

enemies on all sides; for he will be Solomon and during his reign there will be peace¹ and tranquility in Israel. .10 He will build a house for my name. He will be a son to me, and I will be his father and I will establish his royal throne forever in Israel.

11 (“Now, my son² the Lord be with you so that you may succeed in building this house of the Lord your God as he has spoken concerning you. 12 May the Lord grant you wisdom³ and discernment⁴ that when he grants you the power to govern Israel⁵ you may keep the law of the Lord your God.) 13 Then you will succeed if you are strong and courageous! Do not be afraid or discouraged! 14 I have taken great pains⁶ to lay aside one hundred thousand talents of gold, one million talents of silver,⁷ bronze and iron in amounts that are beyond being weighed. There is also a great amount of timber and stone that I have provided, though you surely must add more. 15 You have an unlimited supply of workmen, those in the stone quarry, masons, carpenters and all kinds of artisans, beyond calculation, who are at your disposal 16 as well as gold, silver, bronze and iron [*in unlimited supply*]. Begin the work, for the Lord is with you!”

3. Charge to the Leaders 22:17 - 19

17 David also ordered all the leaders of Israel to be supportive of his son Solomon, saying, 18 “Is not the Lord your God with you? Has he not given you peace on every side? He has delivered the occupants (*or, residents*) of the land into my hand, and the land is subdued before the Lord and his people. 19 Now set⁸ your minds and hearts to seek the Lord your God. Start to build the sanctuary of the Lord your God, so that the Ark of the Covenant (*or, the Sacred Chest*) of the Lord and the holy vessels of God may be brought into a house built for the name of the Lord.”

<CHAPTER 23>

H. Duties of the Levites 23:1 – 26:32⁹

1 When David had reached a ripe old age¹⁰ he declared that his son, Solomon was the king of Israel.

2 David gathered together the officers of Israel along with the priests and Levites.
3 A census was taken of the Levites who were older than thirty years of age. These were

¹ The name Solomon, in Hebrew is: “*shml*.” Peace in Hebrew is “*shalom*.” Since the Hebrew name “Solomon” is formed from the Hebrew word “Shalom” which means “peace” or “security.” There is a play on words here.

² Some scholars feel verses 11 & 12 are possibly a pious addition to the text.

³ The Hebrew word can mean “intelligence, success, knowledge, sense.”

⁴ The Hebrew word implies perfect understanding.

⁵ Hebrew: “*hwc*” meaning “command” or “order. LXX: “*και κατασχυσαι σε.*”

⁶ Targum: “by denying yourself” or “in my poverty.” Literally: “in my affliction.”

⁷ Dr. Bruce Metzger contends that a talent was the equivalent of 91 pounds. Based on Metzger’s information this would be 9,100,000 pounds of gold, or 4,550 tons. The silver would be 91,000,000 pounds of silver, or 45,500 tons of silver. Cf. the Introduction for a comment concerning numbers in Chronicles. In I Kings 9:14, 28; 10:19 the figures are much more modest. TEV: “4,000 tons of gold,” “40,000 tons of silver. NIV: “3,750 tons of gold” “37,500 tons of silver.” CEV: “4,000 tons of gold.” “40,000 tons of silver.”

⁸ LXX: “give.”

⁹ Some scholars feel the speech of David in chapter 22 took place much earlier than the events of chapter 23. The feeling is that chapters 23:1- 25:32 are a later insertion.

¹⁰ Literally: “became old and sated with days.”

counted ¹¹ and the total was thirty-eight thousand. ¹² 4 David declared: “Twenty-four thousand of these will survive the work ¹³ of the house of the Lord. Six thousand will be officials ¹⁴ and judges. 5 Four thousand will be warders (*or, gate keepers*) and four thousand will offer praises to the Lord with instruments which I have designed to accompany the praise [*of God.*] 6 In addition David divided the descendants of Levi into groups based on their relationship to the sons of Levi: the Gershonites, the Kohathites, and the Merari.

7 The sons of Gershom ¹⁵ were Ladan (*or, Libni*) and Shimei. 8 The sons of Ladan: Jehiel the head of the clan and Zetham, and Joel, three in all. ¹⁶ 8 The sons of Shimei: Shelomoth, ¹⁷ Haziël, and Haran, three in all. These were the heads of the clans of Ladan. The sons of Shimei: Jahath, Zina (*or, Zizah*) Jeuah, and Berian. These four were the heads of the clan of Shimei. 11 Jahath was the head of the clan and Zizah the second; but Jeush and Beriah had very few sons and therefore were combined and considered to be one clan ¹⁸ with one assignment.

12 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four in all. 13 The sons of Amram: Aaron and Moses. Aaron was set apart for the consecration ritual for the most holy things, ¹⁹ so that he and his descendants should continually make sacrificial offerings before the Lord. 14 The sons of Moses, the man of God, were counted as being of the tribe of Levi. 15 The sons of Moses: Gershom and Eliezer. 16 The sons of Gershom: Shebuel (*or, Shubael*) the head of the clan. 17 The sons of Eliezer: Rehabiah, the head of the clan. Eliezer had no other sons but the sons of Rehabiah were numerous. 18 The son of Izhar: Shelomith (*or, Shelomoth*), ²⁰ the head of the clan. 19 The sons of Hebron: Jeriah the head of the clan, Amariah, the second, Jahaziel, the third, and Jekamean the fourth. ²¹ 20 The sons of Uzziel: Micah the head of the clan and Isshiah the second.

21 The sons of Merari: Mahli and Mushi. The sons of Nahli: Eleazar and Kish. 22 Eleazar died having no sons, only daughters: their cousins, the sons of Kish married them. 23 the sons of Mushi: Mahli, Eder and Jeremoth, three in all.

24 These were the heads of the clans of Levi by their ancestral houses as they were enrolled ²² by name according to the registration of those who were twenty years old, and older, whose obligation it was to do the tasks for the service of the house of the Lord. 25 [David said, ²³ “The Lord, the God of Israel has granted peace to his people and he

¹¹ Literally: “numbered their heads.”

¹² LXX: “the total of their poll amounted to thirty-eight thousand.”

¹³ The Hebrew word: “h¹alm” means “occupation, work, business.” These workers, in Solomon’s time were divided into 24 courses (or classes) that rotated work time. They would work in two week shifts, thus being in Jerusalem serving at the temple twice each year.

¹⁴ Literally: “porters.”

