

# *I & II CHRONICALS*

## *Introduction*

The two historical books known as Chronicles originally were a single volume entitled in Hebrew: “The Things of the Days (*or, Events of Past Times*).” Jerome (340 – 420), in translating, entitled his translation “A Chronicle of the Whole Sacred History” thus establishing the name “Chronicles.” Chronicles was divided into two books by the translators of the Septuagint (LXX). This Greek translation was entitled: “Things Passed Over,” this being considered as a supplement to items that had been neglected in II Samuel and I & II Kings. I Chronicles parallels part of II Samuel while II Chronicles parallels I & II Kings.

In the Hebrew Scriptures Chronicles is the last book, being located in the Hagiographa (Kethubhim). The Vulgate translation placed it after II Kings and followed by Ezra & Nehemiah. It is generally accepted that the writer (or Chronicler, as he is known) was also the writer of Ezra & Nehemiah. Virtually half of Chronicles is based on other canonical books, sometimes even quoting them verbatim. The remainder is possibly derived from the 21 (*or, 23*) books mentioned in I & II Chronicles.

The Chronicler is known as “a son of the law,” devoted to priestly causes. The writer is not so much concerned about clarifying history as defending a point of view and establishing an apology. Emphasis in the writing is placed on the priestly cause along with the Levitical order. David is pictured as the founder of the Jewish Church. He is a second Moses, and exalted promoter of the temple. It is he who ordered the music, and organized the Levites. All of David’s life is subordinated to his ecclesiastical leadership though his military leadership is also maintained.

The chronicler summarizes the reigns of the kings as briefly as possible, pausing only to point out sins and go into detail about good kings. In this the numbers used are rounded out and are therefore larger than those in other books.

With the death of Solomon, the Chronicler sees there is a wicked rebellion in the northern kingdom, against the legitimate Davidic dynasty. There is a determined hatred toward anything in the North including the Samaritans. This reflects the later Jewish attitude with the exclusiveness of the temple worship and the sacred religious instruction about worship in Jerusalem. The Northern Kingdom is largely ignored, as are the defects of David and Solomon.

The Chronicler writes a warning and an encouragement not only for the people of that day, but also for every generation since. The purpose is theological and idealistic. There is no attempt to present history as we understand the world. A pattern of religious life is advocated by the Chronicler for his is the only way. He also presents what he feels to be the proper kingdom under God and how that kingdom should be established, with a

highly idealized view of those who rule. Among the purposes of the writer was that of raising the low morale of the Jews during a difficult time. He presents a history from Adam to Cyrus. For the Chronicler Jewish rites began through Davidic revelation.

A few scholars feel this was written to awaken opposition to the form the priesthood had taken during a later time period. This would move the date of the writing much later than is generally accepted by scholars.

By way of clarification the names of the kings who ruled in the Northern Kingdom (Israel) are in capital letters. The names of the kings of the Southern Kingdom (Judah) are in italics.

In the footnotes some references refer to the Septuagint (LXX). On occasion a specific manuscript is referred to. The manuscripts that are most often referred to are B (*IV Century*), S alias Aleph (*IV & V Centuries*), and A (*V Century*).

When the numbering of the Hebrew text does not correspond with the numbering of the verses in the English Bible this is noted with [H. 1]/ Cf. 6:1 [H. 5:27].

# *I CHRONICLES<sup>1</sup>*

<CHAPTER 1>

*I Genealogies 1:1 – 9:44*

*A The Ancestors of All Peoples 1:1 – 54*

<sup>1</sup> Adam, Seth, Enosh; <sup>2</sup> Kenan, Mahalel, Jared; <sup>3</sup> Enoch, Methuselah, Lamech, <sup>4</sup> Noah, Shem, Ham and Japheth.

<sup>5</sup> The descendants of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>6</sup> The descendants of Gomer: Ashkenaz, Diphath, <sup>2</sup> and Togarmah. <sup>7</sup> The descendants of Javan: Elishah, Tarshish, Kittim, and Rodanim. <sup>3</sup>

<sup>8</sup> The descendants of Ham: Cush, Egypt, Put and Canaan. <sup>9</sup> The descendants of Cush: Seba, Havilah, Sabta, Raama and Sabteca. The descendants of Raamah: Sheba and Dedan. <sup>10</sup> Cush became the father <sup>4</sup> of Nimrod who was the first to be a mighty one <sup>5</sup> on the earth.

<sup>11</sup> Egypt <sup>6</sup> became the father of Ludim, Anamim, Lehabim, Naphtuhim, <sup>12</sup> Pathrusim, Casluhim, and Caphtorim, (from whom the Philistines come). <sup>7</sup>

<sup>13</sup> Canaan became the father of Sidon who was his firstborn along with Heth, <sup>14</sup> and the Jebusites, the Amorites, the Gergashites, <sup>15</sup> the Hivites, the Arkites, the Sinites, <sup>16</sup> the Arvadites, the Zemarites, and the Hamathites.

<sup>17</sup> The descendants of Shem: Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether and Meshech. <sup>8</sup> <sup>18</sup> Arpachshad became the father of Shelah; and Shela became the father of Eber. <sup>19</sup> Two sons were born to Eber. The name of the one was Peleg <sup>9</sup> (for in his days the earth was divided), and the name of his brother Joktan. <sup>20</sup> Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, <sup>21</sup> Hadoram, Uzai, Diklah, <sup>22</sup> Ebal, <sup>10</sup> Abimael, Sheba, <sup>23</sup> Ophir, Havilah, and Jobab. All these were the descendants of Joktan.

<sup>24</sup> Shem, Arpachshad, <sup>11</sup> Shelah; <sup>25</sup> Eber, Peleg, Reu; <sup>26</sup> Serug Nahor, Terah; <sup>27</sup> Abram, (that is, Abraham).

<sup>28</sup> The sons of Abraham: Isaac and Ishmael. <sup>29</sup> These are their genealogies: the firstborn of Ishmael: Nebaioth; and Kedar, Adbeel, Mibsam, <sup>30</sup> Mishma, Dumah, Massa, Haddad, Tema, <sup>31</sup> Jetur, Naphish, and Kedemah. These were the sons of Ishmael. <sup>32</sup> The sons of Keturah, Abraham's concubine: She bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Seba, and Dedan. <sup>33</sup> The sons of Midian: Ephah, Epher, Hanoch, Abida and Eldaah. All these were the descendants of Keturah.

<sup>34</sup> Abraham became the father of Isaac. The sons of Isaac: Esau and Israel. <sup>35</sup> The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. <sup>36</sup> The sons of Eliphaz: Teman,

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<sup>1</sup> In the LXX the title of these books is: ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ meaning "matters omitted."

<sup>2</sup> Cf.: LXX & Vulgate. Genesis 10:3 has "Ripath."

<sup>3</sup> Cf. Syriac & Vulgate. Genesis 10:4 has "Dodanim."

<sup>4</sup> The Hebrew word may mean "ancestor, predecessor, or founder." So: also in verses 11, 13, 15, & 20.

<sup>5</sup> LXX: "giant hunter."

<sup>6</sup> TAN transliterates: "Mizraim."

<sup>7</sup> Hebrew: "Casluhim from which the Philistines come." "Caphtorim." Cf. Amos 9:7; Jeremiah 47:4

Many Hebrew Mss. omit this line which is included in the LXX..

<sup>8</sup> "Mash" in Genesis 10:23.

<sup>9</sup> The name means "division,."

<sup>10</sup> In Genesis 10:28: "Obel."

<sup>11</sup> Some Hebrew & LXX Mss. have "Arphaxad, Cainan,."

Omar, Zephi,<sup>12</sup> Gatam, Kenaz, Timna, and Amalek.<sup>37</sup> The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

<sup>38</sup> The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.<sup>39</sup> The sons of Lotan: Hori and Homam;<sup>13</sup> and Lotan's sister was Timna.<sup>40</sup> The sons of Shobal: Alian,<sup>14</sup> Manahath, Ebal, Shephi, and Onam. The sons of Zibeon: Aiah and Anah.<sup>41</sup> The sons of Anah: Dishon. The sons of Dishon: Hamran,<sup>15</sup> Eshban, Ithran, and Cheran.<sup>42</sup> The sons of Ezer: Bilhan, Zaavan, and Jaakan.<sup>16</sup> The sons of Dishan:<sup>17</sup> Uz and Aran.

<sup>43</sup> These are the kings who reigned in the land of Edom before any Israelite king reigned over them: Bela son of Beor, whose city was called Dinhabah.<sup>44</sup> When Bela died, Jobad son of Zerah of Bozrah succeeded him.<sup>45</sup> When Jobab died, Husham of the land of the Temanites succeeded him.<sup>46</sup> When Husham died, Hadan son of Bedad, who defeated<sup>18</sup> Midian in the country of Moab, succeeded him; and the name of his city was Avith.<sup>47</sup> When Hadad died Samlah of Masrekah succeeded him.<sup>48</sup> When Samlah died, Shaul<sup>19</sup> of Rehoboth on the Euphrates succeeded him.<sup>49</sup> When Shaul died, Baal-hanan son of Achbor succeeded him.<sup>50</sup> When Baal-hanan died, Hadad<sup>20</sup> succeeded him. The name of his city was Pai,<sup>21</sup> and his wife's name Mehetabel, daughter of Matred, daughter of Mezahab.<sup>51</sup> And Hadad died.

The clans<sup>22</sup> of Edom were: Timnah, Aliah,<sup>23</sup> Jetheth,<sup>52</sup> Oholibamah, Elah, Pinon,<sup>53</sup> Kenaz, Teman, Mibzar,<sup>54</sup> Magdiel, and Iram: these are the clans of Edom.

## <CHAPTER 2>

### *B Descendants of Judah 2:1 - 55*

<sup>1</sup> These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, <sup>2</sup> Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. <sup>3</sup> Er, Onan, and Shelah; the three sons of Judah were born to the Canaanite woman Bathshua. Now Er, Judah's firstborn, was wicked in the sight of the Lord, and he put him to death. <sup>4</sup> His daughter-in-law Tamar also bore him Perez and Zerah. Judah had five sons in all.

<sup>5</sup> The sons of Perez: Hezron and Hamul.<sup>24</sup> <sup>6</sup> The sons of Zerah:<sup>25</sup> Zimri,<sup>26</sup> Ethan, Heman, Calcol, and Dara,<sup>27</sup> five in all. <sup>7</sup> The sons of Carmi: Achar,<sup>28</sup> the

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<sup>12</sup> In Genesis 36:11: "Zepho."

<sup>13</sup> In Genesis 36:22: "Hemam."

<sup>14</sup> In Genesis 36:23: "Alvan."

<sup>15</sup> In Genesis 36:26: "Hemdan."

<sup>16</sup> Or: "and Akan," Cf. Genesis 36:27.

<sup>17</sup> Cf.: 1:38. Hebrew: "Dishon."

<sup>18</sup> Literally: "in smoke."

<sup>19</sup> Or: "Saul."

<sup>20</sup> In Genesis 36:35: "Hadar."

<sup>21</sup> Most Hebrew, some LXX, Vulgate & Syriac Mss. have "Pai." Genesis 36:39 "Pau."

<sup>22</sup> Or: "chiefs."

<sup>23</sup> Or: "Alvah." Cf. Genesis 36:40.

<sup>24</sup> Some LXX manuscripts add: και ιεμουηλ.

<sup>25</sup> There is no other Biblical reference to "the sons of Zerah."

<sup>26</sup> In Joshua 7:1: "Zabdi."

<sup>27</sup> Or: "Darda." Joshua 7:18. Cf. Syriac & Targums. LXX has variants in some manuscripts. Cf. I Kings 4:31.

<sup>28</sup> The name means "trouble." In Joshua it is written as "Achan."

troublers of Israel; who transgressed in the matter of the devoted things;<sup>29</sup> 8 and Ethan's son was Azariah.

9 The sons born to Hezron were: Jerahmeel, Ram, and Chelubai.<sup>30</sup> 10 Ram became the father of Amminadab, and Amminadab became the father of Nahshon, prince of the sons of Judah. 11 Nahshon became the father of Salma,<sup>31</sup> Salma of Boaz, 12 Boaz of Obed, Obed of Jesse. 13 Jesse became the father of Eliab his firstborn. Abinadab was the second, Shimea was the third, 14 Nethanel was the fourth, Raddai the fifth. 13 Ozem was the sixth. David was the seventh; 16 and their sisters were Zeruiah and Abigail. The three sons of Zeruiah: Abishai,<sup>32</sup> Joab and Asahel. 17 Abigail; gave birth to Amasa, and the father of Amasa was Jether the Ishmaelite.

18 Caleb, son of Hezron had children by his wives Azubah, and Jerioth whose sons were Jeshur, Shobab, and Ardon. 19 When Azubah died, Caleb married Ephrath, and they had a son, Hur. 20 Hur became the father of Uri, and Uri became the father of Bezalel.

21 Afterward Hezron had sexual relations with the daughter of Machir (the father of Gilead). He married her when he was sixty years old; and she gave birth to Segub, 22 and Segub became the father of Jair, who had twenty-three towns in the land of Gilead. 23 But Geshur and Aram captured Havvoth-jair,<sup>33</sup> Kenath and its villages, sixty towns. All these were descendants of Machir, (father of Gilead). 24 After the death of Hezron, in Caleb-ephrathah, Abijah, wife of Hezron, bore him Ashur, father<sup>34</sup> of Tekoa.

25 The sons of Jerahmeel,<sup>35</sup> the firstborn of Hezron: Ram his firstborn, Bunah, Oren,<sup>36</sup> Ozem, and Ahijah.<sup>37</sup> 26 Jerahmeel also had another wife, whose name was Atarah; she was the mother of Onam. 27 The sons of Ram, the firstborn of Jerahmeel: Maaz, Jamin, and Eker. 28 The sons of Onam: Shammai and Jada. The sons of Shammai: Nadab and Abishur. 29 The name of Abishur's wife was Abihail, and she was the mother of Abban and Molid. 30 The sons of Nadab: Seled and Appaim;<sup>38</sup> and Seled died childless.<sup>39</sup> 31 The son of Appaim: Ishi.<sup>40</sup> The son<sup>41</sup> of Sheshan: Ahlai. 32 The sons of Jada, Shammai's brother: Jether and Jonathan; and Jether died childless. 33 The sons of Jonathan: Peleth and Zaza. These were the descendants of Jerahmeel. 34 Now Sheshan had no sons, only daughters: but Sheshan had an Egyptian slave, whose name was Jarha. 35 So Sheshan gave his daughter in marriage to his slave Jarha;<sup>42</sup> and she bore him Attai. 36 Attai became the father of Nathan, and Nathan of Zabad. 37 Zabad became the father of

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<sup>29</sup> The Hebrew implies an irrevocable giving of persons or things to the Lord. Cf.: Joshua 7.

<sup>30</sup> Some LXX manuscripts have "Caleb and Aram." The Calebites and the Jerahmeelites were originally not Hebrews but nomadic Edomites. Cf. ICC pp. 89-90.

<sup>31</sup> Or: "Salmon" as in the LXX. Cf. Ruth 4:26.

<sup>32</sup> In I Samuel 2:18 "Abishai." Here the Hebrew word would be transliterated as "Abshsi."

<sup>33</sup> The intent of the Chronicler is no doubt to say: "they captured the settlements of Jair."

<sup>34</sup> The Hebrew word for "father" could mean "civic leader or military leader;" The same thought is found in verses 42, 45, 49, 52 and possibly elsewhere in the writings of the Chronicler.

<sup>35</sup> The Jerahmeelites are not mentioned in pre-exilic Old Testament writings. They come into importance after the fall of Jerusalem.

<sup>36</sup> The name can also be transliterated as "Orem."

<sup>37</sup> In place of: "and Ahijah" the LXX has "and his brothers."

<sup>38</sup> Some LXX manuscripts have: "and Ephraim." και Εφραϊμ

<sup>39</sup> LXX: "not having children."

<sup>40</sup> Some LXX manuscripts have: "Ishmael." Ισημαηλ

<sup>41</sup> In Hebrew the word is plural: "sons" even though there was only one son in each case in verse 31.

<sup>42</sup> LXX: Ιωχηλ

Ephlal, and Ephlal of Obed. <sup>38</sup> Obed became the father of Jehu, and Jehu of Azariah. <sup>39</sup> Azariah became the father of Helez, and Helez of Eleasah. <sup>40</sup> Eleasah became the father of Sismai, and Sismai of Shallum. <sup>41</sup> Shallum became the father of Jekamiah, and Jekamiah of Elishama.

<sup>42</sup> The sons of Caleb, brother of Jerahmeel: Meshah <sup>43</sup> was his firstborn, who was father of Ziph. His son <sup>44</sup> was Mareshah, the father of Hebron. <sup>43</sup> The sons of Hebron: Korah, Tappuah, Rekem, and Shema. <sup>44</sup> Shema became the father of Raham, father of Jorkeam; and Rekem became the father of Shammai. <sup>45</sup> The son of Shammai: Maon; and Maon was the father of Beth-zur. <sup>46</sup> Ephah, Caleb's concubine, gave birth to Haran, Moza and Gazez; and Haran became the father of Gazez. <sup>47</sup> The sons of Jahdai: Regem, Jotham, Geshan, <sup>45</sup> Pelet, Ephah, and Shaaph. <sup>48</sup> Maacah, Caleb's concubine, gave birth to Sheber and Tirhanah. <sup>49</sup> She also gave birth to Shaaph, father of Madmannah, Sheva, father of Machbenah and father of Gibeah; and the daughter of Caleb was Achsah. <sup>50</sup> These were the descendants of Caleb.

The sons <sup>46</sup> of Hur the firstborn of Ephrathah: Shobal, father of Kiriath-jearim, <sup>51</sup> Salma, <sup>47</sup> father of Bethlehem and Hareph, father of Beth-gader. <sup>52</sup> Shobal, father of Kiriath-jearim had other sons: Harech, half of the Menuhoth. <sup>53</sup> And the families of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites, and the Mishraitites, from these came the Zorathites and the Eshtaolites. <sup>54</sup> The sons of Salma: Bethlehem, the Netophathites, Atroth-beth-joab, and half of the Manahathites, the Zoarites. <sup>55</sup> The families also of the scribes that lived at Jabez: the Tirathites, the Shimeathites, and the Sucathites. These are the Kenites who came from Hammath, father of the house of Rechab. <sup>48</sup>

### <CHAPTER 3>

#### *Descendants of David*

<sup>1</sup> These are the sons of David who were born to him in Hebron: the firstborn Amnon, by Ahinoam the Jezreelite; the second Daniel, by Abigail the Carmelite; <sup>2</sup> the third Absalom, son of Maacah, daughter of King Talmai of Geshur; the fourth Adonijah, son of Haggith; <sup>3</sup> the fifth Shephatiah, by Abital; the sixth Ithream, by his wife Eglah; <sup>4</sup> six were born to him in Hebron, where he reigned for seven years and six months. He reigned thirty-three years in Jerusalem. <sup>5</sup> In Jerusalem the following were born to him: Shimea, <sup>49</sup> Shobab, Nathan, and Solomon, four by Bath-shua, <sup>50</sup> daughter of Ammiel; <sup>6</sup> then Ithar, Elishama, <sup>51</sup> Eliphelet <sup>7</sup> Nogan. Nepheg, Japhia, <sup>8</sup> Elishama, Eliada and Eliphelet: nine sons. <sup>9</sup> All these were David's sons, besides the sons of the concubines; and Tamar was their sister.

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<sup>43</sup> Hebrew is unclear. LXX: "Mareshah."

<sup>44</sup> Hebrew is unclear. Literally: "His son." LXX: "and his son, Marisa, the father of Ehebron."

<sup>45</sup> LXX: Γηρσωμ

<sup>46</sup> So: LXX, Vulgate. Hebrew: "sons."

<sup>47</sup> LXX: Συλωμωμ

<sup>48</sup> An alternate translation would be: "father of Beth-rehab."

<sup>49</sup> A variant form of: "Shammua."

<sup>50</sup> A variant form of the name: "Bathsheba."

<sup>51</sup> 2 Hebrew Mss & II Samuel 5:15; I Chronicles 14:5 have "Elishua. Most Hebrew Mss. have "Elishama."

