
דברי הימים א ¶ 1ST CHRONICLES

The two *Books of Chronicles*, like those of Samuel and Kings, were originally one book; this combined work formed the original conclusion to the Hebrew Scriptures. But, in the *LXX*, it was grouped together with Samuel/Kings and called, “Miscellanies Concerning the Kings of Judah” and this arrangement persists in most non-Jewish translations. The author tells the story of Israel from the Creation to the beginnings of the Persian Empire; he summarises the period from Adam to the reign of Saul (1Ch 1-9) and deals extensively with David’s reign (Chs 10-29). In 2nd Chronicles, he begins with Solomon’s rule and narrates through the Exile until King Cyrus of Persia allows a return (2Ch 36:22-23).

Little notice is given to the Northern Kingdom, which was irredeemably false to God, and hence not God’s true Israel; instead, the Chronicler pictures Judah as a kingdom with holy space (the Temple) and holy servants (the priests, prophets, and temple-singers) at its centre, and kings who are supposed to rule under stringent obligations to God. National calamity comes precisely because the Judaeans after Solomon utterly fail in their religious duty.

AUTHORSHIP AND DATES

Many believe that the books were originally part of a larger work, written in the 5th/4th Century BCE, which also included Ezra and Nehemiah; but this is disputed and some think that Ezra/Nehemiah is an independent work. The Chronicler drew mainly, but selectively, upon 1S 31 - 2K 25; other materials were used in briefer fashion, including many unknown sources, some of which overlap with writings mentioned in Kings (see 1K 14:29), and others that apparently did not, such as “the records of the seer Samuel ... the prophet Nathan ... the seer Gad” (1Ch 29:29), “the story of the prophet Iddo” (2Ch 13:22), “The Commentary on the Book of the Kings” (2Ch 24:27), or a writing by Isaiah on the reign of Uzziah (2Ch 26:22). It is difficult to tell whether these citations point to real or fictional sources; what seems certain is that the Chronicler quoted, edited, and supplemented material from the Pentateuch, Samuel and Kings, and a theological account of monarchical times that differs markedly from the Canonical History.

The Books of Chronicles are a work of post-Exilic Judaism, in a period when the nation, despite its political dependence, enjoyed a measure of self-rule by favour of its eastern overlords. The beginning of the Greek period, before 300 BCE, seems to be the most probable date; some of the genealogies and lists of priests and their support workers may be the work of editors.

The Books of Ezra and Nehemiah comprise, superficially, a continuation of the Chronicler’s work but their original date is earlier than that of Chronicles and, most importantly, they use and quote documents that are contemporary with the events recounted. However, it seems almost certain that the Chronicler heavily edited this history, when compiling his ‘own’ work, and this is particularly evident in parts of what is now the Book of Ezra, which have been rewritten in the perspective of a ‘third person’ observer.

דברי הימים א פרק א

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- א אָדָם שֵׁת אֶנוֹשׁ: ב קֵינָן מַהֲלֵלֶל יָרֵד: ג חֲנוּךְ
מְתוּשֶׁלַח לָמֶךְ: ד נֹחַ שֵׁם חָם וַיִּפֹּת: {ס}
- ה בְּנֵי יָפֶת גֹּמֵר מָגוֹג וּמְדֵי וַיִּנּוּ וְתַבַּל וּמִשְׁכָּךְ
וְתִירָס: {ס}
- ו וּבְנֵי גֹמֵר אֲשֶׁכְנַז וְדִיפַת וְתוֹגַרְמָה: {ס}
- ז וּבְנֵי יָוָן אֵלִישָׁה וְתַרְשִׁישָׁה כְּתִים וְרוּדָנִים: {ס}
- ח בְּנֵי חָם כּוּשׁ וּמִצְרַיִם פּוּט וְכַנְעָן: ט וּבְנֵי כּוּשׁ
סֶבֶא וְחַוִּילָה וְסַבְתָּא וְרַעְמָא וְסַבְתְּכָא וּבְנֵי רַעְמָא
שָׁבָא וְדָדָן: {ס}
- י וְכוּשׁ יָלַד אֶת־נִמְרוֹד הוּא הַחַיִל לְהִיזֹת גִּבּוֹר
בְּאֶרֶץ: {ס}
- יא וּמִצְרַיִם יָלַד אֶת־לֹדִים לֹדִים וְאֶת־עַנְמִים
- 1 Adam, Seth, Enosh, 2 Kenan, Mahalalel, Jared, 3 Enoch, Methuselah, Lamech, 4 Noah, Shem, Ham, and Japheth.
5 The sons of Japheth: Gomer, Magog, the Medes, Javan, Tubal, Meshech, and Tiras.
6 Sons of Gomer: Ashkenaz, Diphath, and Togarmah.
7 Sons of Javan: Elisha, Tarshish, the Kittim, and the Rodanim.
8 The sons of Ham: Cush, Mizraim, Put and Canaan. 9 The sons of Cush: Seba, Havilah, Sabta, Raama and Sabteca. The sons of Raamah: Sheba and Dedan.
10 Cush was the father of Nimrod, who was the first mighty warrior on earth.
11 Mizraim was the father of the people of Lud, the people of Anam, the

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- 1 The LXX reads: *Αδαμ, Σηθ, Ενωσ*. Note that the opening א is here presented as an enlarged letter, as it appears in almost all Hebrew MSS.
- 2 The LXX reads: *Καιναν, Μαλελεηλ, Ιαρεδ*.
- 3 The LXX reads: *Ενωχ, Μαδουσαλα, Λαμεχ*.
- 4 The LXX reads: *Νωε. υιοι Νωε· Σημ, Χαμ, Ιαφεθ*. ("Noah; the sons of Noah, Ham, Japheth." Some English translations follow the LXX).
- 5 The sons of Japheth represent the ancestors of those we now call Indo-Europeans; for example, *Javan (Ionia)* refers to the Greeks (Gn 10:2-4).
- 6 The NJB text, following the LXX and Gn 10:3, has 'Riphath' (*Ριφαθ*) in place of 'Diphath' (*דיפת*).
- 7 The NJB, following Gn 10:4 (*וְרוּדָנִים*), has 'Danites' in place of 'Rodanim', here following the MT (*וְרוּדָנִים*) & NRSV.
- 8 'Mizraim' (*מצרים*) is Egypt.
- 9 *Cush* sometimes refers to Ethiopia (v. 8), sometimes to a location in Mesopotamia (v. 10); compare Gn 10:6-20.
- 10 Literally translated, this verse ends, "he began to be a mighty warrior in the earth."
- 11 The *Kethib/Qere* difference here (de-doubling a *yod*) would benefit from an explanation.

וְאֶת־לֵהָבִים וְאֶת־נַפְתְּחִים: ^{יב} וְאֶת־פְּתֹרְסִים וְאֶת־
כַּסְלֹחִים אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־
כַּפְתָּרִים: {ס}

^{יג} וְכַנְעַן יָלַד אֶת־צִידוֹן בְּכֹרוֹ וְאֶת־חֶת: ^{יד} וְאֶת־
הַיְבוּסִי וְאֶת־הָאֱמֹרִי וְאֶת־הַגִּרְגָּשִׁי: ^{טו} וְאֶת־הַחִוִּי
וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי: ^{טז} וְאֶת־הָאֲרֻדִי וְאֶת־
הַצְּמָרִי וְאֶת־הַחֲמָתִי: {ס}

^{יז} בְּנֵי שֵׁם עִילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם וְעוּץ
וְחוּל וְגֶתֶר וּמֶשֶׁח: {ס}

^{יח} וְאַרְפַּכְשָׁד יָלַד אֶת־שֶׁלַח וְשֶׁלַח יָלַד אֶת־עֵבֶר:
^{יט} וְלְעֵבֶר יָלַד שְׁנַי בָּנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בִימֵיו
נִפְלְגָה הָאָרֶץ וְשֵׁם אַחִיו יֶקֶטָן: ^כ וַיִּקְטֵן יָלַד אֶת־
אַלְמוּדָד וְאֶת־שֶׁלֶף וְאֶת־חֲצַרְמוֹת וְאֶת־יֶרַח:
^{כא} וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה: ^{כב} וְאֶת־

people of Lehab, the people of Naphtuh, ¹² of Pathros, of the people of Casluh and the people of Caphtor, from whom the Philistines came forth.

¹³ Canaan was the father of Sidon, his first-born, and then Heth; ¹⁴ and the Jebusites, the Amorites, and the Girgashites; ¹⁵ and the Hivites, the Arkites, and the Sinites; ¹⁶ and the Arvadites, the Zemarites, and the Hamathites.

¹⁷ The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. The sons of Aram: Uz, Hul, Gether and Meshech.

¹⁸ Arpachshad became the father of Shelah, and Shelah became the father of Eber. ¹⁹ To Eber were born two sons; the first was called Peleg, because it was in his time that the earth was divided into districts, and his brother was called Joktan. ²⁰ Joktan became the father of Almodad, Sheleph, Hazarmaveth, and Jerah, ²¹ Hadoram, Uzal, and Diklah,

¹² The MT has 'and the people of Caphtor' after 'from whom the Philistines came forth' (but see Am 9:7, Jr 47:4). Vv. 12-16 are omitted from the LXX.

¹³ The Vg reads: *Chanaan vero genuit Sidonem primogenitum suum, Hethæum quoque.*

¹⁴ The Vg reads: *et Jebusæum, et Amorrhæum, et Gergesæum.*

¹⁵ The Vg reads: *Hevæumque et Aracæum, et Sinæum.*

¹⁶ The Vg reads: *Aradium quoque, et Samaræum, et Hamathæum.*

¹⁷ The NRSV omits 'The sons of Aram' (here following the NJB and Gn 10:23); apparently, the phrase **וּבְנֵי אֲרָם** has accidentally dropped out of the text (note the **אֲרָם** just before this). 'Meshech' is called 'Mash' in Gn 10:23. Vv. 17-27 enumerate the descendants of Shem (the Semites).

¹⁸ An alternative reading for 'Arpachshad' is 'Arphaxad', following the LXX (*Αρφαξάδ*) and NETB. Vv. 18-23 are missing from the LXX.

¹⁹ Perhaps the note about the 'earth being divided' refers to the scattering of the people at Babel (Gn 11:1-9).

²⁰ For 'Hazarmaveth', the Vg reads 'Asarmoth'.

²¹ The Vg reads: *Adoram quoque, et Huzal, et Decla.*

עֵיבַל וְאֶת־אֲבִימָאֵל וְאֶת־שֶׁבָא: כִּג וְאֶת־אֹפִיר
 וְאֶת־חַוִּילָה וְאֶת־יֹזָבֵב כָּל־אֵלֶּה בְנֵי יֶקֶטָן: {ס}
 כִּד שֵׁם | אֲרַפְכְּשָׁד שֶׁלַח: כִּה עֵבֶר פִּלֵּג רְעוּ: כו שְׂרוּג
 נַחֲוֹר תֶּרַח: כז אֲבֵרָם הוּא אֲבֵרָהֶם: {ס}
 כח בְּנֵי אֲבֵרָהֶם יִצְחָק וְיִשְׁמַעֵאל: {ס}
 כט אֵלֶּה תִלְדוּתָם בְּכוֹר יִשְׁמַעֵאל גְּבִיּוֹת וְקֶדָר
 וְאֲדָבְאֵל וּמִבְשָׁם: ל מִשְׁמַע וְדוּמָה מִשָּׂא חֶדָד
 וְתִימָא: לא יִטוֹר נִפִּישׁ וְקֶדְמָה אֵלֶּה הֵם בְּנֵי
 יִשְׁמַעֵאל: {ס}
 לב וּבְנֵי קֶטוּרָה פִּילֵגֶשׁ אֲבֵרָהֶם יִלְדָה אֶת־זִמְרָן
 וַיִּקְשֶׁן וּמְדָן וּמִדְיָן וַיִּשְׁבַּק וַיִּשׁוּחַ וּבְנֵי יֶקֶשֶׁן שְׁבָא
 וַדָּדָן: {ס}

22 Ebal, Abimael, and Sheba, 23 and Ophir, Havilah, and Jobab; all these are the sons of Joktan.

24 Shem: Arpachshad, Shelah, 25 Eber, Peleg, Reu, 26 Serug, Nahor, Terah, 27 Abram, that is, Abraham.

28 The sons of Abraham: Isaac and Ishmael.

29 These are their descendants: The first-born of Ishmael, Nebaioth; and then Kedar, Adbeel, and Mibsam, 30 Mishma, Dumah, Massa, Hadad, and Tema, 31 Jetur, Naphish and Kedemah. These are the sons of Ishmael.

32 The sons of Keturah, Abraham's concubine: she gave birth to Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. Sons of Jokshan: Sheba and Dedan.

22 Some medieval Hebrew MSS and the *Peshitta* read 'Obal' for 'Ebal' (see Gn 10:28).
 23 The Vg reads: *et Ophir, et Hevila, et Jobab: omnes isti filii Jectan.*
 24 Some LXX MSS read "Arphaxad, Cainan, Shelah" (cf. Gn 10:24, 11:12-13).
 25 The Vg reads: *Heber, Phaleg, Ragau.*
 26 The Vg reads: *Serug, Nachor, Thare.*
 27 Note that Abraham's original (pre-covenant) name is given first.
 28 From Abraham came both Isaac, the progenitor of the Edomites & Israelites (v. 34), and Ishmael, the progenitor of the Arabs (Gn 25:1-4, 12-18).
 29 For the sons of Ishmael, the LXX reads: *Ναβαιωθ και Κηδαρ, Ναβδεηλ, Μαβσαυ.*
 30 The LXX reads: *Μασμα, Ιδουμα, Μασση, Χοδδαδ, Θαιμαν.*
 31 The LXX reads: *Ιεττουρ, Ναφες και Κεδμα.*
 32 A 'concubine' was the legal property of her master but who could have legitimate sexual relations with her master. A concubine's status was more elevated than a mere servant, but she was not free and did not have the legal rights of a free wife. The children of a concubine could, in some instances, become equal heirs with the children of the free wife.

- לג ובני מדין עיפה ועפר וחנוך ואבידע ואלדעה
כָּל־אֵלֶּה בְּנֵי קֶטוּרָה: {ס}
- לד ויולד אברהם את־יצחק בני יצחק עשו
וְיִשְׂרָאֵל: {ס}
- לה בני עשו אליפז רעואל ויעוש ויעלם וקרח: {ס}
- לו בני אליפז תימן ואומר צפי וגעתם קנז ותמנע
וְעַמְלֵק: {ס}
- לי בני רעואל נחת זרח שמה ומזה: {ס}
- לח ובני שעיר לוטן ושובל וצבעון וענה ודישן
וְאַצָּר וְדִישׁוֹן: {ס}
- לט ובני לוטן חרי והומם ואחות לוטן תמנע: {ס}
- מ בני שובל עלין ומנחת ועיבל שפי ואונם ובני
צִבְעוֹן אִיָּה וְעֵנָה: {ס}
- 33 The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these are the sons of Keturah.
- 34 Abraham became the father of Isaac. The sons of Isaac: Esau and Israel.
- 35 The sons of Esau: Eliphaz, Reuel, Jeush, Jalam and Korah.
- 36 The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek.
- 37 The sons of Reuel: Nahath, Zerah, Shammah, Mizzah.
- 38 The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
- 39 The sons of Lotan: Hori and Homam. And Lotan's sister was Timna.
- 40 The sons of Shobal: Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon: Aiah and Anah.

33 This verse includes grandchildren as 'sons'.

34 The Chronicler does not use the personal name 'Jacob' at all, but only the community term, 'Israel'.

35 'Esau' (Edom) is given special attention as the brother of Israel.

36 Many medieval Hebrew MSS, along with some LXX MSS and the Peshitta, read 'Zepho' in place of 'Zephi' (see Gn 36:11). Gn 36:12 indicates that 'Timna', a concubine of Eliphaz, was the mother of Amalek (see also v. 39, which states that Timna was the sister of Lotan).

37 The LXX reads και υιοι Παγουηλ· Ναχεθ, Ζαρε, Σομε και Μοζε.

38 'Seir' is another name for Edom (Gn 36:8, 20–30). The LXX reads: υιοι Σηιρ· Λωταν, Σωβαλ, Σεβεγων, Ανα, Δησων, Ωσαρ, Δαισων.

39 It is not clear whether or not this 'Timna' (תמנע) is the same one mentioned in v. 36, although at least one LXX MSS reads και Αιλαθ και Ναμνα in place of αδελφη δε Λωταν Θαμνα ('and the sister of Lotan – Thamna').

40 Some Hebrew MSS and a few LXX MSS read 'Alvan' in place of 'Alian', and a few Hebrew MSS have 'Shepho' in place of 'Shephi' (compare Gn 36:23).

מֵאֵן בְּנֵי עֵנָה דִישׁוֹן וּבְנֵי דִישׁוֹן חַמְרָן וְאַשְׁבָּן וַיִּתְּרֵן
וַיְכַרְוּ: מִבְּ בְּנֵי-אֶצֶר בְּלָהָן וְזַעְוֹן יַעֲקֹן בְּנֵי דִישׁוֹן עֹזָן
וְאַרָּן: {פ}

מִגְּ וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי
מֶלֶךְ-מֶלֶךְ לְבִנֵי יִשְׂרָאֵל בְּלַע בֶּן-בְּעוֹר וְשֵׁם עִירוֹ
דִּנְהַבָּה: מִדְּ וַיָּמָת בְּלַע וַיְמָלֶךְ תַּחְתָּיו יוֹבָב בֶּן-זֶרַח
מִבְּצָרָה: מִה וַיָּמָת יוֹבָב וַיְמָלֶךְ תַּחְתָּיו חוּשָׁם מֵאֶרֶץ
הַתֵּימָנִי: מִו וַיָּמָת חוּשָׁם וַיְמָלֶךְ תַּחְתָּיו הֲדָד בֶּן-
בְּדָד הַמִּכָּה אֶת-מִדְיָן בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ
עֵוִית עֵוִית: מִז וַיָּמָת הֲדָד וַיְמָלֶךְ תַּחְתָּיו שַׁמְלָה
מִמְּשָׁרְקָה: מִח וַיָּמָת שַׁמְלָה וַיְמָלֶךְ תַּחְתָּיו שָׁאוּל
מִרְחֹבוֹת הַנָּהָר: מִט וַיָּמָת שָׁאוּל וַיְמָלֶךְ תַּחְתָּיו בְּעַל
חֲנָן בֶּן-עַכְבָּוֹר: נ וַיָּמָת בְּעַל חֲנָן וַיְמָלֶךְ תַּחְתָּיו
הֲדָד וְשֵׁם עִירוֹ פְּעִי וְשֵׁם אִשְׁתּוֹ מְהֵיטָבָאֵל בַּת-
מִטְרָד בַּת מִי זְהָב: נא וַיָּמָת הֲדָד {פ}

⁴¹ The son of Anah: Dishon. Sons of Dishon: Hamran, Eshban, Ithran, Cheran. ⁴² Sons of Ezer: Bilhan, Zaavan, and Jaakan. Sons of Dishan: Uz and Aran.

⁴³ These are the kings who ruled in Edom before any king reigned over the Israelites: Bela son of Beor, whose city was called Dinhabah.

⁴⁴ Then Bela died, and Jobab son of Zerah, from Bozrah, succeeded him.

⁴⁵ Then Jobab, died and Husham from the territory of the Temanites succeeded him. ⁴⁶ Then Husham died, and Hadad son of Bedad

succeeded him; he defeated the Midianites in Moab, and his city was called Avith. ⁴⁷ Then Hadad died, and Samlah of Masrekah succeeded.

⁴⁸ Then Samlah died, and Shaul of Rehoboth-on-the-River succeeded him. ⁴⁹ Then Shaul died, and Baal-Hanan son of Achbor succeeded him.

⁵⁰ Then Baal-Hanan died, and Hadad succeeded him. His city was called Pai; his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. ⁵¹ Then Hadad died.

⁴¹ In the opening clause, the MT has the plural for 'son', although only one is listed.

⁴² 'Jaakan' corresponds to 'Akan' of Gn 36:27.

⁴³ On the kings of Edom (vv. 43–54), compare Gn 36:31–43.

⁴⁴ The literal translation of 'succeeded him' is 'ruled in his place' (as also throughout vv. 45–50).

⁴⁵ The 'territory of the Temanites' corresponds vaguely to the modern country of Yemen.

⁴⁶ The Kethib/Qere difference here would benefit from an explanation.

⁴⁷ For 'Samlah of Masrekah' (שַׁמְלָה מִמְּשָׁרְקָה), the LXX reads 'Samaa/Sebla of Masekkah' (Σαμαα/Σεβλα ἐκ Μασεκκας).

⁴⁸ In place of 'Rehoboth-on-the-River', the NJB has 'Rehoboth-ha-Nahar'; the 'River' may refer to the Euphrates.

⁴⁹ The LXX has 'Belaennor' (Βαλαεννω) in place of 'Baal-Hanan' (בְּעַל חֲנָן).

⁵⁰ Many medieval Hebrew MSS, along with some LXX MSS, the Peshitta & Vg, read 'Pau' in place of 'Pai' (cf. Gn 36:39).

⁵¹ The Kethib/Qere difference here would benefit from an explanation.

וַיְהִיוּ אֲלוֹפֵי אֲדוֹם אֱלוֹף תַּמְנָע אֱלוֹף עֲלִיָּה עֲלוֹה
אֱלוֹף יִתְתָּ: ⁵² אֱלוֹף אֶהְלִיבַמָּה אֱלוֹף אֵלָה אֱלוֹף
פִּינֹן: ⁵³ אֱלוֹף קִנְזוֹ אֱלוֹף תִּימָן אֱלוֹף מִבְּצָר: ⁵⁴ אֱלוֹף
מִגְדִּיאֵל אֱלוֹף עִירָם אֱלוֹף אֵלָה אֲלוֹפֵי אֲדוֹם: {פ}

And there were chiefs in Edom: Chief Timna, Chief Aliah, Chief Jetheth,
⁵² Chief Oholibamah, Chief Elah, Chief Pinon, ⁵³ Chief Kenaz, Chief
Teman, Chief Mibzar, ⁵⁴ Chief Magdiel and Chief Iram. These were the
chiefs of Edom.

⁵² For 'Oholibamah' (אֶהְלִיבַמָּה) and 'Elah' (אֵלָה), the LXX reads, respectively, 'Elibamah' (Ελιβαμας) and 'Elas' (Ηλας).

⁵³ For 'Teman', the parallel genealogy in Gn 36:42 has the variant spelling 'Temam'.

⁵⁴ Throughout this paragraph, NETB omits the title 'Chief' before each of the proper names.

דברי הימים א פרק ב

1ST CHRONICLES 2

- ^א אֵלֶּה בְּנֵי יִשְׂרָאֵל רְאוּבֵן שִׁמְעוֹן לֵוִי וַיהוּדָה
יִשְׁשַׁכָּר וְזִבְלוּן: ^ב דָּן יוֹסֵף וּבְנֵימִן נַפְתָּלִי גָד
וְאַשֶׁר: {ס}
- ^ג בְּנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלָה שְׁלוֹשָׁה נִוְלַד לּוֹ מִבַּת־
שׁוּעַ הַכְּנַעֲנִית וַיְהִי עֵר | בְּכוֹר יְהוּדָה רַע בְּעֵינֵי
יְהוָה וַיְמִיתֵהוּ: {ס}
- ^ד וְתָמָר כָּלְתָהּ לְיִלְדָה לּוֹ אֶת־פֶּרֶץ וְאֶת־זֵרַח כָּל־בְּנֵי
יְהוּדָה חֲמִשָּׁה: {ס}
- ^ה בְּנֵי־פֶרֶץ חֶצְרוֹן וְחָמוּל: {ס}
- ^ו וּבְנֵי זֵרַח זִמְרִי וְעֵתָן וְהִמָּן וְכַלְכָּל וְדָרַע כָּל־ם
חֲמִשָּׁה: {ס}
- ^ז וּבְנֵי כַרְמִי אַחַר עוֹבֵר עָכָר עוֹבֵר יִשְׂרָאֵל אֲשֶׁר מָעַל
בַּחֶרֶם: {ס}
- ^ח וּבְנֵי אֵיתָן עֲזַרְיָה: {ס}
- ¹ These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. ² Dan, Joseph and Benjamin, Naphtali, Gad, and Asher.
- ³ Sons of Judah: Er, Onan and Shelah. These three were born to him by Bath-Shua the Canaanite woman. Er, Judah's first-born, displeased Yahweh and he killed him.
- ⁴ Tamar, Judah's daughter-in-law, bore him Perez and Zerah. Judah had five sons in all.
- ⁵ The sons of Perez: Hezron and Hamul.
- ⁶ The sons of Zerah: Zimri, Ethan, Heman, Calcol and Darda – five in all.
- ⁷ The sons of Carmi: Achar who brought trouble on Israel by being unfaithful to the curse of destruction.
- ⁸ The sons of Ethan: Azariah.