¹⁵ So: Vulgate; similarly also LXX & Syriac. Hebrew “Gershonites.” Cf. I Chronicles 6:1 23:15.

¹⁶ Those mentioned in the following verses were the heads of the clans.

¹⁷ The LXX adds: “Κοιλιηλ” in some manuscripts and in other manuscripts it is “Καιασιηλ.”

¹⁸ Literally: “father’s family.”

¹⁹ NEB: “to dedicate the most holy gifts.”

²⁰ LXX: “Συλωμοθ.”

²¹ In this verse the LXX has several different spellings of names.

²² Literally: “mustered.”

²³ Some scholars feel the verses 25 and 26 are a later insertion into the text.

resides in Jerusalem for ever. ²⁶ As a result the Levites will no longer need to carry the tent of the Lord's presence ²⁴ or any of the equipment used in worship.]

²⁷ (According to the last of David's instructions all the Levites had been registered in the census from twenty years of age and older.)

²⁸ David also said, "They will be assigned to duties as assistants to the priests who have descended from Aaron, ²⁵ to serve in the house of the Lord by being in charge of the courtyards and side rooms, the cleaning of the sacred things, and any additional duties within the house of God, ²⁹ to assist with the rows of unleavened bread, ²⁶ the flour ²⁷ for the cereal offerings, the wafers of unleavened bread, the baked offering ²⁸ mixed with olive oil, ²⁹ and be responsible for weighing and measuring, using the standard measures of quantity and size. ³⁰ ³⁰ They will stand every morning and also every evening, thanking and praising the Lord. ³¹ Whenever burnt offerings are offered to the Lord: on Sabbaths, new moons and appointed feast days, ³¹ according to the standardized regulations that had been prepared for them, to regularly do their work before the Lord. ³² Thus they will remain in charge of the tent of the Lord's presence, and the sanctuary and attend the descendants of Aaron, their relatives, ³² in the service of the house of the Lord.

<CHAPTER 24> ³³

¹ The courses (*or, classes*) of the descendants of Aaron were these. The sons of Aaron: Nadab, Abihu, ³⁴ Eleazar and Ithamar. ² Nadab and Abihu, however, died before their father and were childless. Therefore Eleazar and Ithamar carried out the priestly office. ³ David organized the Levites, according to their duties in their service of God. This was done with the assistance of the descendants of Eleazar and Ahimelech and the descendants of Ithamar. ⁴ Since it was evident that there was more leadership within the clan of Eleazar than in the clan of Ithamar the division was as follows: the clan of Eleazar was divided into sixteen courses (*or, classes*), and the clan of Ithamar was divided into eight courses (*or, classes*). ⁵ The division of the leadership in the clans of Eleazar and Ithamar was accomplished by drawing of lots, this being a fair way, since they were sacred officers ³⁵ in the sanctuary of God. ⁶ The scribe Shemaiah ³⁶ the son of Nethanel, a Levite registered them in the presence of the king and their officers, among them being Zadok the priest and Ahimelech ³⁷ the son of Abiathar and the heads of the

²⁴ Literally: "the Tabernacle."

²⁵ LXX: "for he appointed them at the hand of Aaron."

²⁶ This is usually translated as "showbread." Cf. Leviticus 24:5 – 9.

²⁷ Cf. Leviticus 6:10.

²⁸ Cf. I Chronicles 9:11

²⁹ Cf. Leviticus 6:21. LXX: "the unleavened cakes and for the frying pan."

³⁰ Cf. Leviticus 19:35 – 36. There was no doubt a standardized size of measures and weights for use in the sanctuary of the temple. In the Middle Ages cathedrals that were being built had their own standard of measure for that specific cathedral. Presumably a similar system was in use at this time in history.

³¹ Cf. Leviticus 23:2 – 4.

³² Literally: "brothers."

³³ Some scholars attribute this chapter to someone who revised the work of the Chronicler.

³⁴ LXX: "Abihud" here and in verse 2. "ἐν Αβιουδ."

³⁵ LXX: "who were chiefs of the (house) of the Lord."

³⁶ LXX: "Samaias."

³⁷ LXX: "Sadoc" is used in place of "Zadok" For Ahimelech the LXX has "Achimeleck."

clans of the priests and of the Levites, one clan being chosen for Eleazar and one for Ithamar.³⁸

⁷ The lots were drawn as follows: the 1st Jehoiarib;³⁹ the 2nd Jedaiah;⁴⁰ ⁸ the 3rd Harim;⁴¹ the 4th Seorim;⁹ the 5th Malchijah;⁴² the 6th Milajmim;⁴³ ¹⁰ the 7th Hakkoz;⁴⁴ the 8th Abijah;⁴⁵ ¹¹ the 9th Jeshua;⁴⁶ the 10th Shecaniah;⁴⁷ ¹² the 11th Eliashib;⁴⁸ the 12th Jakim;⁴⁹ ¹³ the 13th Huppah;⁵⁰ the 14th Jeshebeab;⁵¹ ¹⁴ the 15th Bilgah;⁵² the 16th Immer;⁵³ ¹⁵ the 17th Hezir;⁵⁴ the 18th Happizzesz;⁵⁵ ¹⁶ the 19th Pethahiah;⁵⁶ the 20th Jehezkel;⁵⁷ ¹⁷ the 21st Jachin;⁵⁸ the 22nd Gamul;¹⁸ the 23rd Delaiah;⁵⁹ the 24th Maaziah.⁶⁰

¹⁹ These had their appointed duties in their service which was to carry out the tasks of the house of the Lord according to the procedures established by Aaron, their ancestor, as the Lord the God of Israel had commanded him.

²⁰ The remaining descendants of Levi are: the descendants of Aram⁶¹ and Shubael.⁶² The descendants of Shubael:⁶³ Jehdeiah.⁶⁴ ²¹ These are the descendants of Rehabiah;⁶⁵ Isshiah⁶⁶ the head of the clan. ²² The descendants of Izhurites:⁶⁷ Shelomoth.⁶⁸ The descendants of Shelomoth: Jahath.⁶⁹ ²³ The descendants of Hebron:⁷⁰

³⁸ The Hebrew for the last phrase: "one clan being...Ithamar" is very uncertain. TAN: "chiefs of the clans of the priests and Levites – one more can be taken for Eleazar for each one taken for Ithamar."

³⁹ LXX: "Joarim."

⁴⁰ LXX: "Jedia."

⁴¹ LXX: "Charib."

⁴² LXX: "Melchias."