10 The descendants of Solomon: Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, 11 Joram <sup>52</sup> his son, Ahaziah his son, Joash his son, 12 Amaziah his son, Azariah his son, Jotham his son, 13 Ahaz his son, Hezekiah his son, Manasseh his son, 14 Amon his son, Josiah his son. 15 The sons of Josiah: Johanan <sup>53</sup> the firstborn, the second Jehoiakim, the third Zedekiah, the fourth Shallum. 16 The descendants of Jehoiakim: Jeconiah <sup>54</sup> his son, Zedekiah his son; 17 and the sons of Jeconiah, the captive; Shealtiel is son, 18 Malchiram, Pedaiiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah; 19 The sons of Pedaiiah: <sup>55</sup> Zerubbabel and Shimei, and the sons of Zerubbabel: Meshullam and Hananiah, and Shelomith was their sister; 20 and Hashubah, Ohel, <sup>56</sup> Berechiah, Hasadiah, <sup>57</sup> and Jushab-hesed, five. 21 The sons of Hananiah: Pelatiah and Jeshaiah, his son <sup>58</sup> Rephaiah, his son Arnan, his son Obadiah, his son Shecaniah. 22 The son of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, Igal, <sup>59</sup> Bariah, Neariah, and Shaphat, six. 23 The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. 24 The sons of Elioenai: Hodaviah, <sup>60</sup> Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani, seven. <sup>61</sup>

<CHAPTER 4>

*D The Sons of Judah and Solomon 4:1 – 43*

*1 Calebites and Others 4:1 – 23*

1 The sons of Judah: Perez, Hezron, Carmi, <sup>62</sup> Hur, and Shobal. 2 Realah son of Shobal became the father of Jahath, and Jahath became the father of Ahumai and Lahad. These were the families of the Zorathites. <sup>63</sup> 3 These were the sons <sup>64</sup> of Etam: Jezreel, Ishma, and Idbaassh; and the name of their sister was Hazzelelponi. 4 and Penuel was the father <sup>65</sup> of Gedor, and Ezer the father of Hushah. These were the sons of Hur: the firstborn of Ephrathah, the father of Bethlehem. 5 Ashhur father of Tekoa had two wives, Helah and Naarah. 6 Naarah gave birth to Ahuzzam, Hephher, Temeni, and Haahashtari. <sup>66</sup> These were the sons of Naarah. 7 The sons of Helah: Zereth, Izhar, <sup>67</sup> and Ethnan, 8 Koz became the father of Anub, Zobebah, and the families of Aharhel son of Harum. <sup>68</sup> 9 Jabez was honored more than his brothers. His mother named him Jabez <sup>69</sup> saying, “Because I

<sup>52</sup> A variant form of: “Jehoram.”

<sup>53</sup> Some LXX manuscripts have “Ἰωαχαζ”

<sup>54</sup> Hebrew in I Chronicles 9:17: “Jehoiachin”

<sup>55</sup> Some LXX manuscripts have “Σαλαθηηλ.”

<sup>56</sup> Some LXX manuscripts have “Οηηλ.”

<sup>57</sup> Some LXX manuscripts have “Ασοβαεοδ.”

<sup>58</sup> Literally: “sons of.” LXX, Syriac & Vulgate: “son.” So also in verse 22.

<sup>59</sup> Some LXX manuscripts have “Ἰωηλ.”

<sup>60</sup> Some LXX manuscripts have “Ὠδοπια.” Cf. ANET p. 492a

<sup>61</sup> Cf.: ANET pg. 492c.

<sup>62</sup> This is without a doubt a textual error for Caleb. So: LXX.

<sup>63</sup> LXX: “the generation of the Arathites” “καὶ οὗτοι υἱοὶ Ἀρταμαϊταμ” or “the Arathite.” LXX Mss. S adds: “καὶ ἐπαγεν ὁ θεός.”

<sup>64</sup> Cf. Vulgate. Hebrew: “the father.”

<sup>65</sup> Cf. footnote 34. So also: verses 12, 14, 17, 18, & possibly elsewhere.

<sup>66</sup> Or: “Ahashtari.” Cf. ANET p. 241c

<sup>67</sup> Or: “Zohar.”

<sup>68</sup> LXX: αὐταὶ αἱ Νοερα τῆς τοῦ Ἀρειηλ ἀδελφοῦ Ρηχαβ

<sup>69</sup> The Hebrew word sounds like the Hebrew word for “pain.”

have bore him in pain.”<sup>10</sup> Jabez called on the God of Israel, saying, “Oh that you would bless me<sup>70</sup> and enlarge my border, and that your hand might be with me, and that you would keep me from hurt and harm!” And God granted what he asked.<sup>71</sup> <sup>11</sup> Chelub<sup>72</sup> the brother of Shuhah<sup>73</sup> became the father of Mehir, who was the father of Eshton. <sup>12</sup> Eshton became the father of Beth-rapha, Paseah, and Tehinnah<sup>74</sup> the father<sup>75</sup> of Irnahash. <sup>76</sup> These were the men of Recah. <sup>13</sup> The sons of Kenaz: Othniel and Seraiah; and the sons of Othniel: Hathath and Meonothai. <sup>77</sup> <sup>14</sup> Meonothai became the father of Ophrah, and Seraiah became the father of Joab father of Ge-harashim,<sup>78</sup> so-called because they were artisans. <sup>15</sup> The sons of Caleb son of Jephunneh: Iru, Elah, and Naam, and the son<sup>79</sup> of Elah: Kenaz. <sup>16</sup> The sons<sup>80</sup> of Jehallelel: Ziph, Ziphan, Tiria and Asarel. <sup>17</sup> The sons of Ezrah: Jether, Mered, Ephraim, and Jalon. These are the sons of Bithiah, daughter of Pharaoh, whom Mered married, and she conceived<sup>81</sup> and gave birth to<sup>82</sup> Miriam, Shammai, and Ishbah father of Eshtemoa. <sup>18</sup> His Judean wife gave birth to Jered father of Gedor, Heber father of Soco, and Jekuthiel father of Zanoah. <sup>19</sup> The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah<sup>83</sup> the Garmite and Eshtemoa the Maacathite. <sup>20</sup> The sons of Shimon: Amnon, Rinnah, Ben-hanan, and Tilon. The sons of Ishi: Zoheth and Ben-zoheth. <sup>21</sup> The sons of Shelah son of Judah: Er father of Lecah, Laadah father of Mareshah, and the families<sup>84</sup> of the guild of linen workers at Beth-ashbea; <sup>22</sup> and Jokim, and the men of Cozeba, and Joash, and Saraph, who married Moabitish women but returned to Lehem<sup>85</sup> (now the records<sup>86</sup> are ancient). <sup>23</sup> These were the potters<sup>87</sup> and inhabitants of Netaim and Gederah. They lived there with the king in his service.

#### *2 Simeonites 4:24 - 44*

<sup>24</sup>The sons of Simeon: Nemuel, Jamin, Jarib, Zerach, Shaul;<sup>88</sup> <sup>25</sup> Shallum was his son, Mibsam his son, Mishma his son. <sup>26</sup> The sons of Mishma: Hammuel, his son, Zaccur his son, Shimei his son. <sup>27</sup> Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did all their families multiply like the Judeans. <sup>28</sup> They lived in Beer-sheba, Moladah, Hazar-shual, <sup>29</sup> Bilhah, Ezem, Tolad, <sup>30</sup> Bethuel, Hormah,

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<sup>70</sup> LXX: “if blessing you would bless.”

<sup>71</sup> LXX: “και επιγαγεν ο θεος παντα οσα ητησατο.” “And God granted him all that he asked.”

<sup>72</sup> LXX: “Χαλεβ”

<sup>73</sup> LXX: “Ασχας.”

<sup>74</sup> LXX adds: “the founder (father) of the city of Naas.”

<sup>75</sup> LXX: “αδελφου εσελλων.”

<sup>76</sup> An alternate translation could be: “the city of Nahash,” as in the LXX.

<sup>77</sup> So: LXX & Vulgate. Hebrew lacks “and Meonothai.”

<sup>78</sup> That is: “Valley of artisans.”

<sup>79</sup> A slight emendation of verses 15 & 18.

<sup>80</sup> LXX: “και υιος, ατου.”

<sup>81</sup> The reference is no doubt to Bithiah. The LXX adds, “that is, Adia.”

<sup>82</sup> Hebrew lacks “gave birth to.”

<sup>83</sup> LXX adds: “και λαλια πατηρ κειλια και Σεμειων πατηρ Ιωμαν και υιοι Ναημ.”

<sup>84</sup> LXX: “births of the people of the household” or “the offspring.”

<sup>85</sup> So: Vulgate & LXX. Hebrew: “and Jashubi-lahem.”

<sup>86</sup> Or: “matters.” LXX: “he changed their names to Abelerina and Attakium.”

<sup>87</sup> These were members of the Calebite – Jerahemellite families who comprised a guild of potters.

<sup>88</sup> Or: “Saul.”



Ziklag, <sup>31</sup> Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These were the towns until David became king. <sup>32</sup> And their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five towns, <sup>33</sup> along with all their outlying villages as far as Baal. <sup>89</sup> These were their settlements as has been preserved in a genealogical record.

<sup>34</sup> Meshobab, Jamlech, Joshah son of Amaziah. <sup>35</sup> Joel, Jehu son of Joshibiah son of Seraiah son of Aseil, <sup>36</sup> Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, <sup>37</sup> Ziza son of Shiphi son of Allon son of Jedaiah son of Shimri son of Shemaiah. <sup>90</sup> <sup>38</sup> Those who were mentioned by name were leaders in their families, and their clans increased greatly. <sup>39</sup> They journeyed to the entrance of Gedor, <sup>91</sup> to the east side of the valley, to seek pasture for their flocks, <sup>40</sup> where they found lush and plentiful pasture, and the land was very broad, quiet, and peaceful; for the former inhabitants there belonged to Ham. <sup>92</sup> <sup>41</sup> These, registered by name, came in the days of King *Hezekiah* of Judah, and attacked their tents and the Meunim <sup>93</sup> who were found there, and exterminated them <sup>94</sup> to this day and settled in their place, because there was pasture there for their flocks. <sup>42</sup> And some of them, five hundred men of the Simeonites, went to Mount Seir, having as their leaders Pelatiah, Neariah, Rephaiah, and Uzziel, sons of Ishi; <sup>43</sup> they destroyed the remnant of the Amalekites that had escaped and they have lived there to this day. <sup>95</sup>

#### <CHAPTER 5>

##### *E Trans-Jordan Tribes 5:1 – 26*

<sup>1</sup> The sons of Reuben the firstborn of Israel. (He was the firstborn, but because he defiled his father's bed his birthright <sup>96</sup> was given to the sons of Joseph <sup>97</sup> son of Israel, so that he is not enrolled in the genealogy according to birthright: <sup>2</sup> though Judah became prominent among his brothers and a ruler <sup>98</sup> came from him, yet the birthright belonged to Joseph.) <sup>3</sup> The sons of Reuben, the firstborn of Israel; Hanoch, Pallu, Hezron, and Carmi. <sup>4</sup> The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, <sup>5</sup> Micah his son, Reaiah his son, Baal his son, <sup>6</sup> Beerah his son, whom King Tiglath-pilneser <sup>99</sup> of Assyria carried away into exile; he was a chieftain of the Reubenites. <sup>7</sup> And his kindred by their families, when the genealogy of their generations was reckoned: <sup>100</sup> the chief, Jeiel, and Zechariah, <sup>8</sup> and Bela son of Azaz, son of Shema, son of Joel, who lived in Aroer, as far as Nebo and Baal-meon. <sup>9</sup> He also lived to the east <sup>101</sup> as far as the beginning of the desert this side of the Euphrates, because their cattle had multiplied in the land of Gilead. <sup>10</sup> And

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<sup>89</sup> An alternate translation: "Baalath" as in some LXX Mss. Cf. Joshua 19:8.

<sup>90</sup> LXX: "Συμεων."

<sup>91</sup> The location is possibly Gerar. LXX: "Γεραρ."

<sup>92</sup> I.e.: people of Canaanite ancestry.

<sup>93</sup> LXX: "τους Μιναιους."

<sup>94</sup> LXX: "struck (attacked) their houses and utterly destroyed them."

<sup>95</sup> See: footnote 29.

<sup>96</sup> LXX: "ευλογιαν αυτου."

<sup>97</sup> LXX: "τω υιω αυγου Ιωσηφ."

<sup>98</sup> This is surely a reference to King David.

<sup>99</sup> A variant of "Tiglath-pileser." Cf. also: verse 26. Cf. II Kings 15:29.

<sup>100</sup> This phrase is only used by the Chronicler in Chronicles, Ezra & Nehemiah. Possibly it implies a census.

<sup>101</sup> LXX has: "till people coming to the wilderness."

in the days of Saul they made war on the Hagrites who fell by their hand and they lived in their tents throughout the entire region east of Gilead.

<sup>11</sup> The sons of Gad lived beside them in the land of Bashan as far as Salecah: <sup>12</sup> Joel the chief, Shapham the second, Janai, and Shaphat in Bashan. <sup>13</sup> And their relatives <sup>102</sup> according to their clans: Michael, Meshullam, Sheba, <sup>103</sup> Jorai, Jacan, Zia, and Eber, seven. <sup>14</sup> These were the sons of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz; <sup>104</sup> <sup>15</sup> Ahi <sup>105</sup> son of Abdiel, son of Guni, was chief in their clan: <sup>16</sup> and they lived Gilead, in Bashan and in its towns, and in all the pasture lands of Sharon to their limits. <sup>106</sup> <sup>17</sup> All of these were enrolled by genealogies in the days of King *Jotham* of Judah, and in the days of King JEROBOAM of Israel.

<sup>18</sup> The Reubenites, the Gadites, and the half-tribe of Manasseh had valiant warriors, who carried shield and sword, and drew the bow, expert in war, forty-four thousand seven hundred sixty, ready for service. <sup>19</sup> They made war on the Hagrites, Jetur, Naphish, and Nodab, <sup>20</sup> and when they received help against them the Hagrites and all who were with them were given into their hands, for they cried to God in the battle, and he granted their entreaty because they trusted in him. <sup>21</sup> They captured their [*opponents*] livestock: fifty thousand of their camels, two hundred fifty thousand sheep, two thousand donkeys, and one hundred thousand captives. <sup>107</sup> <sup>22</sup> Many fell slain, because the war was of God. And they lived in their territory until the exile.

<sup>23</sup> The members of the half-tribe of Manasseh lived in the land; they were very numerous <sup>108</sup> from Bashan to Baal-hermon, Senir, and Mount Hermon. <sup>24</sup> These were the heads of their clans: Epher, <sup>109</sup> Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty warriors, famous men, heads of their clans. <sup>25</sup> However they transgressed <sup>110</sup> against the God of their ancestors, and prostituted themselves to the gods of the peoples of the land, whom God had destroyed before them. <sup>26</sup> Therefore God of Israel stirred up the spirit of King Pul of Assyria, the spirit of King Tiglath-pilneser <sup>111</sup> of Assyria, and he carried them away, namely, the Reubenites, the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and the river Gozan, <sup>112</sup> to this day.

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<sup>102</sup> LXX literally: “in their father’s families.”

<sup>103</sup> Some LXX MSS have: “και Σαθατ” others have “Και Σαβαν.” Rahlfs LXX: “Σεβεε.”

<sup>104</sup> In this verse the LXX does not carefully transliterate the Hebrew names.

<sup>105</sup> LXX unclear: reading γχα as “brother.”

<sup>106</sup> LXX translates the Hebrew word: “outlet.” or “borders.” Literally: “goings out.”

<sup>107</sup> Literally: “souls of men.”

<sup>108</sup> LXX: “increased” or “spread abroad.”

<sup>109</sup> So: LXX & Vulgate. Hebrew: “and Epher.”

<sup>110</sup> LXX: “they went whoring after the gods of the nations of the land (or, earth).”

<sup>111</sup> Cf. footnote 97.

<sup>112</sup> LXX: “Γωζαν.”

<CHAPTER 6> <sup>113</sup>

*F Sons of Levi 6:1 - 81*

*1 The Aaronite Line 6:1 - 15*

<sup>1</sup> [H. 5:27] The sons of Levi: Gershom, <sup>114</sup> Kohath, and Merari. <sup>2</sup> [H. 5:28] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. <sup>3</sup> [H. 5:29] The children of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. <sup>4</sup> [H.5:30] Eleazar became the father of Phinehas, Phinehas of Abishua, <sup>5</sup> [H. 5:31] Abishua of Bukki, Bukki of Uzzi, <sup>6</sup> [H. 5:32] Uzzi of Zerariah, Zerariah of Meraioth, <sup>7</sup> [H. 5:33] Meraioth of Amariah, Amariah of Ahitub, <sup>8</sup> [H. 5:34] Ahitub of Zadok, Zadok of Ahimaaz, <sup>9</sup> [H. 5:35] Ahimaaz of Azariah, <sup>115</sup> Azariah of Johanan, <sup>10</sup> [H. 5:36] and Johanan of Azariah (it was he who served as priest in the house that Solomon built in Jerusalem). <sup>11</sup> [H. 5:37] Azariah became the father of Amariah, Amariah of Ahitub, <sup>12</sup> [H. 5:38] Ahitub of Zadok, Zadok of Shallum, <sup>116</sup> <sup>13</sup> [H. 5:39] Shallum of Hilkiyah, Hilkiyah of Azariah, <sup>14</sup> [H. 5:40] Azariah of Seraiah, Seraiah of Jehozadak; <sup>15</sup> [H. 5:41] and Jehozadak went into exile when the Lord sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar.

*2 Other Branches 6:16 – 30*

<sup>16</sup> [H. 1] <sup>117</sup> The sons of Levi: Gershom, <sup>118</sup> Kohath, and Merari. <sup>17</sup> [H. 2] These are the names of the sons of Gershom: Libni and Shimei. <sup>18</sup> [H. 3] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. <sup>19</sup> [H. 4] The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their ancestry. <sup>20</sup> [H. 5] The descendants of Gershom: Libni his son, Jahath his son, Zimmah his son, <sup>21</sup> [H. 6] Joah his son, Iddo his son, Zerah his son, Jeatherai his son. <sup>22</sup> [H. 7] The sons of Kohath: Amminadab his son, Korah his son, Assir <sup>119</sup> his son, <sup>23</sup> [H. 8] Elkanah his son Ebiasaph his son, Assir, his son, <sup>24</sup> [H.9] Tahath his son, Uriel his son, Uziah his son, and Shaul his son. <sup>25</sup> [H. 10] The sons of Elkanah: Amasai and Ahimoth, <sup>26</sup> [H. 11] Elkanah his son, <sup>120</sup> Zophai his son, Nahath his son, <sup>27</sup> [H. 12] Eliab his son, Jeroham <sup>121</sup> his son, Elkanah his son. <sup>122</sup> <sup>28</sup> [H. 13] The sons of Samuel: Joel, <sup>123</sup> his firstborn, the second <sup>124</sup> Abijah. <sup>29</sup> [H. 14] The sons of Merari: Mahli, Libni his son, Shimei his son, Uzza his son, <sup>30</sup> [H. 15] Shimei his son, Haggiah his son, and Asaiah his son.

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<sup>113</sup> In the Hebrew, LXX & Vulgate chapter 6 does not begin until 6:10. Thus chapter 6, verse 1 is also designated as [H.5:27].

<sup>114</sup> Hebrew: “Gershon” which is a variant of Gershom.” Cf. 6:16.

<sup>115</sup> LXX: “Αμαριαν ετ Αμαριος.”

<sup>116</sup> In 9:11: “Meshullam.”

<sup>117</sup> Chapter 6 begins in Hebrew. Thus 6:16 becomes Hebrew 6:1.

<sup>118</sup> A variant of “Gershon.”

<sup>119</sup> LXX: “Ισσαρ.”

<sup>120</sup> Literally: “and Elkanah the son of Elkanah.”

<sup>121</sup> LXX: Mss. A: “Ιεροβοαμ.” Mss. B: “Ιερεμεελ.”

<sup>122</sup> “Samuel, his son” could have been added. Possibly it was accidentally dropped from the text. Found in the LXX.

<sup>123</sup> So: LXX & Syriac. Cf. verse 33 & I Samuel 8:2. Hebrew omits “Joel.”

<sup>124</sup> Hebrew is unclear. The word for “second” is sometimes translated as a proper noun: “Vashni and Abijah” as in TAN.