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- ¹ This chapter lists the descendants of Judah. The chief sources are Gn 35 & 38, Nb 1:7, 32:41–42, Jos 7, 14 & 15, Rt 4:18–22 and 1S 27:10.
- ² The LXX reads: *Δαν, Ιωσηφ, Βενιαμιν, Νεφθαλι, Γαδ, Ασηρ.*
- ³ In place of 'and he killed him', here following the WEBBE, the NJB has 'who put him to death'.
- ⁴ For this verse, here following the NJB, the NRSV reads, "His daughter-in-law Tamar also bore him Perez and Zerah. Judah had five sons in all."
- ⁵ The LXX reads: *υἱοὶ Φαρεις· Αρσων και Ιεμουηλ.*
- ⁶ The NRSV, following the MT (וְדָרַע) and most LXX MSS, has 'Dara' in place of 'Darda', here following the NJB, many Hebrew MSS and 1K 5:11.
- ⁷ The NRSV reads, "The sons of Carmi: Achar, the troubler of Israel, who transgressed in the matter of the devoted thing." Here, we follow the NJB.
- ⁸ Note that the MT has the plural, 'sons', even though only one son is listed.

^ט וּבְנֵי חֶזְרוֹן אֲשֶׁר נִוְלַדְלוּ אֶת־יֶרַחְמֵאֵל וְאֶת־רָם
וְאֶת־כְּלוּבַי: ^י וְרָם הוּלִיד אֶת־עַמִּינָדָב וְעַמִּינָדָב
הוּלִיד אֶת־נַחֲשׁוֹן נְשִׂיא בְנֵי יְהוּדָה: ^{יא} וְנַחֲשׁוֹן
הוּלִיד אֶת־שַׁלְמָא וְשַׁלְמָא הוּלִיד אֶת־בְּעֹז: ^{יב} וּבְעֹז
הוּלִיד אֶת־עֹזֶבֶד וְעֹזֶבֶד הוּלִיד אֶת־יֵשׁוּ: ^{יג} וְיֵשׁוּ
הוּלִיד אֶת־בְּכֹרוֹ אֶת־אֱלִיאָב וְאֶבְיָנָדָב הַשֵּׁנִי
וְשִׁמְעָא הַשְּׁלִישִׁי: ^{יד} נִתְנָאֵל הַרְבִּיעִי רְדִי הַחֲמִישִׁי:
^{טו} אֶצֶם הַשְּׁשִׁי דָּוִד הַשְּׁבַעִי: ^{טז} וְאֶחִיתֵיהֶם צְרוּיָה
וְאֶבְיָגַיִל וּבְנֵי צְרוּיָה אֲבִישַׁי וְיֹאָב וְעֶשְׂהָאֵל
שְׁלֹשָׁה: ^{יז} וְאֶבְיָגַיִל יָלְדָה אֶת־עַמְשָׂא וְאֶבִי עַמְשָׂא
יֵתֵר הַיִּשְׁמַעֵאֵלִי: ^{יח} וְכָלֵב בֶּן־חֶזְרוֹן הוּלִיד אֶת־
עֲזוּבָה אִשָּׁה וְאֶת־יֶרִיעוֹת וְאֵלָה בְּנֵיהֶם יֵשֶׁר וְשׁוּבָב
וְאַרְדּוֹן: ^{יט} וַתָּמָת עֲזוּבָה וַיִּקַּח־לָהּ כָּלֵב אֶת־אֶפְרָת

⁹ The sons of Hezron: there were born to him Jerahmeel, and Ram, and Chelubai. ¹⁰ And Ram became the father of Amminadab, and Amminadab became the father of Nahshon, chief of the sons of Judah, ¹¹ And Nahshon became the father of Salma, and Salma the father of Boaz. ¹² Boaz became the father of Obed and Obed the father of Jesse. ¹³ And Jesse became the father of Eliab, his first-born, and Abinadab the second, and Shimea the third, ¹⁴ and Nethanel the fourth, and Raddai the fifth, ¹⁵ and Ozem the sixth, and David the seventh. ¹⁶ And their sisters were Zeruah and Abigail. The sons of Zeruah: Abshai, and Joab, and Asahel: three. ¹⁷ And Abigail gave birth to Amasa; and the father of Amasa was Jether the Ishmaelite. ¹⁸ And Caleb son of Hezron fathered sons by Azubah his wife (also known as Jerioth); these are her sons: Jeshar, and Shobab, and Ardon. ¹⁹ Then Azubah died, and Caleb

⁹ 'Chelubai', like 'Chelub' (4:11), is apparently to be identified with Caleb (see #Jos 14:6).

¹⁰ Throughout this paragraph, the NJB has simply 'fathered' in place of 'became the father of', here following the NRSV.

¹¹ In place of 'and Salma became the father of Boaz', the NRSV has simply 'Salma of Boaz'.

¹² The NRSV shortens this verse somewhat, reading, "Boaz of Obed, Obed of Jesse."

¹³ The NJB lacks 'the' before 'second' and 'third'; here, we follow the NRSV.

¹⁴ The NJB lacks 'the' before 'fourth' and 'fifth'; here, we follow the NRSV.

¹⁵ The NJB lacks 'the' before 'sixth' and 'seventh'; here, we follow the NRSV.

¹⁶ In 2S 2:18, the name, 'Abshai' (אַבְשָׁי), appears as 'Abishai' (אַבִּישָׁי).

¹⁷ In 2S 17, 'Jether' is described as an Israelite, which is likely incorrect.

¹⁸ The NJB lacks the parenthetical note, 'also known as Jerioth', here following NETB; the NRSV reads, 'by his wife Azubah, and by Jerioth'.

¹⁹ The literal translation of 'married' is 'took for himself'.

וַתֵּלֶד לוֹ אֶת־חֹר: כִּי חֹר הוּלִיד אֶת־אוּרִי וְאוּרִי הוּלִיד אֶת־בְּצַלְאֵל: {ס}

כֹּא וְאַחַר בָּא חֶצְרוֹן אֶל־בֵּת־מַכִּיר אָבִי גִלְעָד וְהוּא לָקַחָהּ וְהוּא בֶן־שְׁשִׁים שָׁנָה וַתֵּלֶד לוֹ אֶת־שִׁגְוּב: כִּב וּשְׁגֻב הוּלִיד אֶת־יָאִיר וַיְהִי־לוֹ עָשָׂרִים וּשְׁלוֹשׁ עָרִים בְּאֶרֶץ הַגִּלְעָד: {ס}

כג וַיִּקַּח גֶּשׁוּר־וְאַרָם אֶת־חֲנוֹת יָאִיר מֵאַתָּם אֶת־קִנְתָּה וְאֶת־בְּנֵיהָ שְׁשִׁים עֵיר כָּל־אֵלֶּה בְּנֵי מַכִּיר אֲבִי־גִלְעָד: כד וְאַחַר מוֹת־חֶצְרוֹן בְּכָל־ב אֶפְרַתָּה וְאִשְׁתֵּי חֶצְרוֹן אֲבִיהָ וַתֵּלֶד לוֹ אֶת־אַשְׁחֹר אָבִי תְּקוּעַ: {ס}

וַיְהִיו בְּנֵי־יֶרַחְמֵאל בְּכוֹר חֶצְרוֹן הַבְּכוֹר | רָם וּבוּנָה וְאָרָן וְאַצֵּם אַחִיהָ: כו וַתְּהִי אִשָּׁה אַחֶרֶת לְיֶרַחְמֵאל וְשֵׁמָּה עֵטְרָה הִיא אִם אוֹנָם: {ס}

כז וַיְהִיו בְּנֵי־רָם בְּכוֹר יֶרַחְמֵאל מֵעַץ וַיְמִין וְעֶקֶר: כח וַיְהִיו בְּנֵי־אוֹנָם שְׁמִי וַיִּדַע וּבְנֵי שְׁמִי נָדָב

married Ephrath, who bore him Hur. ²⁰ Hur became the father of Uri and Uri became the father of Bezalel.

²¹ Afterwards, Hezron slept with the daughter of Machir, the father of Gilead; he married her when he was sixty years old and she bore him Segub. ²² Segub fathered Jair who held twenty-three towns in the territory of Gilead.

²³ From them, however, Geshur and Aram took the Encampments of Jair and Kenath with its dependencies: sixty towns. All these were the sons of Machir father of Gilead. ²⁴ After the death of Hezron, in Caleb-Ephrathah, Abijah wife of Hezron his father bore him Ashhur father of Tekoa.

²⁵ The sons of Jerahmeel, the first-born of Hezron: Ram, his first-born, and Bunah, and Oren, and Ozem, and Ahijah. ²⁶ Jerahmeel had another wife called Atarah; she was the mother of Onam.

²⁷ The sons of Ram, the first-born of Jerahmeel: Maaz, and Jamin, and Eker. ²⁸ The sons of Onam: Shammai and Jada; the sons of Shammai:

²⁰ See #10 on the phrase, 'became the father of'.

²¹ In place of 'slept with', the NJB has 'married' and the NRSV, following the MT more literally, has 'went in to'.

²² Another reading for 'held' (as NJB) is 'owned' (as NETB).

²³ The NJB, following the LXX, has 'used to belong to' in place of 'were'.

²⁴ The NJB, following the LXX, has: "After the death of Hezron, Caleb married Ephrathah, wife of Hezron his father, who bore him Ashhur father of Tekoa."

²⁵ The NJB & NRSV lack many of the instances of 'and' in the list of sons; here, we follow the MT.

²⁶ The NRSV adds 'also' before 'had' but this seems clumsy in modern English; here, we follow the NJB.

²⁷ For the 3 sons here, the LXX reads: *Μαας και Ιαμιν και Ακορ*.

²⁸ The LXX reads: *και ησαν υιοι Οζομ· Σαμαι και Ιαδαε. και υιοι Σαμαι· Ναδαβ και Αβισουρ*.

וְאֲבִישׁוּר׃ כִּס וְשֵׁם אִשְׁתּוֹ אֲבִיהַיִל וַתֵּלֶד לּוֹ
 אֶת־אַחְבָּן וְאֶת־מֹלִיד׃ ל וּבְנֵי נָדָב סֵלֵד וְאֶפְרַיִם
 וַיָּמָת סֵלֵד לֹא בָנִים׃ לֵא וּבְנֵי אֶפְרַיִם יִשִׁי וּבְנֵי יִשִׁי
 שֶׁשָּׁן וּבְנֵי שֶׁשָּׁן אַחְלַי׃ לֵב וּבְנֵי יָדָע אַחֵי שַׁמִּי יֵתֵר
 וַיּוֹנְתָן וַיָּמָת יֵתֵר לֹא בָנִים׃ {ס}
 לֵג וּבְנֵי יוֹנָתָן פִּלֵּת וְזָזָא אֱלֹהָ הָיוּ בְנֵי יִרְחַמְעֵאל׃
 לִד וְלֹא־הָיָה לְשֶׁשָּׁן בָּנִים כִּי אִם־בָּנוֹת וּלְשֶׁשָּׁן עֶבֶד
 מִצְרַיִם וְשִׁמּוֹ יִרְחָע׃ לֵה וַיִּתֵּן שֶׁשָּׁן אֶת־בָּתּוֹ לְיִרְחָע
 עֶבְדוֹ לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־עֲטָיִי׃ לז וְעֲטָיִי הָלִיד אֶת־
 נָתָן וְנָתָן הוֹלִיד אֶת־זָבָד׃ לוּ וְזָבָד הוֹלִיד אֶת־אֶפְלָל
 וְאֶפְלָל הוֹלִיד אֶת־עֹבֵד׃ לח וְעֹבֵד הוֹלִיד אֶת־
 יְהוּא וַיְהִי הוּא הָלִיד אֶת־עֲזַרְיָה׃ לט וְעֲזַרְיָה הָלִיד אֶת־
 חֶלְקִי וְחֶלְקִי הָלִיד אֶת־אֵלְעָשָׂה׃ מ וְאֵלְעָשָׂה הָלִיד
 אֶת־סִסְמַי וְסִסְמַי הָלִיד אֶת־שְׁלוֹם׃ מא וְשְׁלוֹם

Nadab and Abishur.²⁹ The name of Abishur's wife was Abihail; she bore him Ahban and Molid.³⁰ The sons of Nadab: Seled and Ephraim. Seled died leaving no son.³¹ The sons of Ephraim: Ishi; son of Ishi: Sheshan; son of Sheshan: Ahlai.³² The sons of Jada, Shammai's brother: Jether and Jonathon. Jether died leaving no son.³³ The sons of Jonathon: Peleth and Zaza. These were the descendants of Jerahmeel.³⁴ Now, Sheshan had no sons, only daughters; however, Sheshan had an Egyptian slave, whose name was Jarha.³⁵ So, Sheshan gave his daughter in marriage to his slave Jarha; and she bore him Attai.³⁶ And Attai became the father of Nathan, and Nathan the father of Zabad;³⁷ and Zabad became the father of Ephlal, and Ephlal the father of Obed;³⁸ and Obed became the father of Jehu, and Jehu the father of Azariah;³⁹ and Azariah became the father of Helez, and Helez the father of Eleasah;⁴⁰ and Eleasah became the father of Sismai, and Sismai the

²⁹ For 'Ahban' and 'Molid', the LXX reads *Αχαβαρ* and *Μωλιδ*.

³⁰ NETB place the 2nd sentence in parentheses.

³¹ Most English translations open this verse with 'The son'; but note that the MT has the plural, 'sons', even though only one son is listed (cf. #8).

³² NETB place the last sentence in parentheses.

³³ The 2nd sentence is a summary 'ending' to the lists of vv. 25–33.

³⁴ The verse follows a tradition different to v.31.

³⁵ For this verse, here following the NRSV, the NJB reads, "to whom Sheshan gave his daughter in marriage. She bore him Attai."

³⁶ See #10 on the phrase, 'became the father of'.

³⁷ The NJB & NRSV omit the opening 'and' of this verse, here following the MT (as throughout vv. 37–41).

³⁸ The LXX readings for 'Obed' and 'Jehu' are *Ωβηδ* and *Ιηου*, respectively.

³⁹ The LXX readings for 'Azariah' and 'Helez' are *Αζαριαν* and *Χελλης*, respectively.

⁴⁰ The LXX readings for 'Eleasah' and 'Sismai' are *Ελεασα* and *Σοσομαι*, respectively.

הוֹלִיד אֶת־יִקְמִיָּה וַיִּקְמִיָּה הַלֵּיד אֶת־אֵלִישָׁמַע: {ס} father of Shallum;⁴¹ and Shallum became the father of Jekamiah and Jekamiah the father of Elishama.

מִבְּנֵי כָּלֵב אָחִי יִרְחָמֵאל מִיִּשְׁע בְּכֹרֹו הוּא אָבִי־ זִיף וּבְנֵי מִרְשָׁה אָבִי חֶבְרוֹן: ^{מג} וּבְנֵי חֶבְרוֹן קֹרַח וְתַפַּח וְרָקִם וְשִׁמָּה: ^{מד} וְשִׁמָּה הוֹלִיד אֶת־רַחֵם אָבִי יִרְקָעִם וְרָקִם הוֹלִיד אֶת־שָׁמַי: ^{מה} וּבֶן־שָׁמַי מָעֹן וּמָעֹן אָבִי בֵּית־צוּר: ^{מו} וְעִיפָה פִּילֶגֶשׁ כָּלֵב יִלְדָה אֶת־חָרָן וְאֶת־מוֹצָא וְאֶת־גָּזָז וְחָרָן הוֹלִיד אֶת־גָּזָז: {ס} ⁴² The sons of Caleb, the brother of Jerahmeel: Mesha, his first-born, who fathered Ziph. His son was Mareshah, father of Hebron. ⁴³ The sons of Hebron: Korah, Tappuah, Rekem and Shema. ⁴⁴ Shema became the father of Raham, the father of Jorkeam. Rekem became the father of Shammai. ⁴⁵ Shammai's son was Maon, and Maon fathered Beth-Zur. ⁴⁶ Ephah, Caleb's concubine, gave birth to Haran, Moza and Gazez. Haran became the father of Gazez.

מִזְּבְנֵי יַהֲדָי רֵגֶם וְיֹתָם גֶּשָׁח וְפֶלֶט וְעִיפָה וְשַׁאפֹּה: ^{מח} פִּילֶגֶשׁ כָּלֵב מַעֲכָה יִלְדָה שֶׁבֶר וְאֶת־תִּרְחָנָה: ^{מט} וְתִלְדָה שַׁעֲף אָבִי מַדְמָנָה אֶת־שׁוּא אָבִי מַכְבְּנָה וְאֶת־גִּבְעָא וּבֵת־כָּלֵב עַכְסָה: {ס} ⁴⁷ The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah and Shaaph. ⁴⁸ Maacah, Caleb's concubine, bore Sheber and Tirhanah. ⁴⁹ She also bore Shaaph, who fathered Madmannah, and Sheva, who fathered Machbenah and Gibeah. The daughter of Caleb was Achsah.

⁴¹ The LXX readings for 'Shallum' and 'Jekamiah' are *Σαλουμ* and *Ιεχεμιαυ*, respectively.

⁴² Vv. 42–50 give another genealogical record of Caleb's descendants (cf. vv. 18ff), no doubt representing a different period, when the relationships of the clans had changed. The LXX has 'Mareshah' in place of 'Mesha'.

⁴³ The LXX reads: *καὶ υἱοὶ Χεβρων· Κορε καὶ Θαπους καὶ Ρεκομ καὶ Σεμαα.*

⁴⁴ The LXX reads: *καὶ Σεμαα ἐγέννησεν τὸν Ραεμ πατέρα Ιερκααν, καὶ Ιερκααν ἐγέννησεν τὸν Σαμαιο.*

⁴⁵ The LXX reads: *καὶ υἱὸς αὐτοῦ Μαων, καὶ Μαων πατήρ Βαιδσουρ.*

⁴⁶ The LXX reads: *καὶ Γαιφα ἢ παλλακὴ Χαλεβ ἐγέννησεν τὸν Αρραν καὶ τὸν Μωσα καὶ τὸν Γεζουε. καὶ Αρραν ἐγέννησεν τὸν Γεζουε.*

⁴⁷ The LXX reads: *καὶ υἱοὶ Ιαδαιο· Ραγεμ καὶ Ιωαθαμ καὶ Γηρσωμ καὶ Φαλετ καὶ Γαιφα καὶ Σαγαφ.* (See #49 on the Greek rendering of the name, 'Shaaph').

⁴⁸ The LXX reads: *καὶ ἡ παλλακὴ Χαλεβ Μωχα ἐγέννησεν τὸν Σαβερ καὶ τὸν Θαρχνα.*

⁴⁹ For 'Shaaph' (שַׁעֲף), the LXX reads *Σαγαφ* – inserting a 'silent' gamma between the two vowels.

נִ אֵלֶּה הֵיוּ בְנֵי כָלֵב בֶּן־חֹר בְּכוֹר אֶפְרַתָּה שׁוּבָל
 אָבִי קִרְיַת יַעֲרִים: נא שְׁלֹמָא אָבִי בֵית־לָחֶם חֲרָף
 אָבִי בֵית־גָּדֵר: נב וַיְהִיו בָּנִים לְשׁוּבָל אָבִי קִרְיַת
 יַעֲרִים הָרְאָה חֲצֵי הַמְּנַחֹת: נג וּמִשְׁפָּחוֹת קִרְיַת
 יַעֲרִים הֵיְתָרִי וְהַפּוֹתִי וְהַשְׁמָתִי וְהַמְּשָׁרְעִי מֵאֵלֶּה
 יֵצְאוּ הַצֵּרְעָתִי וְהָאֶשְׁתָּאֹלִי: {ס}

נד בְּנֵי שְׁלֹמָא בֵית לָחֶם וְנִטּוּפְתֵי עֵטְרוֹת בֵּית יוֹאָב
 וְחֲצֵי הַמְּנַחֹתִי הַצֵּרְעִי: נה וּמִשְׁפָּחוֹת סֹפְרִים יֵשְׁבוּ
 יְשֵׁבֵי יַעֲבֹץ תִּרְעָתִים שְׁמֵעָתִים שׁוֹכְתִים הַמָּה
 הַקִּינִים הַבָּאִים מִחַמַּת אָבִי בֵית־רַכָּב: {ס}

⁵⁰ These were the sons of Caleb. Sons of Hur, the first-born of Ephrathah: Shobal fathered Kiriath-Jearim; ⁵¹ Salma fathered Bethlehem; Hareph fathered Beth-Gader. ⁵² Shobal father of Kiriath-Jearim had other sons: Haroeh, that is, half of the Manahathites, ⁵³ and the clans of Kiriath-Jearim: the Ithrites, Puthites, Shumathites and the Mishraites. From these came the Zorathites and the Eshtaolites.

⁵⁴ The sons of Salma: Bethlehem, the Netophathites, Atroth-Beth-Joab, half the Manahathites, the Zorathites; ⁵⁵ and the families of the scribes living at Jabez, the Tirathites, the Shimeathites, the Sucathites. They are the Kenites who came from Hammath, father of the House of Rechab.

⁵⁰ 'Hur', first-born of Ephrathah, is only once mentioned as a son of Caleb (v. 20) but see vv. 24, 42 and 3:15. Unlike Caleb (see #Jos 14:6), Hur apparently represents a pure Judaeian line which, originating in Ephrathah-Bethlehem, spread northwest to Kiriath-Jearim, Zorah and Eshtaol.

⁵¹ The LXX rendition of the name, 'Bethlehem' (בֵּית־לָחֶם), is Βαιθλαεμ.

⁵² The NRSV has 'Menuhoth' in place of 'Manahathites'.

⁵³ For the last sentence (parenthesised by NETB), here following the NRSV, the NJB reads, "Their descendants are the people of Zorah and Eshtaol."

⁵⁴ The opening repeats that of v. 51.

⁵⁵ The Kethib/Qere difference here appears to be a case of *vav/yod* confusion.

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דברי הימים א פרק ג

א ואלה היו בני דויד אשר נולדלו בחברון הבכור אמנון לאחינעם היזרעאלית שני דניאל לאביגיל הכרמלית: ב השלשי לאבשלום בן מעכה בת-תלמי מלך גשור הרביעי אדניה בן חגית: ג החמישי שפטיה לאביטל הששי יתרעם לעגלה אשתו: ד ששה נולדלו בחברון וימלך שם שבע שנים וששה חדשים ושלוש שנה מלך בירושלם: {ס}

ה ואלה נולדו בירושלם שמעא ושובב ונתן ושלמה ארבעה לבת-שוע בת-עמיאל: ו יובחר ואלישמע ואליפלט: ז ונגה ונפג ויפיע: ח ואלישמע ואלידע ואליפלט תשעה: ט כל בני דויד מלבד בני-פילגשים ותמר אחותם: {פ}

¹ These are the sons of David who were born to him in Hebron: the first-born Amnon, whose mother was Ahinoam the Jezreelite; the second, Daniel, whose mother was Abigail the Carmelite; ² the third, Absalom the son of Maacah, the daughter of Talmai, the king of Geshur; the fourth, Adonijah the son of Haggith; ³ the fifth, Shephatiah whose mother was Abital; the sixth, Ithream by his wife Eglah. ⁴ Six, therefore, were born to him in Hebron, where he reigned for seven years and six months. He reigned for thirty-three years in Jerusalem.