⁴³ LXX: "Melamin." The LXX also adds, "τω Βενιαμεν."

⁴⁴ LXX: "Cos."

⁴⁵ LXX: "Abia." It is worth knowing that Zecharias the father of John the Baptist belonged to this class.

Cf. Luke 1:5.

⁴⁶ LXX: "Jesus."

⁴⁷ LXX: "Sechenias."

⁴⁸ LXX: "Eliabi."

⁴⁹ LXX: "Jacim." The LXX also adds: "τω Ελιακιμ."

⁵⁰ LXX: "Oppha."

⁵¹ LXX: "Jeshaal." The LXX also adds: "τω Ισβααλ."

⁵² LXX: "Belga."

⁵³ LXX: "Emmer."

⁵⁴ LXX: "Chezin." The LXX also adds: "τω Χηζειν" or "τω Χεζ(ε)ιρ."

⁵⁵ LXX: "Aphese."

⁵⁶ LXX: "Phelaea."

⁵⁷ LXX: "Ezekel." The LXX also adds: "τω Ισβααλ."

⁵⁸ LXX: "Achim."

⁵⁹ LXX: "Adallai."

⁶⁰ LXX: "Maasai."

⁶¹ LXX: "Ambram."

⁶² LXX: "Sobael."

⁶³ The LXX adds: "τοις υοις Χεβρων."

⁶⁴ LXX: "Jedia."

⁶⁵ LXX: "Raabia."

⁶⁶ The text is deficient in some manuscripts at this point and the name is omitted. LXX: "Ιεσιας."

⁶⁷ LXX: "Isaari."

⁶⁸ LXX: "Salamoth." Literally: "Shebmith."

⁶⁹ LXX: "Jath."

⁷⁰ LXX: "Eedin." The name is omitted in 23:19.

Jeriah the head of the clan, Amariah the second, Jahaziel the third, Jehameam the fourth.
24 The descendants of Uzziel: Micah. Of the descendants of Micah: Shamir. 25 Of the brother of Micah: Isshiah. Of the descendants of Isshiah: Zechariah who was the brother of Micah and Isshiah.⁷¹ The descendants of Isshiah: Zechariah.⁷² 26 The descendants of Jaaziah: Beno.⁷³

27 The descendants of Merari: the offspring of Jaaziah: Beno⁷⁴ Shoham,⁷⁵ Zaccur,⁷⁶ and Ibri.⁷⁷ 28 Of Mahli: ⁷⁸ Eleazar⁷⁹ who had no sons. 29 Of Kish: ⁸⁰ the sons of Kish: Jerahmeel.⁸¹ 30 The sons of Mushi: ⁸² Mahli,⁸³ Eder and Jerimoth. These were the sons of the Levites based on their ancestral heritage.

31 Lots were drawn in the presence of the king, as had been done by the Aaronites, doing so by Zadok⁸⁴ and Ahimelech,⁸⁵ along with the priests and Levites as well as the heads of the ancestral clans, in such a manner that it was entirely as fair for those who were older as it was for those who were younger.⁸⁶

<CHAPTER 25>⁸⁷

1 David and the leading scribe also set apart certain of the sons of Asaph and Heman and Jeduthun for service. Their responsibility was to be inspired to prophesy to the accompaniment of lyres, harps and cymbals.⁸⁸ The listing of those who performed the work and their duties was:⁸⁹ 2 From the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asarelah,⁹⁰ -- sons of Asaph, under the supervision of Asaph, -- who was inspired to prophecy by order of the king.⁹¹ 3 Jeduthun: the sons of Jeduthun: Gedaliah,⁹² Zeri,⁹³ Jeshaiiah,⁹⁴ Shimei,⁹⁵ Hashabiah,⁹⁶ and Mattithiah – six, under the direction of their

⁷¹ LXX: "Isia."

⁷² LXX: "Zacharia."

⁷³ This verse is omitted by the LXX. "Beno" may mean "his son." The Hebrew is unclear as to the meaning. This is also the case in verse 27/

⁷⁴ LXX: "Ozia."

⁷⁵ LXX: "Isoam."

⁷⁶ LXX: "Sacchar."

⁷⁷ LXX: "Aba."

⁷⁸ LXX: "Mooli."

⁷⁹ LXX adds: "και Ιθαμαρ και απα Θανεν Ελεαζαρ."

⁸⁰ LXX: "Kis."

⁸¹ LXX: "Jerameel."

⁸² LXX: "Musi."

⁸³ LXX: "Mooli."

⁸⁴ LXX: "Sadoc."

⁸⁵ LXX: "Achimelech."

⁸⁶ TAN: "the clans of priests and Levites, on the principal of 'chief and younger both alike'."

⁸⁷ Some scholars feel this chapter is a revisional work, or a simple, possibly earlier, form of the material that was used by the Chronicler. Other scholars feel this is a listing of professional prophets who were an additional part of the professional staff of the temple.

⁸⁸ LXX: "as prophecies with harps and lutes."

⁸⁹ Literally: "working according to their service."

⁹⁰ LXX: "Erael." In verse 14 the name is recorded as "Jasharelah."

⁹¹ Many prophecies in Hebrew Scripture were in poetry. The poem that Heman used to name his sons (cf. footnote 102) as an example. Cf. also: Psalm 50, Psalms 73 – 83 by Asaph and his descendants.

⁹² LXX: "Godelias."

⁹³ LXX: "Seri." In verse 11 the name appears as "Izri."

⁹⁴ LXX: "Iscas."

father, Jeduthun, who with the accompaniment of the lyre and lute prophesied though thanksgiving and praise. 4 Heman: ⁹⁷ The sons of Heman: Bukkiah, ⁹⁸ Mattaniah, ⁹⁹ Uzziel, ¹⁰⁰ Shebuel, ¹⁰¹ and Jerimoth, Hananiah, ¹⁰² Hanani, ¹⁰³ Eliathah, ¹⁰⁴ Giddalti ¹⁰⁵ and Romanti-ezer, ¹⁰⁶ Joshbekashah, ¹⁰⁷ Mallothi, ¹⁰⁸ Hothir, ¹⁰⁹ and Mahazioth. ¹¹⁰ 5 All these were the sons of Heman, the king's seer, according to the promise of God to exalt ¹¹¹ him, (for God had given Heman fourteen sons and three daughters.) 6 These were all under the direction ¹¹² of their father in providing the music in the house of the Lord, using cymbals, harps, and lyres for the service of the house of God: Araph, Jeduthun and Heman by order of the king. ¹¹³ 7 Including their brothers the total number of them, along with their relatives ¹¹⁴ who were trained singers, skilled in the art of singing for the Lord. Their number was two hundred and eighty-eight. 8 Lots were drawn for times of their duty – small and great, teachers and pupils alike. ¹¹⁵

9 The first lot for Asaph was drawn by Joseph [*and his sons and relatives – twelve.*] ¹¹⁶

The 2nd to Gedaliah, and to his sons and relatives – twelve.