### 3 *The Musical Guild 6:31 – 48*

<sup>31</sup> [H. 16] These are the men whom David put in charge of the service of song in the house of the Lord, after the ark came to rest there. <sup>32</sup> [H. 17] They ministered <sup>125</sup> with song <sup>126</sup> before the tabernacle of the tent of meeting, until Solomon had built the house of the Lord in Jerusalem, and they performed their service <sup>127</sup> in a proper manner. <sup>33</sup> [H. 18] These are the men who served and their sons were: the descendants of the Kohathites: Heman, the singer, son of Joel, son of Samuel, <sup>34</sup> [H. 19] son of Elkanah, son of Jeroham, son of Eliel, son of Toah, <sup>35</sup> [H. 20] son of Zuph, son of Elkanah, son of Mahath, son of Amasai, <sup>36</sup> [H. 21] son of Elkanah, son of Joel, son of Azariah, son of Zephaniah, <sup>37</sup> [H. 22] son of Tahath, son of Assir, son of Ebiasaph, son of Korah, <sup>38</sup> [H. 23] son of Ishar, son of Kohath, son of Levi, son of Israel; <sup>39</sup> [H. 24] and his brother Asaph, who stood on his right, namely, Asaph son of Berechiah, son of Shimea, <sup>40</sup> [H. 25] son of Michael, son of Baaseiah, <sup>128</sup> son of Malchijah, <sup>41</sup> [H. 26] son of Ethni, son of Zerah, son of Adaiah, <sup>42</sup> [H. 27] son of Ethan, son of Zimmah, son of Shimei, <sup>43</sup> [H. 28] son of Jahath, <sup>129</sup> son of Gershom, son of Levi. <sup>44</sup> [H. 29] On the left were their colleagues, <sup>130</sup> the sons of Merari: Ethan son of Kishi, son of Abdi, son of Maluch, <sup>45</sup> [H. 30] son of Hashabiah, son of Amaziah, son of Hilkiyah, <sup>46</sup> [H. 31] son of Amzi, son of Bani, son of Shemer, <sup>47</sup> [H. 32] son of Mahli, son of Mushi, son of Merai, son of Levi; <sup>48</sup> [H. 33] and their kindred <sup>131</sup> the Levites were appointed <sup>132</sup> for all the service of the tabernacle of the house of God.

### 4 *Additional List of Aaronite Priests 6:49 – 53*

<sup>49</sup> [H. 34] But Aaron and his sons officiated, making offerings on the altar of burnt <sup>133</sup> offering and on the altar of incense, carrying out all the responsibilities of the most holy place, to make atonement for Israel, according to all that Moses the servant of God had commanded. <sup>50</sup> [H. 35] These are the sons of Aaron: Eleazar his son. Phinehas his son, Abishua his son, <sup>51</sup> [H. 36] Bukki his son, Uzzi his son, Zerahiah his son. <sup>52</sup> [H. 37] Meraioth his son, Amariah his son, Ahitub his son, <sup>53</sup> [H. 38] Zadok his son, Ahimaaz his son.

### 5 *Levitical Cities 6:54 – 81*

<sup>54</sup> [H. 39] These are their dwelling places according to their encampments within their borders: to the sons of Aaron of the families of Kohathites (for the lot fell to them first). <sup>55</sup> [H. 40] They were given Hebron in the land of Judah and its surrounding pasture lands. <sup>56</sup> [H. 41] However, the fields <sup>134</sup> of the city and its villages were given to Caleb, son of Jephunneh. <sup>57</sup> [H. 42] To the sons of Aaron they gave the cities of refuge: <sup>135</sup> Hebron, <sup>136</sup>

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<sup>125</sup> LXX: “hands.”

<sup>126</sup> LXX: “εν οργάνους.”

<sup>127</sup> Literally: “stood over.”

<sup>128</sup> So: most Hebrew Mss. LXX & Syriac: “Maaseiah.”

<sup>129</sup> Some Mss read: “son of Shimei.”

<sup>130</sup> Literally: “brothers.”

<sup>131</sup> LXX: “father’s families.”

<sup>132</sup> LXX: “given.”

<sup>133</sup> LXX: “burning.” Hebrew: “offered up in smoke.”

<sup>134</sup> LXX: “plains.”

<sup>135</sup> Or: “asylum.” Cf. Joshua 21:3. Literally “give the cities of refuge.”

<sup>136</sup> In Joshua 21:15 “Holon” is listed.

Libnah with its pasture lands, Jattir, Eshtemoa with its pasture lands. <sup>58</sup> [H. 43] Hilen <sup>137</sup> with its pasture lands, Debir with its pasture lands, <sup>59</sup> [H. 44] Ashan <sup>138</sup> with its pasture lands, and Beth-shemesh with its pasture lands. <sup>60</sup> [H. 45] From the tribe of Benjamin, <sup>139</sup> Geba with its pasture lands, Alemeth <sup>140</sup> with its pasture lands, and Anathoth with its pasture lands. All their towns throughout their families were thirteen.

<sup>61</sup> [H. 46] The rest of the Kohathites were given, by lot, out of the family of the tribe, out of the half-tribe of Manasseh, ten towns. <sup>62</sup> [H. 47] The Gershonites according to their families were allotted thirteen towns out of the tribes of Issachar, Asher, Naphtali, and Manasseh in Bashan. <sup>63</sup> [H. 48] The Merarites according to their families were allotted twelve cities out of the tribes of Reuben, Gad and Zebulun. <sup>64</sup> [H. 49] So the people of Israel gave the Levites the towns with their pasture lands. <sup>65</sup> [H. 50] They also gave them, by lot, out of the tribes of Judah, Simeon, and Benjamin these towns that are mentioned by name.

<sup>66</sup> [H. 51] Some of the families of the sons of Kohath had towns as their territory from the tribe of Ephraim. <sup>67</sup> [H. 52] They were given the cities of refuge: Shechem with its pasture lands in the hill country of Ephraim, Gezer with its pasture land, <sup>68</sup> [H. 53] Jokmeam <sup>141</sup> with its pasture lands, Beth-horon with its pasture lands, <sup>69</sup> [H. 54] Aijalon with its pasture lands, Gath-rimmon with its pasture lands. <sup>142</sup> <sup>70</sup> [H. 55] Out of the half-tribe of Manasseh, Aner with its pasture lands, and Bileam with its pasture lands, were given to the remainder of the families of the Kohathites.

<sup>71</sup> [H. 56] The Gershomites: out of the half-tribe of Manasseh, received Golan in Bashan with its pasture lands, and Ashtaroth with its pasture lands; <sup>72</sup> [H. 57] and out of the tribe of Issachar: Kedesh with its pasture lands, Daberath <sup>143</sup> with its pasture lands, <sup>73</sup> [H. 58] Ramoth with its pasture lands, and Anem with its pasture lands; <sup>74</sup> [H. 59] out of the tribe of Asher: Mashal with its pasture lands, Abdon with its pasture lands, <sup>75</sup> [H. 60] Hukok with its pasture lands, and Rehob with its pasture lands; <sup>76</sup> [H. 61] and out of the tribe of Naphtali: Kedesh in Galilee with its pasture lands, and Hammon with its pasture lands, and Kiriathaim with its pasture lands. <sup>77</sup> [H. 62] To the rest of the Merarites out of the tribe of Zebulun. <sup>144</sup> Rimmono with its pasture lands, Tabor <sup>145</sup> with its pasture lands, <sup>78</sup> [H. 63] and across the Jordan from Jericho, on the east side of the Jordan, out of the tribe of Reuben: Bezer in the steppe with its pasture lands, Jahzah with its pasture lands, <sup>79</sup> [H. 64] Kedemoth with its pasture lands, and Mephaath with its pasture lands, <sup>80</sup> [H. 65] and out of the tribe of Gad: Ramoth in Gilead with its pasture lands, Mahanaim with its pasture lands, <sup>81</sup> [H. 66] Heshbon with its pasture lands, and Jazer with its pasture lands.

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<sup>137</sup> Some manuscripts have "Hilez" or "Holon." Cf. Joshua 21:15 LXX Mss. A: "Σελανα." Mss. B: "Νηλων."

<sup>138</sup> In Joshua 21:15: "Ain."

<sup>139</sup> "Holon" is listed in Joshua 21:15. They were given Gibeon, according to the LXX but this is omitted in Hebrew.

<sup>140</sup> In Joshua 21:17: "Almon."

<sup>141</sup> Vulgate: "Kibzaim."

<sup>142</sup> Vulgate at this point inserts: "From the tribe of Dan: Elteke with its pasture lands, Gibbethon with its pasture lands, Aijalon with its pasture lands."

<sup>143</sup> Or: "Dobrath."

<sup>144</sup> LXX has "Kattah." Cf. Joshua 21:24. Omitted in Hebrew.

<sup>145</sup> LXX: "Θαλαχια."

<CHAPTER 7>

G The Northern Tribes 7:1 – 40

1 Issachar 7:1 – 5<sup>146</sup>

1 The sons<sup>147</sup> of Issachar: Tola, Puah,<sup>148</sup> Jashub, and Shimron, four. 2 The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai,<sup>149</sup> Ibsam, and Shemuel, heads<sup>150</sup> of their ancestral houses, namely of Tola, mighty warriors of their generations, their number during the reign of David being twenty-two thousand six hundred. 3 The son<sup>151</sup> of Uzzi was Izrahiah. The sons of Izrahiah were Michael, Obadiah, Joel, and Izshiah, five, all of them chiefs; 4 and along with them, by their generations, according to their ancestral families, were units of the fighting force, thirty-six thousand, for they had many wives and sons. 5 Their kindred belonging to all the families of Issachar were in all eighty-seven thousand mighty warriors, enrolled by genealogy.<sup>152</sup>

2 Benjamin 7:6 – 12<sup>153</sup>

6 The sons of Benjamin: Bela, Becher, and Jediael, three. 7 The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five, heads of ancestral families, mighty warriors; and their enrollment by genealogies was twenty-two thousand thirty-four. 8 The sons of Becher: Zemirah,<sup>154</sup> Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Becher; 9 and their enrollment by genealogies, according to their generations, as heads of their ancestral families, mighty warriors, was twenty thousand two hundred. 10 The sons of Jediael: Bilhan, and the sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar.<sup>155</sup> 11 All these were the sons of Jediael according to their ancestral families, mighty warriors, seventeen thousand two hundred, ready<sup>156</sup> for service in war. 12 And Shuphim<sup>157</sup> and Huphim<sup>158</sup> were the sons of Ir, Hushim the son of Aher.<sup>159</sup>

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<sup>146</sup> These verses appear to come from an unknown source. Other portions of the chapter have related texts in other books of the Hebrew Scriptures.

<sup>147</sup> Hebrew: “And to the sons...” Syriac, & Vulgate simply have “The sons.”

<sup>148</sup> The name is “Puvah” in Genesis 46:13

<sup>149</sup> LXX adds: “καὶ Ἰεμου” in some manuscripts.

<sup>150</sup> LXX: “those who were heads of their ancestral homes.”

<sup>151</sup> Literally: “sons.” So also: verses 12, 17. In verse 22 “Ephraim” is supplied.

<sup>152</sup> LXX, Ms. A adds: “καὶ υἱοῦ Οὐζι, Ἰεζρια, καὶ υἱοὶ Ἰεζρια, Μιχαηλ καὶ Οὐζ δια Ἰωηλ, καὶ Ἰεσαιν” MSS B: “Ζειρρει ζυρεια μειχαηλ κκαὶ υἱοὶ ζαρεια μαιβλεια καὶ μανι ελσια.”

<sup>153</sup> Since the Benjamin list is found in 8:1 – 10 many scholars feel this was originally “Zebulun” which would take place with a very slight textual error which surely took place very soon after the original writing of the text.

<sup>154</sup> LXX has several variant spellings.

<sup>155</sup> LXX: “καὶ Παμεσσαι.”

<sup>156</sup> Literally: “going out.”

<sup>157</sup> “Shephupham.” in Numbers 26:20.

<sup>158</sup> “Hupham.” In Numbers 26:39.

<sup>159</sup> A textual error in some manuscripts reads: “the son of Dan, Hushim, his son [only] one.” Cf. Genesis 46:23. LXX: “and Sapphim and Apphin and the sons of Arom, his sons Ab.” In Numbers 26:38: “Ahiram.”

### 3 Naphtali and Manasseh 7:13 - 19

13 The descendants of Naphtali: Jahziel,<sup>160</sup> Guni, Jezer, and Shallum,<sup>161</sup> the descendants of Bilhah.

14 The sons of Manasseh: Asriel, whom his Aramean concubine bore;<sup>162</sup> she gave birth to Machir the father of Gilead. 15 And Machir took a wife for Huppim and for Shuppim. The name of his sister was Maacah. The name of the second was Zelophehad, and Zelophehad had daughters.<sup>163</sup> 16 Maach the wife of Machir gave birth to a son, whom she named him Peresh, the name of his brother was Sheresh, and his sons were Ulam and Rekem. 17 The son of Ulam: Bedan. These were the sons of Gilead son of Machir, son of Manasseh. 18 His sister Hammolecheth bore Ishhon, Abiezer,<sup>164</sup> and Mahlah. 19 The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

### 4 Ephraim and Asher 6:20 – 40

20 The sons of Ephraim: Shuthelah, and Bered his son, Tahath<sup>165</sup> his son, Eleadah his son, Tahath his son. 21 Zabad his son, Shuthelah his son, and Ezer and Elead. Now the people of Gath who were born in the land, killed them, because they came down to raid their cattle.<sup>166</sup> 22 Their father Ephraim mourned many days, and his brothers came to comfort him. 23 Ephraim<sup>167</sup> had sexual relations with his wife, and she conceived and bore a son; and he named him Beriah, because disaster<sup>168</sup> had befallen his house.<sup>169</sup> 24 His daughter was Sheerah,<sup>170</sup> who built both Lower and Upper Beth-horon and Uzzensheerah. 25 Rephah was his son, Resheph his son,<sup>171</sup> Telah his son, Tahan his son, 26 Ladan his son, Ammihud his son, Elishaima his son, 27 Nun<sup>172</sup> his son, Joshua his son, 28 Their possessions and settlements were Bethel and its dependencies, and eastward Naaran,<sup>173</sup> and westward Gezer and its dependencies, Shechem and its dependencies, as far as Ayyah<sup>174</sup> and its dependencies; 29 also along the borders of the Manassites, Bethshean and its dependencies, Taanach and its dependencies, Megiddo and its towns, Dor and its dependencies. In these lived the sons of Joseph son of Israel.

30 The sons of Asher: Imnah, Ishvah, Ishvi Beriah, and their sister Serah. 31 The sons of Beriah: Heber and Malchiel, who was the father of Birzaith. 32 Heber became the

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<sup>160</sup> “Jahzeel” in Genesis 46:24.

<sup>161</sup> “Shillem:” in some Hebrew & LXX Mss. Cf. Genesis 46:24; Numbers 26:49.

<sup>162</sup> There must have been some mixing of nationalities on the east side of the Jordan.

<sup>163</sup> The Hebrew text appears to be unclear and the various extant manuscripts are not in agreement. The translation is based on the *Biblica Hebraica Stuttgartensia* edition.

<sup>164</sup> “Tezer:” in Numbers 26:30.

<sup>165</sup> LXX: “Θααμ.” Cf. Numbers 26:35.

<sup>166</sup> This particular raid is not mentioned elsewhere in the Hebrew Scriptures. Was it mentioned, no doubt, as an attempt to explain the name of Beriah.

<sup>167</sup> Hebrew: “He.”

<sup>168</sup> Hebrew: “beraah” which means “disaster.” The name was no doubt given because there had been misfortune in his house.

<sup>169</sup> LXX: “he was afflicted (or, in evils) in my house”

<sup>170</sup> LXX adds: “and the sons of Ozan were Seera and...”

<sup>171</sup> “His son” is omitted in some Hebrew & LXX Mss.

<sup>172</sup> The Hebrew spelling here is “nwn.” LXX: “Νουμ,” Cf. Exodus 33:33.

<sup>173</sup> “Naarah” in Joshua 16:7.

<sup>174</sup> Many Mss have “Azzan” or “Shomer.”

father of Japhlet, Shomer, <sup>175</sup> Hotham, and their sister Shua. <sup>33</sup> The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the sons of Japlet. <sup>34</sup> The sons of Shemer: Ahi, Rohgah, Hubbah, <sup>176</sup> and Aram. <sup>35</sup> The sons of Helem <sup>177</sup> his brother: Zophah, Imna, Shelesh, and Amai. <sup>36</sup> The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah, <sup>37</sup> Bezer, <sup>178</sup> Hod, Shamma, Shilshah, Ithran, and Beera. <sup>38</sup> The sons of Jether: Jephunneh, Pispah, and Ara. <sup>39</sup> The sons of Ulla: Arah, Hanniel, and Riziah. <sup>40</sup> All of these were men of Asher, heads of ancestral houses, select mighty warriors, chief of the princes. Their number enrolled by genealogies for service in war, was twenty-six thousand men.

<CHAPTER 8>

*H Sons of Benjamin 8:1- 40*

<sup>1</sup> Benjamin became the father of Bela, <sup>179</sup> the firstborn, Ashbel the second, Aharah the third, <sup>2</sup> Nohah the fourth, and Rapha the fifth. <sup>3</sup> And Bela had sons: Addar, Gera, Abihud, <sup>180</sup> <sup>4</sup> Abishua, Naaman, Ahoah, <sup>5</sup> Gera, Shephuphan, and Huram. <sup>6</sup> These are the sons of Ehud: (they were heads <sup>181</sup> of ancestral clans of the inhabitants of Geba, <sup>182</sup> and they were exiled <sup>183</sup> to Manahath): <sup>7</sup> Naaman, <sup>184</sup> Ahijah, and Gera, that is, Heglam, <sup>185</sup> who became the father of Uzza and Ahihud. <sup>8</sup> And Shazaraim had sons in the country <sup>186</sup> of Moab after he had divorced his wives, <sup>187</sup> Hushim and Baara. <sup>188</sup> <sup>9</sup> He had sons by his wife Hodesh: Jobab, Zibia, Mesha, Malcam, <sup>10</sup> Jeuz, Sachia, and Mirmah. These were his sons, heads of ancestral clans. <sup>11</sup> He also had some sons by Hushim: Abitub and Elpaal. <sup>12</sup> The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod with its towns., <sup>13</sup> and Beriah and Shema (They were heads of ancestral clans of the inhabitants of Aljalon, who expelled <sup>189</sup> the inhabitants of Gath), <sup>190</sup> <sup>14</sup> and Ahio, Shashak, and Jeremoth, <sup>15</sup> Zebadiah, Arad, Eder, <sup>16</sup> Michael, Ishaph, and Joha were the sons of Beriah. <sup>17</sup> Zebadiah, Meshullam, Hizki, Heber, <sup>18</sup> Ishmerai, <sup>191</sup> Izliah, and Jobab were the sons of Elpaal. <sup>19</sup> Jakim, Zichri, Zabdi, <sup>20</sup> Elienai, Zillethai, Eliel, <sup>192</sup> <sup>21</sup> Adaiah, Beraiah, and Shimrath were the sons of Shimei. <sup>193</sup> <sup>22</sup> Ishpan, Eber, Eliel, <sup>23</sup> Abdon, Zichri, Hanan, <sup>24</sup> Hananiah, Elam, Anthothijah, <sup>25</sup> Iphdeiah, and Penuel were the sons of Shashak. <sup>26</sup>

<sup>175</sup> LXX: “Σαμηρ.” Hebrew: שִׁמֶר In verse 34: “Shemer.”

<sup>176</sup> LXX: “(καὶ) Βαμαηλ” or “καὶ Βααμαθ.”

<sup>177</sup> Or: “Hotham.” Cf. 7:32. LXX: “Βανηελαμ.” LXX Mss. B in the second (marginal) hand: “Βαλααμ.”

<sup>178</sup> Possibly a variant of “Jether.”

<sup>179</sup> LXX Ms. B: “Βελελεηλ.”

<sup>180</sup> Or: “Gera, father of Ehud.” Cf. 8:6. Judges 3:15.

<sup>181</sup> “Chiefs” might be an appropriate translation here and elsewhere.

<sup>182</sup> LXX: Ms. B: “Γεβερ” Ms. L: “Γεβαων.”

<sup>183</sup> Hebrew: “slwh.” LXX: “They removed them.”

<sup>184</sup> Literally: “and Naaman.”

<sup>185</sup> Or: “he carried them into exile.” Cf. footnote 7.

<sup>186</sup> Literally: “field.”

<sup>187</sup> LXX: singular word form – wife.