⁵ These are the sons who were born to him in Jerusalem: Shimea, Shobab, Nathan, Solomon, the four of them children of Bath-Shua daughter of Ammiel; ⁶ Ibhar, Elishama, Eliphelet, ⁷ Nogah, Nepheg, Japhia, ⁸ Elishama, Eliada, Eliphelet: nine. ⁹ All these were David's sons, besides the sons of the concubines; and Tamar was their sister.

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- ¹ This chapter, continuing the Davidic line into post-Exilic times, is out of place in the tribal survey, it should follow 2:17 and may be an addition.
- ² Throughout vv. 1–4, the *NJB* has simply 'by' in place of 'whose mother was', here following *NETB*.
- ³ For 'Eglah' (עגלה), the *LXX* reads *Αγλα*.
- ⁴ In place of 'seven years', here following the *NRSV* & *NETB*, the *NJB* has 'three years'.
- ⁵ 'Bath-Shua' is another name for 'Bathsheba' (2S 11–12, 1K 1); the *LXX* maintains the earlier name.
- ⁶ All but two *Hebrew MSS* read 'Elishama' (אלישמע) here but 14:5 lists the name as 'Elishua'; another son named 'Elishama' is listed in v. 8.
- ⁷ The *LXX* reads: *καὶ Ναγε καὶ Ναφαγ καὶ Ιανουε*
- ⁸ The *LXX* reads: *καὶ Ελισαμα καὶ Ελιαδα καὶ Ελιφαλετ, ἐννέα*.
- ⁹ On the status of 'concubines', see #1:32.

'וּבְנֵי-שְׁלֹמֹה רְחֹבַעַם אֲבִיָּה בְּנוֹ אֲסָא בְּנוֹ יְהוֹשָׁפָט
 בְּנוֹ: ^א יוֹרָם בְּנוֹ אַחֲזִיָּהוּ בְּנוֹ יוֹאָשׁ בְּנוֹ: ^ב אֲמַצְיָהוּ
 בְּנוֹ עֲזַרְיָה בְּנוֹ יוֹתָם בְּנוֹ: ^ג אַחֲזָ בְּנוֹ חֲזַקְיָהוּ בְּנוֹ
 מְנַשֶּׁה בְּנוֹ: ^ד אֲמוֹן בְּנוֹ יֹאשִׁיָּהוּ בְּנוֹ: ^ה וּבְנֵי
 יֹאשִׁיָּהוּ הַבְּכוֹר יוֹחָנָן הַשֵּׁנִי יְהוִיָּקִים הַשְּׁלִישִׁי
 צְדַקְיָהוּ הַרְבִּיעִי שְׁלֹמֹם: ^ו וּבְנֵי יְהוִיָּקִים יְכַנְיָה בְּנוֹ
 צְדַקְיָה בְּנוֹ: ^ז וּבְנֵי יְכַנְיָה אֶסֶר שְׂאֵלְתִיאל בְּנוֹ:
^ח וּמְלֹכִירָם וּפְדִיָּה וְשִׁנְאָצָר יְקַמְיָה הוֹשַׁמְעַ
 וְנְדַבְיָה: ^ט וּבְנֵי פְדִיָּה זְרַבְבָּל וְשִׁמְעִי וּבְנֵי זְרַבְבָּל
 מְשֻׁלָּם וְחַנְנִיָּה וְשְׁלֹמִית אַחֻוֹתָם: ^י וְחַשְׁבָּה וְאֵהֶל
 וּבְרַכְיָה וְחַסְדִּיָּה יוֹשֵׁב חֶסֶד חֲמֹשׁ: ^{יא} וּבְנֵי חַנְנִיָּה
 פְּלַטְיָה וְיִשְׁעִיָּה בְּנֵי רַפְיָה בְּנֵי אַרְנָן בְּנֵי עַבְדִּיָּה בְּנֵי
 שְׁכַנְיָה: ^{יב} וּבְנֵי שְׁכַנְיָה שְׁמַעְיָה וּבְנֵי שְׁמַעְיָה

¹⁰ Sons of Solomon: Rehoboam, Abijah his son, Asa his son, Jehoshaphat
 his son, ¹¹ Joram 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 Sons of Josiah:
 Johanan, the first-born, Jehoiakim second, Zedekiah third, Shallum
 fourth. ¹⁶ Sons of Jehoiakim: Jeconiah his son, Zedekiah his son. ¹⁷ Sons
 of Jeconiah the captive: Shealtiel his son, ¹⁸ then Malchiram, Pedaiah,
 Shenazzar, Jekamiah, Hoshama, and Nebadiah. ¹⁹ Sons of Pedaiah:
 Zerubbabel and Shimei. Sons of Zerubbabel: Meshullam and Hananiah;
 Shelomith was their sister. ²⁰ Sons of Meshullam: Hashubah, Ohel,
 Berechiah, Hasadiah, and Jushab-Hesed: five. ²¹ Sons of Hananiah:
 Pelatiah; Jeshaiiah his son, Rephaiah his son, Arnan his son, Obadiah his
 son, Shecaniah his son. ²² Sons of Shecaniah: Shemaiah, Hattush, Igal,

¹⁰ The list of vv. 10–16 derives from books of Kings.

¹¹ 'Joram' (יֹרָם) is a variant spelling of the name, 'Jehoram'.

¹² The LXX reads: *Αμασιας υἱὸς αὐτοῦ, Αζαρια υἱὸς αὐτοῦ, Ιωαθαν υἱὸς αὐτοῦ,*

¹³ The LXX reads: *Αχαζ υἱὸς αὐτοῦ, Εζεκιας υἱὸς αὐτοῦ, Μανασσης υἱὸς αὐτοῦ,*

¹⁴ The LXX reads: *Αμων υἱὸς αὐτοῦ, Ιωσια υἱὸς αὐτοῦ.*

¹⁵ Some MSS read 'Joahaz' for 'Johanan'. 'Shallum' son of Josiah is the same as Jehoahaz in 2K 23:30ff (see Jr 22:11).

¹⁶ The LXX reads: *καὶ υἱοὶ Ιωακίμ· Ιεχονιας υἱὸς αὐτοῦ, Σεδεκιας υἱὸς αὐτοῦ.*

¹⁷ The list of vv. 17–24 probably extends to the author's own time.

¹⁸ The LXX reads: *Μελχιραμ καὶ Φαδαιας καὶ Σανεσαρ καὶ Ιεκεμια καὶ Ωσαμω καὶ Δενεδι.*

¹⁹ In all other texts, (see Ezr 3:2, Hg 1:1) 'Zerubbabel' is son of Shealtiel.

²⁰ The LXX reads: *καὶ Ασουβε καὶ Οολ καὶ Βαραχια καὶ Ασαδια καὶ Ασοβαεσδ, πέντε.*

²¹ The LXX reads: *καὶ υἱοὶ Ανανια· Φαλλετια, καὶ Ισαια υἱὸς αὐτοῦ, Ραφαια υἱὸς αὐτοῦ, Ορνα υἱὸς αὐτοῦ, Αβδία υἱὸς αὐτοῦ, Σεχενια υἱὸς αὐτοῦ.*

²² The LXX reads: *καὶ υἱὸς Σεχενια· Σαμαια. καὶ υἱοὶ Σαμαια· Χαττους καὶ Ιωηλ καὶ Μαρι καὶ Νωαδια καὶ Σαφαθ, ἕξι.*

חֲטֹשׁ וַיִּגְאֹל וּבְרִיחַ וְנַעֲרִיָּה וְשַׁפְּט שֵׁשָׁה: כִּג וּבָן־
 נְעַרְיָה אֲלִיזַעֲיָנִי וְחִזְקִיָּה וְעִזְרִיקָם שְׁלֹשָׁה: {ס}
 כִּד וּבְנֵי אֲלִיזַעֲיָנִי הוֹדִיָּהוּ הוֹדִיָּהוּ וְאֶלְיָשִׁיב וּפְלִיָּה
 וְעֶקֶב וַיִּזְחַנְּנָן וְדַלְיָה וְעַנְנֵי שִׁבְעָה: {ס}

Bariah, Neariah, and Shaphat: six.²³ Sons of Neariah: Elioenai, Hizkiah, and Azrikam: three.

²⁴ The sons of Elioenai: Hodaviah, Eliashib, Pelaiiah, Akkub, Johanan, Delaiiah, and Anani: seven.

²³ The LXX reads: *καὶ υἱοὶ Νωαθια· Ελιθεναν καὶ Εζεκια καὶ Εζρικαμ, τρεῖς.*

²⁴ The *Kethib/Qere* difference here (transposition of *yod* & *vav*) would benefit from an explanation.

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- ^א בְּנֵי יְהוּדָה פֶּרֶץ חֲצֵרוֹן וְכַרְמִי וְחֹר וְשׁוּבָל: ^ב וְרֵאִיָּה בֶן־שׁוּבָל הֵלִיד אֶת־יַחַת וַיַּחַת הֵלִיד אֶת־אֲחֻמַּי וְאֶת־לָהָד אֵלֶּה מְשֻׁפְחוֹת הַצֹּרַתִּיתִי: {ס}
- ^ג וְאֵלֶּה אֲבֵי עֵיטָם יִזְרְעֵאל וַיִּשְׁמָא וַיְדַבֵּשׁ וְשָׁם אֲחֻתָּם הַצֶּלְלִפּוֹנִי: ^ד וּפְנוּאֵל אֲבִי גֶדֶר וְעֶזֶר אֲבִי חוּשָׁה אֵלֶּה בְּנֵי־חֹר בְּכוֹר אֶפְרַתָּה אֲבִי בֵית לַחֶם: ^ה וְלֹאֲשָׁחֹר אֲבִי תְקוּעַ הֵיוּ שְׁתֵּי נָשִׁים חֲלָאָה וְנַעֲרָה: ^ו וַתֵּלֶד לּוֹ נַעֲרָה אֶת־אֲחֻזַּם וְאֶת־חֲפָר וְאֶת־תִּימָנִי וְאֶת־הָאֲחֻשְׁתָּרִי אֵלֶּה בְּנֵי נַעֲרָה: ^ז וּבְנֵי חֲלָאָה צֶרֶת יִצְחָר וְצָחַר וְאֶתְנָן: ^ח וְקוֹץ הוֹלִיד אֶת־עֲנוּב וְאֶת־הַצַּבָּבָה וּמְשֻׁפְחַת אַחַרְחֵל
- ¹ The sons of Judah: Perez, Hezron, and Carmi, and Hur, Shobal, ² and Reaiah son of Shobal became the father of Jahath, and Jahath the father of Ahumai and Lahad. These are the Zorathite clans.
- ³ These are the sons of Etam, Jezreel, Ishma and Idbash, whose sister was called Hazzelelponi. ⁴ Penuel fathered Gedor, and Ezer fathered Hushah. These were the sons of Hur, first-born of Ephrathah and father of Bethlehem. ⁵ Ashur, father of Tekoa, had two wives: Helah and Naarah. ⁶ Naarah bore him Ahuzzam, Hephher, the Timnites and the Ahashtarites – these were the sons of Naarah. ⁷ Sons of Helah: Zereth, Zohar, and Ethnan. ⁸ Koz fathered Anub, Hazzobebah and the clans of Aharhel son of Harum. ⁹ Jabez was better known than his brothers were.

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- ¹ The lists for Judah, Hur, and Caleb parallel those of Ch. 2, though differing considerably, with additional lists for Ashur and Shelah. This may be an addition to the original work (using other ancient material), which passed directly from the notice on Judah (2:3–17) to the one on Simeon (4:24–43). These two tribes were closely related (Gn 29:33,35) and Simeon was eventually absorbed into Judah and it is absent in Dt 33).
- ² The NRSV has ‘families’ in place of ‘clans’, here following the NJB & NETB.
- ³ The phrase, ‘sons of Etam’, follows the LXX (υἱοὶ Αἰταμ) & NRSV; the MT reads ‘father of Etam’ (אֲבִי עֵיטָם) and the NJB transliterates, ‘Abi-Etam’.
- ⁴ The LXX opens with: και Φανουηλ πατηρ Γεδωρ, και Αζηρ πατηρ Ωσαν.
- ⁵ The LXX reads: και τῶ Σαουρ πατρι Θεαωε ἦσαν δύο γυναῖκες, Αωδα και Θεαδα.
- ⁶ In place of ‘Ahashtarites’, here following the NJB, the NRSV has ‘Haahashtari’.
- ⁷ The NRSV has ‘Izhar’ in place of ‘Zohar’. The Kethib/Qere difference here (dropping a yod) would benefit from an explanation.
- ⁸ The NRSV has ‘families’ in place of ‘clans’, here following the NJB & NETB.
- ⁹ There is a play on the name ‘Jabez’ (יַעֲבֵז) and the word עֲצָב (distress).

בְּהָרוֹם: ^ט וַיְהִי יַעֲבֹץ נִכְבַּד מֵאַחֵיו וְאָמוֹ קָרְאָהּ שְׁמוֹ יַעֲבֹץ לֵאמֹר כִּי יִלְדֶתִי בְעַעֲב: ^י וַיִּקְרָא יַעֲבֹץ לְאֱלֹהֵי יִשְׂרָאֵל לֵאמֹר אִם-בָּרַךְ תְּבָרֶכְנִי וְהַרְבִּית אֶת-גְּבוּלֵי וְהִיתָה יַדְּךָ עִמִּי וְעָשִׂיתָ מַרְעָה לְבִלְתִּי עַעֲבִי וַיְבֵא אֱלֹהִים אֶת אֲשֶׁר-שָׂאֵל: {ס}

His mother gave him the name Jabez, “because,” she said, “in distress I gave birth to him.” ¹⁰ Jabez called on the God of Israel. “If you truly bless me,” he said, “you will extend my lands, your hand will be with me, you will keep harm away and my distress will cease.” God granted him what he had asked.

וּכְלוּב אַחִי-שׁוּחָה הוּלִיד אֶת-מְחִיר הוּא אָבִי אֲשֶׁתּוֹן: ^{יב} וְאֲשֶׁתּוֹן הוּלִיד אֶת-בֵּית רָפָא וְאֶת-פֹּסֶח וְאֶת-תַּחְנָה אָבִי עִיר נַחֵשׁ אֱלֹה אֲנָשֵׁי רֶכָה: {ס}

¹¹ Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton. ¹² Eshton was the father of Bethrapha, Paseah and Tehinnah the father of Ir-Nahash. These were the men of Recab.

וּבְנֵי קִנֹּז עֲתַנְיָאֵל וּשְׂרָיָה וּבְנֵי עֲתַנְיָאֵל חֲתַת: ^{יג} וּמְעוֹנְתַי הוּלִיד אֶת-עֹפְרָה וּשְׂרָיָה הוּלִיד אֶת-יֹזָבָב אָבִי גֵיָא חֲרָשִׁים כִּי חֲרָשִׁים הָיוּ: {פ}

¹³ The sons of Kenaz: Othniel and Seraiah. Sons of Othniel: Hathath; ¹⁴ And Meonothai fathered Ophrah. Seraiah fathered Joab, father of Geharashim – for they were craftsmen.

וּבְנֵי כָלֵב בֶּן-יִפְנֶה עִירוֹ אֱלָה וְנַעַם וּבְנֵי אֱלָה וּקְנֹז: ^{טז} וּבְנֵי יְהֻלְלָאֵל זִיף וְזִיפָה תִירִיא וְאֲשֶׁרְאֵל: ^{יז} וּבְנֵי-עֲזָרָה יֵתֵר וּמֶרֶד וְעֹפֶר וַיִּלְוֹן וַתְּהַר אֶת-מְרִים

¹⁵ The sons of Caleb son of Jephunneh: Iru, Elah and Naam. The sons of Elah: Kenaz. ¹⁶ The sons of Jehallelel: Ziph, Ziphah, Tiria, Asarel. ¹⁷ The sons of Ezra: Jether, Mered, Epher, and Jalon. She conceived and bore

¹⁰ Literally translated, the last sentence reads, “And God brought about what he had asked.”

¹¹ Throughout this section, the NJB has simply ‘fathered’ in place of ‘was the father of’.

¹² Another reading for ‘Ir-Nahash’ is ‘the city of Nahash’.

¹³ The NJB, following the Vg (*et Maonathi*), adds ‘and Meonothai’ at the end of this verse; here, we follow the MT, in which the name was likely dropped by haplography, as it appears at the beginning of the next verse as well.

¹⁴ ‘Geharashim’ means ‘Valley of Craftsmen (in wood and iron)’; see Ne 11:35.

¹⁵ The LXX reads: *καὶ υἱοὶ Χαλεβ υἱοῦ Ἰεφοννη· Ηρα, Αλα καὶ Νοομ. καὶ υἱοὶ Αλα· Κενεζ.*

¹⁶ The LXX reads: *καὶ υἱὸς αὐτοῦ Γεσηηλ, Αμμηαχι καὶ Ζαφα καὶ Ζαιρα καὶ Εσεραηλ.*

¹⁷ The pronoun, ‘she’, refers to ‘Bithiah’ (v. 18). The NJB and MT lack ‘and bore’ (here from the NRSV and LXX).

וְאֶת־שְׁמִי וְאֶת־יִשְׁבָּח אָבִי אֲשֶׁתְּמַע: י^ח וְאֵשֶׁתּוֹ
הִיְהִדְיָה יִלְדָה אֶת־יֶרֶד אָבִי גְדוֹר וְאֶת־חֶבֶר אָבִי
שׁוֹכּוֹ וְאֶת־יְקוּתִיאֵל אָבִי זְנוּחַ וְאֵלֶּה בְנֵי בִתְיָה
בַת־פַּרְעֹה אֲשֶׁר לָקַח מֶרֶד: {ס}

י^ט וּבְנֵי אֵשֶׁת הֹדְיָה אַחֻות נָחַם אָבִי קַעִילָה הַגְרָמִי
וְאֵשֶׁתְּמַע הַמַּעֲכָתִי: כ^ב וּבְנֵי שִׁמּוֹן אֲמִנוֹן וְרִנָּה בֶן־
חֲנָן וְתוֹלוֹן וְתִילוֹן וּבְנֵי יִשְׁעִי זֹחֶת וּבֶן־זֹחֶת:
כא^{כא} בְנֵי שֶׁלֶה בֶן־יְהוּדָה עֵר אָבִי לָכָה וְלַעֲדָה אָבִי
מַרְשָׁה וּמִשְׁפָּחוֹת בֵּית־עֶבְדָּת הַבֶּן לְבֵית אֲשַׁבַּע:
כב^{כב} וְיוֹקִים וְאֲנָשֵׁי כִזְבָּא וְיוֹאֲשׁ וְשָׂרָף אֲשֶׁר־בְּעָלוּ
לְמוֹאֵב וַיֵּשְׁבוּ לַחֵם וְהַדְּבָרִים עֲתִיקִים: כג^{כג} הָמָּה
הַיּוֹצְרִים וַיֵּשְׁבוּ נְטָעִים וּגְדָרָה עַם־הַמְּלָךְ
בְּמִלְאֲכָתּוֹ יֵשְׁבוּ שָׁם: {ס}

כד^{כד} בְנֵי שִׁמְעוֹן נְמוּאֵל וַיְמִין יַרִּיב זֶרַח שְׂאוּל:

Miriam, Shammai and Ishbah, the father of Eshtemoa,¹⁸ whose Judaeen wife gave birth to Jered father of Gedor, Heber father of Soco, and Jekuthiel father of Zanoah. These were the sons of Bithiah, the daughter of Pharaoh, whom Mered had married.

¹⁹ The sons of the wife of Hodiah, sister of Naham were the fathers of Keilah the Garmite and Eshtemoa the Maacathite. ²⁰ The sons of Shimon: Amnon, Rinnah, Ben-Hanan, and Tilon. The sons of Ishi: Zoheth and Ben-Zoheth. ²¹ The sons of Shelah son of Judah: Er father of Lecah, Laadah father of Mareshah, and the clans of linen-workers at Beth-Ashbea, ²² Jokim, the men of Cozeba, Joash and Saraph where Moab found wives and then returned to Bethlehem. (These are old traditions.)

²³ These were potters and lived at Netaim and Gederah; they resided there, working for the king.

²⁴ The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, and Saul; ²⁵ Shallum

¹⁸ The literal translation of 'married' is 'taken'.

¹⁹ The NJB ends this verse with an ellipsis, suggesting that there is missing text.

²⁰ An alternative reading for 'Ben-Zoheth' is 'the son of Zoheth'. The Kethib/Qere difference here would benefit from an explanation.

²¹ The list of vv. 21–23 is out of character with the foregoing lists.

²² The phrase, 'returned to Bethlehem' is a conjectural translation; the NRSV has 'returned to Lehem'.

²³ Literally translated, this verse ends, "and those who lived in Netaim and Gederah; with the king in his work, they lived there."

²⁴ The list of vv. 24–43 consists of a genealogy (vv. 24–27), a list of towns (vv. 28–33) and the movements of the Simeonite clans (vv. 34–43). V. 31b indicates that the integration of Simeon with Judah took place during the reign of David; compare the list on Jos 15, where these towns are reckoned as belonging to Judah. The Simeonites retained their semi-nomadic way of life for another three centuries (see v. 39ff).

²⁵ The LXX reads: Σαλεμ υἱὸς αὐτοῦ, Μαβασαμ υἱὸς αὐτοῦ, Μασμα υἱὸς αὐτοῦ,

כ^ה שְׁלֹם בְּנוֹ מִבְּשָׁם בְּנוֹ מִשְׁמַע בְּנוֹ: כ^ו וּבְנֵי מִשְׁמַע
 חַמּוּאֵל בְּנוֹ זַכּוּר בְּנוֹ שְׁמַעִי בְּנוֹ: כ^ז וּלְשִׁמְעֵי בָנִים
 שֵׁשׁ עָשָׂר וּבָנוֹת שֵׁשׁ וּלְאֶחָיו אֵין בָּנִים רַבִּים וְכֹל
 מִשְׁפַּחְתָּם לֹא הִרְבּוּ עַד־בְּנֵי יְהוּדָה: {ס}
 כ^ח וַיֵּשְׁבוּ בְּבֵאֵר־שֶׁבַע וּמֹלָדָה וַחֲצֵר שׁוּעַל:
 כ^ט וּבְבִלְהָה וּבְעֵצִים וּבְתוֹלָד: ל וּבְבִתוּאֵל וּבְחַרְמָה
 וּבְצִיקְלָג: ל^א וּבְבֵית מֶרְכָּבוֹת וּבְחֲצֵר סוּסִים וּבְבֵית
 בְּרָאִי וּבְשַׁעְרִים אֵלֶּה עָרֵיהֶם עַד־מֶלֶךְ דָּוִד:
 ל^ב וַחֲצֵרֵיהֶם עֵיטָם וְעֵין רִמּוֹן וְתֶכֶן וְעֶשֶׂן עָרִים
 חֲמֵשׁ: ל^ג וְכָל־חֲצֵרֵיהֶם אֲשֶׁר סְבִיבוֹת הָעָרִים
 הָאֵלֶּה עַד־בַּעַל {ס}
 זֹאת מוֹשְׁבַתָּם וְהַתִּיחֶשֶׁם לָהֶם: ל^ד וּמִשׁוּבָב וּמִלֶּךְ
 יוֹשֶׁה בֶן־אֲמִצְיָה: ל^ה וַיּוֹאֵל וַיְהִי בֶן־יוֹשְׁבֵיָה בֶן־
 שָׂרְיָה בֶן־עֲשִׂיאֵל: ל^ו וַאֲלִיזְעִינִי וַיַּעֲקֹבָה וַיִּשׁוּחִיָּה

was his son, Mibsam his son, Mishma his son. ²⁶ The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. ²⁷ Shimei had sixteen sons and six daughters, but his brothers did not have many children, nor did all their clan multiply like the Judaeans.

²⁸ They lived in Beersheba, and Moladah and Hazar-Shual, ²⁹ and Bilhah, and Ezem and Tolad; ³⁰ and Bethuel, and Hormah and Ziklag; ³¹ and Beth-Marcaboth, and Hazar-Susim, and Beth-Biri, and Shaaraim. These were their towns until the reign of David. ³² And their settlements were: Etam, and Ain, Rimmon, and Tochen and Ashan, five towns, ³³ along with all the dependent villages surrounding these towns, as far as Baal.