10 The 3rd to Zaccur, and to his sons and relatives - twelve.

11 The 4th to Izri, and to hi sons and relatives – twelve.

12 The 5th to Nethaniah, and to his sons and relatives - twelve.

13 The 6th to Bukkiah, and to his sons and relatives – twelve.

14 The 7th to Jesarelah, and to his sons and relatives – twelve.

15 The 8th to Jeshaiiah, and to his sons and relatives – twelve.

16 The 9th to Mattaniah, and to his sons and relatives – twelve.

⁹⁵ The name is omitted in Hebrew but included in the LXX.

⁹⁶ LXX: "Asabias."

⁹⁷ LXX: "Aeman."

⁹⁸ LXX: "Bukias."

⁹⁹ LXX: "Matthanias."

¹⁰⁰ LXX: "Oziel." In verse 8 the name appears as "Azarel."

¹⁰¹ LXX: "Suhael." In verse 20 the name appears as "Shubael."

¹⁰² LXX: "Ananias." Beginning at this point, when one translates the meaning of the names of the sons they form a prayer. MFT includes this prayer within his translation at the beginning of verse 4. Beginning with the 6th son, Hananiah, the translation of the names would be: 6 The Lord has been gracious. 7 Be gracious unto me. 8 My God you 9 have praised 10 and exalted for helping 11 though sitting forlorn 12 I have proclaimed 13 highest 14 visions." Thus MFT inserts the prayer: "Be gracious to me, Lord, be gracious to me, for thou art my God when I exalt and extol, thou art my elp in hardship, O grant me many a vision of thyself."

¹⁰³ LXX: "Anan."

¹⁰⁴ LXX: "Heliatha."

¹⁰⁵ LXX: "Godollathi."

¹⁰⁶ LXX: "Remerrheizer."

¹⁰⁷ LXX: "Jesbasach."

¹⁰⁸ LXX: "Mailithi."

¹⁰⁹ LXX: "Utheri."

¹¹⁰ LXX: "Meazoth."

¹¹¹ Literally: "lift the horn."

¹¹² Literally: "hands."

¹¹³ This verse is considered by some scholars to possibly be an insertion by an annotator.

¹¹⁴ Literally: "brothers." The Hebrew word will be translated in this way though out the chapter.

¹¹⁵ JB: "juniors and seniors, master and pupil alike."

¹¹⁶ Omitted in Hebrew.

- 17 The 10th to Shimei, and to his sons and relatives – twelve.
 18 The 11th to Azarel, and to his sons and relatives – twelve.
 19 The 12th to Hashabiah, and to his sons and relatives – twelve.
 20 The 13th to Shubael, and to his sons and relatives – twelve.
 21 The 14th to Mattithiah, and to his sons and relatives – twelve.
 22 The 15th to Jeremoth, and to his sons and relatives – twelve.
 23 The 16th to Hananiah, and to his sons and relatives – twelve.
 24 The 17th to Joshbekashah, and to his sons and relatives – twelve.
 25 The 18th to Hanani, and to his sons and relatives – twelve.
 26 The 19th to Mallothi, and to his sons and relatives – twelve.
 27 The 20th to Eliathah, and to his sons and relatives – twelve.
 28 The 21st to Hothir, and to his sons and relatives – twelve.
 29 The 22nd to Giddalti, and to his sons and relatives – twelve.
 30 The 23rd to Mahazioth, and to his sons and relatives – twelve.
 31 The 24th to Romamti-ezer, and to his sons and relatives – twelve.

<CHAPTER 26> ¹¹⁷

1 The divisions of the warders (*or, gatekeepers*): the Korahites: ¹¹⁸ Meshelemiah the son of Kore; of the family of Asaph. 2 The sons of Meshelemiah: the oldest was Zechariah, the 2nd Jediael, the 3rd Zebadiah, the 4th Jathniel, 3 the 5th Elam, the 6th Jehohanan, the 7th Elieho.

4 The sons of Obed-edom: ¹¹⁹ the oldest was Shemaiah, the 2nd Jehozabad, the 3rd Joah, the 4th Sachar, the 5th Nethanel, 5 the 6th Ammiel, the 7th Issachar, the 8th Peullethai. (God blessed him.) 6 Additionally his son Shemaiah became the experienced authoritative ruler of the ancestral clan for he was very capable.

7 The sons of Shemaiah: ¹²⁰ Othni, Rephael, Obed and Elzabad whose brothers, Elihu and Semachiah possessed great abilities. 8 These were the sons of Obed-edom who, together with their extended family furnished sixty-two highly qualified ¹²¹ men for the service (*in the house of the Lord*.) 9 Mesheleniah's sons and family furnished eighteen qualified men. 10 The clan of Merari: Hosah ¹²² had sons: Shimri being the leader (even though he was not the firstborn. His father designated him as the leader), 11 the 2nd was Hillkiah, the 3rd Tebalian, the 4th Zechariah. All the sons and others in Hosah's family numbered thirteen.

Warders: 12 These are the divisions of the warders (*or, gatekeepers*) whose duties were divided into shifts. The leadership of these divisions had tasks just as did those who were under them in ministering to the house of the Lord. 13 They cast lots by ancestral clan ¹²³ that young and old alike might determine at which gate they would work, doing what the Lord would expect of them. 14 The lot for the east (*gate*) fell to Shelemiah. ¹²⁴ Lots were cast also for his son Zechariah, a prudent counselor and his lot placed him at the north

¹¹⁷ Some scholars feel this chapter is a continuation of the work of a revisionist, not the Chronicler.

¹¹⁸ Korah had revolted against Moses. Cf. 6:22; 9:19; Numbers 16.

¹¹⁹ Cf. 13:13,14.

¹²⁰ So: TAN.

¹²¹ The Hebrew word implies "powerful."

¹²² Cf. 16:38. The numbers are not identical in these passages.

¹²³ LXX: "the houses of their families." Literally: "they cast lots to find out what the Lord wanted one."