<sup>188</sup> MFT: “Hushim (who married Baara.)”

<sup>189</sup> “Forced out” might be a good translation of the Hebrew word.

<sup>190</sup> LXX: “were heads of families among [*lit.* to] the dwellers of Elam.”

<sup>191</sup> “Ishmerai” may be a variant of “Misham” and “Shemed.” Cf. v. 12

<sup>192</sup> In verse 17 “Eliel” is called “Meshullam.”

<sup>193</sup> Possibly the “Shema” of verse 13.



Shamsherai, Shehariah, Athaliah, <sup>27</sup> Jaareshiah, <sup>194</sup> Elijah, and Zichri were the sons of Jeroham. <sup>195</sup> <sup>28</sup> These were the heads of ancestral clans, according to their generations, chiefs. These lived in Jerusalem.

<sup>29</sup> Jeiel <sup>196</sup> the father <sup>197</sup> of Gibeon lived in Gibeon, and the name of his wife was Maacah. <sup>30</sup> His firstborn son: Abdon, then Zur, Kish, Baal, <sup>198</sup> Nadab, <sup>31</sup> Gedor, Ahio, Zecher. <sup>32</sup> Mikloth, <sup>199</sup> became the father of Shimeah. <sup>200</sup> Now these also lived opposite <sup>201</sup> their relatives in Jerusalem along with their clans. <sup>202</sup> <sup>33</sup> Ner <sup>203</sup> became the father of Kish, Kish of Saul, <sup>204</sup> Saul of Jonathan, Malchishua, Abinadab, and Esh-baal: <sup>205</sup> <sup>34</sup> and the son of Jonathan was Merib-baal; <sup>206</sup> and Merib-baal became the father of Micah. <sup>35</sup> The sons of Micah: Pithon, Melech, Tarea, <sup>207</sup> and Ahaz. <sup>36</sup> Ahaz became the father of Jehoaddah: <sup>208</sup> and Jehoaddah became the father of Alemeth, Azmaveth, and Zimri: Zimri became the father of Moza. <sup>37</sup> Moza became the father of Binea: Raphah <sup>209</sup> was his son; Eleasah his son, Azel his son. <sup>38</sup> Azel had six sons, and their names were: Azrikam, Bocheru, Ishmael, Sheariah, <sup>210</sup> Obadiah, and Hanan; all these were the sons of Azel. <sup>39</sup> The sons of his brother Eshek: Ulam his firstborn, Jeush the second, and Eliphelet the third. <sup>40</sup> The sons of Ulam were mighty warriors, arches, having many children and grandchildren, one hundred fifty. All these were Benjaminites.

#### <CHAPTER 9>

##### *I Jerusalem Families 9:1 – 16*

<sup>1</sup> So all Israel was registered by genealogies which are recorded in the book of the Kings of Israel. <sup>211</sup> Because of their unfaithfulness Judah was taken into exile in Babylon.

<sup>2</sup> The first to again resettle on their own property in their towns were Israelites, priests, Levites, and temple servants. <sup>212</sup>

<sup>3</sup> Some of the people of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem.

<sup>4</sup> Among these were Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, from the sons of Perez son of Judah. <sup>5</sup> And of the Shilonites: Asaiah the firstborn and his sons.

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<sup>194</sup> LXX Ms. B: “Ιασαραια.”

<sup>195</sup> Perhaps “Jeremoth” found in verse 14.

<sup>196</sup> Cf. 9:35. Hebrew lacks “Jeiel.” The list of names from 29 – 38 is repeated in 9:35 – 44 as a prelude to the report of history by the Chronicler.

<sup>197</sup> “Father” may mean “civic leader or military leader.”

<sup>198</sup> Some LXX Mss. adds “Ner.” Cf. 8:33 & 9:16.

<sup>199</sup> The youngest son. Cf. 8:37, 38.

<sup>200</sup> Or: “Shimeam.”

<sup>201</sup> Literally: “opposite.” BV translates the Hebrew word as “near.”

<sup>202</sup> Literally: “brothers.” The Hebrew word is the same as, previously in the sentence, is translated as “relatives” and might properly be translated as “families.”

<sup>203</sup> His grandson, Saul, was the first king of Israel, (ca. 1050 – 1005 BCE) He is also known as “Ishu” in I Samuel 14:4.

<sup>204</sup> Or: “Shaul.”

<sup>205</sup> He was also known as: Ish-Bosheth, which means “worshiper of Baal.” Cf. II Samuel 2:8.

<sup>206</sup> He was also known as: Mephibosheth. Cf. II Samuel 4:4.

<sup>207</sup> The name could also be transliterated as “Tahrea.” 9:41

<sup>208</sup> The name could also be transliterated as “Jarah.” 9:42

<sup>209</sup> Or: “Rephiah” 9:43

<sup>209</sup> LXX: “και Αζαριας, και Αβδτα και Σαρια.”

<sup>211</sup> LXX adds: “and Judah.” The reference to the book is not the canonical Book of Kings.

<sup>212</sup> Hebrew literally: “appointed ones.” *synytrnh* The listing that follows is parallel to Nehemiah 11:3.

6 Of the sons of Zerah: Jeuel and their kin, six hundred ninety. 7 Of the Benjaminites: Sallu son of Meshullam, son of Hodaviah, son of Hassenuah, 8 Ibneiah son of Jeroham, Elah son of Uzzi, son of Michri, and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah; 9 and their relatives according to their generations, nine hundred fifty-six. All these were heads of their ancestral clans according to the genealogical record. <sup>213</sup>

10 Of the priests: Jedaiah, Jehoiarib, <sup>214</sup> Jachin, 11 and Azariah <sup>215</sup> son of Hilkiyah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the chief officer of the house of God, 12 and Adaiyah son of Jeroham, son of Pashhur, son of Malchijah, and Maasai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer: 13 besides their relatives, heads of their ancestral clans, one thousand seven hundred sixty, qualified for the work of the service of the house of God.

14 Of the Levites: Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, of the sons of Merari; 15 and Bakbakkar, Heresh, Galal and Mattaniah son of Mica, son of Zichra, <sup>216</sup> son of Asaph; 16 and Obadiah <sup>217</sup> son of Shemaiah, <sup>218</sup> son of Galal, son of Jeduthun, and Berechiah son of Asa, son of Elkanah, who lived in the villages of the Netophatites.

#### *J Duties of the Temple Staff 9:17 – 34*

17 The warders (*or, gatekeepers*) were: Shallum, <sup>219</sup> Akkub, Talmon, Ahiman; and their relatives (Shallum was the chief), 18 stationed previously in the king's gate on the east side. These were the warders (*or, gatekeepers*) of the camp of the Levites. 19 Shallum son of Kore, son of Ebiasaph, son of Korah, and his relatives of the ancestral clan, the Korahites were in charge of the liturgical services, guardians of the thresholds of the tent <sup>220</sup> as their ancestors had been in charge of the camp of the Lord, guardians of the entrance. 20 And Phinehas son of Eleazar was chief over them in former times: the Lord was with him. 21 Zechariah son of Meshelemiah was head warder (*or, gatekeeper*) at the entrance of the tent of meeting. 22 Those who were chosen as warders (*or, gatekeepers*) at the thresholds, were two hundred twelve. They were enrolled by genealogies in their villages. David and the seer Samuel <sup>221</sup> established them in their office <sup>222</sup> of trust. <sup>223</sup> 23 So they and their descendants were in charge of the gates of the house of the Lord, that is, the house of the tent, as guards. 24 The warders (*or, gatekeepers*) were on the four sides, <sup>224</sup> east, <sup>225</sup> west, north, and south; 25 and their relatives who were in their villages were obliged to come in at seven day intervals, <sup>226</sup> to be with them; 26 for the four chief warders (*or, gatekeepers*), who were Levites; were in

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<sup>213</sup> LXX literally: "of their families."

<sup>214</sup> Jehoiarib was an ancestor of the Maccabean families.

<sup>215</sup> In Nehemiah 11:11: "Sereiah."

<sup>216</sup> In Nehemiah 11:17: "Zabdi."

<sup>217</sup> In Nehemiah 11:17: "Abda."

<sup>218</sup> In Nehemiah 11:17: "Shammua.:"

<sup>219</sup> In verse 21: "Meshelemiah/" In 26:14: "Shelemiah." In Nehemiah 12:27: "Meshallam."

<sup>220</sup> I.e.: the temple. So also: verses 21 & 23.

<sup>221</sup> Cf.: I Samuel 3:15.

<sup>222</sup> LXX literally: "men over the gate."

<sup>223</sup> LXX literally: "trust" or "faith."

<sup>224</sup> Literally: "four winds."

<sup>225</sup> LXX literally: "seaward."

<sup>226</sup> LXX: "every seven days."

charge of the chambers and the treasures of the house of God. <sup>27</sup> They would spend the night near the house of God; for they were responsible for security, and had charge of opening the temple every morning. <sup>227</sup>

<sup>28</sup> Some of them had charge of the utensils of service, for they were required to count them when they were brought in and taken out. <sup>29</sup> Others of them were appointed over the furniture, and over all the sacred utensils, also over the choice flour, the wine, the oil, the frankincense, <sup>228</sup> and the spices. <sup>30</sup> Others, of the sons of the priests, prepared the mixing of the spices, <sup>229</sup> <sup>31</sup> and Mattithiah, one of the Levites, the firstborn of Shallum the Korahite, was in charge of making the offering bread. <sup>230</sup> <sup>32</sup> Also some of the clan of the Kohathites had charge <sup>231</sup> of the rows of bread, <sup>232</sup> to prepare them for each Sabbath.

<sup>32</sup> Now these are the cantors, the heads of ancestral clans of the Levites, giving in the chambers of the temple free from other service, for they were on duty day and night. <sup>233</sup> <sup>33</sup> These were heads of ancestral clans of the Levites, according to their genealogical record. These leaders lived in Jerusalem. <sup>234</sup>

#### *K Ancestors of Saul 9:35 – 44*

<sup>35</sup> The father <sup>235</sup> of Gibeon, Jeiel, lived in Gibeon, and his wife's name was Maacah. <sup>36</sup> His firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab, <sup>37</sup> Gedor, Ahio, Zechariah, and Mikloth; <sup>38</sup> and Mikloth became the father of Shimeam; and these also lived near <sup>236</sup> their relatives in Jerusalem with their clan. <sup>39</sup> Ner became the father of Kish, Kish of Saul, Saul of Jonathan, Malchishua, Abinadab, and Esh-baal; <sup>237</sup> <sup>40</sup> and the son of Jonathan was Merib-baal; <sup>238</sup> and Merib-baal became the father of Micah. <sup>41</sup> The sons of Micah: Pithon, Melech, Tahrea, and Ahaz: <sup>239</sup> <sup>42</sup> and Ahaz became the father of Jarah, and Jarah of Alemeth, Azmaveth, and Zimri; and Zimri became the father of Moza. <sup>43</sup> Moza became the father of Binea; and Rephaiah was his son, Eleasah his son, Azel his son. <sup>44</sup> Azel had six sons, and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hannan. These were the sons of Azel.

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<sup>227</sup> LXX: "over the keys."

<sup>228</sup> Hebrew: hwb1 The word "frankincense" causes some scholars to feel that the writing by the Chronicler is of late origin. LXX: "apothecaries of perfume."

<sup>229</sup> NEB: "compounded the ointment for the spices."

<sup>230</sup> Literally: "flat bread." LXX: "works of the sacrifice (or sacrifices) of meat offerings of the pan belonging to the High Priest."

<sup>231</sup> Literally: "office of trust."

<sup>232</sup> The bread of the presence, formerly called 'Shewbread.' Cf. Leviticus 29:5 – 9.

<sup>233</sup> LXX adds: "day and night were appointed to them in their work."

<sup>234</sup> Some scholars feel the verses 32 – 33 should be inserted after verses 14 – 16.

<sup>235</sup> This Hebrew word could mean "civic leader or military leader."

<sup>236</sup> Literally: "opposite." Cf. footnote 200

<sup>237</sup> Cf. footnote 204

<sup>238</sup> Cf. footnote 205.

<sup>239</sup> Cf. 8:35. Hebrew lacks: "and Ahaz" is included in Syriac, Vulgate & LXX Ms. L.

<CHAPTER 10>

II The Reign of David 10:1 – 29:30

A The End of Saul 10:1 – 14<sup>240</sup>

1 Now the Philistines attacked<sup>241</sup> Israel; and the men of Israel fled before the Philistines, and were slaughtered on Mount Gilboa.<sup>242</sup> 2 The Philistines pursued Saul and his sons; and the Philistines killed Jonathan, Abinadab<sup>243</sup> and Malchi-shua, the sons of Saul. 3 The battle raged around Saul, and he was hit<sup>244</sup> by the archers and he was wounded<sup>245</sup> by the archers. 4 Saul then told his arms-carrier, ‘Draw your sword, and run it through me so that these uncircumcised ones will not (*have the opportunity to*) torture me.’<sup>246</sup> However, his arms-bearer refused, for he became filled with great awe.<sup>247</sup> As a result Saul took his own sword, and thrust it into himself.<sup>248</sup> 5 When his arms-bearer saw that Saul was dead he also thrust his own sword into himself, and died. 6 It was in this manner that Saul died; he and his three sons and his entire house<sup>249</sup> died together.<sup>250</sup> 7 (When all the men of Israel who were in the valley<sup>251</sup> saw that the (*entire*) army<sup>252</sup> had fled, and Saul and his sons were dead, they abandoned their cities and fled; and the Philistines came and occupied them.)

8 The next morning, when the Philistines came to plunder (*or, strip*) the corpses they found Saul and his sons, lying on Mount Gilboa. 9 They stripped him and cut off his head, taking it along with his armor, and sent messengers through the entire land of the Philistines, to carry the good news to their idols, and also to the populace. 10 They placed the armor of Saul in the temple of their gods and impaled his head in the temple of Dagon.<sup>253</sup> 11 When Jabesh-gilead heard everything that the Philistines had done to Saul.<sup>254</sup> 12 all of the stalwart men went to remove the body of Saul as well as those of his sons, and brought them to Jabesh<sup>255</sup> and they buried their bones under the oak<sup>256</sup> in Jebesh, and fasted for seven days.

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<sup>240</sup> The Chronicler has a purpose. 1. To inform the reader that the will of God that is more powerful – even than kings. 2. To show that the great plan of God can not be frustrated.

<sup>241</sup> Are some introductory words lost? Did Chapter 9 replace the Chronicler’s introductory words? This question has been raised by a number of scholars.

<sup>242</sup> This was the third and last major opposition by the Philistines. Cf. I Samuel 31.

<sup>243</sup> In I Samuel 14:44 Abinadab is called “Ishvi.”

<sup>244</sup> LXX: “found.”

<sup>245</sup> Hebrew unclear: literally: “strength, army, efficiency.” LXX adds: “with bows and swords and they were wounded by the bows.” BV: “causing him to writhe with anguish.” Cf.: I Samuel 31:1 – 13.

<sup>246</sup> JB: “gloat over me.”

<sup>247</sup> NRSV: “for he was terrified.” He recognized that it was not proper to put his king to death.

<sup>248</sup> Literally: “fell on it” both here and in the next verse.

<sup>249</sup> The Chronicler was aware of two sons who survived: Ishbosheth and Mephibosheth, but the Chronicler had a point he intended to drive home.

<sup>250</sup> LXX adds from I Samuel 31:6: “εντη ημερα εκεινη.”

<sup>251</sup> Possibly this was the Valley of Jezreel. LXX: “Ισραηλ”

<sup>252</sup> Literally: “they.”

<sup>253</sup> The cult of Dagon was in existence long before the rise of the Philistines who apparently kept Dagon as the leading god in their family of gods or worshipped him independently. Originally Dagon was a fertility god but in later years apparently had some ideological relationship with the sea and is at times described as having the appearance of a fish.

<sup>254</sup> LXX adds: “και Ισρηλ.”

<sup>255</sup> Cf.: I Samuel 11:1 – 11. They were still loyal to Saul after 40 years for the deliverance they received.

<sup>256</sup> Hebrew unclear: h1a = “powerful, strong.” JB: “Tamarisk tree.”

13 Saul died because of his failure to be obedient, for he had not kept his word to the Lord in that he did not keep the command of the Lord, and he consulted with a medium, seeking advice,<sup>257</sup> 14 and did not request advice from the Lord. Therefore the Lord caused him to be killed, and transferred the kingdom to David, the son of Jesse.<sup>258</sup>

<CHAPTER 11>

*B David's Triumph 11:1 – 12:40 [H. 41]*

1 Then all Israel met together with David in Hebron, saying, “Look! We are your bone and flesh. 2 Long ago,<sup>259</sup> and even when Saul was king, it was you who led Israel and brought guidance to Israel; and the Lord your God said to you; ‘You shall shepherd my people Israel; and you shall be a ruler over my people Israel.’” 3 All the elders<sup>260</sup> of Israel came to the king at Hebron; and David made a solemn covenant (*or, pact*) with them at Hebron before the Lord and they anointed<sup>261</sup> David as king over Israel, according to the word of the Lord which was given through Samuel.<sup>262</sup>

David and all Israel went to Jerusalem<sup>263</sup> (that is Jebus where the Jebusites were the inhabitants.) 5 The people of Jebus told David, “You will not be able to overpower us.” David captured the fortress of Zion (that is called “David’s City.”)<sup>264</sup> 6 David said, “Whoever attacks the Jebusites first<sup>265</sup> will become the Commander in Chief.” Joab, the son of Zeruiah<sup>266</sup> went up first, so he was made the Commander in Chief. 7 David occupied (*or, took up residence in*)<sup>267</sup> the fortress; and it came to be renamed, ‘David’s City.’ 8 He fortified<sup>268</sup> the city and surrounding area beginning at the Millo<sup>269</sup> and continued on all sides with Joab in charge of rebuilding the rest of the city.<sup>270</sup> 9 David became increasingly powerful for the Lord of hosts was with him.

10<sup>271</sup> Now these are David’s chief warriors: mighty men, who gave him strong support in his kingdom, together with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 This is the list<sup>272</sup> of David’s mighty men: Jashobeam<sup>273</sup> son of Hachmoni,<sup>274</sup> a chief of The There;<sup>275</sup> who wielded his spear<sup>276</sup> against three hundred whom he killed in a single encounter.

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<sup>257</sup> LXX adds: “και απεκρινατο αυτω Σαμουηλ ο προφητης.”

<sup>258</sup> Here the Chronicler comments that Saul did not perish because of the military power of the Philistines but because Saul had defied the injunction of Samuel, the true prophet, and sought council from the dead.

<sup>259</sup> Literally: “yesterday and the third day.”

<sup>260</sup> MFT: “sheikhs.”

<sup>261</sup> This would involve the pouring of oil on David’s head as a part of the ceremony.

<sup>262</sup> LXX: “the hand of Samuel.”

<sup>263</sup> LXX: “και ο βασιλευς και ανδρες ουτου.”

<sup>264</sup> MFT: “David’s burg.”

<sup>265</sup> NEB interprets the Hebrew as: “The first man to kill a Jebusite...” Cf. ANET p. 241c

<sup>266</sup> TEV: “whose mother was Zeruiah.” Hebrew: *hywrc nb* “son of Zeruiah.” Cf.: II Samuel 2:13, 18; I Kings 1:7; I Chronicles 2:16. Zeruiah was David’s half-sister. This is evidence of the sustaining of the ancient custom of tracing ancestry though the maternal line.

<sup>267</sup> LXX: “sat.”

<sup>268</sup> LXX: “built.”

<sup>269</sup> Hebrew unclear: Millo was an area of the wall that had been build up by filing in a depression at that location of the wall. Beginning there work was done on the entire wall.” NIV: “supporting terrace.”

<sup>270</sup> LXX: “επολεμησεν και ελαβεν πολιν.”

<sup>271</sup> Verses 10 – 47: cf. II Samuel 23:8 – 39.