That was where they lived and they had an official genealogy. ³⁴ And Meshobab, Jamlech, and Joshah son of Amaziah; ³⁵ and Joel, and Jehu son of Joshibiah, son of Seraiah, son of Asiel; ³⁶ and Elioenai, and

²⁶ The LXX reads: *Αμουηλ υἱὸς αὐτοῦ, Σαβουδ υἱὸς αὐτοῦ, Ζακχουρ υἱὸς αὐτοῦ, Σεμει υἱὸς αὐτοῦ.*

²⁷ For this verse, here (loosely) following the NRSV, the NJB ends, “and the sum of their clans did not multiply as the sons of Judah did.”

²⁸ For ‘Beersheba’, here following the NJB, the NRSV has ‘Beer-Sheba’ and NETB has ‘Beer Sheba’.

²⁹ The LXX reads: *καὶ ἐν Βαλαα καὶ Βοασσομ καὶ Θουλαδ*

³⁰ The LXX reads: *καὶ Βαθουηλ καὶ Ερμα καὶ Σεκλαγ*

³¹ The LXX reads: *καὶ Βαιθμαρχαβωθ καὶ ἦμιουσ Σωσιμ καὶ οἶκον Βαρουμσεωριμ· αὗται πόλεις αὐτῶν ἕως βασιλείως Δαυιδ.*

³² The NJB omits many of the instances of ‘and’ in this verse; here, we follow the MT.

³³ In place of ‘Baal’, here following the MT (בעל), NRSV & NETB, the NJB, following some LXX MSS, has ‘Baalath’.

³⁴ The sudden appearance of this list (and what it represents) is explained in v. 38.

³⁵ The NJB & NRSV omit the opening ‘and’, here following the MT.

³⁶ The NJB & NRSV omit most of the instances of ‘and’ in this verse; here, we follow the MT.

וַעֲשֵׂיהָ וְעַד־יֶאֱלֹ וַיִּשִׁימֵאֵל וּבְנֵיהָ: לִז וְזִיזָא בֶן־שַׁפְעִי
בֶן־אֱלֹזָן בֶּן־יִדְיָה בֶן־שִׁמְרִי בֶן־שִׁמְעִיָּה: לִח אֵלֶּה
הַבָּאִים בְּשִׁמּוֹת נְשִׂאִים בְּמִשְׁפְּחוֹתָם וּבֵית
אֲבוֹתֵיהֶם פָּרְצוּ לְרֹזֵב: לט וַיִּלְכוּ לְמַבּוֹא גְדוֹר עַד
לְמִזְרַח הַגֵּיא לְבַקֵּשׁ מְרֻעָה לְצֹאֲנָם: מ וַיִּמְצְאוּ
מְרֻעָה שֶׁמֶן וְטוֹב וְהָאָרֶץ רַחֲבַת יָדַיִם וְשִׁקְטָת
וְשִׁלוֹהָ כִּי מִן־חָם הַיֹּשְׁבִים שָׁם לְפָנִים: מא וַיָּבֹאוּ
אֵלֶּה הַכְּתוּבִים בְּשִׁמּוֹת בֵּימֵי | יַחְזִקִיָּהוּ מֶלֶךְ־
יְהוּדָה וַיִּכּוּ אֶת־אֶהֱלִיָּהֶם וְאֶת־הַמְּעוֹנִים הַמְּעִינִים
אֲשֶׁר נִמְצְאוּ־שָׁמָּה וַיַּחְרִימֵם עַד־הַיּוֹם הַזֶּה וַיֵּשְׁבוּ
תַּחְתֵּיהֶם כִּי־מְרֻעָה לְצֹאֲנָם שָׁם: מב וּמֵהֶם | מִן־
בְּנֵי שִׁמְעוֹן הָלְכוּ לְהָר שֵׁעִיר אַנְשִׁים חֲמֵשׁ מֵאוֹת
וּפְלִטָיָה וְנִעְרֵיהָ וּרְפָיָה וְעִזִּיאֵל בְּנֵי יִשְׁעִי בְּרֵאשֵׁם:
מג וַיִּכּוּ אֶת־שְׂאֵרֵית הַפְּלִטָה לְעַמְלֶק וַיֵּשְׁבוּ שָׁם עַד
הַיּוֹם הַזֶּה: {פ}

Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah;³⁷ and Ziza, Ben-Shiphi, Ben-Allon, Ben-Jedaiah, Ben-Shimri, Ben-Shemaiah.³⁸ These above named were princes in their clans in their ancestral home. Their numbers increased enormously.³⁹ In search of pasture for their flocks, they spread from the Pass of Gedor to the eastern end of the valley,⁴⁰ where they found good, fat pasture; the land was broad, untroubled, and peaceful, for the former inhabitants there belonged to Ham.⁴¹ These Simeonites, recorded by name, arrived there in the time of Hezekiah king of Judah; they overran their tents and the Meunim that they found there. They put them under a curse of destruction still in force today and settled in their place, since there was pasturage for their flocks.⁴² Five hundred of them, of the Simeonites, went to Mount Seir, their leaders being Pelatiah, Neariah, Rephaiah and Uzziel, the sons of Ishi.⁴³ They defeated the surviving fugitives of Amalek and still live there today.

³⁷ The NJB & NRSV omit the opening 'and', here following the MT.

³⁸ For this verse, here following the NJB, the NRSV reads, "these mentioned by name were leaders in their families, and their clans increased greatly."

³⁹ The NJB, following the LXX (Γεραρα), has 'Gerar' in place of 'Gedor' (גְּדוֹר).

⁴⁰ According to 1:8, the sons of Ham lived in both Canaan and Africa; here, the expression merely means non-Israelites.

⁴¹ The NJB has 'dwellings' in place of 'Meunim' (following the NRSV and 2Ch 20:1). The Kethib/Qere difference here would benefit from an explanation.

⁴² The NRSV opens this verse, here following the NJB, with, "And some of them, five hundred men of the Simeonites."

⁴³ The literal translation of 'surviving fugitives of Amalek' is 'the remnant that had escaped belonging to Amalek'.

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דברי הימים א פרק ה

א וּבְנֵי רְאוּבֵן בְּכוֹר־יִשְׂרָאֵל כִּי הוּא הַבְּכוֹר וּבְחַלְלוֹ
יְצוּעֵי אָבִיו נִתְּנָה בְּכָרְתּוֹ לְבְנֵי יוֹסֵף בֶּן־יִשְׂרָאֵל וְלֹא
לְהַתִּיחֵשׁ לְבִכְרָה: ב כִּי יְהוּדָה גָּבַר בְּאָחִיו וּלְנָגִיד
מִמֶּנּוּ וְהַבְּכָרָה לְיוֹסֵף: {ס}

ג בְּנֵי רְאוּבֵן בְּכוֹר יִשְׂרָאֵל חֲנוּךְ וּפְלוּא וְחֶצְרוֹן
וְכַרְמִי: ד בְּנֵי יוֹאֵל שְׁמַעִיָּה בְּנוֹ גּוֹג בְּנוֹ שְׁמַעִי בְּנוֹ:
ה מִיכָה בְּנוֹ רְאִיָּה בְּנוֹ בְּעַל בְּנוֹ: ו בְּאָרָה בְּנוֹ אֲשֶׁר
הִגְלָה תְּלַגְת פְּלִנְאָסֶר מֶלֶךְ אֲשֶׁר הוּא נְשִׂיא
לְרְאוּבֵנִי: ז וְאָחִיו לְמַשְׁפַּחְתּוֹ בְּהַתִּיחֵשׁ לְתַלְדוֹתָם
הָרִאשׁ יַעִיָּאל וְזַכְרְיָהוּ: ח וּבְלַע בְּנֵי־עִזּוֹ בֶּן־שְׁמַע בֶּן־
יוֹאֵל הוּא יוֹשֵׁב בְּעַרְעֵר וְעַד־נְבוֹ וּבְעַל מְעוֹן:

¹ The sons of Reuben, first-born of Israel: he was the first-born but, as he defiled his father's bed, his birthright was given to the sons of Joseph, Israel's son, so he is not listed as first-born. ² For, Judah prevailed over his brothers and a ruler came from him but the birthright was Joseph's.

³ Sons of Reuben, first-born of Israel: Hanoch, Pallu, Hezron, Carmi.

⁴ Sons of Joel: Shemaiah his son, Gog his son, Shimei his son, ⁵ Micah his son, Reaiah his son, Baal his son. ⁶ Beerah his son, whom Tiglath-Pileser king of Assyria carried into exile, was leader of the Reubenites. ⁷ His brothers, by clans, were grouped according to the records. Jeiel was first, then Zechariah ⁸ and Bela son of Azaz, son of Shema, son of Joel. They lived in Aroer as far as Nebo and Baal-Meon. ⁹ To eastward, what he

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- ¹ The NRSV and WEBBE parenthesise verses 1b (from 'he was') and 2. Reuben was traditionally connected with Judah (Gn 29:32, 35) but, by remaining east of the Jordan, he lost power and influence (Gn 35:22, Dt 33:6).
- ² The Chronicler, so attached to David and his dynasty, reconciles the pre-eminence given to Judah by Gn 49:10 with the tradition that considered Joseph a first-born (see Dt 33:17). The LXX corrects 'birthright' to 'blessing'. The Joseph tribes became dominant (Gn 49:22-26, Dt 33:13-17), yet from Judah sprang a ruler, David, the greatest figure of the past, who became in other literature one prototype of the Messiah to come.
- ³ For the 4 sons, the LXX reads: *Ενωχ και Φαλλουος, Αρσων και Χαρμι*.
- ⁴ The material of vv. 4-8a is unique to the Chronicler, who leaves the relationship between Reuben and Joel unexplained.
- ⁵ The LXX reads: *υιός αυτού Μιχα, υιός αυτού Πηχα, υιός αυτού Βααλ*,
- ⁶ The deportation by Tiglath-Pileser in 752 BCE (see 2K 15:29) had also struck Gilead, home of the tribe of Reuben.
- ⁷ The NJB has 'relationship' in place of 'the records'.
- ⁸ Before 'as far as', the NJB adds 'and his territory extended'. Here, we follow the MT, NRSV & NETB.
- ⁹ In place of 'edge', here following the NJB, the NRSV has 'beginning'; NETB has 'the entrance to the desert'.

ט וְלִמְזֹרַח יֵשֵׁב עַד-לְבוֹא מִדְּבָרָה לְמִן-הַנֶּהָר פָּרַת
כִּי מִקְנֵיהֶם רָבוּ בְּאֶרֶץ גִּלְעָד: ' וּבִימֵי שָׁאוּל עָשׂוּ
מִלְחָמָה עִם-הַחֲגִרָאִים וַיִּפְּלוּ בְיָדָם וַיֵּשְׁבוּ
בְּאֹהֳלֵיהֶם עַל-כָּל-פְּנֵי מִזְרַח לְגִלְעָד: {ס}

יא וּבְנֵי-גָד לְנִגְדָם יֵשְׁבוּ בְּאֶרֶץ הַבָּשָׁן עַד-סֹלְכָה:
יב יֹאֵל הָרֹאשׁ וְשֹׁפָם הַמְּשֻׁנָה וַיַּעֲנִי וְשֹׁפֵט בַּבָּשָׁן:
יג וְאַחֵיהֶם לְבֵית אֲבוֹתֵיהֶם מִיכָאֵל וּמִשְׁלֵם וְשִׁבְעָה
וַיֹּרֵי וַיַּעֲבֹן וַיִּזְעַ וְעֵבֶר שִׁבְעָה: {ס}

יד אֵלֶּה | בְּנֵי אֲבִיחַיִל בֶּן-חֹרִי בֶן-יְרוּחַ בֶּן-גִּלְעָד
בֶּן-מִיכָאֵל בֶּן-יִשִׁישַׁי בֶּן-יַחֲדָו בֶּן-בּוּז: טו אַחִי בֶן
עֲבָדִיאֵל בֶּן-גּוּנִי רֹאשׁ לְבֵית אֲבוֹתָם: טז וַיֵּשְׁבוּ
בְּגִלְעָד בַּבָּשָׁן וּבְבִנְתָיָהּ וּבְכָל-מִגְרָשֵׁי שָׂרוֹן עַל-
תּוֹצְאוֹתָם: יז כָּל־הַתִּיחָשׁוּ בְיָמֵי יוֹתָם מֶלֶךְ-יְהוּדָה
וּבְיָמֵי יִרְבֵּעָם מֶלֶךְ-יִשְׂרָאֵל: {פ}

occupied extended to the edge of the desert and the River Euphrates, for they had many herds in Gilead. ¹⁰ In the time of Saul, they made war on the Hagrites, whom they defeated and who were then living in their tents throughout the eastern front of Gilead.

¹¹ Next to them, in Bashan as far as Salecah, lived the sons of Gad. ¹² Joel was the chief, Shapham the second, then Janai and Shaphat in Bashan.¹³ Their brothers, by family, were Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber: seven.

¹⁴ These were the sons of Abihail: Ben-Huri, Ben-Jaroah, Ben-Gilead, Ben-Michael, Ben-Jeshishai, Ben-Jahdo, and Ben-Buz. ¹⁵ Ahi son of Abdiel, son of Guni, was the chief of their clan. ¹⁶ They lived in Gilead, Bashan, and its towns, as well as all the pasturelands of Sharon to their limits. ¹⁷ All these were included in the official genealogy in the time of Jotham king of Judah and in the time of Jeroboam king of Israel.

¹⁰ Literally translated, this verse reads, "And, in the days of Saul, they made war with the Hagrites and they fell by their hand and they lived in their tents unto all the face of the east of Gilead."

¹¹ The lists of Gad and the half-tribe of Manasseh are unique to the Chronicler and may be derived from a census taken during the reign of Jeroboam II (see v. 17). Gad was just north of Reuben and seems to have been stronger and more important (Dt 33:20–21).

¹² In place of 'chief', here following the NRSV & MT (NETB has 'leader'), the NJB has 'first'.

¹³ The literal translation of 'family' is 'house of their fathers'.

¹⁴ The NRSV & NETB have 'son of' in place of all 'Ben' name prefixes in this verse, here following the NJB.

¹⁵ In place of 'chief of their clan', here following the NRSV, the NJB has 'head of their families'.

¹⁶ 'Sharon' is not that of the coastal plain of Palestine but an unidentified area in Transjordan, mentioned on the Mesha Stone.

¹⁷ The NJB transposes the clause, 'all ... genealogy' to the end of the verse.

יח בני־ראובן וגדי וחצי שבט־מנשה מן־בני־חיל אנשים נשאי מגן וחרב ודרכי קשת ולמודי מלחמה ארבעים וארבעה אלף ושבע־מאות וששים יצאי צבא: ט ויעשו מלחמה עם־ההגריאים ויטור ונפיש ונודב: כ ויעזרו עליהם וינתנו בידם ההגריאים וכל שעמהם כי לאלהים זעקו במלחמה ונעתור להם כי־בטחו בו: כא וישבו מקניהם גמליהם חמשים אלף וצאן מאתים וחמשים אלף וחמורים אלפים ונפש אדם מאה אלף: כב כי־חללים רבים נפלו כי מהאלהים המלחמה וישבו תחתיהם עד־הגלה: {פ}

כג ובני חצי שבט מנשה ישבו בארץ מבשן עד־בעל חרמון ושניר והר־חרמון המה רבו: כד ואלה ראשי בית־אבותם ועפר וישעי ואליאל ועזריאל

¹⁸ The sons of Reuben, the Gadites and the half-tribe of Manasseh had warriors, men armed with shield and sword who could handle the bow and were trained for war, to the number of forty-four thousand seven hundred and sixty fit for service. ¹⁹ They made war on the Hagrites, on Jetur, Naphish and Nodab. ²⁰ God came to their help, and the Hagrites and all their allies fell into their hands, for they called on God as they fought, and because they put their trust in him, he heard their prayer. ²¹ Of their livestock, they carried off fifty thousand camels, two hundred and fifty thousand sheep, two thousand donkeys and one hundred thousand captives. ²² Because the war was of God, the slaughter was great. They continued to live in their territory until the exile.

²³ The sons of the half-tribe of Manasseh lived in the territory between Bashan and Baal-Hermon, Senir and Mount Hermon. They were numerous. ²⁴ These were the heads of their families: Epher, Ishi, Eliel,

¹⁸ The incident related in vv. 18–22, not mentioned elsewhere in the Hebrew Bible, in which the figures are all out of proportion, preserves the memory of the periodic conflicts between the Transjordanian tribes and their turbulent Arab neighbours.

¹⁹ In place of ‘made war on’, here following the MT, NJB & NRSV, NETB has ‘attacked’.

²⁰ Literally translated, this verse reads, “And they were helped against them and they were given over into their hand, the Hagrites and all who were with them, for to God they cried out in the battle and he was entreated by them for they trusted in him.”

²¹ The NJB has ‘people’ in place of ‘captives’, here following the NRSV.

²² The exile in question was the deportation by Tiglath-Pileser (see v. 6 and 26).

²³ To the north of Gad was the half-tribe of Manasseh, i.e. the part of Manasseh that remained east of the Jordan (Nb 32:33–42). All these tribes were carried into exile by the Assyrians, according to the tradition utilised in vv. 23–26 (compare 2K 15:29).

²⁴ The MT opens the list with ‘and Epher’ (ועפר); here, we follow the LXX (Οφερ), NJB & NRSV.

וַיִּרְמֶיָה וְהוֹדוּיָה וַיְחַדְיָאֵל אַנְשֵׁים גְּבוּרֵי חַיִל אַנְשֵׁי
 שִׁמּוֹת רָאשֵׁים לְבַיִת אַבֹּתָם: כה וַיִּמְעְלוּ בְּאֱלֹהֵי
 אֲבֹתֵיהֶם וַיִּזְנוּ אַחֲרַי אֱלֹהֵי עַמֵּי-הָאָרֶץ אֲשֶׁר-
 הִשְׁמִיד אֱלֹהִים מִפְּנֵיהֶם: כו וַיַּעַר אֱלֹהֵי יִשְׂרָאֵל
 אֶת-רוּחַ | פּוּל מֶלֶךְ-אַשּׁוּר וְאֶת-רוּחַ תִּגְלַת-
 פִּלְנֶסֶר מֶלֶךְ אַשּׁוּר וַיִּגְלֹם לְרֵאוּבֵנִי וְלַגָּדִי וְלַחֲצִי
 שֵׁבֶט מְנַשֶּׁה וַיְבִיאֵם לַחֲלָח וְחָבוּר וְהָרָא וְנָהָר גּוֹזָן
 עַד הַיּוֹם הַזֶּה: {פ}

כז בְּנֵי לֵוִי גֵרְשׁוֹן קָהָת וּמֵרָרִי: כח וּבְנֵי קָהָת עַמְרָם
 יִצְחָר וְחֶבְרוֹן וְעִזִּיאֵל: {ס}

כט וּבְנֵי עַמְרָם אֶהֱרֹן וּמֹשֶׁה וּמִרְיָם {ס}

וּבְנֵי אֶהֱרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר:
 ל אֶלְעָזָר הוֹלִיד אֶת-פִּינְחָס פִּינְחָס הִלִּיד אֶת-
 אֲבִישׁוּעַ: לא וַאֲבִישׁוּעַ הוֹלִיד אֶת-בֻּקִי וּבֻקִי הוֹלִיד

Azriel, Jeremiah, Hodaviah, Jahdiel – stout fighting men, men of
 renown, heads of their families. ²⁵ They were unfaithful to the God of
 their fathers and prostituted themselves to the gods of the peoples of the
 land whom God destroyed before them; ²⁶ so, the God of Israel roused
 the hostility of Pul, king of Assyria, that is the wrath of Tiglath-Pileser,
 king of Assyria, who deported them – the Reubenites, the Gadites, the
 half-tribe of Manasseh – taking them off to Halah, Habor, Hara and the
 river of Gozan. They are still there today.

²⁷ Sons of Levi: Gershom, Kohath, and Merari. ²⁸ Sons of Kohath:
 Amram, Izhar, Hebron, Uzziel.

²⁹ Children of Amram: Aaron, Moses, and Miriam.

And the sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.

³⁰ Eleazar became the father of Phinehas and Phinehas became the father
 of Abishua; ³¹ Abishua became the father of Bukki and Bukki became

²⁵ The *NJB* & *NRSV* have ‘ancestors’ in place of ‘fathers’, here following the *MT*.

²⁶ Tiglath-Pileser III (745–727 BCE) reigned over the dual empire of Assyria-Babylon. As monarch of Babylon, his regal name was ‘Pula’, or ‘Pul’ in Hebrew (see 2K 15:19). The Chronicler combines the deportation of Gilead by Tiglath-Pileser (2K 15:29) with the localities to which Sargon II deported the inhabitants of Samaria, in 721 BCE.

²⁷ This verse is included as 6:1 in the *LXX* (and *NRSV*); the numbering scheme used here follows that of the *MT* & *NJB*. The long lists of 5:27–6:66 are, for the most part, additional to the original work, being worked up from biblical material, unverifiable sources and arbitrary juxtapositions.

²⁸ The Levites were an ancient warlike tribe (Gn 49:5–7) that became a priestly caste (Dt 33:8–10, Jg 17:9–13, 18:19).

²⁹ The *LXX* reads (for the 1st part of this verse): *καὶ υἱοὶ Ἀμβραμ· Ἀαρων καὶ Μωϋσῆς καὶ Μαρίας*.

³⁰ Throughout this paragraph, the *NJB* has simply ‘fathered’ in place of ‘became the father of’, here following the *NRSV*.

³¹ For ‘Bukki’ (בֻּקִי) and ‘Uzzi’ (עִזִּי), the *LXX* reads *Βωκαι* and *Οζι*, respectively.

אֶת־עוּזִי: ^{לב} וְעוּזִי הוֹלִיד אֶת־זֶרְחִיָּה וְזֶרְחִיָּה הוֹלִיד
 אֶת־מְרִיּוֹת: ^{לג} מְרִיּוֹת הוֹלִיד אֶת־אֲמַרְיָה וְאֲמַרְיָה
 הוֹלִיד אֶת־אֲחִיטוּב: ^{לד} וְאֲחִיטוּב הוֹלִיד אֶת־צְדוֹק
 וְצְדוֹק הוֹלִיד אֶת־אֲחִימֶעַץ: ^{לה} וְאֲחִימֶעַץ הוֹלִיד
 אֶת־עֲזַרְיָה וְעֲזַרְיָה הוֹלִיד אֶת־יֹחָנָן: ^{לו} וְיֹחָנָן
 הוֹלִיד אֶת־עֲזַרְיָה הוּא אֲשֶׁר כָּהֵן בְּבֵית אֲשֶׁר־בְּנֵה
 שְׁלֹמֹה בִּירוּשָׁלַם: ^{לז} וַיֹּלֵד עֲזַרְיָה אֶת־אֲמַרְיָה
 וְאֲמַרְיָה הוֹלִיד אֶת־אֲחִיטוּב: ^{לח} וְאֲחִיטוּב הוֹלִיד
 אֶת־צְדוֹק וְצְדוֹק הוֹלִיד אֶת־שָׁלוּם: ^{לט} וְשָׁלוּם
 הוֹלִיד אֶת־חֶלְקִיָּה וְחֶלְקִיָּה הוֹלִיד אֶת־עֲזַרְיָה:
^מ וְעֲזַרְיָה הוֹלִיד אֶת־שֶׁרְיָה וְשֶׁרְיָה הוֹלִיד אֶת־
 יְהוֹצָדָק: ^{מא} וַיְהוּצָדֵק הַלֵּךְ בַּהֲגָלוֹת יְהוָה אֶת־
 יְהוּדָה וִירוּשָׁלַם בְּיַד נְבֻכַדְנֶצַּר: {פ}

the father of Uzzi. ³² Uzzi became the father of Zerahiah and Zerahiah
 became the father of Meraioth. ³³ Meraioth became the father of
 Amariah and Amariah the father of Ahitub; ³⁴ and Ahitub became the
 father of Zadok, and Zadok the father of Ahimaaz. ³⁵ And Ahimaaz
 became the father of Azariah, and Azariah the father of Johanan. ³⁶ And
 Johanan became the father of Azariah. He it was who officiated as priest
 in the Temple that Solomon built in Jerusalem. ³⁷ Azariah became the
 father of Amariah, and Amariah the father of Ahitub; ³⁸ Ahitub became
 the father of Zadok, and Zadok the father of Shallum; ³⁹ Shallum became
 the father of Hilkiah, and Hilkiah the father of Azariah; ⁴⁰ Azariah
 became the father of Seraiah, and Seraiah the father of Jehozadak, ⁴¹ and
 Jehozadak went into exile when Yahweh sent Judah and Jerusalem into
 exile by the hand of Nebuchadnezzar.

