the Levites, or the Benjamites?
11. How did God show his displeasure?
12. In verse 8, what did David say to God?
13. Who was David's seer?
14. What was another name for him, besides seer?
15. What offer of punishment did God make to David?
16. Why do you suppose David chose the one he did?
17. How many people died from the punishment of the LORD?
18. Who did God send to Jerusalem?
19. What does verse 15 say that God did to stop Him from letting the angel destroy Jerusalem?
20. When David lifted up his eyes, what did he see?
21. What did David and the elders do when David saw this?
22. How were David and the elders dressed?
23. In verse 17, who did David blame for this?
24. What did the angel of the LORD tell Gad to tell David?
25. What other things had happened at this particular spot?

26. What did David do, when Gad gave him the message?
27. What did Ornan do, when he saw David?
28. Why would David not take the place as a gift from Ornan?
29. How much did David pay Ornan?
30. How did David know his offering was accepted of God?
31. What would Solomon build here later on?
32. How long will David sacrifice here?