¹²⁴ The name is also spelled: "Meshelemiah."

(*gate*), (his sons being responsible for the storehouse.)¹²⁵ 16 For Shippim and Hosah: the result of the lot was the west gate and the road approaching it. Shellecheth was assigned the responsibility for watching over the road that approached the gate.¹²⁶ 17 On the east there were to be six warders (*or, gatekeepers*) each day. On the north there were to be four each day. On the south there were to be four each day as well as two at the vestibule (*or, storehouse*).¹²⁷ 18 For the colonnades:¹²⁸ on the west four [*warders*] were placed at the road (*or, causeway*) and two at the colonnades. 19 There were divisions of the warders (*or, gatekeepers*) among the Korathites and the descendants of Merari.

Treasurers: 20 of the Levites:¹²⁹ Ahijah had charge of the treasuries of the house of God along with the treasuries of the dedicated gifts. 21 The descendants of Ladan: of the Gershonites belonging to the family of Ladan: The Gershonites: Jehieli.¹³⁰ 22 The descendants of Jehiel: Zetham and Joel, his brother, were in charge of the treasuries of the house of the Lord.

23 The Amramites: the Izharites, the Hebronites and the Uzzielites – 24 Shebuel the son of Gershom, son of Moses was the overseer of the treasuries. 25 His brothers descending from Eliezer were his son: Rehabiah, and his son Jeshaiah, and his son Joram, and his son Ziehri, and his son Shelomoth. -- 26 This Shelomoth and his brothers were in charge of the treasuries of the dedicated gifts which king David, and the heads of the clans, and the officers of the thousands and the hundreds and the commanders of the army had dedicated.¹³¹ 27 They dedicated the booty from the wars¹³² as gifts for the maintenance of the house of the Lord. 28 Also all that Samuel the seer and Saul the son of Kish and Abner¹³³ the son of Ner and Joab the son of Zeruah had dedicated – all dedicated gifts were in the care of Shelomoth¹³⁴ and his brothers.

Magistrates: 29 The Izharites: Chenaniah and his sons were appointed to outside duties as officers and judges for Israel. 30 The Hebronites: Hashabiah and his brothers: one

¹²⁵ Hebrew: rMXM “a place of confinement, prison, place to be watched over, or storehouse.” TAN: “vestibule.”

¹²⁶ The above is a possible translation for a difficult Hebrew passage. The Hebrew word tkIX means ‘a casting out.’ This might mean that the name of the west gate was “A gate of casting out” or it might be the name of a person, thus making the translation difficult. LXX: “the gate of the chamber.”

¹²⁷ Cf. footnote 125.

¹²⁸ Hebrew: rBrp The meaning of the word is unknown. Recent studies of secular writings have hinted that it might mean “colonnade.” TEV: “the western pavilion.” CEV: “courtyard.” The Luciani recension of the LXX has: “To relieve guard, also for Osa westward after the chamber-gate, three. *There was* a ward over against the ward of the ascent eastward six *men* in a day, and four for the north and four for the south, and four by the west, and two to relieve guards at the pathway.” Earlier translators and a few 20th century translators simply transliterated the Hebrew word.

¹²⁹ The subject matter in the balance of this chapter is rather baffling. The text is exceptionally unreliable. Some scholars feel this is a collection of scraps of ancient information.

¹³⁰ The Hebrew text of verse 21 seems to be confused and obscure.

¹³¹ The Hebrew is unclear. The verse might be translated: “in charge of the treasuries of the gifts dedicated by David and the chiefs of the clans along with the thousands and hundreds of the army officers.” MFT: “This Shelomoth and his brothers were in charge of all the store of votive offerings made by David the king and the headmen, the generals, commanders and army captains, anything thus dedicated was in charge of Shelomoth and his brothers.”

¹³² Literally: “from the battles and from the spoils.”

¹³³ Abner was the uncle of David.

¹³⁴ Literally: “under the hand of Shelomoth.”

thousand-seven hundred capable men, supervised Israel on the west side of the Jordan ¹³⁵ in all matters pertaining to the Lord and the service of the king. ¹³⁶ ³¹ The Hebronites: ¹³⁷ Jerijah was the chief of the Hebronites regardless of genealogy or ancestral families. (In the fortieth year of David's reign a search was made and men possessing great ability were found among the residents of Jazer-gilead.) ³² King David appointed Jerijah and his brothers, two thousand-seven hundred men having great ability, heads of their ancestral clans, who would have oversight in all matters dealing with God and the affairs of the king ¹³⁸ among the Reubenites, the Gadites and the half-tribe of the Manassites.

<CHAPTER 27>

1. Military and Civil Administration 27:1 – 34

Division of the priests: ¹ This is an enumeration of the Israelites; the chiefs of the ancestral clans, commanding officers of thousands and hundreds and their officers ¹³⁹ who served the king in all matters ¹⁴⁰ regarding the divisions that would be assigned to work the monthly shifts through the year, each division being 24,000 in number. ¹⁴¹

² The commander of the first division, (being the first month,) was Jashobeam, the son of Zabdiel whose division numbered 24,000. ³ He was a descendant of Perez and was in command of all the officers of the army for the first month.

⁴ The second division, (being the second month,) Dodai, the Ahohite was in charge and Mikloth was the chief officer, whose division numbered 24,000. ¹⁴²

⁵ The third division, (being the third month,) Benaiah, son of Jeholada the priest was in command of his division which numbered 24,000. ⁶ This is the Benaiah who was a mighty man among The Thirty and was in command of The Thirty: Ammizabad, his son, was the chief officer in his division. ¹⁴³

⁷ The fourth division, (being the fourth month,) Asahel ¹⁴⁴ the brother of Joab was the chief officer. His son Zebadiah succeeded him as the chief officer in his division which numbered 24,000.

⁸ The fifth division, (being the fifth month,) Shamhuth, the Izrahite, ¹⁴⁵ was in command and his division numbered 24,000.

⁹ The sixth division, (being the sixth month,) Ira the son of Ikkesh the Tekoite was in command and his division numbered 24,000.

¹³⁵ Literally: "beyond the Jordan westward."

¹³⁶ LXX: "Of the [*family*] of Chebron Ureas [*was*] the chief even of the Chroniclers according to their generation according to their families. In the fortieth year of his reign they were numbered, and there were found mighty men (*Literally: man* among them Jazer of Gilead.)"

¹³⁷ Literally: "According to the Hebronites fathers households."

¹³⁸ Literally: "every matter of God and every matter of the king."