³² The LXX reads: *Οζι ἐγέννησε τὸν Ζαριαῖα, Ζαριαῖα ἐγέννησεν τὸν Μαριηλ,*

³³ The LXX reads: *καὶ Μαριηλ ἐγέννησεν τὸν Αμαρια, καὶ Αμαρια ἐγέννησεν τὸν Αχιτωβ,*

³⁴ The line running through Zadok (compare 2S 8:17) produced the chief priests, who are here traced down to the Exile (compare Gn 46:11, Ex 6:18–19, Nb 26:59–60).

³⁵ The LXX reads: *καὶ Αχιμαας ἐγέννησεν τὸν Αζαρια, καὶ Αζαριας ἐγέννησεν τὸν Ιωαναν,*

³⁶ The LXX reads: *καὶ Ιωανας ἐγέννησεν τὸν Αζαριαν· οὗτος ἱεράτευσεν ἐν τῷ οἴκῳ, ᾧ ᾠκοδόμησεν Σαλωμων ἐν Ιερουσαλημ.*

³⁷ The LXX reads: *καὶ ἐγέννησεν Αζαρια τὸν Αμαρια, καὶ Αμαρια ἐγέννησεν τὸν Αχιτωβ,*

³⁸ The LXX reads: *καὶ Αχιτωβ ἐγέννησεν τὸν Σαδωκ, καὶ Σαδωκ ἐγέννησεν τὸν Σαλωμ,*

³⁹ The LXX reads: *καὶ Σαλωμ ἐγέννησεν τὸν Χελκιαν, καὶ Χελκίας ἐγέννησεν τὸν Αζαρια,*

⁴⁰ The LXX reads: *καὶ Αζαριας ἐγέννησεν τὸν Σαρια, καὶ Σαριας ἐγέννησεν τὸν Ιωσαδακ.*

⁴¹ For this verse, here following the NJB reads, “and Jehozadak went into exile when, at the hands of Nebuchadnezzar, Yahweh exiled Judah and Jerusalem.”

דברי הימים א פרק ו

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א בְּנֵי לֵוִי גֵרְשֹׁם קֹהַת וּמֵרָרִי: **ב** וְאֵלֶּה שְׁמוֹת בְּנֵי־
גֵרְשֹׁם לְבִנֵי וְשִׁמְעִי: **ג** וּבְנֵי קֹהַת עֲמֵרָם וַיִּזְחָר
וְחֶבְרוֹן וְעִזִּיאֵל: {ס}

ד בְּנֵי מֵרָרִי מַחֲלִי וּמִשִּׁי וְאֵלֶּה מְשֻׁפְחוֹת הַלְוִי
לְאֲבֹתֵיהֶם: **ה** לְגֵרְשֹׁם לְבִנֵי בְנוֹ יַחַת בְּנוֹ זִמְחָה בְּנוֹ:
ו יוֹאָח בְּנוֹ עֵדוּ בְנוֹ זֶרַח בְּנוֹ יֵאֲתָרִי בְּנוֹ: **ז** בְּנֵי קֹהַת
עֲמִינָדָב בְּנוֹ קֹרַח בְּנוֹ אֲסִיר בְּנוֹ: **ח** אֶלְקָנָה בְּנוֹ
וְאֶבְיָסָף בְּנוֹ וְאֲסִיר בְּנוֹ: **ט** תַּחַת בְּנוֹ אוּרִיאֵל בְּנוֹ
עֲזִיָּה בְּנוֹ וְשָׂאוּל בְּנוֹ: **י** וּבְנֵי אֶלְקָנָה עֲמָשִׁי
וְאַחִימֹת: **יא** אֶלְקָנָה בְנוֹ בְנֵי אֶלְקָנָה צוֹפִי בְנוֹ

1 The sons of Levi: Gershom, Kohath, and Merari. **2** These are the names of the sons of Gershom: Libni and Shimei. **3** The sons of Kohath: Amram, Izhar, Hebron, Uzziel.

4 Sons of Merari: Mahli and Mushi. These are the Levitical clans according to their fathers. **5** Of Gershom: Libni his son, Jahath his son, Zimmah his son, **6** Joah his son, Iddo his son, Zerah his son, Jeatherai his son. **7** Sons of Kohath: Amminadab his son, Korah his son, Assir his son, **8** Elkanah his son, Ebiasaph his son, Assir his son, **9** Tahath his son, Uriel his son, Uziah his son, and Shaul his son. **10** Sons of Elkanah: Amasai and Ahimoth. **11** Elkanah, his son, Elkanah, Zophai his son, Nahath his

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- 1** This verse is numbered 16 in the *LXX* (and *NRSV* – see #5:27); all other verse numbers are accordingly increased therein.
- 2** For the 2 sons, the *LXX* reads: *Λοβενοι και Σεμει*.
- 3** The *LXX* reads: *υἱοὶ Κασθ· Αμβραμ και Ισσααρ, Χεβρων και Οζιηλ*.
- 4** The *NRSV* has ‘ancestry’ in place of ‘fathers’, here following the *NJB*.
- 5** ‘Gershom’ (called ‘Gershon’ in *Nb*) was, according to the northern traditions (Ex 2:22, Jg 18:30), probably a descendant of Moses. This family had been in charge of the schismatic shrine at Dan; for this reason, the ‘Priestly’ tradition gives preference to the Kohathites.
- 6** The *LXX* reads: *Ιωαχ υἱὸς αὐτοῦ, Αδδω υἱὸς αὐτοῦ, Ζαρα υἱὸς αὐτοῦ, Ιεθρι υἱὸς αὐτοῦ*.
- 7** Note that the list here is different from that in v. 3.
- 8** The *LXX* reads: *Ελκανα υἱὸς αὐτοῦ, και Αβιασαφ υἱὸς αὐτοῦ, Ασιρ υἱὸς αὐτοῦ*,
- 9** The *LXX* reads: *Θασθ υἱὸς αὐτοῦ, Ουριηλ υἱὸς αὐτοῦ, Οζια υἱὸς αὐτοῦ, Σαουλ υἱὸς αὐτοῦ*.
- 10** The *LXX* reads: *και υἱοὶ Ελκανα· Αμασι και Αχιμωθ*,
- 11** The translation, ‘Elkanah, his son, Elkanah’), follows the *Ketiv* (בְּנוֹ); the *Qere* reads ‘Elkanah, the sons of Elkanah’ (בְּנֵי); neither the *NJB* nor the *NRSV* repeat the name.

וְנַחֲת בְּנָו: יִבְּ אֱלִיאָב בְּנֹו יֶרַחַם בְּנֹו אֶלְקָנָה בְּנֹו: יִבְּ וּבְנֵי שְׁמוּאֵל הַבְּכֹר וְשֵׁנִי וְאַבְיָה: {ס} son, ¹² Eliab his son, Jeroham his son, Elkanah his son. ¹³ The sons of Elkanah: Samuel his first-born, the second Abijah.

יִבְּ בְנֵי מֶרָרִי מַחְלִי לִבְנֵי בְנֹו שְׁמַעִי בְנֹו עֲזָה בְנֹו: טו שְׁמַעְא בְנֹו חַגִּיָּה בְנֹו עֲשִׂיָּה בְנֹו: {פ} ¹⁴ The sons of Merari: Mahli, Libni his son, ¹⁵ Shimei his son, Haggiah his son, Asaiah his son.

טז וְאַלֶּה אֲשֶׁר הָעֵמִיד דָּוִד עַל־יְדֵי־שִׁיר בֵּית יְהוָה מִמְּנוֹחַ הָאָרוֹן: יִבְּ וַיְהִיו מְשֻׁרְתִּים לְפָנַי מִשְׁכַּן אֱלֹהֵי־מוֹעֵד בְּשִׁיר עַד־בְּנוֹת שְׁלֹמֹה אֶת־בֵּית יְהוָה בִּירוּשָׁלַם וַיַּעֲמְדוּ כַּמְשַׁפְּטִים עַל־עַבְדֹתֶם: יִבְּ וְאַלֶּה הָעֹמְדִים וּבְנֵיהֶם מִבְּנֵי הַקָּהָתִי הַיִּמָּן הַמְּשׁוֹרֵר בֶּן־יֹאֵל בֶּן־שְׁמוּאֵל: יִבְּ בֶן־אֶלְקָנָה בֶּן־יֶרַחַם בֶּן־אֱלִיאָל ¹⁶ These are the men whom David put in charge of music in the Temple of Yahweh after the Ark came to rest there. ¹⁷ They ministered with song before the Dwelling, the Tent of Meeting, until Solomon had built the Temple of Yahweh in Jerusalem and then continued their normal duties. ¹⁸ These are the ones who served, with their sons. Of the sons of Kohath: Heman the singer, son of Joel, son of Samuel, ¹⁹ son of Elkanah, son of

¹² The LXX reads: *Ελιαβ υἱὸς αὐτοῦ, Ιδαερ υἱὸς αὐτοῦ, Ελκανα υἱὸς αὐτοῦ.*

¹³ The NRSV, following the LXX, reads, “The sons of Samuel: Joel, his first-born, the second Abijah.” The MT reads, ‘Vashni and Abijah’ for ‘the second Abijah’, taking ‘the second’ as a proper name.

¹⁴ The LXX reads: *υἱοὶ Μεραρι· Μοολι, Λοβενι υἱὸς αὐτοῦ, Σεμει υἱὸς αὐτοῦ, Οζα υἱὸς αὐτοῦ,*

¹⁵ The LXX reads: *Σομεα υἱὸς αὐτοῦ, Αγγια υἱὸς αὐτοῦ, Ασαια υἱὸς αὐτοῦ.*

¹⁶ Other Levites, not of the privileged priestly family, performed auxiliary duties in the Temple, such as singing. Sharing the outlook of Is 12, 25 & 26, Ho 14:3 and presumably Mi 1:11, the Chronicler regards sacred song (praise, confession, thanksgiving) as the essential element of sacrificial worship. He attributes its institution to David.

¹⁷ Prominent family names associated with these singers were *Heman* (v. 18), *Korah* (v. 21), *Asaph* (v. 23), and *Ethan* (v. 28) – see the titles to Ps 73–83, 88–89.

¹⁸ Here, David’s three singers, ‘*Heman*’, ‘*Asaph*’ and ‘*Ethan*’ (*Jeduthun*’ 25:1,3, see Ch. 16) are incorporated in the three Levitical lines of Kohath, Gershon, and Merari.

The inclusion of Heman and Ethan in the pedigree of Judah (2:6) was probably due to confusion between the word ‘*Ezrah*’ (*‘native-born’*) and the proper name ‘*Zerah*’, son of Judah (see Gn 38:30, 46:12).

¹⁹ The LXX reads: *υἱοῦ Ελκανα υἱοῦ Ηδαδ υἱοῦ Ελιμηλ υἱοῦ Θιε*

בְּנֵי-תוֹחַ: כִּי בְּנֵי-צוּף צִיף בְּנֵי-אֶלְקָנָה בְּנֵי-מַחַת בְּנֵי-
עַמְשֵׁי: כֹּה בְּנֵי-אֶלְקָנָה בְּנֵי-יֹאֵל בְּנֵי-עֲזַרְיָה בְּנֵי-צַפְנִיָּה:
כִּב בְּנֵי-תַחַת בְּנֵי-אֲסִיר בְּנֵי-אֲבִיסָף בְּנֵי-קֶרַח: כִּג בְּנֵי-
יֶזְהָר בְּנֵי-קֹהֶת בְּנֵי-לֹוי בְּנֵי-יִשְׂרָאֵל: {ס}

כד וְאֶחָיו אֲסָף הָעֹמֵד עַל-יְמִינוֹ אֲסָף בְּנֵי-בְרַכְיָהוּ
בְּנֵי-שֹׁמֵעַ: כֹּה בְּנֵי-מִיכָאֵל בְּנֵי-בַעֲשִׂיָּה בְּנֵי-מִלְכִּיָּה:
כו בְּנֵי-אֶתְנִי בְּנֵי-זֶרַח בְּנֵי-עֲדִיָּה: כז בְּנֵי-אֵיתָן בְּנֵי-זִמְמָה
בְּנֵי-שֹׁמֵעִי: כח בְּנֵי-יַחַת בְּנֵי-גֶרְשׁוֹם בְּנֵי-לֹוי: {ס}

כט וּבְנֵי מְרָרִי אֶחֱיָהֶם עַל-הַשְּׂמָאוֹל אֵיתָן בְּנֵי-קִישִׁי
בְּנֵי-עֲבָדֵי בְּנֵי-מְלוּד: ל בְּנֵי-חֲשַׁבְיָה בְּנֵי-אֲמִצִּיָּה בְּנֵי-
חֲלֻקִּיָּה: לא בְּנֵי-אֲמִצִּי בְּנֵי-בְנֵי בְּנֵי-שֹׁמֵר: לב בְּנֵי-מַחְלִי
בְּנֵי-מוֹשֵׁי בְּנֵי-מְרָרִי בְּנֵי-לֹוי: {ס}

Jeroham, son of Eliel, son of Toah, ²⁰ son of Zuph, son of Elkanah, son of Mahath, son of Amasai, ²¹ son of Elkanah, son of Joel, son of Azariah, son of Zephaniah, ²² son of Tahath, son of Assir, son of Ebiasaph, son of Korah, ²³ son of Izhar, son of Kohath, son of Levi, son of Israel.

²⁴ His brother Asaph stood on his right: Asaph son of Berechiah, son of Shimea, ²⁵ son of Michael, son of Baaseiah, son of Malchijah, ²⁶ son of Ethni, son of Zerah, son of Adaiyah, ²⁷ son of Ethan, son of Zimmah, son of Shimei, ²⁸ son of Jahath, so of Gershom, son of Levi.

²⁹ On the left, the sons of Merari: Ethan son of Kishi, son of Abdi, son of Malluch, ³⁰ son of Hashabiah, son of Amaziah, son of Hilkiah, ³¹ son of Amzi, son of Bani, son of Shemer, ³² son of Mahli, son of Mushi, son of Merari, son of Levi.

²⁰ The *Kethib/Qere* difference here may be a case of a scribe mis-reading a (possibly small/short) *vav* as a *yod*.

²¹ The LXX reads: *υἱοῦ Ἐλκανα υἱοῦ Ἰωηλ υἱοῦ Ἀζαρια υἱοῦ Σαφανα*

²² The LXX reads: *υἱοῦ Θααθ υἱοῦ Ἀσιρ υἱοῦ Ἀβιασαφ υἱοῦ Κορε*

²³ The LXX reads: *υἱοῦ Ἰσσααρ υἱοῦ Κααθ υἱοῦ Λευι υἱοῦ Ἰσραηλ*.

²⁴ NETB opens this verse rather differently, "Serving beside him was his fellow Levite Asaph, son of Berechiah."

²⁵ In place of 'Baaseiah' (בעעשיה), a few Hebrew MSS, one LXX MS, and the Peshitta read 'Maaseiah'.

²⁶ The LXX reads: *υἱοῦ Ἀθανυ υἱοῦ Ζαραι υἱοῦ Ἀδια*

²⁷ The LXX reads: *υἱοῦ Αἰθαν υἱοῦ Ζαμμα υἱοῦ Σεμει*

²⁸ The LXX reads: *υἱοῦ Ηχα υἱοῦ Γεδσων υἱοῦ Λευι*.

²⁹ NETB opens this verse rather differently, "Serving beside them were their fellow Levites, the descendants of Merari."

³⁰ The LXX reads: *υἱοῦ Ἀσεβι υἱοῦ Ἀμεσσια υἱοῦ Χελκιου*

³¹ The LXX reads: *υἱοῦ Ἀμασαι υἱοῦ Βανυ υἱοῦ Σεμμηρ*

³² The LXX reads: *υἱοῦ Μοολι υἱοῦ Μουσι υἱοῦ Μεραρι υἱοῦ Λευι*.

לְגַ וְאֶחְיֵיהֶם הַלְוִיִּים נְתוּנִים לְכָל־עֲבוֹדַת מִשְׁכַּן בַּיִת
הָאֱלֹהִים: לְדָ וְאֶהֱרֹן וּבָנָיו מִקְטִירִים עַל־מִזְבֵּחַ
הָעוֹלָה וְעַל־מִזְבַּח הַקְטֹרֶת לְכָל מְלֹאכֶת קֹדֶשׁ
הַקְדָּשִׁים וּלְכַפֵּר עַל־יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה מֹשֶׁה
עֲבַד הָאֱלֹהִים: {פ}

לְהִ וְאֵלֶּה בְנֵי אֶהֱרֹן אֶלְעָזָר בְּנֵו פִינְחָס בְּנֵו אֲבִישׁוּעַ
בְּנֵו: לְוִ בְּקִי בְנֵו עֲזִי בְנֵו זֶרְחִיָּה בְנֵו: לְוִ מְרִיזֹת בְּנֵו
אֲמַרְיָה בְנֵו אַחִיטוּב בְּנֵו: לְוִ צְדוֹק בְּנֵו אַחִימַעַץ
בְּנֵו: {ס}

לְט וְאֵלֶּה מוֹשְׁבוֹתָם לְטִירוֹתָם בְּגִבּוֹלָם לְבְנֵי אֶהֱרֹן
לְמִשְׁפַּחַת הַקְּהָתִי כִּי לָהֶם הָיָה הַגּוֹרָל: מְוִ יִתְּנוּ
לָהֶם אֶת־חֶבְרוֹן בְּאֶרֶץ יְהוּדָה וְאֶת־מִגְרָשֶׁיהָ
סְבִיבֹתֶיהָ: מְוִ וְאֶת־שָׂדֵה הָעִיר וְאֶת־חֻצְרֶיהָ נִתְּנוּ
לְכָל־בֶּן־יִפְנֶה: {ס}

³³ Their brother Levites were dedicated for all the tasks of the Dwelling, the Temple of God, ³⁴ but Aaron and his sons made offerings on the altar of burnt offering and the altar of incense; they were responsible for the most holy place and for the ritual of atonement for Israel, according to all that Moses, servant of God, had commanded.

³⁵ These were the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, ³⁶ Bukki his son, Uzzi his son, Zerahiah his son, ³⁷ Meraioth his son, Amariah his son, Ahitub his son, ³⁸ Zadok his son, Ahimaaz his son.

³⁹ These were their places of settlement within their prescribed territory: The sons of Aaron of the Kohathite clan – for to these the first lot – ⁴⁰ were given Hebron in the territory of Judah with its surrounding pasturelands. ⁴¹ However, the fields of the town and its dependencies were given to Caleb son of Jephunneh.

³³ The NJB has 'other duties' in place of 'tasks', here following NETB.

³⁴ To be a priest in the Chronicler's time, it was necessary to be a descendant of Aaron; to be a High Priest, one had to be a descendant of Zadok.

³⁵ The LXX reads: *καὶ οὗτοι υἱοὶ Ααρων· Ελεαζαρ υἱὸς αὐτοῦ. Φινεες υἱὸς αὐτοῦ, Αβισου υἱὸς αὐτοῦ,*

³⁶ The LXX reads: *Βωκαι υἱὸς αὐτοῦ, Οζι υἱὸς αὐτοῦ, Ζαραια υἱὸς αὐτοῦ,*

³⁷ The LXX reads: *Μαριηλ υἱὸς αὐτοῦ, Αμαρια υἱὸς αὐτοῦ, Αχιτωβ υἱὸς αὐτοῦ,*

³⁸ The LXX reads: *Σαδωκ υἱὸς αὐτοῦ, Αχιμαας υἱὸς αὐτοῦ.*

³⁹ Literally translated, this verse reads, "and these were their dwelling places according to their encampments in their territory to the sons of Aaron; to the clan of the Kohathites for to them was the lot."

⁴⁰ The 'pasturelands' would have been 'open' countryside surrounding the city, where flocks and herds would be reared (cf. #41).

⁴¹ The 'fields' were cultivated areas of the countryside (cf. #40).

מב ולבני אהרן נתנו את ערי המקלט את חברון
ואת לבנה ואת מגרשיה ואת יתר ואת אשתמע
ואת מגרשיה: מג ואת חילו ואת מגרשיה את
דביר ואת מגרשיה: מד ואת עשן ואת מגרשיה
ואת בית שמש ואת מגרשיה: {ס}

מה ומטה בנימין את גבע ואת מגרשיה ואת
עלמת ואת מגרשיה ואת ענתות ואת מגרשיה
כל עריהם שלש עשרה עיר במשפחותיהם: {ס}

מו ולבני קהת הנותרים ממשפחת המטה
ממחצית מטה חצי מנשה בגורל ערים עשר: {פ}

מז ולבני גרשום למשפחותם ממה יושכר
וממה אשר וממה נפתלי וממה מנשה בבשן
ערים שלש עשרה: {ס}

מח לבני מררי למשפחותם ממה ראובן וממה
גד וממה זבולן בגורל ערים שתים עשרה: {ס}

⁴² The sons of Aaron were also given the cities of refuge, Hebron, and Libnah with its pasturelands, and Jattir, and Eshtemoa with its pasturelands, ⁴³ and Hillen with its pasturelands, and Debir with its pasturelands, ⁴⁴ and Ashan with its pasturelands, and Beth-Shemesh with its pasturelands.

⁴⁵ And, from the tribe of Benjamin, Geba with its pasturelands, Alemeth with its pasturelands and Anathoth with its pasturelands. In all, the town distributed among their clans numbered thirteen.

⁴⁶ The remaining sons of Kohath were allotted ten towns from the clans of the tribe, that is, from the half-tribe of Manasseh.

⁴⁷ The sons of Gershom and their clans were allotted thirteen towns from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali and from the tribe of Manasseh in Bashan.

⁴⁸ The sons of Merari and their clans were allotted twelve towns from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.

⁴² The parallel account in Jos 21:13 has the singular 'city', which apparently refers only to Hebron.

⁴³ Alternative forms of 'Hillen' are 'Hilez' and 'Holon' (see Jos 21:15).

⁴⁴ The NJB has 'Ashur' in place of 'Ashan', here following the MT & NRSV.

⁴⁵ The parallel passage in Jos 21:17 adds 'Gibeon and its pasturelands'.

⁴⁶ A literal translation is, "To the sons of Kohath who were left from the clan of the tribe, from the half of the tribe of the half of Manasseh by lot ten cities."

⁴⁷ NETB places 'in Bashan' in parentheses.

⁴⁸ Literally translated, this verse reads, "And to the sons of Merari by their clans from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulun by lot, twelve cities."

מט ויתנו בני־ישראל ללוים את־הערים ואת־
מגרשיהם: ^נ ויתנו בגורל ממטה בני־יהודה
וממטה בני־שמעון וממטה בני בנימן את הערים
האלה אשר־יקראו אתהם בשמות: {ס}
^{נא} וממשפחות בני קהת ויהי ערי גבולם ממטה
אפרים: ^{נב} ויתנו להם את־ערי המקלט את־שכם
ואת־מגרשיה בהר אפרים ואת־גזר ואת־
מגרשיה: ^{נג} ואת־יקמעם ואת־מגרשיה ואת־בית
חורון ואת־מגרשיה: ^{נד} ואת־אילון ואת־מגרשיה
ואת־גתרמון ואת־מגרשיה: ^{נה} וממחצית מטה
מנשה את־ענר ואת־מגרשיה ואת־בלעם ואת־
מגרשיה למשפחת לבני־קהת הנותרים: {פ}
^{נו} לבני גרשום ממשפחת חצי מטה מנשה את־
גולן בבשן ואת־מגרשיה ואת־עשתרות ואת־
מגרשיה: ^{ני} וממטה יששכר את־קדש ואת־מגר

⁴⁹ The Israelites gave these towns with their pasturelands to the Levites.

⁵⁰ From the tribe of the sons of Judah, from the tribe of the sons of Simeon and from the tribe of the sons of Benjamin, they also allotted them those towns to which they gave their names.