12 Next to him among The Three mighty men was Eleazar, the son of Dodo, the Ahohite.<sup>277</sup> 13 He was with David at Pasdammim<sup>278</sup> where the Philistines were gathered for battle on a plot of ground bearing a good crop of barley, though the residents had fled from the Philistines.<sup>279</sup> 14 But he stood his ground in the midst of the plot, defending it, and slaughtered the Philistines. Thus the Lord saved them though a great victory.<sup>280</sup>

15 Three of the thirty powerful leaders went down to the rock (*or, crag*) to join David at the cave of Adullam<sup>281</sup> when the army of Philistines was encamped in the valley of Rephaim.<sup>282</sup> 16 David was in the stronghold at that time and the garrison of the Philistines was encamped at Bethlehem. 17 David said, because of his craving and loneliness, “O that someone would give me a drink of water from the well (*or, cistern*)<sup>283</sup> which is by the gate in Bethlehem.” 18 The three mighty warriors broke through the camp of the Philistines and drew some water from the well (*or, cistern*) by the gate of Bethlehem, and carried it back, bringing it to David. David, however, would not drink of it. He poured it out [*as a libation*] to the Lord, 19 saying, “It is impossible for me, in God’s presence, to drink this. Should I drink the life blood of these men who have risked their lives<sup>284</sup> to bring it?” Therefore he would not drink it. This was among the exploits undertaken by these three powerful men.<sup>285</sup>

20 Now Abishai,<sup>286</sup> the brother of Joab was the commander of the thirty. He once wielded his spear against three hundred men and killed<sup>287</sup> them, thus attaining a position that was equal to The Three. 21 He was the most renowned<sup>288</sup> of the thirty and became their commander; but he did not attain a position among The Three.<sup>289</sup>

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<sup>272</sup> LXX: “number.”

<sup>273</sup> LXX: “Ishbaal.” Cf. II Samuel 23:8; I Chronicles 12:18. The name is possibly a variant of Jashob-Baal.

<sup>274</sup> Hebrew unclear: It is either as noted above or “a Hachmonite.”

<sup>275</sup> Cf.: II Samuel 23:8. Hebrew unclear. Literally: “thirty of captains.”

<sup>276</sup> The context gives the impression that the word “battle axe” would be better in describing the weapon though in Hebrew the word clearly is “spear.” תַּיִן־לֶחֶם LXX: “killed three hundred.”

<sup>277</sup> The Chronicler only gives the name of two of ‘The Three.’ These were Jashurbeam (*or, Ishbaal*); Eleazar and Shammah. Cf. II Samuel 23:8 – 12.

<sup>278</sup> Cf.: I Samuel 17:1. Ephes-dammim is where David killed Goliath.

<sup>279</sup> Cf.: I Samuel 23:12.

<sup>280</sup> The Hebrew is unclear. Does it mean: 1. He saved the warriors. 2. The city. 3. Simply ridded them of Philistine warfare. Some scholars insert verse 10 here. Verses 20 – 25 are also inserted here by some scholars, feeling that their traditional location is ‘out of place.’

<sup>281</sup> The cave was located southwest of Jerusalem, now known as Tel Sheikh Madhkur. It is first mentioned as a Canaanite city. Cf.: I Samuel 22:1; II Chronicles 11:7.

<sup>282</sup> Literally: “Valley of giants” which was a fertile valley southwest of Jerusalem. Because of its productivity and its location on the boundary of Judah & Benjamin it was thought to be an attractive prize and was seized by the Philistines. Cf.: II Samuel 24:12. Presently it is a suburban area of Jerusalem.

<sup>283</sup> The Hebrew word *rwb* or *rab* can be used as either “well” or “cistern.”

<sup>284</sup> Literally: “with their souls.”

<sup>285</sup> JB: “three champions.”

<sup>286</sup> So: LXX, Vulgate & Targums. Cf. II Samuel 23:18. Hebrew: “Abshai.”

<sup>287</sup> Literally: “and the slain ones.”

<sup>288</sup> Cf.: II Samuel 23:14. Literally: “more renowned among the two.” So also Syriac. LXX: “ὕπερ τοὺς δύο.”

<sup>289</sup> JB: “He was no rival for The Three.”

22 Benaiah the son of Jehoiada was a valiant man <sup>290</sup> of Kabzeel, <sup>291</sup> a doer of good deeds; he killed two \_\_\_\_\_ <sup>292</sup> of Moab. He also went down and killed a lion in a pit on a snowy day, <sup>23</sup> and he also killed an Egyptian, a man of huge stature, seven and one half feet tall. <sup>293</sup> The Egyptian had a spear the size of a weaver's beam; <sup>294</sup> but Benaiah went down to him with a staff (*or, club, rod*) and wrenched the spear out of the Egyptian's hand and killed him with his own spear. <sup>24</sup> These are some of the exploits of Benaiah the son of Jehoiada, for which he achieved fame more than the thirty <sup>295</sup> mighty men. <sup>25</sup> He was renowned among the thirty but was not promoted to join The Three. David appointed him as the head of his bodyguard. <sup>296</sup>

<sup>26</sup> The mighty men of the armies were Asahel the brother of Joab, Elhanan the son of Dado <sup>297</sup> of Bethlehem, <sup>27</sup> Shammoth of Harod, <sup>298</sup> Helez the Pelonite, <sup>299</sup> <sup>28</sup> Ira the son of Ikkesh of Tekoa, Abiezer of Anathoth, <sup>29</sup> Sibbecai <sup>300</sup> the Hushathite, Ilai, <sup>301</sup> the Ahohite, <sup>30</sup> Maharai of Netophah, Heled <sup>302</sup> the son of Baanah, of Netophah, <sup>31</sup> Ithai son of Ribai of Gibeah of the Benjamites, Benaiah of Pirathon, <sup>32</sup> Hurai <sup>303</sup> of the wadi (*or, brook*) Gaash, <sup>304</sup> Abiel <sup>305</sup> the Arbathite, <sup>33</sup> Azmaveth of Baharum, Eliahba of Shaalbon, <sup>34</sup> Hashem <sup>306</sup> the Gizonite, <sup>307</sup> Jonathan the son of Shagee the Hararite, <sup>308</sup> <sup>35</sup> Amiam the son of Sacher <sup>309</sup> the Hararite, Eliphaz the son of Ur, <sup>310</sup> <sup>36</sup> Hephher the Mecherathite, Ahijah the Pelonite, <sup>37</sup> Hezro of Carmel, Naarai the son of Esbai, <sup>311</sup> <sup>38</sup> Joel the brother of Nathan, Mibhar the son of Hagri, <sup>39</sup> Zelek the Ammonite, Naharai of Beeroth, the arms-bearer of Joab the son of Zeruiah, <sup>40</sup> Ira the Ithrite, Gareb the Ithrite, <sup>41</sup> Uriah the Hittite, Zabad the son of Ahlai, <sup>42</sup> Adina the son of Shiza the Reubenite, a leader of the Reubenites and

<sup>290</sup> So: Syriac. Hebrew: "the son of a valiant man."

<sup>291</sup> Kabzeel was located southeast of Jerusalem, bordering on Edom.

<sup>292</sup> Hebrew: *lara*. This word is similar to the Hebrew word for lion: *iyra* and as a result the translators of the KJ translated it as "lion like." The meaning of the Hebrew word is unknown. Many translators have simply transliterated the Hebrew word, as was done by RSV & NRSV, making it a family name. NIV: "two of Moab's best men." MFT: "he killed two lion cubs in their lair after he went..." Some scholars maintain it is a cryptic name for Jerusalem. Cf.: The Moabite Stone, line 12 for a possible similar reference. Other scholars feel the word originally meant "altar hearth."

<sup>293</sup> Literally: "seven and a half cubits."

<sup>294</sup> NEB: "heddle-bar." A weaver's beam was the bar on which the warp was wound, thus being a very sizable spear.

<sup>295</sup> Hebrew: "three."

<sup>296</sup> LXX: "την ποτραιν ουτου."

<sup>297</sup> LXX: "Λωδει."

<sup>298</sup> Cf.: II Samuel 23:25. Literally: "the Favorite."

<sup>299</sup> In II Samuel 23:26 it is "Paltite."

<sup>300</sup> In II Samuel 23:27 it is "Mebunnai."

<sup>301</sup> In II Samuel 23:28 it is "Zalmon."

<sup>302</sup> In II Samuel 23:29 it is "Heleb."

<sup>303</sup> In II Samuel 23:30 it is "Hiddai."

<sup>304</sup> LXX: "Uri of Nachali."

<sup>305</sup> In II Samuel 23:31 it is "Abi-albon."

<sup>306</sup> In II Samuel 23:32 it is "Jashen." Cf.: II Samuel 23:32 in the LXX: "Jashen;" in Hebrew: "the son of Hashem."

<sup>307</sup> LXX: "Γωονι."

<sup>308</sup> LXX: "Σωλα ο Αραρι."

<sup>309</sup> In II Samuel 23:33 it is "Sharar."

<sup>310</sup> In II Samuel 23:34 it is "Ehpheter the son of Ahashai."

<sup>311</sup> In II Samuel 23:35 it is "Paarai the Arbite."

thirty with him, <sup>43</sup> Hanan the son of Maacah and Joshaphat the Mithnite, <sup>312</sup> <sup>44</sup> Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, <sup>45</sup> Jediael the son of Shimti, and Joha <sup>313</sup> his brother, the Tizite, <sup>314</sup> <sup>46</sup> Eliel the Mahavite and Jeribai and Joshaviah, <sup>315</sup> sons of Elnaam, and Ithmah, the Moabite, <sup>47</sup> Eliel and Obed, and Jaasiel the Moabite.

<CHAPTER 12>

<sup>1</sup> The following are the men who joined David at Ziklag <sup>316</sup> while he was still hiding <sup>317</sup> because of Saul the son of Kish. David, however, had powerful warriors supporting him in battle. <sup>318</sup> <sup>2</sup> There were Benjaminite archers who could shoot arrows and sling stones right handed or left handed. These Benjaminites were related to Saul. <sup>3</sup> Their leader was Ahiezer, then Joaet, both sons of Shemaah of Gibeah, also Jeziel <sup>319</sup> and Pelet, the sons of Azmaveth; Beracah, Jehu of Anathoth. <sup>4</sup> Ishmaiah of Gibeon, a mighty man among The Thirty and a leader over The Thirty; [H. 5] Jeremiah, Jahaziel, Johanan, Jozabad of Gederah, <sup>5</sup> Eluzai [H. 6] Jerimoth, Bealiah, Shemariah, Shephatiah the Hareuphite, <sup>6</sup> [H. 7] Elkanah, Isshiah, Azarel, Joezer, and Jashobeam the Korahites, <sup>320</sup> <sup>7</sup> [H. 8] and Jociah <sup>321</sup> and Zebadiah, the sons of Jeroham of Gedor.

<sup>8</sup> [H. 9] From the Gadites <sup>322</sup> these left [Saul] to follow <sup>323</sup> David at the wilderness stronghold, being powerful and experienced warriors who were exceptional in their use of a shield and spear (*or, lance*). Their appearance was as grim as that of a lion (*or, they were as fierce as a lion*) and as swift as gazelles on the mountains. <sup>9</sup> [H. 10] [*Their ranking was*] Ezer the chief, Obadiah second, Eliab third, <sup>10</sup> [H. 11] Mishmannah fourth, Jeremiah fifth, <sup>11</sup> [H. 12] Attai sixth, Eliel seventh, <sup>12</sup> [H. 13] Johanan eighth, Elzabad <sup>324</sup> ninth, <sup>13</sup> [H. 14] Jeremiah tenth, Machbanna eleventh. <sup>14</sup> [H. 15] These Gadites were the commanders of the troops, the least of which was equal to a hundred foes and the greatest equal to a thousand. <sup>325</sup> <sup>15</sup> [H. 16] These are the men who crossed the Jordan in the first month, when it was at flood stage and caused the people who were living in the valleys to the east and west of the Jordan to flee from their powerful presence.

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<sup>312</sup> LXX Ms. B: “π Βαιθαι.” Ms. S: “Βεθαι.”

<sup>313</sup> LXX: in Mss. B & A have “Ιωαζαε.”

<sup>314</sup> LXX: in Mss. A & L “ο Θεοσαμ.”

<sup>315</sup> LXX adds: “και Ιωστα.”

<sup>316</sup> This was town on the Judean border over which David ruled as a vassal appointed by the Philistine ruler Achish.

<sup>317</sup> Literally: “he could not move about freely.”

<sup>318</sup> The assertions made by the Chronicler in this chapter are apparently based on his feelings, not based on the writings of Samuel.

<sup>319</sup> LXX: “και Ισηλ.”

<sup>320</sup> The sons of Korah had rebelled against Moses. Cf. Numbers 16.

<sup>321</sup> Some Hebrew Manuscripts have: “h1 [y].”

<sup>322</sup> LXX: “Γεδορ.”

<sup>323</sup> Literally: “separated themselves.”

<sup>324</sup> LXX, Mss. B & S: “Ελιαζερ.”

<sup>325</sup> Possibly the thought is: “the poorest warrior was a match for one hundred opponents and the best warrior was a match for a thousand opponents.” LXX: “little” & “great.” TEV: “Senior officers” & “junior officers.”



16 [H. 17] Some of the men of Benjamin and Judah came to the stronghold <sup>326</sup> to David.  
17 [H. 18] David went out to meet them and said, “If you come to me in friendship, in order to assist me, we will be united in a common cause. <sup>327</sup> But: if you have come in order to betray me to my enemies <sup>328</sup> even though I have done no injustice on my part, may the God who has already been worshipped by our ancestors take notice and punish you.” 18 [H. 19] Then the spirit enveloped <sup>329</sup> Amasai, commander of The Thirty, and he said,

“We are yours, O David;  
and we are on your side, O son of Jesse.  
We are at peace with you,  
and we are at peace with those who help you;  
for your God supports you.”

19 [H. 20] Some of Saul’s warriors defected, going over to David’s side at the time when he came, in the company of the Philistines to make war against Saul. (David did not assist the Philistine rulers who took counsel (*or, after consultation*) and these rulers dismissed him saying, “At the risk of our lives <sup>330</sup> he will desert us [*and be loyal*] to his master, Saul.”) 20 [H. 21] When he went to Ziklag these men of Manasseh went over to his side: Adnah, Jozabad, Jediahel, Michael, Jozabad, Elihu, <sup>331</sup> and Zillethai, the commanding officers over thousands in Manasseh.

21 [H. 22] These warriors from Manasseh reinforced David’s army as officers of his troops in battles against raiders <sup>332</sup> for they were all outstanding warriors <sup>333</sup> and commanders in the army.

22 [H. 23] Daily reinforcements kept coming to David, giving him support. In time it became an enormous army, <sup>334</sup> like the army of God (*or, a great and mighty army.*) <sup>335</sup>

23 [H. 24] These are the numbers of the divisions <sup>336</sup> of the armed troops that came to David in Hebron, to turn the Kingdom of Saul over to him, <sup>337</sup> according to the word <sup>338</sup> of the Lord. 24 [H. 25] The men of Judah comprised armed troops, bearing shields and spears (*or, lances*) numbering six thousand eight hundred. 25 [H. 26] The powerful armed men from among the Simeonites were seven thousand one hundred. 26 [H. 27] The Levites furnished four thousand six hundred. 27 [H. 28] Jehoiada, who was among the descendants of Aaron, <sup>339</sup> brought three thousand seven hundred with him. 28 [H. 29] Zadok, a young

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<sup>326</sup> LXX: “εν αληθεια χειρος.” This is possibly a corruption of: “εκ αδικια.”

<sup>327</sup> LXX: “my heart by itself will be at peace.”

<sup>328</sup> LXX: “not in truth of hand.”

<sup>329</sup> Literally: “clothed.”

<sup>330</sup> Literally: “Peril to our heads.” Some scholars place verse 19 after verse 20, making the thought flow more easily.

<sup>331</sup> LXX: “Ελιμουθ.” A marginal note found in Mss. A has: “και Ελιουδ.”

<sup>332</sup> This is possibly a reference to the Amalekite raiders in I Samuel 30:8, 15.

<sup>333</sup> MFT: “warriors of prowess.” The Hebrew is unclear. 1. They served David? 2. They helped David fight against the bands of raiders?

<sup>334</sup> JB: “Indeed reinforcements reached David every day, so that his camp grew into a camp of prodigious size.”

<sup>335</sup> The vast numbers are perhaps based on the Chronicler hearing these stories which over the years became less accurate in terms of numbers of men who supported David.

<sup>336</sup> Literally: “heads.”

<sup>337</sup> Hebrew unclear. 1. They served David. 2. They helped David fight against the bands of raiders.

<sup>338</sup> Literally: “mouth.”

<sup>339</sup> Literally: “the chief to Aaron.” LXX: “to Aaron.”

man who was outstandingly brave in war came with twenty-two officers from his parental home. <sup>29</sup> [H. 30] The Benjaminites who were related to Saul, the majority of whom had previously maintained an allegiance to house of Saul, arrived with three thousand. <sup>30</sup> [H. 31] Twenty thousand eight hundred outstanding warriors who were famous in their ancestral homes came from the tribe of the Ephraimites. <sup>31</sup> [H. 32] The half-tribe of Manasseh <sup>340</sup> provided eighteen thousand who were specifically given instructions to see that David would be made king. <sup>32</sup> [H. 33] Those men who knew how to interpret the signs of the times (*or, who understood the situation*) <sup>341</sup> and how Israel should react came from the tribe of Issachar, numbering two hundred officers along with all their relatives under their command. <sup>33</sup> [H. 34] Zebulon provided fifty thousand battle hardened troops who were fully equipped for battle <sup>342</sup> to assist David, <sup>343</sup> having that one goal in mind. <sup>344</sup> <sup>34</sup> [H. 35] One thousand officers and thirty-seven thousand men who were fully armed with shields and spears (*or, lances*) came from the tribe of Naphthali. <sup>35</sup> [H. 36] Twenty-eight thousand six hundred Danite men, fully equipped for battle, <sup>345</sup> also joined their forces to those of the other tribes. <sup>36</sup> [H. 37] Asher provided forty thousand experienced troops who were ready to engage in battle. <sup>37</sup> [H. 38] The Reubenites, Gadites and the half-tribe of Manasseh, from beyond the Jordan, furnished one hundred and twenty thousand men, fully armed.

<sup>38</sup> [H. 39] All these soldiers, marched to Hebron with the full intention of making David king of Israel. All others who resided in Israel were in complete accord with this <sup>346</sup> and fully determined to make David the king.

<sup>39</sup> [H. 40] They remained with David for a period of three days, eating and drinking, for their fellow countrymen <sup>347</sup> had made preparations for them. <sup>40</sup> [H. 41] Their neighbors from as far as Issachar, Zebulon and Naphtali came, bringing food on donkeys, camels and mules as well as oxen, thus providing abundant provisions of meal, cakes of figs, clusters of raisins and wine, oil, oxen and sheep because there was joy in Israel.

### <CHAPTER 13>

#### *C. David's Failure to Bring the Ark to Zion 13:1 – 14*

<sup>1</sup> David conferred with the generals of the units of one thousand men and the units of one hundred, along with their chief officers. <sup>348</sup> <sup>2</sup> David spoke to the entire assembly of Israel, saying: “If you approve, and if it is the will of the Lord our God, let us send [*messengers*] far and wide to all your brothers across the entire land of Israel, including the priests and Levites who are in the cities that have districts, <sup>349</sup> asking them to join in

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<sup>340</sup> I. e.: the western half. Cf. 9:37.

<sup>341</sup> LXX: “knowing prudence.”

<sup>342</sup> Literally: “array of war.” LXX: “went out to battle.”

<sup>343</sup> So: LXX. Hebrew lacks: “David.”

<sup>344</sup> Literally: “not of double heart.” LXX: “ουχ εμπεροκινος.” or in some Mss.: ”ουχ ετεροκλινωσ.”

<sup>345</sup> LXX: “setting themselves in array.”

<sup>346</sup> LXX: “with a peaceful soul.”

<sup>347</sup> Literally: “brethren.”

<sup>348</sup> In II Samuel 5:6 ff. 1. David captures Zion (Jerusalem) from the Jebusites. 2. He wages a successful war against the Philistines. 3. With the help of the King of Tyre a palace is built. 4. He tried to bring the ark to Zion. 5. What the Chronicler says about the transporting the ark is not an issue in II Samuel.

<sup>349</sup> Literally: “that have pasture lands.” The Hebrew word can also be translated as “common land, open land” thus the translation “district” seems to be appropriate. KJV: “suburbs.”

meeting with us.<sup>350</sup> <sup>3</sup> “Let us bring the Ark of God (*or, the Sacred Chest*)<sup>351</sup> back to [David’s city],” (for [*previously*] there had been no regard<sup>352</sup> for it.) It had been neglected during Saul’s reign.<sup>353</sup>

<sup>4</sup> <sup>354</sup> The entire assembly rejoiced at the suggestion for the assembly unanimously agreed that this was proper.