¹³⁹ TAN: "clerks."

¹⁴⁰ LXX: "πας του λογον." One Greek manuscript has "παντα."

¹⁴¹ The thought that David, in the relatively small area of Judah and central Canaan would have 288,000 trained warriors attending him by rotation seems to be rather excessive. Some scholars feel that the Hebrew word for "thousands" *Xla* is also a technical military term for a military unit of a smaller size.

¹⁴² There seems to be a question about the text which implies some corruption.

¹⁴³ This is one possible translation of a difficult text.

¹⁴⁴ The LXX adds: "και συ αδελφοι."

¹⁴⁵ Possibly this should read: "Zerahite." The Hebrew text reads "Izrahite."

10 The seventh division, (being the seventh month,) Helez the Pelonite, the descendant of the Ephraimites was in command and his division numbered 24,000.

11 The eighth division, (being the eighth month,) Sibbecai, the Hushathite of the Zarahites was in command and his division numbered 24,000.

12 The ninth division, (being the ninth month,) Abiezer of Anathoth, a Benjaminite was in command and his division numbered 24,000.

13 The tenth division, (being the tenth month,) Maharai, of Netophah of the Zerahites was in command and his division numbered 24,000.

14 The eleventh division, (being the eleventh month,) Benaiah the Pirathonite, the son of Ephraim was in command and his division numbered 24,000.

15 The twelfth division, (being the twelfth month,) Heldai the Nerophathite of Othniel was in command and his division numbered 24,000.

Leaders of Tribes: 16 The [*additional*] principal leadership of Israel:

The tribe of Rueben: the chief officer was Eliezer the son of Zichri.

The tribe of Simeon: the chief officer was Shephatiah the son of Maacah.

17 The tribe of Levi: the chief officer was Hashabiah the son of Kemuel.

The tribe of Aaron: the chief officer was Zadok.

18 The tribe of Judah: the chief officer was Elihu the son of David's brother.

The tribe of Issachar: the chief officer was Omri, the son of Michael.

19 The tribe of Zebulun: the chief officer was Ishmaiah the son of Obadiah.

The tribe of Naphtali: the chief officer was Jeremoth the son of Azriel.

20 The tribe of Ephraim: the chief officer was Hoshea the son of Azaziah.

The half-tribe of Manasseh the chief officer was Joel the son of Pedaiah.

21 The half-tribe of Manasseh in Gilead: the chief officer was Iddo the son of Zechariah.

The tribe of Benjamin: the chief officer was Jaasiel the son of Abner.

22 The tribe of Dan: the chief officer was Azarel the son of Jeroham.

These were the leaders of Israel.

23 David did not have a census taken ¹⁴⁶ of those who were twenty years or younger since the Lord had promised to make Israel as numerous as the stars of heaven. ¹⁴⁷ 24 Joab the son of Zeruiah began the census but did not complete it. Even so the wrath [*of God*] came down on Israel for this and as a result the census total was not entered into the Chronicles of King David. ¹⁴⁸

Other Civic Officers: 25 The King's treasurer: Azmaveth the son of Adiel.

The treasurer in charge of cities and villages and hamlets and rural areas: Jonathan the son of Uziah.

26 The officer in charge of agriculture: Ezri the son of Chelub.

27 The officer in charge of vineyards and wine storage: Shimei the Ramathite.

The officer in charge of vineyard production for the wine cellar: Zabdi a Shiphmite.

¹⁴⁶ Literally: "take their number."

¹⁴⁷ David, having sinned with a national census was careful. Cf. Numbers 1:2. At this time there was only an incomplete census of the priests.

¹⁴⁸ The census total of the Chronicler is lower than that found in II Samuel 24:9.

28 The officer in charge of the olive and mulberry trees ¹⁴⁹ in the coastal plain: ¹⁵⁰ Baal-hanan, a Gederite.

The officer in charge of stored oil: Joash.

29 The officer in charge of herds that pasture in Sharon: Shittai the Sharonite.

The officer in charge of herds in the valley: Shaphat the son of Adllai.

30 The officer in charge of camels: Obil the Ishmaelite.

The officer in charge of donkeys: Jehdeiah the Meronothite.

31 The officer in charge of flocks: Jaziz the Hagrite.

All these were responsible for the care of the king's property.

32 Jonathan, David's uncle, was an advisor since he was a man of wisdom and was also a scribe. Jehiel, son of Hachmoni attended to (*or, tutored*) the king's sons. ³³ Ahithophel was the royal counselor (*or, advisor*) and Hushai the Archite was the friend of the king. ³⁴ Ahithophel ¹⁵¹ was succeeded by Jehoida the son of Benaiah and Abiathar. Joab was commander of the royal army.

<CHAPTER 28>

M. David's Farewell 28:1 – 29:30

¹ David called all the officers (*or, commissioners*) of Israel, the official tribal leaders, the commanders of the divisions that served the king, the captains of thousands, the captains of hundreds, the overseers of the royal properties including the king's cattle, together with the palace eunuchs, ¹⁵² the leaders and the seasoned warriors, having them assemble in Jerusalem. ² At that time King David stood and said, "Hear what I have to say, my brothers and my people: I was determined ¹⁵³ to build a residence ¹⁵⁴ for the Ark of the Covenant of the Lord as a footstool ¹⁵⁵ of our God, and I made preparations ¹⁵⁶ for building it. ³ God, however, said to me, 'You will not build a house for my name, for you are a warrior and have shed blood.' ⁴ Yet the Lord God of Israel chose me ¹⁵⁷ out of all my father's house to be king over Israel in perpetuity, for he chose Judah as leader and in the house of my father's family and among my father's sons he took pleasure in me to make me king over all Israel. ⁵ Out of all my sons ¹⁵⁸ (for the Lord gave me many sons), he chose Solomon, my son to place him on the throne of the kingdom of the Lord to be over Israel. ⁶ He said to me, 'It is Solomon, your son, who will build my house and my country for I have chosen him to be my son and I will be his father. ⁷ I will establish his sovereignty in perpetuity if he firmly continues to keep my commandments and my laws, as he is doing today. ¹⁵⁹ ⁸ Now therefore: in the sight of all Israel, the assembly of the

¹⁴⁹ The Hebrew word *hmqX* can mean "mulberry" or "sycamore." Cf. Amos 7:24.

¹⁵⁰ Literally: "Shephalah" which is the word describing that area.