⁵¹ Towns from the tribe of Ephraim were also assigned to the territory of some clans of the sons of Kohath. ⁵² They were given the cities of refuge: Shechem in the highlands of Ephraim with its pasturelands, Gezer with its pasturelands, ⁵³ Jokmeam with its pasturelands, Beth-Horon with its pasturelands, ⁵⁴ Aijalon with its pasturelands and Gath-Rimmon with its pasturelands ⁵⁵ and from the half-tribe of Manasseh, Aner with its pasturelands and Bileam with its pasturelands. So much was given to the remaining families of the sons of Kohath.

⁵⁶ From the half-tribe of Manasseh, the sons of Gershom according to family were given Golan in Bashan with its pasturelands and Ashtaroth with its pasturelands; ⁵⁷ from the tribe of Issachar, Kedesh with its

⁴⁹ The tribe of the Levites were not given any land inheritance by default.

⁵⁰ Literally translated, this verse reads, "And they gave by lot from the tribe of the sons of Judah, and from the tribe of the sons of Simeon, and from the tribe of the sons of Benjamin these cities, which they called them by names."

⁵¹ The MT reads 'from the territory' in place of 'to the territory'.

⁵² The parallel account in Jos 21:21 has the singular 'city', referring only to Shechem.

⁵³ For 'Jokmeam' (יְקֻמְעָם), the LXX reads *Iεκυμααμ*.

⁵⁴ For 'Aijalon' (אֵילֹן), the LXX reads *Εγλαμ*.

⁵⁵ For 'Bileam' (בֵּלְעָם), the LXX reads *Iεβλααμ*.

⁵⁶ The NRSV has 'Gershomites' in place of 'sons of Gershom', here following the NJB.

⁵⁷ An 'optional hyphen' has been added between the ר & ש in the 1st וְאֶת־מִגְרָשֶׁיהָ in this verse (it doesn't show), to prevent awkward formatting.

שִׁיה אֶת־דָּבְרַת וְאֶת־מִגְרָשֶׁיהָ: ^{נח} וְאֶת־רָאמוֹת
 וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲנָם וְאֶת־מִגְרָשֶׁיהָ: {ס}
^{נט} וּמִמָּטָה אֲשֶׁר אֶת־מָשָׁל וְאֶת־מִגְרָשֶׁיהָ וְאֶת־
 עֲבְדוֹן וְאֶת־מִגְרָשֶׁיהָ: ^ס וְאֶת־חֹקֶק וְאֶת־מִגְרָשֶׁיהָ
 וְאֶת־רְחֹב וְאֶת־מִגְרָשֶׁיהָ: {ס}
^{סא} וּמִמָּטָה נִפְתָּלִי אֶת־קְדֵשׁ בְּגִלִּיל וְאֶת־מִגְרָשֶׁיהָ
 וְאֶת־חַמּוֹן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־קִרְיָתַיִם וְאֶת־
 מִגְרָשֶׁיהָ: {ס}
^{סב} לְבִנְי מֵרָרִי הַנּוֹתָרִים מִמָּטָה זְבֻלוֹן אֶת־רִמּוֹנוֹ
 וְאֶת־מִגְרָשֶׁיהָ אֶת־תְּבוֹר וְאֶת־מִגְרָשֶׁיהָ: ^{סג} וּמֵעֵבֶר
 לְיַרְדֵּן יֶרְחוֹ לְמִזְרַח הַיַּרְדֵּן מִמָּטָה רְאוּבֵן אֶת־בְּצֵר
 בְּמִדְבָּר וְאֶת־מִגְרָשֶׁיהָ וְאֶת־יְהִיעָזָה וְאֶת־מִגְרָשֶׁיהָ:
^{סד} וְאֶת־קְדְמוֹת וְאֶת־מִגְרָשֶׁיהָ וְאֶת־מִיפְעֵת וְאֶת־
 מִגְרָשֶׁיהָ: ^{סה} וּמִמָּטָה־גֹד אֶת־רָאמוֹת בְּגִלְעָד וְאֶת־
 מִגְרָשֶׁיהָ וְאֶת־מַחְנַיִם וְאֶת־מִגְרָשֶׁיהָ: ^{סו} וְאֶת־
 חֶשְׁבוֹן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־יַעְזִיר וְאֶת־מִגְרָשֶׁיהָ:

pasturelands, Daberath with its pasturelands, ⁵⁸ Ramoth with its
 pasturelands and Anem with its pasturelands.

⁵⁹ From the tribe of Asher: Mashal with its pasturelands, Abdon with its
 pasturelands, ⁶⁰ Hukok with its pasturelands and Rehob with its
 pasturelands.

⁶¹ From the tribe of Naphtali, Kedesh in Galilee with its pasturelands,
 and Hammon with its pasturelands and Kiriathaim with its pasture-
 lands.

⁶² To the remainder of the sons of Merari: Within the territory of the tribe
 of Zebulun, Rimmono with its pasturelands and Tabor with its
 pasturelands; ⁶³ in Transjordan, near Jericho, east of the Jordan, from the
 territory of the tribe of Reuben: Bezer in the desert with its pasturelands,
 Jahzah with its pasturelands, ⁶⁴ Kedemoth with its pasturelands and
 Mephaath with its pasturelands; ⁶⁵ from the tribe of Gad: Ramoth in
 Gilead with its pasturelands, Mahanaim with its pasturelands,
⁶⁶ Heshbon with its pasturelands and Jazer with its pasturelands.

⁵⁸ For 'Ramoth' (רָאמוֹת), the LXX reads $\Delta\alpha\beta\omega\rho$.

⁵⁹ For 'Abdon' (עֲבְדוֹן), the LXX reads $A\beta\alpha\rho\alpha\nu$.

⁶⁰ For 'Hukok' (חֹקֶק) and 'Rehob' (רְחֹב), the LXX reads $I\kappa\alpha\kappa$ and $P\omega\omega\beta$, respectively.

⁶¹ For 'Kiriathaim' (קִרְיָתַיִם), the LXX reads $K\alpha\rho\iota\alpha\theta\alpha\iota\mu$.

⁶² Before 'Rimmono', the LXX, following the parallel passage in Jos 21:34, adds "Jokneam and its pasturelands, Kartah and its pasturelands."

⁶³ The NJB lacks 'the territory of', here following NETB (as also in vv. 62).

⁶⁴ For 'Mephaath' (מִיפְעֵת), the LXX reads $M\omega\phi\alpha\alpha\theta$.

⁶⁵ For 'Mahanaim' (מַחְנַיִם), the LXX reads $Ma\alpha\nu\alpha\iota\mu$.

⁶⁶ For 'Heshbon' (חֶשְׁבוֹן), the LXX reads $E\sigma\epsilon\beta\omega\nu$.

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דברי הימים א פרק ז

- א** וְלִבְנֵי יִשָּׁשכָר תּוֹלַע וּפּוּאָה וְיָשׁוּב וְשִׁמְרוֹן
אַרְבַּעָה: {ס}
- ב** וּבְנֵי תּוֹלַע עֲזִי וּרְפָיָה וְיֵרִיֵּאל וְיַחְמִי וְיִבְשָׁם
וּשְׁמוּאֵל רָאשִׁים לְבֵית־אֲבוֹתָם לְתוֹלַע גְּבוּרֵי חַיִל
לְתַלְדוֹתָם מִסְפָּרָם בְּיָמֵי דָוִד עֶשְׂרִים־וּשְׁנַיִם אֲלָף
וְשֵׁשׁ מֵאוֹת: {ס}
- ג** וּבְנֵי עֲזִי יִזְרַחְיָה וּבְנֵי יִזְרַחְיָה מִיכָאֵל וְעַבְדֵּיהּ
וְיֹאֵל יִשְׁיָה חֲמֵשָׁה רָאשִׁים כֻּלָּם: **ד** וְעַלְיָהָם
לְתַלְדוֹתָם לְבֵית אֲבוֹתָם גְּדוּדֵי צָבָא מִלְחָמָה
שְׁלֹשִׁים וְשֵׁשָׁה אֲלָף כִּי־הִרְבּוּ נָשִׁים וּבָנִים:
ה וְאֲחֵיהֶם לְכָל מְשֻׁפְחוֹת יִשָּׁשכָר גְּבוּרֵי חַיִלִּים
שְׁמוֹנִים וְשִׁבְעָה אֲלָף הִתְיַחֲשׁוּ לְכָל: {ס}
- ו** וּבְנֵימָן בַּלַּע וּבְכֶר וַיְדִיעָאֵל שְׁלֹשָׁה: **ז** וּבְנֵי בַלַּע
אֶצְבוֹן וְעֲזִי וְעֲזִיֵּאל וְיֵרִימוֹת וְעִירִי חֲמֵשָׁה רָאשֵׁי
בֵּית אֲבוֹת גְּבוּרֵי חַיִלִּים וְהִתְיַחֲשׁוּ עֶשְׂרִים וּשְׁנַיִם
- 1** And, for the sons of Issachar: Tola, and Puah, Jashub, and Shimron: four.
- 2** The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, Shemuel, heads of their families of Tola. In the days of David, these numbered twenty-two thousand six hundred stout fighting men, grouped according to their kinship.
- 3** The sons of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah. In all, five chiefs, **4** responsible for fighting companies amounting to thirty-six thousand troops, according to relationship and family, for they had many women and children. **5** They had kinsmen belonging to all the clans of Issachar, eighty-seven thousand stout fighting men, enrolled by genealogy.
- 6** The sons of Benjamin: Bela, and Becher, and Jediel: three. **7** The sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri: five, family heads and warriors. Their genealogy included twenty-two thousand

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- 1** The *Kethib*/*Qere* difference here may be due to a scribe misreading a (possibly small/short) *vav* as a *yod*.
- 2** The *NJB* has 'time' in place of 'days', here following the *NRSV* & *MT*.
- 3** Many English translations open this verse with 'The son'; but note that the *MT* has the plural, 'sons', even though only one son is listed.
- 4** In place of 'according to relationship and family', here following the *NJB*, the *NRSV* reads, 'by their generations, according to their ancestral houses'.
- 5** The *NJB* has 'all belonging to one related group' in place of 'enrolled by genealogy', here following the *NRSV*.
- 6** The tribe of *Benjamin* may have been confused with *Zebulun*, which fails to appear here in its proper place (cf. Gn 46:17-27, Nb 26:23-50).
- 7** The *NRSV* has 'ancestral houses' in place of 'families', here following the *NJB*.

אֶלֶף וּשְׁלֹשִׁים וָאַרְבַּעָה: ^ח וּבְנֵי בְכֹר זְמִירָה וְיֹעֲזֵר
וְאֶלְיָעָזָר וְאֶלְיוֹעִנַי וְעֵמְרִי וִירְמוֹת וְאַבִּיָּה וְעַנְתּוֹת
וְעַלְמַת כָּל־אֵלֶּה בְּנֵי־בְכֹר: ^ט וְהַתִּיחָשִׁם לְתַלְדוֹתָם
רֵאשִׁי בֵּית אָבוֹתָם גְּבוּרֵי חֵיל עֹשְׂרִים אֶלֶף
וּמֵאֲתָיִם: ^י וּבְנֵי יַדְיַעָאֵל בְּלֶהָן וּבְנֵי בְלֶהָן יַעִישׁ
יְעוּשׁ וּבְנֵימָן וְאַהוּד וּכְנַעְנָה וְזִיתָן וְתַרְשִׁישׁ
וְאַחִישָׁחַר: ^{יא} כָּל־אֵלֶּה בְּנֵי יַדְיַעָאֵל לְרֵאשֵׁי הָאָבוֹת
גְּבוּרֵי חֵילִים שִׁבְעָה־עָשָׂר אֶלֶף וּמֵאֲתָיִם יִצְאֵי צָבָא
לְמַלְחָמָה: ^{יב} וְשֹׁפֵם וְחַפְסֹם בְּנֵי עִיר חֹשֶׁם בְּנֵי אַחֵר:
^{יג} בְּנֵי נַפְתָּלִי יַחְצִיאֵל וְגוּנִי וְיֶזֶר וְשָׁלוּם בְּנֵי בְלֶהָה:
{פ}

^{יד} בְּנֵי מְנַשֶּׁה אֲשֶׁר־יָלְדָה אֲשֶׁר יִלְדָה פִּילְגָשׁוּן
הָאֲרַמִּיָּה יִלְדָה אֶת־מַכִּיר אָבִי גִלְעָד: ^{טו} וּמַכִּיר
לָקַח אִשָּׁה לְחַפִּים וְלִשְׁפִים וְשֵׁם אַחֲתוֹ מַעֲכָה
וְשֵׁם הַשֵּׁנִי צֶלְפַּחַד וְתַהֲיִנָּה לְצֶלְפַּחַד בָּנוֹת:

and thirty-four members. ⁸ The sons of Becher: Zemirah, and Joash, and Eliezar, and Elioenai, and Omri, and Jeremoth, and Abijah, and Anathoth, and Alemeth, all these were the sons of Becher. ⁹ The genealogy of the sons of the family heads included twenty thousand two hundred warriors. ¹⁰ The sons of Jediael: Bilhan. Sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar. ¹¹ All these were sons of Jediael; warriors and family heads, numbering seventeen thousand two hundred men fit for active service. ¹² Shuppim and Huppim. The son of Ir: Hushim; his son: Aher. ¹³ The sons of Naphtali: Jahziel, Guni, Jezer, Shallum. These were the sons of Bilhah.

¹⁴ The sons of Manasseh: Asriel, born of his Aramaean concubine. She gave birth to Machir, the father of Gilead. ¹⁵ And Machir took a wife for Huppim and Shuppim. His sister's name was Maacah. And the name of the second son was Zelophehad; and Zelophehad had daughters.

⁸ NETB uses 'Beker' in place of 'Becher', here following the NJB & NRSV.

⁹ The NJB has 'descendants' in place of 'sons'.

¹⁰ The *Kethib*/*Qere* difference here may be due to a scribe misreading a (possibly small/short) *vav* as a *yod*.

¹¹ The NJB opens with 'All these sons of Jediael became heads of families'; here, we follow the MT.

¹² The name, 'Aher', appears as 'Ahiram' in Nb 26:38.

¹³ The name, 'Jahziel', appears as 'Jahzeel' in Gn 46:24.

¹⁴ On the status of a 'concubine', see #1:32.

¹⁵ Some consider the names, 'Huppim' and 'Shuppim' (which are of plural form) to be the names of tribes; others consider them proper names.

טז ותלד מעכה אשת־מכיר בן ותקרא שמו פרש
 ושם אחיו שרש ובניו אולם ורקם: יז ובני אולם
 בדתן אלה בני גלעד בן־מכיר בן־מנשה: יח ואחתו
 המלכת ילדה את־אישׁהוד ואת־אביעזר ואת־
 מחלה: יט ויהיו בני שמידע אחין ושכם ולקהי
 ואניעם: {פ}

כ ובני אפרים שותלח וברד בנו ותחת בנו
 ואלעדה בנו ותחת בנו: כא וזבד בנו ושותלח בנו
 ועזר ואלעד והרגום אנשי־גת הנולדים בארץ כי
 ירדו לקחת את־מקניהם: כב ויתאבל אפרים
 אביהם ימים רבים ויבאו אחיו לנחמו: כג ויבא
 אל־אשתו ותהר ותלד בן ויקרא את־שמו בריעה
 כי ברעה היתה בביתו: כד ובתו שארה ותבן את־

¹⁶ Maacah the wife of Machir gave birth to a son whom she called Peresh. His brother was called Sheresh and his sons Ulam and Rekem.

¹⁷ The sons of Ulam: Bedan. These were the sons of Gilead son of Machir, son of Manasseh. ¹⁸ His sister Hammoleketh gave birth to Ishhod, Abiezer and Mahlah. ¹⁹ Shemida had sons: Abian, and Shechem, and Likhi and Aniam.

²⁰ The sons of Ephraim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, ²¹ Zabad his son, Shuthelah his son and Ezer and Elead whom the men of Gath, natives of the land, killed when they came to raid their cattle. ²² Their father Ephraim mourned many days and his brothers came to comfort him. ²³ He slept with his wife, who conceived and bore a son whom he called Beriah, as his house was in disaster. ²⁴ His daughter was Sheerah, who built Upper and Lower

¹⁶ Some disorder has crept into the list of vv. 16–19, including Huppim and Shuppim who seem to have wandered from v. 12. Maacah appears as a sister (v. 15) and wife (v. 16) of Machir; but the list concerns primarily Machir, settled in Gilead, that is the ‘half-tribe’ of Manasseh.

¹⁷ Many English translations open this verse with ‘The son’; but note that the MT has the plural, ‘sons’, even though only one son is listed.

¹⁸ For ‘Ishhod’ (אִישׁהוֹד), the LXX reads *Isadex*.

¹⁹ As in many of the lists of names, the NJB & NRSV omit most instances of the conjunction, ‘and’.

²⁰ The pedigree of Ephraim ends with Joshua (v. 27), being interpreted by the story of vv. 21–24.

²¹ To the list in Nb 26:35ff, the Chronicler adds a further list containing two Benjaminite names: ‘Zabad’ (‘Zabdi’ in 8:19) and ‘Ezer’ (4:4). Ephraim and Benjamin were neighbours and some clans seem to have passed from one tribe to the other.

²² The NJB has ‘for a long time’ in place of ‘many days’.

²³ There is wordplay on the name ‘Beriah’ (בריעה) and the noun ברעה (‘disaster’). Beriah was an Ephraimite clan that later joined Benjamin.

²⁴ NETB encloses vv. 21b–24 in parentheses.

בֵּית-חֹרֹן הַתְּחַתּוֹן וְאֶת-הָעֵלְיוֹן וְאֵת אֲזַן שְׂאָרָה:
כֹּה וְרַפְחָ בְּנֹו וְרִשְׁפָּ וְתֹלַח בְּנֹו וְתַחַן בְּנֹו: כֹּו לְעֵדָן
בְּנֹו עַמְיָהוּד בְּנֹו אֵלִישְׁמַע בְּנֹו: כֹּז נֹון בְּנֹו יְהוֹשֻׁעַ
בְּנֹו: כֹּח וְאַחְזָתֶם וּמִשְׁבוֹתֶם בֵּית-אֵל וּבְנֵי-הָאֵל
וְלַמְזֹרַח נַעֲרָן וְלַמְעֹרֵב גְּזֹר וּבְנֵי-הָאֵל וְשִׁכְמָה וּבְנֵי-הָאֵל
עַד-עֵינָהּ וּבְנֵי-הָאֵל: כֹּט וְעַל-יְדֵי בְנֵי-מְנַשֶּׁה בֵּית-שֶׁאֵן
וּבְנֵי-הָאֵל תַּעֲנֹד וּבְנֵי-הָאֵל מְגִדוֹ וּבְנֵי-הָאֵל דּוֹר וּבְנֵי-הָאֵל
בְּאֵלֶּה יָשְׁבוּ בְנֵי יוֹסֵף בֶּן-יִשְׂרָאֵל: {פ}

ל בְּנֵי אֲשֶׁר יִמְנָה וְיִשְׁוֶה וְיִשְׁוִי וּבְרִיעָה וְשֶׁרָח
אָחוֹתָם: לֹא וּבְנֵי בְרִיעָה חֶבֶר וּמִלְכִיאֵל הוּא אָבִי
בְּרוֹזוֹת בְּרוֹזִית: לֵב וְחֶבֶר הוֹלִיד אֶת-יִפְלֹט וְאֶת-
שׁוֹמֵר וְאֶת-חֹתֶם וְאֶת שׁוּעָא אָחוֹתָם: לֵג וּבְנֵי
יִפְלֹט פֶּסַד וּבְמַהֲל וְעִשׂוֹת אֵלֶּה בְּנֵי יִפְלֹט: לֵד וּבְנֵי

Beth-Horon and Uzzan-Sheerah. ²⁵ Rephah was his son, Shuthelah his son, Tahan his son, ²⁶ Ladan his son, Ammihud his son, Elishama his son, ²⁷ Nun his son, Joshua his son. ²⁸ They had lands and property in Bethel and its towns from Naaran on the east to Gezer and its towns on the west, as well as Shechem and its towns as far as Ayyah and its towns. ²⁹ Beth-Shean with its towns, Taanach and its towns, Megiddo and its towns and Dor with its towns were in the hands of the sons of Manasseh. There lived the sons of Joseph son of Israel.

³⁰ The sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriah; and Serah was their sister. ³¹ The sons of Beriah: Heber and Malchiel. He became the father of Birzaith. ³² Hebron became the father of Japhlet, and Shomer, and Hotham, and Shua, their sister. ³³ The sons of Japhlet: Pasach, and Bimhal and Ashvath; these were the sons of Japhlet. ³⁴ The

²⁵ The LXX reads: *καὶ Ραφη υἱοὶ αὐτοῦ, Ρασεφ καὶ Θαλε υἱοὶ αὐτοῦ, Θαεν υἱὸς αὐτοῦ.*

²⁶ The LXX reads: *τῶ Λααδαν υἱῶ αὐτοῦ Αμιουδ υἱὸς αὐτοῦ, Ελισαμα υἱὸς αὐτοῦ,*

²⁷ The MT here has 'Non' in place of 'Nun' (see Ex 33:11).

²⁸ Shechem is elsewhere attributed to Manasseh. Vv. 28–29 treat Ephraim and Manasseh, the 'sons of Joseph' as one entity.

²⁹ The NJB has 'dependencies' in place of 'towns' (here following the NRSV), throughout vv. 28–29.

³⁰ Asher's territory lay between Carmel and Phoenicia (Jos 19:24–31) but this list contains place names south of the highlands of Ephraim.

³¹ The Kethib/Qere difference here (possibly *vav/yod* confusion) warrants an explanation.

³² The LXX reads: *Υἱοὶ Ασηρ· Ιεμνα καὶ Ισουα καὶ Ισουι καὶ Βεριγα, καὶ Σορε ἀδελφὴ αὐτῶν.*

³³ The LXX reads: *καὶ υἱοὶ Ιαφαλητ· Φεσηχι, Βαμαηλ καὶ Ασιθ· οὗτοι υἱοὶ Ιαφαλητ.*

³⁴ The translation, 'and Hubbah' follows the Qere reading (חֻבָּה); the Ketiv has 'Jachbah' (יַחְבָּה). The וְרוּחָה/וְרוּחָה difference warrants an explanation. In place of the proper name, 'Ahi', here following the NRSV, the NJB & NETB read 'his brother'. The MT has אָחִי – which could be

שֹׁמֵר אָחִי וְרוּהַגָּה וְרוּהַגָּה יַחְבֵּה וְחַבְּהָ וְאַרָם:
 לָהּ וּבְנֵי־הֵלֶם אָחִיו צוֹפַח וַיִּמְנַע וְשֵׁלֶשׁ וְעַמְלָל: לֹא בְנֵי
 צוֹפַח סוּחַ וְחַרְנַפֵּר וְשׁוּעֵל וּבְרִי וַיִּמְרָה: לֹא בְצֹר
 וְהוּד וְשַׁמָּא וְשִׁלְשָׁה וַיִּתְרֹן וּבְאָרָא: לָהּ וּבְנֵי יִתְרַן
 יִפְנָה וּפְסַפָּה וְאַרָא: לֹט וּבְנֵי עֵלָא אָרַח וְחַנְיָאֵל
 וְרִצְיָא: מִ כָּל־אֵלֶּה בְנֵי־אֲשֵׁר רֵאשִׁי בֵּית־הָאָבוֹת
 בְּרוּרִים גְּבוּרֵי חַיִּלִּים רֵאשִׁי הַנְּשִׂאִים וְהַתִּיחָשׁם
 בְּצַבָּא בְּמִלְחָמָה מִסְפָּרָם אֲנָשִׁים עֶשְׂרִים וְשֵׁשׁ
 אֲלֶף: {ס}

sons of Shomer: Ahi, Rohgah, and Hubbah and Aram.³⁵ The sons of Helem his brother: Zophah, and Imna, and Shelesh and Amal.³⁶ The sons of Zophah: Suah, and Harnepher, and Shual, and Beri and Imrah;³⁷ Bezer, and Hod, and Shamma, and Shilshah, and Ithran and Beerah.³⁸ The sons of Jether: Jephunneh, and Pispah, and Ara.³⁹ The sons of Ulla: Arah, and Hanniel, and Rizia.⁴⁰ All these were the sons of Asher, heads of families, picked men, warriors, and senior princes. They were registered in fighting companies to the number of twenty-six thousand men.

translated as 'the brother of' – or, as many have done, it could be emended to אָחִיו ('his brother'); however, the prefixed *vav* on the name, 'Rohgah' (וְרוּהַגָּה or וְרוּהַגָּה), suggests that it is not the first in the list and that taking 'Ahi' as a proper name is intended.