<sup>5</sup> Then David assembled all Israel from Shihor<sup>355</sup> of Egypt to the entrance of Hamath<sup>356</sup> in Syria, with the intention of bringing the Ark of God from Kiriath-jearim.<sup>357</sup> <sup>6</sup> David and all of Israel went up to Baalah,<sup>358</sup> (that is Kirath-Jearim which belonged to Judah) to bring the Ark of God back from there, the Ark bearing the name<sup>359</sup> [*of the Lord*] who is seated, enthroned, above the cherubim<sup>360</sup> <sup>7</sup> The Ark of God was transported on a new cart, going from the house of Abinadab,<sup>361</sup> Uzzah and Ahio<sup>362</sup> were driving (*or, guiding*)<sup>363</sup> the cart. <sup>8</sup> David and all Israel danced joyfully, without restraint, before God, singing to the accompaniment of the lyre, harps, tambourines,<sup>364</sup> cymbals and trumpets.

<sup>9</sup> When they came to the threshing floor of Chidon,<sup>365</sup> Uzzah put out his hand to stabilize the Ark since the oxen shied (*or, stumbled*).<sup>366</sup> <sup>10</sup> The anger of the Lord<sup>367</sup> blazed against Uzzah; and killed him because he laid his hand on the Ark and he died in the presence of the Lord. <sup>11</sup> David was vexed because of the outbreak<sup>368</sup> of the Lord against Uzzah, and the name of the place, even today, is Perez-uzza.<sup>369</sup>

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<sup>350</sup> Possibly the thought is: the priests and Levites live in the same cities where they share the pasture lands, thus being a part of the community.

<sup>351</sup> TEV: “the covenant box.” Cf.: Exodus 25:20 – 22. After locating the Ark of God in the temple nothing is known of what might have become of it. A tradition in the Coptic Church of Ethiopia places it in a monastery in Ethiopia. Cf. footnote 455

<sup>352</sup> LXX: “ε(ξε)ζητησαν.”

<sup>353</sup> The only possible exception is noted in I Samuel 14:18 and even then it might only have been requested but not used.

<sup>354</sup> LXX inserts: “Because of this.” “και ειπεν πασα.”

<sup>355</sup> Possibly: “Lebo-hamath.” The location has not been definitely determined. Some scholars feel it is the “Pool of Horis” at the east edge of Egyptian territory. Others feel it is the location of a stream bed marking the border of Palestine. The Hebrew word was not understood by the translators of the LXX who translated it as “Χειλω” which was variously translated as “border” or “barren land.”

<sup>356</sup> JB: “Pass of Hamath.” LXX: “εισοδου Ημαθ.” The location is possibly in Syria: “Labo Hamath.”

<sup>357</sup> Kiriath-jearim was town in Gilead, possibly an ancient Canaanite “high place.” Perhaps present day Abu Ghosh.

<sup>358</sup> This was an ancient name for Kiriath-jearim.

<sup>359</sup> Hebrew is obscure.

<sup>360</sup> I.e.: golden statues of winged beings on the top of the ark, forming a kind of seat which was considered to be the seat of God’s presence.

<sup>361</sup> The name means: “father is noble.” He had sheltered the Ark of God for about 20 years after the disaster at Beth-shemesh. Cf. I Samuel 6:13 – 7:2. He was the father of Uzza and Aheo.

<sup>362</sup> An alternate translation might be: “and his brother.” Cf. II Samuel 6:3.

<sup>363</sup> The Hebrew word often is translated as: “riding” or “mounting.” The Hiphil form is “to cause to ride.”

<sup>364</sup> The Hebrew word translated as “tambourines” can also be translated as “timbrels” which were a tambourine like instrument. Cf.: Exodus 15:20; Judges 11:34; II Samuel 6:5.

<sup>365</sup> LXX: “Χειλω.” 1. Is this the name of the owner? 2. Is this the name of a place? Cf. II Samuel 6:6.

<sup>366</sup> Hebrew unclear: NRSV: “for the oxen shook it.” The Hebrew word could mean that the oxen “shied from an object that frightened them, they ran away or, they stumbled.”

<sup>367</sup> TAN: “The Lord was incensed.”

<sup>368</sup> Literally: “The Lord had broken through (or, burst forth).” Hebrew: “Paras...Peres.”

<sup>369</sup> Literally: “outbreak against Uzza.”

12 David was awed by God that day, and said, “How can I bring the Ark of God here (or, home) to me?” 13 Therefore David did not move the Ark to David’s City but diverted it to the house of Obed-edom,<sup>370</sup> the Gittite.<sup>371</sup> 14 The Ark of God remained with the family of Obed-edom, in the house,<sup>372</sup> for three months; and the Lord blessed the household of Obed-edom and all he possessed.<sup>373</sup>

<CHAPTER 14>

D. Palace and Victories 14:1 – 17

1 Hiram king of Tyre sent envoys<sup>374</sup> to David with cedar logs, stone masons and carpenters to build a palace for him.<sup>375</sup> 2 Thus David became aware that the Lord really had established<sup>376</sup> him as king of Israel, and that his kingdom was to be very prosperous for the welfare of his people, Israel.

3 David took more wives<sup>377</sup> in Jerusalem, and he became the father of more sons and daughters.<sup>378</sup> 4 These were the names of the children he had<sup>379</sup> in Jerusalem: Shammua, Shobab, Nathan, Solomon, 5 Ibhah, Elishua, Elpelet, 6 Nogah, Nepheg, Japhia, 7 Elishama, Beeliada,<sup>380</sup> and Eliphelet.

8 When the Philistines heard that David had been anointed as king over all of Israel the Philistines united, going in search<sup>381</sup> of David: but David heard about it and went out [with his army] against them.<sup>382</sup> 9 Now the Philistines had gone out and pillaged<sup>383</sup> in the Valley of Rephaim.<sup>384</sup> 10 David inquired of God: “Shall I go against the Philistines? Will you give them over into my hand?” The Lord replied: “Go! I will give them into your hand.” 11 He climbed to the top of [Mount] Baal-peruzim.<sup>385</sup> David defeated them there and said: “Through me God has burst through<sup>386</sup> my enemies causing them to be like flood water breaking through a dyke.” Because of this its name will be called Baal-perazim (or, The Lord of Breaking Through.) 12 The Philistines fled, leaving their gods which David ordered<sup>387</sup> to be burned.

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<sup>370</sup> The name means “worshiper of Edom.” The Ark of God was taken care of by Obed-edom for three months before it was taken to Jerusalem.

<sup>371</sup> Gittite is a person from Gath. Interestingly he is not even a pure-blooded Israelite.

<sup>372</sup> The line could also be translated as: “near the house of Obed-edom” or, “in the house of Obed-edom.” The Hebrew word *wtγkb ta* can mean “in the proximity.”

<sup>373</sup> This was without a doubt a Levite family (26:54), thus fulfilling of the requirement for anyone to be a caretaker of the Ark.

<sup>374</sup> TVE: “a trade mission.”

<sup>375</sup> Cf.: II Samuel 5:11 – 25.

<sup>376</sup> LXX: “prepared.”

<sup>377</sup> This was forbidden in Deuteronomy 17:19. LXX: “yet wives.”

<sup>378</sup> Cf. also: I Chronicles 3:5 – 8.

<sup>379</sup> Literally: “who were to him.”

<sup>380</sup> This son of David’s name is a compound of Baal and a variant of Eliad.

<sup>381</sup> The Hebrew word implies the intent to wage war.

<sup>382</sup> LXX: “εις απαντησιν αυτοις.”

<sup>383</sup> LXX: “συνοπεσσον(αν)” in MSS. A, B, S. and “εξεχυθησαν” in MSS. L.

<sup>384</sup> This site is called “The Valley of the Giants” in Joshua. Today it is part of suburban Jerusalem.

<sup>385</sup> This location is also called “Mount Perazim.” It is located near the Valley of Rephaim. Cf. v. 9.

<sup>386</sup> Hebrew: “Paras ... Perez.” Cf. 13:11.

<sup>387</sup> LXX: “spoke.”

13 The Philistines again made a foray in the valley. 14 When David inquired again of God, God told him, “You shall not go out after them again but circle around,<sup>388</sup> and attack them opposite the balsam trees.<sup>389</sup> 15 When you hear the sound of marching in the tree tops of the balsams, go out to battle for God has gone ahead of you to rout (*or, overwhelm*) the Philistine army.” 16 David did as God commanded him and the Philistine army was routed from Gibeon<sup>390</sup> to Gezer. 17 The fame of David spread out into all the lands, and the Lord brought<sup>391</sup> fear of him to all nations.

<CHAPTER 15>

*E. The Ark of Zion 15:1 – 16:43 (Cf. II Samuel 6:12 – 19)*

1 David had houses built for himself in David’s City, and prepared a place for the Ark of God, pitching a tent there for it. 2 Then David declared: “Only the Levites may carry the Ark of God, for the Lord had chosen them to carry the Ark of the Lord and to minister to him forever.” 3 David assembled all Israelites at Jerusalem, for the purpose of bringing up the Ark of the Lord, for which he had made preparation. 4 David also gathered together the descendants of Aaron and the Levites.<sup>392</sup> 5 The descendants of Kohath: Uriel was in charge, with one-hundred twenty male clan members.<sup>393</sup> 6 The descendants of Merari: Asaiah was in charge, with two-hundred twenty male clan members. 7 The descendants of Gershon:<sup>394</sup> Joel was in charge, with one-hundred thirty male clan members. 8 The descendants of Elizapham: Shemaiah was in charge, with two-hundred male clan members. 9 The descendants of Hebron: Eliel was in charge, with eighty male clan members. 10 Uzziel: Amininada was in charge, with one hundred twelve male clan members.

11 David then summoned the priests Zadok and Abiathar and the Levites, Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab, 12 saying, “You are responsible for the Levite clans. Consecrate<sup>395</sup> yourselves; you as well as your brothers so that you may bring the Ark of the Lord, the God of Israel to [*the place*] I have prepared for it. 14 It was because you were not carrying it the first time<sup>396</sup> that the anger of Lord our God blazed against us, since we did not carry it<sup>397</sup> in the prescribed way.

14 Therefore the priests and the Levites are to consecrate themselves in order to transport the Ark of the Lord, the God of Israel.<sup>398</sup> 15 The Levites carried the Ark of God

<sup>388</sup> Literally: “go from you.”

<sup>389</sup> Hebrew uncertain: “baca’ which means “to exude a clear white liquid.” Possibly “Baca shrubs” would be a proper translation. NAB: “mastic tree.” LXX: “pear tree.” NEB: “aspen.”

<sup>390</sup> In II Samuel 5:25 the name appears as “Geba.”

<sup>391</sup> LXX: “gave.”

<sup>392</sup> LXX: “the sons of Aaron, the Levites.” Possibly this gives testimony to an original text in Chronicles: “the priests, the Levites.”

<sup>393</sup> Literally: “brothers.” So also: verses 6 – 10.

<sup>394</sup> “Gershon” is a variant of “Gershon.”

<sup>395</sup> Traditionally the Hebrew word is translated as “sanctify.” It can also be translated as “purify or hallow.” This involves avoiding uncleanness and the completion of a purification ceremony. Cf.: Leviticus 17 – 19; Deuteronomy 12 – 20.

<sup>396</sup> The meaning of this Hebrew phrase is uncertain.

<sup>397</sup> LXX: “we did not seek him” or “we were not judicious.” Cf. I Chronicles 13: 7 – 10.

<sup>398</sup> LXX literally: “and the sons of the Levites took the Ark of God (as Moses commanded in the Word of God 9or, according to the Scriptures0 upon their (εφ εαυτος) shoulders with staves.” Cf. Exodus 25:10 – 30.

on their shoulders, using poles as Moses had commanded according <sup>399</sup> to the Word of the Lord.

<sup>16</sup> David also commanded the leadership of the Levites to appoint some from among their clan to serve as cantors (*or, singers*) to sing joyfully, and those who have had musical instruction among the Levites to play loudly on: harps, lyres, and cymbals <sup>400</sup> <sup>17</sup> Therefore the Levites installed Heman the son of Joel and his relatives, Asaph the son of Berechiah and the sons of Merarai along with his brother Ethan the son of Kushaiah, <sup>18</sup> and together with those of their families who were of the second rank; Zechariah, <sup>401</sup> Jaaziel, <sup>402</sup> Shemianjoth, Jehiel, Unni, Eliah, benaiah, Maazeiah, Mattithiah, Elipheleh, <sup>403</sup> and Milneiah and the warders (*or, doorkeepers*) Obededom and Jeiel. <sup>404</sup> <sup>19</sup> The cantors; Heman, Asaph, and Ethan, were to clash the bronze cymbals. <sup>20</sup> Zechariah, Azios, Shemiramoth, Jehiel, were to play harps according to Alamoth. <sup>405</sup> <sup>21</sup> Additionally Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel and Azaziah were to play the melody Shemmith <sup>406</sup> with lyres. <sup>22</sup> Chenanaiah was chosen to be the director for the music by the Levites because of his musical skills. <sup>407</sup> <sup>23</sup> Berechiah and Elkanah were to be the warders (*or, doorkeepers*) for the Ark. <sup>24</sup> Shebaniah, Joshaphat, Natanel, Ansai, Zechariah, Benaiah, and Eliezer, the priests were to blow the trumpets <sup>408</sup> before the Ark of God. Obed-edom and Jehiah also were to be warders (*or, doorkeepers*) for the Ark. <sup>409</sup>

<sup>25</sup> David and the elders of Israel along with the officers over thousands, went to bring up the Ark of the Covenant of the Lord <sup>410</sup> from the house of Obed-edom with rejoicing. <sup>26</sup> Because God helped the Levites who were carrying the Ark of the Covenant of the Lord, they sacrificed seven <sup>411</sup> bulls and seven rams. <sup>27</sup> David was clothed <sup>412</sup> in a robe of fine linen as were the Levites who were carrying the Ark and the cantors <sup>413</sup> and Chenaniah the music director <sup>414</sup> and David wore a linen ephod. <sup>415</sup> <sup>28</sup> It was in this way

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<sup>399</sup> Cf.: Numbers 4:15. LXX: κατη την γραφην. reading, bwtkk for mptkb.. Cf. ANET p. 252a

<sup>400</sup> Literally in Hebrew: “hearing causers.”

<sup>401</sup> Three Hebrew manuscripts and most LXX manuscripts insert the word “son” nb which is transliterated as “Ben” and considered to be the name of a person by some translators.

<sup>402</sup> LXX adds: “και Οζιηλ.”

<sup>403</sup> LXX: “Ελιφαλαα.”

<sup>404</sup> LXX: “Jeiel and Azaziah.” This is also the case in verse 21.

<sup>405</sup> The meaning of the Hebrew word “hml [“ is uncertain. It might mean a tune. It might also mean soprano or women’s voices or even possibly falsetto. NAS margin: “harps of a maiden like tone.”

<sup>406</sup> The Hebrew word has dubious meaning. Possibly it is an eight string lute. Possibly, as in this translation it is the name of a Psalm tune. Others feel it means an octave harp, as does the NAS in the margin. Cf.: Psalms 6 & 12.

<sup>407</sup> Vulgate: “ad Praecinenum melodiam.” LXX: “των φδων.”

<sup>408</sup> LXX: “trumpeting with trumpets.”

<sup>409</sup> Three lists seem to be combined in this chapter: 1. Three famous cantors. 2. Twelve doorkeepers. 3. Seven priests and two doorkeepers for the Ark of God. Psalm 24 was possibly written for this occasion and set to music.

<sup>410</sup> It is to be noted that the Chronicler is without a doubt turning to a different source, now calling the Ark “the Ark of the Covenant of the Lord.” Here-to-fore he called it “the Ark of God” or “the Ark of the Lord.” Verses 25 – 29: Cf.: II Samuel 6:12 – 22.

<sup>411</sup> LXX: “at the rate of seven.”

<sup>412</sup> The meaning of this Hebrew word is unclear. TAN: “were wrapped.”

<sup>413</sup> LXX: “the song of singers.”

<sup>414</sup> Literally: “of the lifting up” thus giving cause to the JB to translate: “the officer in charge of its transportation.”

that all of Israel brought the Ark of the Covenant of the Lord, with acclamation, to the sound of the horn, trumpets and cymbals and loud music played on harps and lyres.

<sup>29</sup> As the Ark of the Covenant of the Lord came into David's City, Michal, the daughter of Saul looked out of the window, and she saw King David dancing and rejoicing, and she was disgusted with him <sup>416</sup> in her heart. <sup>417</sup>

<CHAPTER 16>

<sup>1</sup> They brought the Ark of God, <sup>418</sup> and it was placed inside the tent (*or, tabernacle*) <sup>419</sup> which David had pitched for it; and they sacrificed <sup>420</sup> burnt offerings and peace offerings <sup>421</sup> before God. <sup>2</sup> When David had finished offering the burnt offerings and the offerings of wellbeing (*or, peace offerings*) he blessed the people in the name of the Lord. <sup>3</sup> Then he distributed to every Israelite, both male and female, a loaf of bread, a portion of meat <sup>422</sup> and a cake of raisins. <sup>423</sup>

<sup>4</sup> He appointed certain ones among the Levites as ministers before the Ark of the Lord, to invoke thanks, and praise the Lord, the God of Israel. <sup>424</sup> <sup>5</sup> Asaph was the person in charge, and those who were second in rank to him were Zechariah, Jeiel, <sup>425</sup> Shemiramoth, Jehiel, Matti-thiah, Eliab, Benaiah, Obed-edom and Jeiel, who were to play harps and lyres. Asaph was to sound the cymbals, <sup>6</sup> and Benaiah and Jahaziel, the priests, were to blow trumpets continuously before the Ark of the Covenant of God.

<sup>7</sup> It was on that day that David first appointed Asaph <sup>426</sup> and his colleagues to sing praises to the Lord. <sup>427</sup>

<A Song of Praise>

<sup>8</sup> O give praise to the Lord, call on his name, <sup>428</sup>  
Proclaim his deeds among the nations!  
<sup>9</sup> Sing to him, sing praises to him.  
Speak <sup>429</sup> of his wonderful acts!

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<sup>415</sup> An ephod was an apron like garment worn over a robe by priests. Cf. Exodus 28. The Ephod would give the appearance of a shirt that went to the knees.

<sup>416</sup> Possibly because of Michal's reaction David did not wear a robe under his ephod. Cf. II Samuel 6:20 – 23.

<sup>417</sup> LXX: "soul."

<sup>418</sup> Cf.: verses 1 – 3 & II Samuel 6:17 - 19

<sup>419</sup> The tent in which the Ark of the Covenant was located during the wilderness wandering was usually called a 'Tabernacle.'

<sup>420</sup> LXX: "brought near."

<sup>421</sup> Hebrew: "slv" "sacrifice for alliance" i.e. peace offering – to establish fellowship between God and the worshipper. TEV: "Fellowship offering." NRSV: "offerings of wellbeing." MFT: "recompense offerings."

<sup>422</sup> Hebrew uncertain: "rpva." "Cake" or "roll." Cf.: LCC, Syriac & Vulgate. LXX: "a baker's loaf and a cake." BV: "a round loaf of bread, a package of dates and a cake of raisins."

<sup>423</sup> KJ: "flagon of wine." Surely this was a guess.

<sup>424</sup> Possibly the Chronicler should have inserted an additional comment since the priests had the responsibility of ministering (*i.e. offering sacrifices*) while the Levites praised and did more manual tasks to make worship possible.

<sup>425</sup> Probably also called "Jaaziel."

<sup>426</sup> 12 Psalms are attributed to Asaph. These are Psalms 50, 73 – 83.

<sup>427</sup> The verses 7 – 30 are a compilation from Psalms 105:1 – 15; 96:1b – 13a; 106:1, 45.

<sup>428</sup> Verses 8 – 22: cp. Psalm 105:1 0. 15.

10 Exult in his holy name;<sup>430</sup>  
     let the hearts of those who seek the Lord rejoice!<sup>431</sup>  
 11 Seek the Lord and his strength, (*or, a symbol of his strength*);<sup>432</sup>  
     continually seek his presence!  
 12 Remember the wonderful works he has done;  
     the miracles (*or, portents*) he wrought,  
     the judgments he has pronounced,  
 13 O descendants of Abraham,<sup>433</sup> his servant,  
     descendants of Jacob, his chosen one!  
  