¹⁵¹ Cf. Ii Samuel 7:23. Ahithophel committed suicide. He was then succeeded by Jehoida as the royal counselor.

¹⁵² The Hebrew word *mym* is a highly specialized word referring to the eunuchs who were ranking officials in the government.

¹⁵³ Literally: "it was in my heart."

¹⁵⁴ Literally: "a house of rest."

¹⁵⁵ LXX: "standing footstool."

¹⁵⁶ I.e.: assembled materials to be used.

¹⁵⁷ LXX: "in me."

¹⁵⁸ Cf.: I Kings 1:1-46 concerning palace intrigues which make Solomon the next king. This was omitted by the Chronicler.

¹⁵⁹ Literally: "this day." LXX: "as this day is."

Lord and in the hearing of our God, [*I urge you*] to observe and personally accept all the commandments of the Lord your God: that you may possess this good land, and bequeath it as an inheritance to your children after you forever.⁹

⁹ “Now you, my son, Solomon, know the God of your fathers, and serve him fervently and willingly,¹⁶⁰ and with an accepting mind,¹⁶¹ for the Lord searches all thoughts and understands every plan and thought. If you seek him, he will be available to you,¹⁶² but if you ignore him he will abandon you forever. ¹⁰ Be attentive! The Lord has chosen you to build a house for the sanctuary; be strong and do it!”

¹¹ Then David gave his son Solomon the plan of the porch of the temple and of its houses, storerooms, its upper chambers and its inner chambers along with the room for the mercy seat (*or, the Ark of the Covenant*). ¹² This included the entire plan that he had in mind ¹⁶³ for the courts of the house of the Lord, (the surrounding chambers, the treasuries of the house of God and the treasuries for sacred things;¹⁶⁴ ¹³ for the divisions of the priests and Levites and all the work for serving in the house of the Lord; for all the items used in worship for the services of the house of the Lord.) ¹⁴ He designated the weight of gold for every kind of article ¹⁶⁵ for each purpose, the weight of the silver articles for the various kinds of service, ¹⁵ the weight of the golden lamp stands and their lamps, the weight of gold for each lamp stand and its lamps, the weight of silver for a lamp stand, based on its usage in the service, ¹⁶ the weight of gold for each table, for the table of the Bread of the Presence,¹⁶⁶ the silver for the silver tables, ¹⁷ and pure gold for the forks, the basins, the cups,¹⁶⁷ for the golden dishes¹⁶⁸ and the weight of each; for the silver dishes and the weight of each, ¹⁸ for the incense altar made of refined¹⁶⁹ gold, and the weight thereof: also his plan for the golden chariot of the cherubim with outspread wings¹⁷⁰ that spread their wings to cover the Ark of the Covenant of the Lord.

¹⁹ All this he made clear¹⁷¹ by the writing from the hand of the Lord concerning it:¹⁷² all the details that are to be done according to the plan.

²⁰ Then David said to Solomon: “Do not be afraid or dismayed, for the hand of the Lord God, even my God, is with you. He will not fail you nor will he forsake you until all the work for the service of the house of the Lord is finished.¹⁷³ ²¹ Behold the

¹⁶⁰ Literally: “with a whole heart.” JB: “an undivided heart.”

¹⁶¹ Literally: “soul.”

¹⁶² Literally: “will find you.”

¹⁶³ LXX: “spirit.” Literally: “the spirit with him.”

¹⁶⁴ NAB: “votive offerings.”

¹⁶⁵ Literally: “vessel.”

¹⁶⁶ LXX: “table of the setting forth.” The “Bread of the Presence” is often translated as “showbread.”

¹⁶⁷ CB: “jars.”

¹⁶⁸ MFT: “tankard.”

¹⁶⁹ LXX: “tried” or “approved.”

¹⁷⁰ LXX: “with their wings.”

¹⁷¹ LXX adds: “εδοκεν Δαυιδ Σαλτομων.”

¹⁷² So: LXX. Hebrew: “upon you.”

¹⁷³ A portion of this verse is omitted in Hebrew but found in the LXX. Some scholars feel the wording of the LXX is an interpolation. A translation of the LXX is as follows: ²⁰ “And David said to Solomon his son, Be strong, and play the man and do not be fearful nor terrified, for the Lord my God is with you; he will not forsake you, and will not fail you, until you have finished all the work of the service of the house of the Lord. Your work goes beyond the pattern of the temple, even including his house, and its treasury and upper chambers, and the inner storerooms and the place of propitiation, and the plan of the house of the Lord.”

divisions of the priests and the Levites for all the services of the house of God, I and those who work ¹⁷⁴ with you will all be willing, having skill for any kind of service, also the officers and the people will be wholly under your command.”

<CHAPTER 29>

¹ King David said this to the entire assembly: “My son, Solomon, was the only one to be chosen by God. Although he is a young man and lacks experience and the work is great for the palatial temple ¹⁷⁵ will not be a dwelling place for persons but for the Lord God. ² I deliberately have provided for the house of my God, in so far as I was able: gold for things of gold, silver for things of silver, and bronze for things of bronze, iron for things of iron, and wood for things of wood, along with great quantities of onyx, gem stones that can be set; stones of antimony and precious variegated colored stones of all sorts along with marble (*or, alabaster*). ³ Moreover: in addition ¹⁷⁶ to all of that I have provided from my own treasures, for this holy house. ¹⁷⁷ Because of my devotion to the house of my God I gave to the house of my God as follows: ⁴ three thousand talents ¹⁷⁸ of gold, (gold of Ophir,) ¹⁷⁹ and seven thousand talents of refined silver, ¹⁸⁰ for covering (*or, overlaying*) the walls of the houses, ¹⁸¹ ⁵ for all the work to be done by craftsmen ¹⁸² (gold for things of gold and silver for things of silver.) Who then will willingly give, consecrating himself to the Lord?”

⁶ Then the officers of the ancestral families made their freewill offerings, as the heads of the tribes also did, along with the officers over thousands and over hundreds, and the supervisors over the king’s work. ⁷ Their gifts in the service of God were: five thousand talents ¹⁸³ and additionally ten thousand Persian darics of gold, ¹⁸⁴ ten thousand talents ¹⁸⁵ of silver, eighteen thousand talents ¹⁸⁶ of bronze and one hundred thousand talents of iron. ¹⁸⁷ ⁸ Whoever ¹⁸⁸ had precious stones gave them to the treasury of the house of the Lord, into the care ¹⁸⁹ of Jehiel ¹⁹⁰ the Gershonite. ⁹ Then the people rejoiced because they had given willingly (*or, they did not begrudge their gifts*), for unitedly they had given ¹⁹¹ to the Lord freely. King David also rejoiced greatly.