³⁵ An alternative to 'Helem' is 'Hotham' (see v. 32).

³⁶ The LXX reads: υἱοὶ Σωφα· Χουχι, Αρναφαρ και Σουαλ και Βαρι και Ιμαρη,

³⁷ The name, 'Ithran', is sometimes understood to be another name for 'Jether' (v. 38).

³⁸ The NJB has 'Ithran' in place of 'Jether', here following the MT & NRSV (see #37).

³⁹ The LXX reads: και υἱοὶ Ολλα· Ορεχ, Ανηηλ και Ρασια.

⁴⁰ For this verse, here following the NJB, the NRSV reads, "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."

1ST CHRONICLES 8

דברי הימים א פרק ח

א וּבְנֵימָן הוֹלִיד אֶת־בֵּלַע בְּכֹרוֹ אֲשֶׁבֶל הַשֵּׁנִי
וְאַחֲרָה הַשְּׁלִישִׁי: ב נֹחָה הָרְבִיעִי וְרָפָא הַחֲמִישִׁי:
ג וַיְהִיו בָּנִים לְבֵלַע אֲדָר וְגֵרָא וְאַבִּיהוּד: ד וְאַבִּישׁוּעַ
וְנַעֲמָן וְאַחֹחַ: ה וְגֵרָא וְשִׁפּוּפָן וְחוּרָם: ו וְאַלְהָ בְּנֵי
אֶחָד אֱלֹהִים הֵם רָאשֵׁי אֲבוֹת לְיוֹשְׁבֵי גִבְעָה וַיְגָלוּם
אֶל־מְנַחֶתֶת: ז וְנַעֲמָן וְאַחִיָּה וְגֵרָא הוּא הַגָּלָם וְהוֹלִיד
אֶת־עֲזָא וְאֶת־אֲחִיחָד: ח וְשַׁחְרִים הוֹלִיד בְּשָׂדֵה
מוֹאָב מִן־שְׁלַחֹו אֲתָם חוּשִׁים וְאֶת־בַּעְרָא נְשִׁיו:
ט וַיֹּלֶד מִן־חֲדָשׁ אֲשֶׁתּוֹ אֶת־יֹזָבָב וְאֶת־צְבִיאָה וְאֶת־
מִישָׂא וְאֶת־מַלְכָם: י וְאֶת־יְעוֹץ וְאֶת־שַׁכִּיָּה וְאֶת־
מִרְמָה אֱלֹהִים בְּנָיו רָאשֵׁי אֲבוֹת: יא וּמְחֻשִׁים הוֹלִיד

1 Benjamin was the father of Bela, his first-born, Ashbel, the second, and Aharah, the third; 2 Nohah, the fourth, and Rapha, the fifth. 3 Bela had sons: Addar, and Gera, and Abihud, 4 and Abishua, and Naaman, and Ahoah, 5 and Gera, and Shephuphan, and Hiram. 6 These are the sons of Ehud. They were the heads of the families of the inhabitants of Geba and carried them into exile at Manahath: 7 Naaman, Ahijah and Gera, who carried them into exile. He became the father of Uzza and of Ahihud. 8 And Shaharaim had children in the Plains of Moab after he had dismissed his wives, Hushim and Baara. 9 By his new wife, he had sons: Jobab, and Zibia, and Mesha, and Malcam, 10 and Jeuz, and Sachia, and Mirmah. These were his sons, heads of families. 11 By Hushim he

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- 1 The NJB, following Nb 26:38, has 'Ahiram' in place of 'Aharah'.
- 2 Most English translations do not include 'the' before 'second', 'third', 'fourth' and 'fifth'.
- 3 The NJB, following Jg 3:15, has 'father of Ehud' in place of 'Abihud'.
- 4 The LXX reads: *καὶ Ἀβισουε καὶ Νοομα καὶ Ἀχια*
- 5 The LXX reads: *καὶ Γηρα καὶ Σωφαρφακ καὶ Ωιμ.*
- 6 Ehud was the judge who liberated Benjamin from the Moabites (Jg 3:11–30) but this notice is far from clear. The exile of the inhabitants of Geba (possibly confused with Gibeah) is possibly a garbled sequel to the events related in Jg 20.
- 7 In place of 'he carried them into exile', here following the NRSV & NETB, the NRSV has 'or Heglam'.
- 8 The NRSV has 'the country of Moab' in place of 'the Plains of Moab', here following the NJB; NETB has just 'Moab'.
- 9 The LXX reads: *καὶ ἐγέννησεν ἐκ τῆς Ἀδα γυναικὸς αὐτοῦ τὸν Ἰωβαβ καὶ τὸν Σεβια καὶ τὸν Μισα καὶ τὸν Μελχαμ*
- 10 The LXX opens with: *καὶ τὸν Ἰαωσ καὶ τὸν Σαβια καὶ τὸν Μαρμα.*
- 11 The LXX reads: *καὶ ἐκ τῆς Ωσιμ ἐγέννησεν τὸν Ἀβιτωβ καὶ τὸν Ἀλφααλ.*

אֶת־אֲבִיטוּב וְאֶת־אֶלְפָּעַל: ^{יב} וּבְנֵי אֶלְפָּעַל עֵבֶר
 וּמִשָּׁעַם וְשִׁמְד הוּא בָּנָה אֶת־אוֹנוֹ וְאֶת־לֹד
 וּבְנֹתָיָה: ^{יג} וּבְרֵעָה וְשִׁמְעָה הָמָּה רֵאשֵׁי הָאֲבוֹת
 לְיוֹשְׁבֵי אֵילּוֹן הָמָּה הִבְרִיחוּ אֶת־יוֹשְׁבֵי גַת:
^{יד} וְאַחִיו שָׁשָׁק וִירְמוֹת: ^{טו} וְזַבְדִּיָּה וְעָרַד וְעֵדֶר:
^{טז} וּמִיכָאֵל וְיִשְׁפָּה וְיוֹחָא בְנֵי בְרִיעָה: ^{יז} וְזַבְדִּיָּה
 וּמִשְׁלָם וְחִזְקִי וְחִבְר: ^{יח} וְיִשְׁמָרִי וְיִזְלִיאָה וְיֹזָבָב בְנֵי
 אֶלְפָּעַל: ^{יט} וְיָקִים וְזַכְרִי וְזַבְדִּי: ^כ וְאַלְיַעֲנִי וְצִלְתִּי
 וְאַלְיָאֵל: ^{כא} וְעֵדִיָּה וּבְרָאִיָּה וְשִׁמְרַת בְנֵי שְׁמַעִי:
^{כב} וְיִשְׁפָּן וְעֵבֶר וְאַלְיָאֵל: ^{כג} וְעַבְדּוֹן וְזַכְרִי וְחַנּוּן:
^{כד} וְחַנְנִיָּה וְעֵלִים וְעִנְתַּתִּיָּה: ^{כה} וְיִפְדִּיָּה וּפְנִיאֵל
 וּפְנוּאֵל בְנֵי שָׁשָׁק: ^{כו} וְשִׁמְשָׁרִי וְשִׁחְרִיָּה וְעַתְלִיָּה

had sons: Abitub and Elpaal. ¹² The sons of Elpaal were Eber, and
 Misham, and Shemed, who built Ono and Lud with its towns; ¹³ and
 Beriah and Shema were the chiefs of the families who lived at Aijalon;
 they routed the inhabitants of Gath. ¹⁴ And Ahio, and Shashak, and
 Jeremoth, ¹⁵ and Zebadiah, and Arad, and Eder, ¹⁶ and Michael, and
 Ishpah, and Joha were the sons of Beriah. ¹⁷ And Zebadiah, and
 Meshullam, and Hizki, and Haber, ¹⁸ and Ishmerai, and Izliah, and
 Jobab were the sons of Elpaal. ¹⁹ And Jakim, and Zichri, and Zabdi,
²⁰ and Elienai, and Zillethai, and Eliel, ²¹ and Adaiah, and Beraiah, and
 Shimrath were the sons of Shimei. ²² And Ishpan, and Eber, and Eliel,
²³ and Abdon, and Zichri, and Hanan, ²⁴ and Hananiah, and Elam, and
 Anthothijah, ²⁵ and Iphdeiah and Penuel were the sons of Shashak.

¹² The NJB has 'dependencies' in place of 'towns', here following the NRSV.

¹³ The NRSV places most of this verse in parentheses.

¹⁴ The NJB opens with 'His brother was', in place of 'And Ahio, and'; see #7:34.

¹⁵ The LXX reads: *καὶ Ζαβαθια καὶ Ωρηρ καὶ Ωδηδ*

¹⁶ The LXX reads: *καὶ Μιχαηλ καὶ Ιεσφα καὶ Ιωχα υἱοὶ Βαριγα.*

¹⁷ The LXX reads: *καὶ Ζαβαθια καὶ Μοσολλαμ καὶ Αζακι καὶ Αβαρ*

¹⁸ The LXX reads: *καὶ Ισαμαρι καὶ Ιεζλια καὶ Ιωβαβ υἱοὶ Ελφασαλ.*

¹⁹ The LXX reads: *καὶ Ιακιμ καὶ Ζεχρι καὶ Ζαβδι*

²⁰ The LXX reads: *καὶ Ελιωηγαι καὶ Σαλθι καὶ Ελιηλι*

²¹ The LXX reads: *καὶ Αδαγια καὶ Βαραια καὶ Σαμαραθ υἱοὶ Σαμαι.*

²² The LXX reads: *καὶ Ισφαν καὶ Ωβηδ καὶ Ελεηλ*

²³ The LXX reads: *καὶ Αβαδων καὶ Ζεχρι καὶ Αναν*

²⁴ The LXX reads: *καὶ Ανανια καὶ Αμβρι καὶ Αιλαμ καὶ Αναθωθια*

²⁵ The *Kethib/Qere* difference here may be due to a scribe misreading a (possibly small/short) *vav* as a *yod*.

כז ויערשיה ואליה וזכרי בני ירחם: כח אלה ראשי
 אבות לתלדותם ראשים אלה ישבו בירושלם:
 כט ובגבעון ישבו אבי גבעון ושם אשתו מעכה:
 ל ובנו הבכור עבדון וצור וקיש ובעל ונדב:
 לא וגדור ואחיו זכר: לב ומקלות הוליד את-
 שמאה ואפהמה נגד אחיהם ישבו בירושלם
 עס-אחיהם: {ס}

לג ונר הוליד את-קיש וקיש הוליד את-שאול
 ושאול הוליד את-יהונתן ואת-מלכישוע ואת-
 אבינדב ואת-אשבעל: לד ובן-יהונתן מריב בעל
 ומריב בעל הוליד את-מיכה: לה ובני מיכה פיתון
 ומלך ותארע ואחז: לו ואחז הוליד את-יהועד

²⁶ Shamsherai, and Shehariah, and Athaliah; ²⁷ Jareshiah, and Elijah, and Zichri were the sons of Jehoram. ²⁸ These were the chiefs of families according to their relationship. They lived in Jerusalem. ²⁹ At Gibeon lived the father of Gibeon, the name of whose wife was Maacah. ³⁰ His first-born son was Abdon, then Zur, Kish, Baal, and Nadab, ³¹ Gedor, Ahio, Zecher. ³² And Mikloth fathered Shimeah. Now these also lived near their brothers in Jerusalem with their brothers.

³³ Ner became the father of Kish, and Kish the father of Saul, and Saul the father of Jonathon, and Malchishua, and Abinadab, and Eshbaal.

³⁴ And the son of Jonathon was Meribbaal. Meribbaal became the father of Micah. ³⁵ The sons of Micah: Pithon, and Melech, and Tarea, and Ahaz. ³⁶ And Ahaz became the father of Jehoaddah and Jehoaddah the

²⁶ The LXX reads: *καὶ Σαμσαρια καὶ Σααρια καὶ Ογοθολια*

²⁷ The LXX reads: *καὶ Ιαρασια καὶ Ηλια καὶ Ζεχρι υἱοὶ Ιρααμ.*

²⁸ This verse is usually taken to mean that there were numerous Benjaminites in Jerusalem in the Chronicler's own time.

²⁹ The NJB & NRSV 'restore' the name, 'Jeiel', before 'the father of', following the LXX; however, the MT lacks the name (cf. 9:35).

³⁰ Some LXX MSS add 'Ner' (*Νηρ*) after 'Baal', as does the NJB (cf. 1 Chr 9:36 and v. 33 below, where Ner is mentioned as the father of Kish); the form ונר could have been accidentally omitted by homoioarcton, since each name in the list has the conjunction prefixed to it.

³¹ At the end of this verse, the NJB adds 'and Mikloth'; a footnote therein suggests that this was possibly dropped from the MT by haplography.

³² For the last sentence, the NJB has, "But they, unlike their brothers, lived at Jerusalem with their brothers." A footnote mentions the 'alternative' translation used here (following the NRSV).

³³ 'Eshbaal' (אשבעל) is called 'Ishbosheth' in 2S 2:8.

³⁴ 'Meribbaal' (מריב בעל) is called 'Mephibosheth' in 2S 4:4.

³⁵ The LXX reads: *καὶ υἱοὶ Μιχια· Φιδων καὶ Μελχηλ καὶ Θερεε καὶ Αχαζ.*

³⁶ The LXX reads: *καὶ Αχαζ ἐγέννησεν τὸν Ιωιαδα, καὶ Ιωιαδα ἐγέννησεν τὸν Γαλεμαθ καὶ τὸν Ασυωθ καὶ τὸν Ζαμβρι, καὶ Ζαμβρι ἐγέννησεν τὸν Μαισα·*

וַיְהוּעֲדָה הַזֹּלִיד אֶת־עֲלִמֶת וְאֶת־עֲזִמּוֹת וְאֶת־זִמְרִי
וְזִמְרִי הַזֹּלִיד אֶת־מוֹצָא: ^{לז} וּמוֹצָא הַזֹּלִיד אֶת־בִּנְעָא
רָפָה בְּנוֹ אֶלְעִשָׁה בְּנוֹ אֶזֶל בְּנוֹ: ^{לח} וְלֹאֲצֵל שִׁשָּׁה
בָּנִים וְאֵלֶּה שְׁמוֹתָם עֲזְרִיקָם | בְּכָרוֹ וַיִּשְׁמַעְאֵל
וַיִּשְׁעֲרִיָּה וְעַבְדִּיָּה וְחֲנָן כָּל־אֵלֶּה בְּנֵי אֶזֶל: ^{לט} וּבְנֵי
עִשְׁק אֲחִיו אוּלָם בְּכָרוֹ יְעוֹשׁ הַשְּׁנִי וְאֵלִיפְלֵט
הַשְּׁלִישִׁי: ^מ וַיְהִיו בְּנֵי־אוּלָם אַנְשִׁים גְּבוּרֵי־חַיִל
דְּרָכֵי קֶשֶׁת וּמַרְבֵּים בָּנִים וּבְנֵי בָנִים מֵאָה וַחֲמִשִּׁים
כָּל־אֵלֶּה מִבְּנֵי בְנֵי־מִנָּחֶם: {פ}

father of Alemeth, and Azmaveth, and Zimri. Zimri became the father of Moza, ³⁷ and Moza became the father of Binea, and Raphah his son, and Eleasah his son, and Azel his son. ³⁸ Azel had six sons, whose names were these: Azrikam, his first-born, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were sons of Azel. ³⁹ The sons of Eshek, his brother: Ulam, his first-born, and Jeush, the second, and Eliphelet, the third. ⁴⁰ The sons of Ulam were warriors – archers. They had as many as a hundred and fifty sons and grandsons. All these belonged to the sons of Benjamin.

³⁷ The LXX reads: *καὶ Μαισα ἐγέννησεν τὸν Βααανᾶ· Ραφαια υἱὸς αὐτοῦ, Ελασα υἱὸς αὐτοῦ, Εσηλ υἱὸς αὐτοῦ.*

³⁸ In place of 'his first-born', here following the NJB, the NRSV has the proper name, 'and Bocheru'. The MT has בְּכָרוֹ, which some understand as a name; however, the form should probably be re-vocalized to בְּכָרוֹ, 'his firstborn'. A name has accidentally dropped from the list, and a scribe apparently read בכרו as one of the names.

³⁹ The LXX reads: *καὶ υἱοὶ Ασηλ ἀδελφοῦ αὐτοῦ· Αιλαμ πρωτότοκος αὐτοῦ, καὶ Ιαις ὁ δεύτερος, Ελιφαλετ ὁ τρίτος.*

⁴⁰ Archery was a Benjaminite speciality (12:2, 2S 1:22, 2Ch 14:7) also attributed to the Ephraimites (Ps 78:9).

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דברי הימים א פרק ט

- ^a וְכָל־יִשְׂרָאֵל הַתִּיחֲשׂוּ וְהָנֶם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וַיְהוּדָה הִגְלוּ לְבָבֶל בְּמַעַלְמִם: {ס}
- ^b וְהַיּוֹשְׁבִים הָרִאשֹׁנִים אֲשֶׁר בָּאֲחֻזָּתָם בְּעָרֵיהֶם יִשְׂרָאֵל הַכֹּהֲנִים הַלְוִיִּם וְהַנְּתִינִים: ^g וּבִירוּשָׁלַם יָשְׁבוּ מִן־בְּנֵי יְהוּדָה וּמִן־בְּנֵי בְנִימִן וּמִן־בְּנֵי אֶפְרַיִם וּמְנַשֶּׁה: ^d עוֹתֵי בֶן־עַמִּיהוּד בֶּן־עַמְרִי בֶן־בְּנִימִן [בְּנֵי מֶן] בְּנֵי־פֶרֶץ בֶּן־יְהוּדָה: {ס}
- ^h וּמִן־הַשִּׁילוֹנִי עֲשָׂיָה הַבְּכוֹר וּבָנָיו: ⁱ וּמִן־בְּנֵי־זֶרַח יְעוּאֵל וְאַחֵיהֶם שֵׁשׁ־מֵאוֹת וְתִשְׁעִים: ^j וּמִן־בְּנֵי בְנִימִן סָלוּא בֶן־מְשֻׁלָּם בֶּן־הוֹדָבְיָה בֶן־הַסְּנָאָה: ⁿ וּבְנֵיָה בֶן־יִרְחָם וְאֵלָה בֶן־עֲזִי בֶן־מְכָרִי וּמְשֻׁלָם
- ¹ All Israel was enrolled by genealogies, written in the Book of the Kings of Israel. Judah was carried away to Babylon due to their infidelity.
- ² Now the first citizens to return to their property in their cities were the Israelites, the priests, the Levites, and the temple slaves. ³ In Jerusalem, there settled Judaeans, Benjaminites, Ephraimites and Manassehites:
- ⁴ Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, one of the sons of Perez son of Judah.
- ⁵ Of the Shilonites: Asaiah, the first-born, and his sons. ⁶ Of the sons of Zerah: Jeuel and six hundred and ninety of their kinsmen. 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;

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- ¹ The NJB rather alters the sense of this verse, here (loosely) following the NRSV/NETB, reading, "Thus, all Israel's official genealogies had been entered in the records of the kings of Israel and Judah before they were deported to Babylon for their infidelity." When the Northern Kingdom fell, the Southern Kingdom (Judah) appropriated the name *Israel* (Mi 1:13-15, 2:7, 3:1,9-10).
- ² This list, which v. 1 dates from before the Exile, in fact depends on the list of exiles returning to Jerusalem under Nehemiah (Ne 11), with certain differences that perhaps reflect the situation at an even later date. The whole chapter seems to be an addition.
- ³ Ephraim and Manasseh stand for the survivors of the Northern Kingdom. In this book, Jerusalem, the holy city, is the city of all the tribes. However, in the enumeration to follow, only Benjamin, Judah, and Levi feature.
- ⁴ The *Kethib/Qere* difference here would benefit from an explanation.
- ⁵ The NJB has 'descendants of Shelah' in place of 'Shilonites'.
- ⁶ For this verse, here following the NJB, the NRSV reads, "Of the sons of Zerah: Jeuel and their kin, six hundred and ninety."
- ⁷ The NJB has 'sons of Benjamin' in place of 'Benjaminites', here following the NRSV.
- ⁸ The LXX reads: *καὶ Ἰβαναὰ υἱὸς Ἰρααμ, καὶ οὗτοι υἱοὶ Ὀζὶ υἱοῦ Μαχίρ· καὶ Μασσαλημ υἱὸς Σαφατια υἱοῦ Παγουηλ υἱοῦ Βαναία*

בְּנֵי־שֹׁפְטִיָּה בְּנֵי־רְעוּאֵל בְּנֵי־יְבִנְיָה: ^ט וְאֶחְיָהֶם
לְתַלְדוֹתָם תִּשְׁעַת מֵאוֹת וַחֲמִשִּׁים וְשֵׁשׁ כָּל־אֵלֶּה
אֲנָשִׁים רֵאשִׁי אֲבוֹת לְבֵית אֲבוֹתֵיהֶם: {ס}
וּמִן־הַכֹּהֲנִים יָדְעִיָּה וַיהוֹיָרִיב וַיַּכִּין: ^י וְעֲזַרְיָה בֶן־
חֶלְקִיָּה בֶן־מְשֻׁלָּם בֶּן־צְדוֹק בֶּן־מֵרַיּוֹת בֶּן־אֲחִיטוּב
נָגִיד בֵּית הָאֱלֹהִים: {ס}
וְעַדְיָה בֶן־יֶרְחָם בֶּן־פֶּשְׁחֹר בֶּן־מְלִכִּיָּה וּמַעֲשִׂי
בֶּן־עַדְיָאֵל בֶּן־יַחְזָרָה בֶּן־מְשֻׁלָּם בֶּן־מְשֻׁלָּמִית בֶּן־
אַמֵּר: ^י וְאֶחְיָהֶם רֵאשִׁים לְבֵית אֲבוֹתָם אֶלְף וְשֵׁבַע
מֵאוֹת וְשָׁשִׁים גְּבוּרֵי חֵיל מְלֹאכֶת עֲבוֹדַת בֵּית־
הָאֱלֹהִים: ^י וּמִן־הַלְוִיִּם שְׁמַעְיָה בֶּן־חֲשׁוּב בֶּן־
עֲזַרְיָה בֶּן־חֲשַׁבְיָה מִן־בְּנֵי מֶרַרִי: ^{טו} וּבְקַבְקָר
חֶרֶשׁ וְגַלָּל וּמַתַּנְיָה בֶּן־מִיכָא בֶּן־זַכְרִי בֶּן־אֶסָף:
^{טז} וְעַבְדִּיָּה בֶּן־שְׁמַעְיָה בֶּן־גַּלָּל בְּנֵי־דוּתָן וּבְרַכְיָה
בֶּן־אֶסָא בְּנֵי־אֶלְקָנָה הַיּוֹשֵׁב בַּחֲצָרֵי נְטוּפָתִי:

and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah. ⁹ Their kinsmen, according to their relationships, numbered nine hundred and fifty-six. All these men were chiefs of their families.

¹⁰ Of the priests there were Jedaiah, Jehoiarib, Jachin, ¹¹ Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the chief of the Temple of God.

¹² Aadaiah 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 Their kinsmen, heads of families, were one thousand seven hundred and sixty, qualified for service in the Temple of God.

¹⁴ Of the Levites: Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah of the sons of Merari, ¹⁵ Bakbakar, Heresh, Galal, Mattaniah son of Mica, son of Zichri, son of Asaph; ¹⁶ and Obadiah son of Shemaiah, son of Galal, son of Jeduthun and Berechiah son of Asa, son of Elkanah, who lived in the towns of the Netophathites. ¹⁷ The

⁹ For the last sentence, here following the NJB, the NRSV reads, "All these were heads of families according to their ancestral houses."