 14 He is the Lord our God!  
     His judgments extend though-out the earth.  
 15 He is eternally aware<sup>434</sup> of his covenant with us.  
     For it is the promise he declared for a thousand generations;  
 16 the covenant that he made with Abraham,  
     his sworn promise given to Isaac,  
 17 while he confirmed it as a decree to Jacob;  
     to Israel, as an eternal covenant,  
 18 saying, ‘I will give the land of Canaan to you  
     as your allotted inheritance.’  
  
 19 When they were few in number,  
     and of slight importance as strangers in the land,<sup>435</sup>  
 20 wandering from nation to nation,  
     from one kingdom to another,  
 21 he allowed no one to oppress them:  
     he rebuked kings on their account,  
 22 saying, ‘Do not touch my anointed ones.  
     Do not harm my prophets!’  
  
 23 Sing to the Lord, all the earth!<sup>436</sup>  
     Proclaim his salvation each day.  
 24 Declare his glory among the nations;  
     his marvelous works among the peoples!  
 25 The Lord is great, and most deserving of high praise!  
     He is to be revered above (*or, by*) all gods.<sup>437</sup>

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<sup>429</sup> Literally: “meditate.” LXX: “α εποιησεν κυριος.”

<sup>430</sup> NASB: footnote: “Boast in his...”

<sup>431</sup> LXX: “ζητουσα την ευδοκιαν αυτου.”

<sup>432</sup> “His strength” is possibly a reference to the Ark. Cf. Psalm 28:15. Literally: “and his strength.”

<sup>433</sup> So: 2 Hebrew Mss along with Aramaic, Syriac Bohairic & LXX. In Psalm 105:6 “Israel” is used.

<sup>434</sup> LXX: “μνημονευων.”

<sup>435</sup> 1 Hebrew Mss., LXX & Vulgate: “inheritance 19 though you are but few in number  
     few indeed, and strangers in it,  
     so wondering...”

<sup>436</sup> Verses 23 – 33: cp. Psalm 96:1 – 13.

<sup>437</sup> JB expresses the thought of the Hebrew though the translation is far from ideal.



26 For all the gods <sup>438</sup> of the nations are only idols,  
but the Lord made the heavens. <sup>439</sup>  
27 Honor and majesty are before him; <sup>440</sup>  
strength and joy are in his place.

28 Ascribe to the Lord, O families of the peoples,  
ascribe to the Lord glory and strength!  
29 Ascribe to the Lord the glory of his name:  
bring him an offering (*or, tribute*) <sup>441</sup> and come into his presence!  
Worship (*or, bow down to*) the Lord who is wondrously holy! <sup>442</sup>  
30 Let all the earth tremble in his presence  
for the world stands – firmly established (*or, never to be shaken*).  
31 Let the heavens rejoice, and let the earth exult,  
and let them say among the nations:  
“The Lord reigns.” <sup>443</sup>  
32 Let the sea roar, and all that fills it.  
Let the fields exalt, and everything that is in them.  
33 Then the trees of the forest will sing for joy  
in the presence of the Lord, for he comes  
to judge (*or, rule*) the earth.  
34 O give praise <sup>444</sup> to the Lord, for he is good;  
for his steadfast love endures forever.

35 Declare:  
“Deliver (*or, save*) us, <sup>445</sup> O God of our salvation (*or, deliverance*),  
and rescue us from among the nations,  
that we might give thanks to your holy name,  
and give acclaim <sup>446</sup> to you in our praise.  
36 Blessed be the Lord the God of Israel,  
from eternity to eternity!”  
Then all the people said, “Amen” <sup>447</sup> and praised the Lord. <sup>448</sup>

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“Yahweh is great, loud must be his praise,  
he is to be feared beyond all gods.  
Nothingness, all the gods of the nation.”

<sup>438</sup> LXX: “καὶ ὁ θεὸς ἡμῶν.”

<sup>439</sup> LB: “The other so-called gods are demons.” This is an interpretation, not to be found in the Hebrew wording. NASB: “are non-essential things.” CB: “For all the gods of the people are nonentities.”

<sup>440</sup> Literally: the word translated as “honor” is “ornament” or “splendor” thus, “honor.” “Majesty” literally is “splendor” or “majesty.”

<sup>441</sup> The word that is used implies that a grain offering is to be made.

<sup>442</sup> The Hebrew is unclear. It may also be translated as “when he appears” or “in garments of worship.” NEB: “splendor of holiness” with a foot note saying: “or in holy vestments.”

<sup>443</sup> LXX: “The Lord is reigning.”

<sup>444</sup> In the LXX it could be translated as above or: “make acknowledgement.”

<sup>445</sup> The Niphal form of the Hebrew word  $\text{לָבַח}$  has both meanings. Cf. also verses 35 & 36. Cp. Psalm 106:47, 48.

<sup>446</sup> Literally: “boast.”

<sup>37</sup> David left Asaph and his relatives <sup>449</sup> there before the Ark of the Covenant of the Lord to minister continually before the Ark in accordance with the required daily duties<sup>450</sup> <sup>38</sup> (along with Obed-edom and his sixty eight associates). <sup>451</sup> [*Obed-edom*] was the son of Jeduthun. Hosah and [*Obed-edom*] were the warders. <sup>39</sup> He left Zadok the priest and his fellow priests before the Tabernacle of the Lord in the high place that was at Gibeon <sup>40</sup> to sacrifice burnt offerings to the Lord on the altar of burnt offerings repeatedly, morning and evening, in accordance with all that is written in the Law of the Lord which he commanded to Israel. <sup>41</sup> With them were Heman and Jeduthun and the rest of those who had been selected and expressly named to give thanks to the Lord, for his constant love which endures forever. <sup>452</sup> <sup>42</sup> Heman and Jeduthun had trumpets and cymbals to sound the music along with other instruments for sacred song. <sup>453</sup> The sons of Jeduthun were appointed to be warders. <sup>454</sup>

<sup>43</sup> Then all the people departed, each to his house and David went home to bless his household. <sup>455</sup>

#### <CHAPTER 17>

##### *F. David's Desire to Build a Temple 17:1 – 27. Cf.: II Samuel 7:1 - 29*

<sup>1</sup> After David had settled in his palace (*or, house*) he said to the prophet Nathan: “See, I am residing in a house of cedar but the Ark of the Covenant of the Lord is under a tent.” <sup>456</sup> <sup>2</sup> Nathan said to David, “Do all that you desire, for God is with you.”

<sup>3</sup> But: that same night the Lord came to Nathan, saying, <sup>4</sup> “Go and tell my servant David, saying: ‘Thus says the Lord: You are not the one to build me a house in which I am to reside. <sup>457</sup> <sup>5</sup> I have not resided in a house since I brought Israel out of Egypt and provided leadership to Israel until this day. I have lived in <sup>458</sup> tent after tent and moved

<sup>447</sup> The Hebrew word means “true indeed.”

<sup>448</sup> LXX: “καὶ ἠνεσαν.”

<sup>449</sup> Literally: “brothers.”

<sup>450</sup> The Chronicler is vague and ambiguous in his description of the duties of the Levites.

<sup>451</sup> The Hebrew is vague. Literally: “their brothers sixty eight.” LXX: “and their brothers numbered sixty eight.” This verse is considered by some to be a gloss. TEV: “and sixty-eight men of his clan were to assist them.”

<sup>452</sup> LXX: “to offer up whole burnt offerings to the Lord on the altar of whole burnt offerings, continually, morning and evening, according to all things written in the Law of the Lord, which he commanded to the children of Israel by the hand of Moses the servant of God.”

<sup>453</sup> LXX: “of the songs of God.”

<sup>454</sup> Verses 41 – 42 are considered by some scholars to be a muddled marginal comment that crept into the text.

<sup>455</sup> After the Ark was placed in the Temple of Solomon (I Kings 8) it seems to disappear from scripture. A tradition has prevailed for centuries in the Christian Church of Ethiopia about the Ark of God in the manuscript: Kebra Negast (Glory of the Kings). The Ark, that tradition says, finally came to its permanent resting place in a monastery located at Aksum in a chapel built for the Ark, the most recent chapel having been ordered to be built by Emperor Hailie Salassie. The tradition says that Solomon and the queen of Sheba had a son whose name was Menelik. Later in his life Menelik went to visit his father and someone from his retinue took the Ark without his knowledge. According to that tradition the Ark has been in Ethiopia for over 3,000 years. Cf. Smithsonian Magazine: December 2007.

<sup>456</sup> The Hebrew word means “curtain.” This would be a curtain that is a part of the tent. LXX: “curtain of skins.”

<sup>457</sup> Cf.: I Chronicles 22:8; 28:3.

<sup>458</sup> Literally: “been.”

from tabernacle to tabernacle. <sup>459</sup> 6 Wherever I moved I moved with all of Israel. Did I ever reproach <sup>460</sup> the Judges <sup>461</sup> of Israel whom I had appointed to be shepherds of my people, saying, ‘Why have you not built me a house of cedar?’ 7 Furthermore you shall say as follows to my servant David; ‘Thus says the Lord: I took you from the pasture, from following <sup>462</sup> the flock, to be the ruler of my people Israel; and I have been with you wherever you have gone, and have defeated all your enemies who were in your path. In addition to that I will cause you to have great fame; like the renown of the great people of the earth. 9 I will establish a homeland for my people, Israel, and I will firmly establish them so that they might dwell in their own place, not being harassed any further, so that no violent persons <sup>463</sup> will disturb (*or, consume*) them as has been done in the past. 10 From the time when I appointed (*or, permitted*) Judges to be over my people Israel, I will continue to subdue their enemies. Moreover I declare to you that the Lord will establish your royal house. <sup>464</sup> 11 When your life is over and you go to be with your ancestors, I will elevate your descendants <sup>465</sup> after you. One of your own sons <sup>466</sup> who will succeed you and will build a house for me, and I will establish <sup>467</sup> his throne forever. <sup>468</sup> 12 (He will build a house for me and I will establish his throne forever.)

13 I will be a father to him,  
and he will be as a son to me:  
I will never withdraw my favor from him,  
as I did for your predecessor. <sup>469</sup>  
14 I will install him in my house,  
and in my kingdom forever.  
His throne will be established forever.’ “

15 In accordance with all these words, the entire vision was presented to David by the words of Nathan.

16 Then King David went in, seating himself in the presence of (*or, in the Tabernacle*) the Lord, and said, “Who am I, <sup>470</sup> O Lord God? What is my family (*or, house*) that it is deemed worthy to having brought me to this place? <sup>471</sup> 17 This was an insignificant action <sup>472</sup> in your sight, O God: You have also planned <sup>473</sup> for our servant’s house continuing for a great while and have shown me future generations, O Lord, God.

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<sup>459</sup> Literally: ‘but have walked from tent to tent and in a dwelling.’ LXX: “covering.”

“σκηνη και εν καταλοματι.”

<sup>460</sup> LXX: “ει λαων.”

<sup>461</sup> Cf. II Samuel 7:7. The KJ seems to have used a defective text, translating the Hebrew word as “the tribes.” The judge was one who was set over the community to execute understanding and judgment.

<sup>462</sup> LXX: “from behind.”

<sup>463</sup> Literally: “sons of wickedness.will not add to humble him.”

<sup>464</sup> This is very possibly a reference to a dynasty. It appears to be a play on the word “house” in verse 4.

<sup>465</sup> Literally: “sons.”

<sup>466</sup> LXX: “will be of your bowels (or, belly).”

<sup>467</sup> LXX: “prepare.”

<sup>468</sup> JB: “I will make his sovereignty secure.”

<sup>469</sup> The reference is to Saul.

<sup>470</sup> Literally: “What am I?” or “What do I amount to?”

<sup>471</sup> LXX: “ηγαπησας με εως αιωνος.”

<sup>472</sup> LXX: “these things were diminished.”

<sup>473</sup> Literally: “spoken.”

<sup>474</sup> 18 What more can I, David, say to you for honoring your servant? You know your servant. <sup>475</sup> 19 For your servant's sake, O Lord, and according to your purpose, you have done all these things, and revealing all the greatness that is to come. 20 O Lord, there is no one like you, and there is no other god than you, just as we have always heard. 21 What nation <sup>476</sup> is like your people, Israel, for you have even redeemed them that they might be your people, by extending your power and causing great and terrible events on behalf of your people whom you redeemed from Egypt. 22 You have established your people Israel to be your people forever! O Lord, become their God! <sup>477</sup>

<sup>23</sup> "Now, O Lord, let the promise which you have spoken concerning your servant, and concerning his house be fulfilled forever, and do as you have promised. <sup>24</sup> Therefore your name will be established and magnified for ever in the saying:

‘The Lord of Hosts, the God of Israel is Israel's God.,’

and your servant David's posterity will be established in your presence to be rulers. <sup>25</sup> You, my God, have received your servant and you will build a dynasty (*or, house*) for him. Therefore your servant has become emboldened (*or, ventured*) to pray before you. <sup>26</sup> Now, O Lord, you are God, and your love has promised good things for your servant. <sup>27</sup> Now therefore, may it please you to bless the house of your servant, that it may continue <sup>478</sup> forever before you, and what you, O Lord, have blessed and are blessed forever!”

#### <CHAPTER 18>

*G. David's Victories 18:1 – 20:3 (II Samuel 8:1 – 18; 20:23-26; I Kings 4:2 – 3)*

<sup>1</sup> After these events David defeated the Philistines <sup>479</sup> and subdued <sup>480</sup> them. He conquered Gath and its dependencies (*or, surrounding villages*), therefore they were no longer under the power of the Philistines.

<sup>2</sup> He also defeated Moab, and the Moabites <sup>481</sup> became tribute vassals, bringing tribute (*or, paid taxes*) to David.

<sup>3</sup> David also defeated King Hadadezer of Zobah-hamath, as he went to set up his monument <sup>482</sup> at the Euphrates river. <sup>4</sup> David captured one thousand chariots, seven thousand horsemen, and twenty thousand infantry and he disabled (*or, hamstring*) <sup>483</sup> all

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<sup>474</sup> Hebrew uncertain. LXX: “And these things were little in your sight, O God: You have also spoken concerning the house of your servant for a long time to come and have looked on me as a man looks on his fellow and have exalted me, O Lord. God.” TAN: “You regard me as a man of distinction.” Possibly the thought is that God had considered the possibility of David being king for a long time prior to this event.

<sup>475</sup> Hebrew unclear. JB: “You, yourself have singled out your servant.”

<sup>476</sup> Literally: “one.” LXX, Vulgate: “other.” LXX: “Neither is there another nation” or “Neither is there still an other nation.”

<sup>477</sup> LXX: “You have given (*or, appointed*) your people Israel, as a people to yourself forever and you, Lord, became a God to them.”

<sup>478</sup> LXX: “be.”

<sup>479</sup> Scholars feel that the Philistines originally came from Crete and were greatly reinforced by immigrant refugees who came from Crete in later waves of immigration.

<sup>480</sup> LXX: “routed.”

<sup>481</sup> LXX: “Moab.”

<sup>482</sup> Hebrew unclear: literally: “hand.” MFT: “to set up a trophy of victory on the Euphrates.” JB: “on his way to consolidate his power over the river Euphrates.” NEB: “on his way to set up a monument of victory by the river Euphrates.”

<sup>483</sup> Hebrew: “wq[.]” The root word means “sinew.” A very similar word without the dagesh means “to pluck or root up.” In Arabic the word was used concerning a funeral with the horse of the deceased having had a tendon cut, thus disabling the horse since, with the rider's death the horse was no longer useful.

of the chariot horses <sup>484</sup> but retained enough horses for one hundred chariots [*which he retained*]. <sup>5</sup> When the Arameans <sup>485</sup> (*or, Syrians*) of Damascus <sup>486</sup> came to help Hadadezer, king of Zobah-*[hamath]*, David killed twenty two thousand Syrian men. <sup>6</sup> Then David established a garrison <sup>487</sup> in Damascus, Syria and the Syrians became vassals of David, bringing tribute to David. The Lord gave victory to David wherever he went. <sup>7</sup> David took the golden shields <sup>488</sup> which were carried <sup>489</sup> by the guards of Hadadezer and brought them to Jerusalem. <sup>8</sup> From Tibhath <sup>490</sup> and Cun, <sup>491</sup> cities of Hadadezer, David took a vast amount of bronze, <sup>492</sup> (from which Solomon made the bronze sea, <sup>493</sup> the pillars and the vessels of bronze.)

<sup>9</sup> When King Tou <sup>494</sup> of Hamath heard that David had defeated <sup>495</sup> the entire army of King Hadadezer of Zobah, <sup>10</sup> he sent his son Hadoram <sup>496</sup> to King David to greet him, <sup>497</sup> and to congratulate him on his military prowess in defeating King Hadadezer; for Hadadezer had often waged war against King Tou. Hadoram brought all sorts of presents, (objects of silver and bronze.) <sup>498</sup> <sup>11</sup> King David consecrated (*or, dedicated*) these to the Lord, together with spoils of silver and gold that were taken from all the nations: from Edom, Moab, the Ammonites, the Philistines and the Amelekites.

<sup>12</sup> Abishai the son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt. <sup>499</sup> <sup>13</sup> He garrisoned some of his troops in Edom; <sup>500</sup> and all the Edomites became David's vassals. The Lord gave victory to David wherever he went.

<sup>14</sup> David reigned over all of Israel; <sup>501</sup> and he administered <sup>502</sup> justice and equity to all his people. <sup>15</sup> Joab the son of Zeruiah was head of the army; Jehoshaphat the son of Ahilud was the recorder; <sup>16</sup> Zadok the son of Ahitub and Abimelek the son of Abiathar

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<sup>484</sup> LXX: "chariots."

<sup>485</sup> Literally: "Aram." The same Hebrew word is used each time one reads the word "Syrian" in this translation.

<sup>486</sup> The Hebrew word is actually transliterated, both here and in verse 6 as "Darmeseg."

<sup>487</sup> So: LXX, Vulgate. Cf.: II Samuel 8:8. "Garrison" is omitted in Hebrew. Another possible translation might be as in the JB: "David imposed governors."

<sup>488</sup> Hebrew: "טלח." The Hebrew word means either "shields" or "quivers." The word signifies arms equipment which can be hung on a wall. LXX: "David took the golden collars that were on the servants of Adraazar and brought them to Jerusalem." NEB: "golden quivers."

<sup>489</sup> Literally: "on."

<sup>490</sup> A variant of "Tebah."

<sup>491</sup> LXX: "και εκ των εκλεκτων."

<sup>492</sup> The Hebrew word: "טבח" can mean either copper or bronze. Copper in that day was generally hardened to become bronze (or, a bronze alloy).

<sup>493</sup> I.e. the great basin in the temple court. Several translators simply call it "a tank."

<sup>494</sup> In II Samuel 8:10 the name is "Toi."

<sup>495</sup> Both the LXX & Hebrew use the word "to smite."

<sup>496</sup> In II Samuel 8:10 he is called "Joram."

<sup>497</sup> Literally: "ask him of his welfare." LXX could be translated: "to ask conditions of peace" reading the Greek words as a Hebraism.

<sup>498</sup> The purpose was no doubt to seek an alliance.

<sup>499</sup> Some scholars feel the text is corrupt and the original read: "And when [*David*] returned they smote Edom." This would be a very slight difference in Hebrew. II Samuel has "Syrians." That change also would be slight. Edom: mda. Syria: mra. LXX: "Idamea." The Valley of Salt is a valley in the neighborhood of the Dead Sea.

<sup>500</sup> LXX: "εν τη κοιλαδι."

<sup>501</sup> Cp.: II Samuel 8:15 – 18 to verses 14 – 17.

<sup>502</sup> Literally: "was doing."

were priests; and Shavsha was the secretary (*or, scribe*); <sup>17</sup> while Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were the chief officers <sup>503</sup> (*or, successor*) of the king.

<CHAPTER 19> <sup>504</sup>

<sup>1</sup> Some time later King Nahash <sup>505</sup> of the Ammonites died and his son succeeded him as king. <sup>2</sup> David said, "I will continue the same loyal friendship <sup>506</sup> with Hanun, the son of Nahash, for his father had shown loyal friendship toward me." Therefore David sent envoys to him with condolences concerning his father's death. When David's envoys arrived in the land of the Amorites to convey the message of David, <sup>3</sup> the princes of the Ammonites told Hanun, "Do you think David has sent <sup>507</sup> these envoys only to bear condolences, <sup>508</sup> and that he is simply honoring your father? Have not his couriers come to explore and subvert (*or, overthrow*) and to spy <sup>509</sup> on the land?" <sup>4</sup> So Hanun took David's courtiers and shaved them and cut off half their garments up to their hips, <sup>510</sup> and sent them away. <sup>5</sup> When David was told concerning the men he dispatched others to meet them, for the men were deeply humiliated and the king said, "Remain <sup>511</sup> in Jericho until your beards have grown, and then return."