¹⁰ Therefore David blessed the Lord in the presence of the entire assembly, and David said,

¹⁷⁴ LXX: “service.”

¹⁷⁵ Hebrew: “hryB” means “palace” and is substituted here for the usual word for “house” or “temple” which in Hebrew is “tyB.” The same is found in verse 19. TIV: “palatial structure.”

¹⁷⁶ LXX: “for as to height.”

¹⁷⁷ LXX: “house of holy things.”

¹⁷⁸ Cf. footnote for 20:2 & 22:14 Ca.: 136.5 tons.

¹⁷⁹ Ophir was a territory known for its production of fine gold.

¹⁸⁰ Cf.: the footnote for 22:14.. Ca.: 318.5 tons.

¹⁸¹ NAS: “buildings.”

¹⁸² Literally: “by the hand of the craftsmen.”

¹⁸³ Ca.: 227.5 tons.

¹⁸⁴ The word “darics” is a Persian word. Zwmkrd Ca: 225 pounds of gold.

¹⁸⁵ Ca.: 445 tons.

¹⁸⁶ Ca.: 814 tons.

¹⁸⁷ Ca.: 4,550 tons.

¹⁸⁸ Literally: “those with whom were found.”

¹⁸⁹ Literally: “under the hand of.”

¹⁹⁰ Cf.: 23:8.

¹⁹¹ LXX: “fill his hands.”

“Blessed are you, O Lord, God of Israel,
 our father for ever and ever.
 11 You, O Lord, are great, powerful,
 glorious,¹⁹² splendid,¹⁹³ and majestic:
 for everything that is in heaven
 as well as all that is on earth is yours.
 Yours is the kingdom, O Lord!
 You are exalted as the head of all.
 12 Both riches and honor come from you,¹⁹⁴
 and you rule over all.
 In your hand are power and might.
 In your hand is the ability to make things great,
 And to provide strength to all;
 13 Now we give thanks to you, our God,
 and praise your glorious name.

14 “However: who am I and what about my nation that we would be able¹⁹⁵ to
 willingly give you anything for you already have everything. We can only give you of
 your own possessions, for all things come from you and we have but given you what you
 possess. 15 Just as our ancestors were transient, so we also are sojourners (*or, aliens*) in
 your presence, so our life times are like a shadow and no one is able to escape death.¹⁹⁶
 16 O Lord our God, this mountain of supplies that has been provided for the erecting of a
 house for you, for your holy name, comes from your hand and it is actually your own
 possession. 17 I know, my God, that you test everyone’s integrity,¹⁹⁷ and are pleased with
 uprightness and integrity.¹⁹⁸ I have voluntarily given all these things and I have seen
 your people who are present¹⁹⁹ here, for they are joyously giving you freewill offerings.
 18 O Lord, the God of Abraham, Isaac and Israel, our ancestors, keep such intentions
 and thoughts²⁰⁰ in the minds of your people forever and direct their faithfulness toward
 you. 19 Grant that Solomon, my son, will ungrudgingly desire to keep your orders (*or,*
commandments), admonitions and laws (*or, rules*), being obedient and doing them all,
 and grant that he may build the palatial temple for which I have made provisions.”

20 This is what David said to all those who were assembled: “Praise the Lord
 your God!” Thereupon the assembly praised the Lord, the God of their ancestors and
 bowed their heads and worshiped the Lord, falling prostrate before the king.

21 Then they²⁰¹ offered sacrifices to the Lord and on the next day²⁰² they offered
 sacrifices to the Lord: one thousand bulls, one thousand rams and one thousand lambs

¹⁹² LXX: “boasting.”

¹⁹³ The Hebrew root word means “right, beautiful, glitter.” It is often translated as “victorious.” MFT:
 aptly translates the word here as “pre-eminence.”

¹⁹⁴ TAN: “to you, Lord belong kingship and pre-eminence above all.”

¹⁹⁵ Literally: “retain strength.”

¹⁹⁶ So: LXX & Vulgate. Hebrew: “hope.” Cf. ANET p. 34a.

¹⁹⁷ Literally: “test the heart.”

¹⁹⁸ NEB: “plain honesty.”

¹⁹⁹ LXX: “found here.”

²⁰⁰ Literally: “interests of the thought of the heart.”

²⁰¹ LXX adds: “καὶ εθυσεν Δαυιδ.”

²⁰² LXX: “της ηρωτης ημερας.”

along with the corresponding libations (*or, drink offerings*), thus making sacrifices in abundance on behalf of all of Israel. ²² They celebrated in the presence of the Lord on that day with great joy. For a second ²⁰³ time they made Solomon, David's son, king and anointed him as a ruler for the Lord, and Zadok as priest. ²³ Then Solomon sat on the throne of the Lord, as the ruler of Israel in place of his father David and he prospered and all Israel was obedient to him. ²⁴ All the leaders and the mighty men as well as all of David's sons pledged ²⁰⁴ their allegiance to King Solomon. ²⁵ The Lord caused Solomon to be highly regarded, ²⁰⁵ and revered in the presence of all of Israel, giving him such royal majesty as had not been ²⁰⁶ granted any king prior to him in Israel.

²⁶ Thus it was that David, the son of Jesse, reigned over all of Israel. ²⁷ The extent of his reign over Israel was forty years, having reigned seven years in Hebron and thirty-three years in Jerusalem. ²⁸ He died at a ripe old age, wealthy, and honored, and Solomon, his son, reigned in his stead. ²⁹ Now: the acts of King David, from beginning to end are written in the Chronicle of Samuel the seer: the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer. ³⁰ These include accounts of his entire rule and his might and all the circumstances that he experienced as king of Israel and the international relations with the kingdoms of other lands. ²⁰⁷

²⁰³ Cf.: 23:1; I Kings 1:31 – 39.

²⁰⁴ Literally: “put their hand under Solomon.”

²⁰⁵ NEB: “very high in the eyes of Israel.”

²⁰⁶ LXX: “which was not.”

²⁰⁷ LXX: The following subscription is found in MS B (Vaticanus): “Παραλειπομενων Α.” In MS A (Alexandrinus): “Παραλειπομενων των βασιλειων Ιουδα Α.” In the Hebrew Scriptures there is no division of the writings of the Chronicler. The history continues with no division into two books.