<sup>6</sup> When the Ammonites realized that they had incurred <sup>512</sup> David's wrath Hanun and the Ammorites sent one thousand silver talents <sup>513</sup> to hire chariots and horsemen for Mesopotamia (*or, Aram-naharim*) <sup>514</sup> from Aram-maachah and Zobah. <sup>7</sup> They hired thirty two thousand chariots. The king of Maacah <sup>515</sup> came with his army and encamped in front of Medeba. <sup>516</sup> The Ammonites were mobilized in their cities and came to do battle.

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<sup>503</sup> In the LXX the word that is used is: "διαδοχος." This word is also used in Acts 24:27, meaning "successor."

<sup>504</sup> Cp.: II Samuel 10:1 – 19. Note: the Chronicler omitted the story found in II Samuel 9 of David's kindness toward Mephibosheth, Saul's grandson, the son of Jonathan who was a special friend of David.

<sup>505</sup> Nahash had not been an ally of Saul. Cf. I Samuel 11. He cooperated with David.

<sup>506</sup> LXX: "execute mercy with..."

<sup>507</sup> Literally: "in your eyes is David honoring your father because..."

<sup>508</sup> LXX: "comforting ones."

<sup>509</sup> Vulgate: "et investigent."

<sup>510</sup> JB: "halfway up to their buttocks." NIV: "in the middle of their buttocks." BV: "just below the belt."

<sup>511</sup> Literally: "return to."

<sup>512</sup> The Hebrew word  $\chi\alpha\lambda$  in the Piel form can be translated as "it was evil" or "displeasing."

<sup>513</sup> Older scholars felt one talent was 12630 grams, thus making 1,000 talents 27,849 pounds. Recent scholarship has learned that a silver talent was 91 troy pounds, thus making 1,000 talents 91,000 troy pounds. TEV: "40 tons of silver." Various translators have given a dollar amount. Several translators have translated: "two million dollars." This would be much more understandable if we knew what the purchasing power of silver might have been. Since we do not know what the buying power of silver was at that time such translations are not particularly helpful. Thus no attempt is made to give any imaginary dollar amount.

<sup>514</sup> The area, based on the Hebrew word  $\text{myrhn m[ocan}$  can be translated as "Aram of two rivers" i.e. the area between the Euphrates and the Chaboras. It includes people west of the Euphrates. Literally: "Aram-naharim, Aram-maach and Aram-zobak." This might be called northwest Mesopotamia.

<sup>515</sup> Sometimes the word is transliterated as "Maachah." This is present day Tel Abil. This area was north of Israel, on the east side of Mount Hermon in western Syria.

<sup>516</sup> Modern Madeba at the entrance of the Jordan to the Dead Sea.

8 Upon hearing this David sent Joab and the entire army of professional warriors. 9 The Ammonites came out and went into battle formation at the entrance to the city. <sup>517</sup> The allied kings who came took their position in the open country.

10 When Joab saw that the battle was set <sup>518</sup> with a frontal and rear attack he selected his crack troops <sup>519</sup> from among the men of Israel and arrayed them against the Syrians. 11 The rest of his men he placed under the command of his brother Abishai, <sup>520</sup> and the men were drawn into battle lines against the Ammonites. 12 Joab said, “If the Syrians prove to be too strong for me, you must come to my aid; <sup>521</sup> but if the Ammonites are too strong for you, I will come to your aid. 13 Be confident! Let us be resolute <sup>522</sup> for the sake of our people and for the cities <sup>523</sup> of our God; and may the Lord do what he deems to be right.”

14 Joab and the people who were with him faced the Syrians for battle and the Syrians fled from him. 15 When the Ammonites saw that the Syrians flee they also fled from Joab’s brother, Abishai, withdrawing into the city. Thereafter Joab came to Jerusalem.

16 When the Syrians saw that they had been vanquished by Israel, they sent messages and mobilized the Syrians who lived beyond the Euphrates, <sup>524</sup> with Shophach as the commander <sup>525</sup> of the army of Hadadezer. <sup>526</sup> 17 When David was informed of this he mustered all Israelites and crossed the Jordan, confronting them, taking up battle positions against them. When David sent his army into battle against the Syrians, <sup>527</sup> they fought with him. 18 The Syrians retreated before Israel; and David killed the Syrians: seven thousand charioteers and forty thousand infantry along with killing Shophach, the general of the army. 19 When the vassals of Hadadezer saw that they had been defeated by Israel they surrendered <sup>528</sup> to David, and became his vassals. Because of this the Syrians never again gave any assistance to the Ammonites. <sup>529</sup>

#### <CHAPTER 20>

1 In the spring of the year <sup>530</sup> at the time when kings wage war (*or, the season for war*) Joab led an army, and devastated the Ammonite country. He came to Rabbah and sacked it. <sup>531</sup> During this time David remained in Jerusalem. <sup>532</sup> Joab besieged Rabbah

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<sup>517</sup> Possibly this location was Rabbah.

<sup>518</sup> Literally: “the face of the battle.”

<sup>519</sup> LXX: “young men.”

<sup>520</sup> Hebrew: “Abshai” though in II Samuel 10:10 the name is “Abishai.”

<sup>521</sup> LXX: “be for a deliverance to me.”

<sup>522</sup> The Hebrew word *qex* means “to prevail against, be stronger than, too strong for.”

<sup>523</sup> This Hebrew word could possibly be translated as “altars.”

<sup>524</sup> Literally: “beyond the river.” NEB: “the great bend of the Euphrates.”

<sup>525</sup> Literally: “before.”

<sup>526</sup> Cf.: II Samuel 10:10 – 16.

<sup>527</sup> LXX: “the Syrian.”

<sup>528</sup> LXX: “made a covenant.”

<sup>529</sup> This passage differs considerably from II Samuel 8 & 10.

<sup>530</sup> Literally: “at the return of the year.” LXX: “in the year advancing.” Hebrew: *tnvx tbwvx*.

<sup>531</sup> LXX: “and they dug it down.”

<sup>532</sup> The text of verse one, in some Hebrew manuscripts, has a lengthy insert for the purpose of having the text correspond with the parallel passage in II Samuel.

and destroyed it. <sup>2</sup> David took the crown of their king from his head. <sup>533</sup> He found that its weight was a talent of gold. <sup>534</sup> In the crown was a precious stone (*or, gem*). <sup>535</sup> It was placed on David's head. <sup>536</sup> A very great amount of booty was carried away. <sup>3</sup> Those who lived there were forced to labor with saws, iron picks and axes. <sup>537</sup> David did this to all the cities of the Ammorites. Then David and all the people returned to Israel.

<sup>4</sup> Later war broke out <sup>538</sup> with the Philistines at Gezer. At that time Sibbecai the Hushathite <sup>539</sup> killed Sippai, who was one of the descendants of the Rephaim. <sup>540</sup> The Philistines were humbled (*or, subdued*).

<sup>5</sup> War began again with the Philistines and Elhanan <sup>541</sup> (the son of Jair) killed Lahmi, <sup>542</sup> the brother of Goliath the Gittite. (The shaft of his spear was like a weaver's beam.) <sup>543</sup> <sup>6</sup> There was war at Gath. There was a giant of a man who had six fingers on each hand and six toes on each foot, twenty-four totally; who also was a descendant of the Rephaim. <sup>7</sup> When he defied <sup>544</sup> Israel, Jonathan the son of Shimea, David's brother killed him. <sup>8</sup> These were descendants of the Rephaim of Gath; <sup>545</sup> and they died by the hand of David and his servants. <sup>546</sup>

#### <CHAPTER 21>

##### H. Census and Plague 21:1 – 22:1

<sup>1</sup> Satan <sup>547</sup> stood up against Israel, and incited David to take a census <sup>548</sup> of Israel. <sup>2</sup> David told Joab and the commanders of the army: "Go, count Israel from Beersheba to Dan, and bring me the information so that I might know the number. <sup>3</sup> Joab responded,

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<sup>533</sup> Many scholars feel this is a reference to the idol Malcom rather than a human ruler. The king of Rabbah at that time was Milcom. Cf.: Zephaniah 15. The LXX has the name: "Μολχομ." The name of the king in II Samuel 11:1 is virtually the same as that of their god.

<sup>534</sup> Recent scholarship places the weight of a talent of gold at 91 pounds, troy. This would be too heavy for a human to use as a crown. NAB: "David took the crown of Milcom from the idol's head."

<sup>535</sup> Some scholars feel the word should be translated as a plural. "Gems."

<sup>536</sup> Scholars are divided. Did David place the gem on his own crown, or did he place the actual crown on his head? This is a possible translation.

<sup>537</sup> Literally: "he conducted them to the saw." Does this mean to labor? Or: does it mean to be tortured? AT: "He also brought forth the people who were in it and put them to saw and to iron picks and axes."

LXX appears to feel that the people were "sawn apart with saws and cut with iron axes and harrows. This was the case for all the children of Ammon." TAN: "He hacked them with saws and iron threshing boards and axes."

<sup>538</sup> Literally: "stood up."

<sup>539</sup> LXX: "Sibochai the Sorathite."

<sup>540</sup> The Rephaim were pre-Israelite people, the last of which were still living among the Philistines. In the earlier translations they were simply called "giants."

<sup>541</sup> Cf.: II Samuel 21:19.

<sup>542</sup> Some scholars question the name, thinking it to be a corruption of "Bethlehemite."

<sup>543</sup> Cf.: footnote 294.

<sup>544</sup> LXX: "reproached." It was customary for armies to shout insults and threats at one another prior to going into battle.

<sup>545</sup> LXX: "πανεις ησαν τεσσαρες γιγαντες;"

<sup>546</sup> LXX: "These were born to Repha in Gath; and these were giants and they fell by the hand of David, and by the hand of his servants."

<sup>547</sup> I.e. the chief of evil super-human beings who oppose the will of God; "the avenger." Note the change by the Chronicler compared to II Samuel 24:1.

<sup>548</sup> Literally: "to count, number, assign." Interestingly four different words are used for "to count" in verses 1, 2 & 5. The word in verse 5 means "to muster" as well as "to count."



“May the Lord increase his people to one hundred times as many as they are, <sup>549</sup> are they not, my lord the king, all subjects to my Lord? Why should my Lord require this? Why should he bring guilt upon Israel?” <sup>550</sup>

<sup>4</sup> However, the king’s command overruled Joab, so Joab departed and he traversed all of Israel, and came back to Jerusalem. <sup>5</sup> Joab reported the total census <sup>551</sup> to David. In all of Israel there were one million, one hundred thousand men capable of using a sword, while in Judah four hundred and seventy thousand were also ready. <sup>552</sup> <sup>6</sup> However because the king’s command was detestable to Joab <sup>553</sup> he did not take a census of those who were from the tribes of Levi and Benjamin.

<sup>7</sup> God was displeased with this action <sup>554</sup> and he began to punish Israel.

<sup>8</sup> David said to God, “I have sinned grievously in doing this thing (*or, done a senseless thing*). However, now I pray to you to take away the guilt of your servant, for I have acted very foolishly.” <sup>9</sup> The Lord ordered Gad, David’s seer, saying, <sup>10</sup> “Go! Tell David: ‘This is what the Lord says: I offer you three choices. <sup>555</sup> Select one of them and I will inflict it on you.’ “ <sup>11</sup> Then Gad [*David’s seer*] came to David, saying, “This is what the Lord says: ‘Choose now for yourself! <sup>12</sup> You will choose one of these: three years of famine, or: three months of fleeing from devastation by your enemies who overpower you; <sup>556</sup> or: three days of the sword of the Lord – an epidemic in the land, with the angel of the Lord ravaging <sup>557</sup> the entire territory of Israel.’ Now consider what your answer will be for I shall report to him who sent me.” <sup>13</sup> Then David said to Gad: “I am in a terrible <sup>558</sup> bind: I choose to fall into the hand of the Lord (for his compassion is great), but do not let me fall into the hands of men.”

<sup>14</sup> Therefore the Lord sent <sup>559</sup> an epidemic upon Israel; and seventy thousand men of Israel died. <sup>560</sup> <sup>15</sup> God sent the angel to Jerusalem to destroy it; but when he was about to wreak destruction on it the Lord saw, and he renounced <sup>561</sup> any further punishment; and said to the destroying angel, “Enough! Stop your action!” <sup>562</sup> At that moment the angel of the Lord was standing by <sup>563</sup> the threshing floor of Ornan <sup>564</sup> the Jebusite. <sup>16</sup> David looked up and saw the angel of the Lord standing <sup>565</sup> between earth and heaven, holding a drawn sword in his hand which was directed over (*or, against*) Jerusalem.

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<sup>549</sup> LXX: “the eyes of my lord the King see it.”

<sup>550</sup> There was nothing intrinsically wrong with a census but David was using it to look to his armed strength rather than to rely on God.

<sup>551</sup> Literally: “musterer of the word.”

<sup>552</sup> Cf. II Samuel 24:9 which gives the round number of 500,000 and notes that only 800,000 in entire Israel could be deemed physically fit.

<sup>553</sup> LXX: Prevailed against Joab.”

<sup>554</sup> Literally: “It was evil in the sight of God.”

<sup>555</sup> Literally: “I will stretch out to you.”

<sup>556</sup> CB: “Sweeping defeat at the hands of your enemies.”

<sup>557</sup> LXX: “του καταδιωκειν σε.”

<sup>558</sup> LXX: “straight” or “narrow.”

<sup>559</sup> Literally: “gave.”

<sup>560</sup> This reflects the thought of David’s taking pride in the large number of arms bearing subjects he had. Cf.: v. 6.

<sup>561</sup> Hebrew: “מֵחַן” “To be moved with pity.”

<sup>562</sup> Literally: “pass on.” LXX: “ικανουσθω σοι”

<sup>563</sup> LXX: “in” or “at.”

<sup>564</sup> In II Samuel 24:16 the name is Araunah which is also a variant of Ornan in verses 18 – 28.

<sup>565</sup> This kind of theophany only takes place in Chronicles.

Then David and the elders (*or, sheiks*), clothed in sackcloth <sup>566</sup> and threw themselves on their faces. <sup>17</sup> David said to God, “Was it not I, alone, who ordered <sup>567</sup> the census of the people? It was I alone who had sinned and caused this wickedness, but what have these sheep done? <sup>568</sup> O Lord, my God, let your hand be against me and spare my father’s house, so that your people might not be destroyed by this epidemic.”

<sup>18</sup> Then the angel of the Lord commanded <sup>569</sup> Gad, “Inform David that he should go up and erect an altar to the Lord on the threshing floor of Ornan the Jebusite. <sup>19</sup> So David went, based on Gad’s instructions, to do what God had declared. <sup>20</sup> Now Ornan continued threshing wheat; but turned and saw the angel while his four sons who were with him hid themselves. <sup>570</sup> <sup>21</sup> As David came to Ornan, Ornan looked up and saw David and left the threshing floor, doing obeisance (*or, bowing low*) to David with his face to the ground. <sup>22</sup> David said to Ornan, “Sell me the site <sup>571</sup> of the threshing floor that I may erect an altar for the Lord on it –sell it to me at its full price – that the epidemic against the people might be halted.” <sup>23</sup> Then Ornan replied, “Take it! May my lord the king do whatever he sees fit! <sup>572</sup> See, I am also donating the oxen <sup>573</sup> for burnt offerings and the threshing sled <sup>574</sup> for wood, and the wheat for a cereal offering. I will donate it all.” <sup>24</sup> King David replied to Ornan, “No, but I will buy it for the full price. I will not take for the Lord what is your property and I will not use it to offer burnt offerings since it belongs to you. No I will not sacrifice what has not cost me anything.” <sup>25</sup> Consequently David paid Ornan six hundred shekels of gold, determined by weight. <sup>575</sup> <sup>26</sup> David erected an altar to the Lord there and offered burnt offerings as well as peace offerings and invoked the Lord who answered him with fire coming down from heaven to the altar of burnt offerings. <sup>576</sup> <sup>27</sup> Then the Lord gave an order to the angel who returned his sword to its sheath.

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<sup>566</sup> Sackcloth was a rough cloth usually made of goat or camel hair and used for making sacks. It was worn in times of trouble or sorrow and as a symbol of repentance.

<sup>567</sup> Literally: “said.”

<sup>568</sup> LXX: “και εγω (ειμι) ο ποιμην εκακαποιησα.”

<sup>569</sup> Literally: “said.”

<sup>570</sup> LXX: “he hid himself and his four sons with him.”

<sup>571</sup> Literally: “place.”

<sup>572</sup> LXX: “place.”

<sup>573</sup> Hebrew: “רֶקֶב” Literally: “cattle” as a generic term. These could possibly be cows trained to work under a yoke or oxen. However, assuming that the oxen would have been castrated they would not properly serve as sacrificial animals.

<sup>574</sup> The threshing sled was like a primitive “stone boat” with projections of stone or metal protruding from the bottom to tear apart the grain that was to be threshed. The sled was usually drawn by oxen.

<sup>575</sup> The 600 shekels of gold would be about 15 pounds of gold. In II Samuel 24:24 the amount is designated as fifty shekels of silver. The site of the threshing floor David purchased from Ornan is traditionally considered to be the site on which the temple was located, the site of the present day Dome of the Rock in Jerusalem.

<sup>576</sup> LXX: “και καταναλωσεν την ολοκαυτωσιν.”

28 At that time, when David saw that the Lord had answered him at the threshing floor of Ornan the Jebusite, he made his sacrifice there 29 (for at that time the Tabernacle of the Lord, which Moses had made in the wilderness, and the altar of burnt offerings were in the shrine at Gibeon), 30 but David was unable to inquire of God, for he was terrified by the sword <sup>577</sup> of the angel of the Lord.

<CHAPTER 22>

1 David said, “Here is where the house of the Lord God for all Israel will be consecrated along with the altar for burnt offerings for the people of Israel.” <sup>578</sup>

*J. David’s Preparation to Build the Temple 22:2 – 19*

*1. Preparation for building 22:2 – 5*

2 David issued (*or, drafted*) orders for the foreigners who resided in Israel to assemble and assigned them to labor in the quarries as well as to be stone cutters to prepare dressed (*or, squared*) stones for the purpose of erecting the house of God. 3 David also provided huge supplies of iron to be used to make nails for the gates as well as reinforcements for the doors, <sup>579</sup> along with great quantities of bronze, so great that it cannot be weighted; 4 cedar timbers without limit which were brought to David in large amounts as cedar logs.

5 David thought: <sup>580</sup> My son Solomon is young and inexperienced <sup>581</sup> and the house that is to be built for the Lord must have great splendor so as to win fame (*or, be renowned*) though out all lands. Therefore I will make preparations by laying materials aside. For this reason David provided materials in great quantities [*for the building of the temple*] prior to his death.

*2. David’s charge to Solomon 22:5 – 16*

6 Then he summoned his son Solomon and instructed him to build a house for the Lord God of Israel.

7 David said to Solomon: “My son, I had intended to build a house to the name of the Lord my God, 8 but the word of the Lord came to me <sup>582</sup> saying, “You have caused bloodshed and have waged great wars. You will not build a house in my name because in my presence you have caused so much bloodshed on the earth. 9 Be assured that a son will be <sup>583</sup> born to you. He will be a man of peace. I will grant him peace from his

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<sup>577</sup> LXX: “from the face of the sword.”

<sup>578</sup> The Chronicler does not use any sources from the Hebrew canon in the remaining chapters of I Chronicles.

<sup>579</sup> The Hebrew is somewhat difficult. JB: “the leaves, the doors.” The thought seems to be that the gates would have double doors and the intent of the words includes door frames and the entire gate structure. The word translated “reinforcements” which in Hebrew is *hrbꝰxm* appears twice in Chronicles and is generally translated as “clamp” or “binder. BV: “binding plates.”

<sup>580</sup> Literally: “said.”

<sup>581</sup> TAN: “an untried youth.” NAB” “a boy of tender years.” Based on II Samuel 12:24: Solomon was about 20 years old at the time of his ascension to the throne.

<sup>582</sup> This was the word from Nathan before Solomon’s birth. Cf. 17:4.