¹⁰ The LXX reads: *Kai apō tōn ierēōn. Iwdae kai Iwarim kai Iaχin*

¹¹ The LXX reads: *kai Azaria uiōs Xelkia uiōs Mosollam uiōs Sadwak uiōs Maraiwθ uiōs Aχitwβ hēgōymenos oīkou tou theou*

¹² The LXX reads: *Adaia uiōs Iraam uiōs Pasχωρ uiōs Malchia kai Maasaiia uiōs Adiηl uiōs Iediu uiōs Mosollam uiōs Maaselmwθ uiōs Emμηr*

¹³ Literally translated, this verse ends, "capable [for] the work of the task of the house of God."

¹⁴ The LXX reads: *Kai ek tōn Leuitōn. Samaiia uiōs Aswβ uiōs Esrikam uiōs Asabiia ek tōn uiōn Merari*

¹⁵ The LXX reads: *kai Bakbakar kai Arηs kai Galal kai Mandanias uiōs Miχα uiōs Zeχri uiōs Asaf*

¹⁶ In place of 'towns', the NRSV has 'villages', the NJB has 'dependencies' and NETB has 'settlements'.

¹⁷ Of the Temple personnel, most space is devoted to the gatekeepers (vv. 17-26): their functions are said to date from the desert shrine (vv. 19-

וְהַשְּׁעָרִים שְׁלוֹם וְעִקּוּב וְטַלְמוֹן וְאַחִימָן וְאַחֵיהֶם
 שְׁלוֹם הָרֵאשׁ: י"י וְעַד־הֵנָּה בְּשַׁעַר הַמֶּלֶךְ מִזְרָחָה
 הֵמָּה הַשְּׁעָרִים לְמַחֲנֹת בְּנֵי לֵוִי: יט וְשְׁלוֹם בֶּן־
 קוֹרָא בֶּן־אֲבִי־סָף בֶּן־קָרַח וְאָחִיו לְבֵית־אָבִיו
 הַקְּרָחִים עַל מְלֹאכֶת הָעֲבוּדָה שְׁמָרֵי הַסָּפִים
 לְאֹהֶל וְאַבְתֵּיהֶם עַל־מַחֲנֵה יְהוָה שְׁמָרֵי הַמְּבֹוא:
 כ וּפִינְחָס בֶּן־אֱלֵעָזָר נָגִיד הָיָה עֲלֵיהֶם לְפָנִים יְהוָה
 | עִמּוֹ: כא זְכַרְיָה בֶּן מְשֻׁלֵּמְיָה שַׁעַר פֶּתַח לְאֹהֶל
 מוֹעֵד: כב כָּל־הַבְּרוּרִים לְשַׁעֲרִים בְּסָפִים מֵאַתֵּי־
 וּשְׁנַיִם עָשָׂר הֵמָּה בְּחֻצְרֵיהֶם הַתִּיחָשִׁים הֵמָּה יֹסֵד
 דָּוִד וְשָׁמוּאֵל הָרֵאָה בְּאַמוֹנָתָם: כג וְהֵם וּבְנֵיהֶם
 עַל־הַשְּׁעָרִים לְבֵית־יְהוָה לְבֵית הָאֹהֶל לְמִשְׁמְרוֹת:
 כד לְאַרְבַּע רוּחוֹת יְהוָה הַשְּׁעָרִים מִזְרָח יָמָה צְפוֹנָה
 וְנֹגְבָה: כה וְאַחֵיהֶם בְּחֻצְרֵיהֶם לְבֹוא לְשַׁבַּעַת

gatekeepers were Shallum, Akkub, Talmon, Ahiman and their kinsmen. Shallum was the chief ¹⁸ and still serves the King's Gate to the east. They were the gatekeepers of the camps of the sons of Levi. ¹⁹ Shallum son of Kore, son of Ebiasaph, son of Korah, and his brothers of his family, the Korahites, also led the service as doorkeepers of the Tent. Their fathers had guarded the entrance to the camp of Yahweh. ²⁰ Formerly, Phinehas son of Eleazar led them; Yahweh was with him! ²¹ Zechariah son of Meshelemiah was gatekeeper at the door of the Tent of Meeting. ²² All the gatekeepers at the thresholds were chosen; there were two hundred and twelve of them. They were grouped by relationship in their towns. David and Samuel the seer confirmed them in their office of trust. ²³ They and their sons were in charge as guards of the gate of the Temple of Yahweh, the house of the Tent. ²⁴ The gatekeepers were on the four sides, east, west, north, and south, ²⁵ and their kindred in their towns

21) and to have continued under Samuel and David at 'the house of the tent' (v. 23). Once upgraded to Levitical status, they aspire to parity of rank with the singers (see 2Ch 20:19) – twelve psalms are attributed to the sons of Korah.

¹⁸ The NRSV has 'previously served' in place of 'still serves', here loosely following NETB.

¹⁹ The Chronicler assimilates Jerusalem to the Israelite camp described in the 'Priestly' texts.

²⁰ The NJB has 'was in charge of them' in place of 'led them'.

²¹ The NRSV & NETB have 'entrance' in place of 'door', here following the NJB.

²² The term translated 'seer' is רֵאָה, an older word for נְבִיא ('prophet').

²³ Literally translated, this verse reads, "and they and their sons to the gates of the house of the Lord, of the house of the tent, [were assigned] as guards."

²⁴ The NJB has 'assigned to the four sides' in place of 'on the four sides', here following the NRSV.

²⁵ In place of 'assisted', the NJB has 'were required to assist'.

הַיָּמִים מֵעַתַּת אֶל־עַתַּת עִם־אֱלֹהֵי: כו כִּי בְּאַמוֹנָה הָמָּה אֲרַבְעַת גְּבֻרֵי הַשְּׁעָרִים הֵם הַלְוִיִּם וְהָיוּ עַל־הַלְשָׁכוֹת וְעַל הָאֲצֻרוֹת בֵּית הָאֱלֹהִים: כז וְסִבִּיבוֹת בֵּית־הָאֱלֹהִים יִלְיָנוּ כִּי־עֲלֵיהֶם מִשְׁמֶרֶת וְהֵם עַל־הַמִּפְתָּח וְלִבְקֹר לִבְקֹר: כח וּמֵהֶם עַל־כָּלֵי הָעֲבוּדָה כִּי־בַמִּסְפָּר יָבִיאוּם וּבַמִּסְפָּר יוֹצִיאוּם: כט וּמֵהֶם מִמְּנִים עַל־הַכֵּלִים וְעַל כָּל־כָּלֵי הַקֹּדֶשׁ וְעַל־הַסֹּלֶת וְהַיֵּיזַן וְהַשֶּׁמֶן וְהַלְבוֹנָה וְהַבְּשָׂמִים: ל וּמִן־בְּנֵי הַכֹּהֲנִים רַקְחֵי הַמִּרְקַחַת לְבִשְׂמִים: לא וּמִתַּתֶּיהָ מִן־הַלְוִיִּם הוּא הַבְּכוֹר לְשֵׁלֶם הַקֶּרְחֵי בְּאַמוֹנָה עַל מַעֲשֵׂה הַחֲבַתִּים: לב וּמִן־בְּנֵי הַקֶּהֱתִי מִן־אַחֵיהֶם עַל־לֶחֶם הַמַּעֲרַכַת לְהַכִּין שֶׁבֶת שֶׁבֶת: לג וְאֵלֶּה הַמְשָׁרְרִים רָאשֵׁי אֲבוֹת לְלוֹיִם בְּלִשְׁכַת פְּטִירִים פְּטוּרִים כִּי־יוֹמָם וְלַיְלָה עֲלֵיהֶם בְּמִלְאָכָה: לד אֵלֶּה

assisted them from time to time, for a week. ²⁶ The four head gatekeepers, who were Levites, were assigned to guard the chambers and treasures of the house of God. ²⁷ They spent the night near the house of God, their duties being to guard it and open it every morning. ²⁸ Some of them had charge of the utensils of worship, counting them when they were brought in and taken away. ²⁹ Others of them were in charge of the furniture, of all the objects in the sanctuary and of the flour, the wine, the oil, the incense, and spices. ³⁰ Some of the priests mixed the spices. ³¹ One of the Levites, Mattithiah – he was the first-born of Shallum the Korahite – had regular charge of baking operations. ³² Some of their kinsmen the Kohathites were responsible for the loaves to be set in rows Sabbath by Sabbath. ³³ In addition, there were the singers, the heads of the Levitical families, who were accommodated in the Temple, free of other responsibilities because they were on duty day and night. ³⁴ Such

²⁶ For this verse, here following the NRSV & NETB, the NJB reads, “since the four head gatekeepers were permanently on duty. They were Levites and were in charge of the accommodation and supplies of the Temple of God.”

²⁷ The NJB has ‘in the precincts of’ in place of ‘near’, here following the NRSV.

²⁸ The NJB ends this verse, here following the NRSV, with, “took them out and when they put them away.”

²⁹ In place of ‘furniture’, here following the NRSV, the NJB has ‘implements’.

³⁰ For this verse, here following NETB, the NJB reads, “Members of the priestly caste, however, mixed the ointment for the perfume.”

³¹ The ‘baking operations’ would have meant preparing the bread for the sacrifices.

³² In place of ‘Sabbath by Sabbath’, here following the NJB & MT, the NRSV & NETB have ‘each Sabbath’.

³³ One would expect a list of singers, as in the case of the other groups. The *Kethib/Qere* difference here would benefit from an explanation.

³⁴ The NRSV has ‘ancestral houses’ in place of ‘families’, here following the NJB.

רָאשֵׁי הָאָבוֹת לְלוֹיִם לְתַלְדוֹתָם רָאשִׁים אֵלֶּה
יָשְׁבוּ בִירוּשָׁלַם: {ס}

לֵה וּבְגִבְעוֹן יָשָׁב אָבִי־גִבְעוֹן יְעוֹאֵל וְשֵׁם
אִשְׁתּוֹ מַעַכָּה: לֵה וּבְנֵי הַבְּכוֹר עֲבָדוֹן וְצוּר וְקִישׁ
וּבַעַל וְנֵר וְנָדָב: לֵה וְגִדּוֹר וְאַחִיו וְזַכְרְיָה וּמְקִלּוֹת:
לֵה וּמְקִלּוֹת הוֹלִיד אֶת־שִׁמְעָם וְאֶת־הֵם נִגְדָה
אֲחֵיהֶם יָשְׁבוּ בִירוּשָׁלַם עִם־אֲחֵיהֶם: {ס}

לֵט וְנֵר הוֹלִיד אֶת־קִישׁ וְקִישׁ הוֹלִיד אֶת־שָׁאוֹל
וְשָׁאוֹל הוֹלִיד אֶת־יְהוֹנָתָן וְאֶת־מְלִכִישׁוּעַ וְאֶת־
אֲבִינָדָב וְאֶת־אֲשֶׁבַעֵל: מ וּבְנֵי־יְהוֹנָתָן מְרִיבַבְעַל
וּמְרִיבַעַל הוֹלִיד אֶת־מִיכָה: מא וּבְנֵי מִיכָה פִּיתוֹן
וּמְלִיךָ וְתַחְרַע: מב וְאַחֵיו הוֹלִיד אֶת־יַעֲרָה וְיַעֲרָה
הוֹלִיד אֶת־עֲלָמֶת וְאֶת־עֲזֻמוֹת וְאֶת־זִמְרִי וְזִמְרִי

were the chiefs of the Levitical families, according to their relationship; these leaders lived in Jerusalem.

³⁵ In Gibeon lived the father of Gibeon, Jeiel, and the name of his wife was Maacah. ³⁶ His first-born son was Abdon, then Zur, Kish, Baal, Ner, Nadab, ³⁷ Gedor, Ahio, Zechariah and Mikloth. ³⁸ Mikloth became the father of Shimeam; and these also lived near their brothers in Jerusalem with their brothers.

³⁹ And Ner became the father of Kish, and Kish the father of Saul, and Saul the father of Jonathon, Malchishua, Abinadab and Eshbaal. ⁴⁰ The son of Jonathon was Meribbaal; Meribbaal became the father of Micah. ⁴¹ The sons of Micah: Pithon, Melech, Tahrea and Ahaz. ⁴² Ahaz became the father of Jarah, and Jarah became the father of Alemeth, Azmaveth and Zimri; and Zimri became the father of Moza, ⁴³ and Moza became

³⁵ The *Kethib/Qere* difference here may be simple *vav/yod* confusion. The genealogy of the family of Saul is repeated here from 8:29–38 in anticipation of Ch. 10. For this verse, here following the NRSV, the NJB reads, “Jeiel father of Gibeon lived at Gibeon and his wife was called Maacah.”

³⁶ The LXX reads: *καὶ υἱὸς αὐτοῦ ὁ πρωτότοκος Ἀβαδων καὶ Σιρ καὶ Κις καὶ Βααλ καὶ Νηρ καὶ Ναδαβ*

³⁷ The LXX reads: *καὶ Γεδουρ καὶ ἀδελφὸς καὶ Ζαχαρια καὶ Μακελλωθ.*

³⁸ See #8:32.

³⁹ Throughout this paragraph, the NJB has simply ‘fathered’ in place of ‘became the father of’, here following the NRSV.

⁴⁰ The LXX reads: *καὶ υἱὸς Ἰωναθαν Μαριβααλ, καὶ Μαριβααλ ἐγέννησεν τὸν Μιχα.*

⁴¹ The NJB lacks ‘and Ahaz’, here restored following 8:35.

⁴² The LXX reads: *καὶ Ἀχαζ ἐγέννησεν τὸν Ἰαδα, καὶ Ἰαδα ἐγέννησεν τὸν Γαλεμεθ καὶ τὸν Γαζμωθ καὶ τὸν Ζαμβρι, καὶ Ζαμβρι ἐγέννησεν τὸν Μασα,*

⁴³ The LXX reads: *καὶ Μασα ἐγέννησεν τὸν Βααα, Ραφαια υἱὸς αὐτοῦ, Ἐλεασα υἱὸς αὐτοῦ, Ἐσηλ υἱὸς αὐτοῦ.*

הוֹלִיד אֶת־מוֹצֵא: מִגּוֹמוֹצֵא הוֹלִיד אֶת־בְּנֵעֵא
וּרְפִיָּה בְּנֹו אֶלְעֶשָׁה בְּנֹו אֶזֶל בְּנֹו: מִדּוֹוּלְאֶזֶל שְׁשָׁה
בְּנִים וְאֵלֶה שְׁמוֹתָם עֶזְרִיקָם | בְּכָרוֹ וַיִּשְׁמַעְאֵל
וַיִּשְׁעֲרִיָּה וְעַבְדִּיָּה וְחֲנָן אֵלֶה בְּנֵי אֶזֶל: {פ}

the father of Binea, and Rephaiah his son, and Eleasah his son and Azel his son. ⁴⁴ Azel had six sons; their names were these: Azrikam his first-born, and Ishmael, and Sheariah, and Obadiah, and Hanan. These were the sons of Azel.

⁴⁴ The LXX reads: *καὶ τῷ Εσηλ ἕξ υἱοί, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Εσδρικαμ πρωτότοκος αὐτοῦ, Ισμαηλ καὶ Σαρια καὶ Αβδια καὶ Αναν· οὗτοι υἱοὶ Εσηλ.*

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דברי הימים א פרק י

א* וּפְלִשְׁתִּים נָלַחְמוּ בְיִשְׂרָאֵל וַיִּנָּס אִישׁ־יִשְׂרָאֵל מִפְּנֵי פְלִשְׁתִּים וַיִּפְּלוּ חַלְלִים בְּהַר גִּלְבֹּעַ: ב וַיִּדְבְּקוּ פְלִשְׁתִּים אַחֲרֵי שָׁאוּל וְאַחֲרֵי בָנָיו וַיָּכוּ פְלִשְׁתִּים אֶת־יֹנָתָן וְאֶת־אַבִּינָדָב וְאֶת־מַלְכִישׁוּעַ בְּנֵי שָׁאוּל: ג וַתִּכָּבֵד הַמִּלְחָמָה עַל־שָׁאוּל וַיִּמָּצְאוּהוּ הַמּוֹרְרִים בְּקֶשֶׁת וַיַּחַל מִן־הַיּוֹרִים: ד וַיֹּאמֶר שָׁאוּל אֶל־נָשָׂא כְלָיו שְׁלֹף חַרְבֶּךָ | וְדַקְרַנִּי בָּהּ פֶּן־יָבֹאוּ הָעַרְלִים הָאֵלֶּה וְהִתְעַלְלוּ־בִי וְלֹא אָבָה נָשָׂא כְלָיו כִּי יֵרָא מְאֹד {ס}

וַיִּקַּח שָׁאוּל אֶת־הַחֶרֶב וַיִּפֹּל עָלֶיהָ: ה וַיִּרָא נָשָׂא־כְלָיו כִּי מֵת שָׁאוּל וַיִּפֹּל גַּם־הוּא עַל־הַחֶרֶב וַיָּמָת: {ס}

ו וַיָּמָת שָׁאוּל וְשָׁלֶשֶׁת בָּנָיו וְכָל־בֵּיתוֹ יַחְדָּו מָתוּ: ז וַיִּרְאוּ כָל־אִישׁ יִשְׂרָאֵל אֲשֶׁר־בְּעַמְקֵי כִּי נָסוּ וְכִי־

¹ The Philistines gave battle to Israel; and the Israelites fled from the Philistines and fell slain on Mount Gilboa. ² The Philistines bore down on Saul and his sons, and the Philistines killed Jonathon, Abinadab and Malchishua, Saul's sons. ³ The fighting grew fiercer around Saul; the archers came upon him, and he was wounded by the archers. ⁴ Saul then said to his armour-bearer, "Draw your sword and run me through with it. I do not want these uncircumcised men to come and make sport with me." However, his armour-bearer was very much afraid and would not do it.

Therefore, Saul took his own sword and fell on it. ⁵ And his armour bearer, seeing that Saul was dead, fell on his sword too and died with him.

⁶ Thus died Saul, his three sons and his entire household together.

⁷ When all the Israelites who were in the valley saw that they had been

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¹ Vv. 1-12 closely follow their source (1S 31:1-13), except in vv. 10 & 12.

² In place of the 2nd instance of 'the Philistines', here following the MT, the NJB & NRSV have 'they'.

³ The literal translation of 'grew fiercer' is 'was heavy'.

⁴ In place of 'make sport with me', here following the NRSV, the NJB has 'make fun of me'.

⁵ Suicide is very rare in the Hebrew Bible; however, under certain circumstances of warfare, it was allowed by the Law.

⁶ The phrase, 'his entire household', should probably be understood as a general summary statement; it could include other males in Saul's household besides his three sons (cf. 1S 31:6).

⁷ In place of the 1st 'they' here, the NJB has 'the Israelites' and the NRSV has 'the army'; here, we follow the MT.

מִתּוֹ שָׂאוֹל וּבָנָיו וַיַּעֲזְבוּ עָרֵיהֶם וַיָּנָסוּ וַיָּבֹאוּ
 פְּלִשְׁתִּים וַיֵּשְׁבוּ בָהֶם: {ס}
 הַיּוֹם הַהוּא מָחָר וַיָּבֹאוּ פְּלִשְׁתִּים לַפֶּשֶׁט אֶת־
 הַחֲלָלִים וַיִּמְצְאוּ אֶת־שָׂאוֹל וְאֶת־בָּנָיו נֹפְלִים בְּהַר
 גִּלְבָּעַ: וַיִּפְשִׁטֵהוּ וַיִּשְׂאוּ אֶת־רֹאשׁוֹ וְאֶת־כָּלָיו
 וַיִּשְׁלְחוּ בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לְבַשָּׁר אֶת־
 עֲצָבֵיהֶם וְאֶת־הַעֲמִם: וַיִּשְׂימוּ אֶת־כָּלָיו בֵּית
 אֱלֹהֵיהֶם וְאֶת־גִּלְגָּלְתּוֹ תָקְעוּ בֵּית דָּגוֹן: {ס}
 וַיִּשְׁמְעוּ כָּל יְבִישׁ גִּלְעָד אֶת כָּל־אֲשֶׁר־עָשׂוֹ
 פְּלִשְׁתִּים לְשָׂאוֹל: וַיִּקְוֹמוּ כָּל־אִישׁ חֵיל וַיִּשְׂאוּ
 אֶת־גּוֹפֹת שָׂאוֹל וְאֶת גּוֹפֹת בָּנָיו וַיָּבִיאוּם יְבִישָׁה
 וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיהֶם תַּחַת הָאֵלֶּה בִּיבֶשׁ וַיִּצְוּמוּ
 שִׁבְעַת יָמִים: וַיִּמָּת שָׂאוֹל בְּמַעְלוֹ אֲשֶׁר מָעַל
 בַּיהוָה עַל־דְּבַר יְהוָה אֲשֶׁר לֹא־שָׁמַר וְגַם־לְשָׂאוֹל
 בְּאֹב לְדָרוֹשׁ: וְלֹא־דָרַשׁ בַּיהוָה וַיָּמִיתָהוּ וַיִּסַּב
 אֶת־הַמְּלוּכָה לְדָוִד בֶּן־יִשָּׁי: {פ}

routed and that Saul and his sons were dead, they abandoned their towns and fled. The Philistines then came and occupied them.

8 When the Philistines came on the following day to strip the dead, they found Saul and his sons lying on Mount Gilboa. 9 They stripped him and, taking his head and his armour, sent messengers round the territory of the Philistines to proclaim the good news to their idols and their people. 10 They placed his armour in the temple of their gods and nailed his head up in the temple of Dagon.

11 When all Jabesh in Gilead heard everything that the Philistines had done to Saul, 12 the warriors set out and took the bodies of Saul and his sons away; they brought them to Jabesh and buried their bones under the oak of Jabesh and fasted seven days. 13 So died Saul in the infidelity of which he had been guilty towards Yahweh, in that he had not obeyed the word of Yahweh and because he had consulted a necromancer for guidance. 14 He did not consult Yahweh, who therefore caused his death and transferred the monarchy to David son of Jesse.

8 In place of 'the dead', here following the NJB & NRSV, NETB has 'the corpses'.

9 The NJB has 'had these carried' in place of 'sent messengers', here following the NRSV & NETB.

10 'Dagon' was an idol associated with abundant harvests.

11 The NJB, following 1S 31:11, inserts 'the inhabitants of' before 'Jabesh'.

12 The NJB uses 'tamarisk' in place of 'oak', here following the NRSV & NETB.

13 The last two verses express the Chronicler's judgement on the reign of Saul, about which he only recalls the unfavourable elements.

14 The NJB has 'had not consulted' in place of 'did not consult'.

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דברי הימים א פרק יא

א ויקבצו כל־ישראל אל־דָוִד חֶבְרוֹנָה לֵאמֹר הֲנֵה עֲצֻמָּה וּבִשְׂרָף אֲנַחְנוּ: ב גַּם־תִּמּוֹל גַּם־שְׁלֹשׁוֹם גַּם בְּהִיזוֹת שְׂאוֹל מֶלֶךְ אֶתְּהָהּ הַמוֹצִיא וְהַמְּבִיא אֶת־יִשְׂרָאֵל וַיֹּאמֶר יְהוָה אֱלֹהֵיךָ לְךָ אֶתְּהָהּ תִרְעֶה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאַתָּה תִהְיֶה נֹגִיד עַל עַמִּי יִשְׂרָאֵל: ג וַיָּבֹאוּ כָּל־זִקְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ חֶבְרוֹנָה וַיִּכְרַתְּ לָהֶם דָּוִד בְּרִית בְּחֶבְרוֹן לִפְנֵי יְהוָה וַיִּמְשְׁחוּ אֶת־דָּוִד לְמֶלֶךְ עַל־יִשְׂרָאֵל כַּדָּבָר יְהוָה בִּיד־שְׁמוּאֵל: {ס}

ד וַיֵּלֶךְ דָּוִד וְכָל־יִשְׂרָאֵל יְרוּשָׁלַם הִיא יְבוּס וְשֵׁם הַיְבוּסִי יִשְׁבִי הָאָרֶץ: ה וַיֹּאמְרוּ יִשְׁבִי יְבוּס לְדָוִד לֹא תָבוֹא הֲנֵה וַיִּלְכֹּד דָּוִד אֶת־מִצְדַת צִיּוֹן הִיא עִיר דָּוִד: ו וַיֹּאמֶר דָּוִד כָּל־מִבְּנֵי יְבוּסִי בְּרֹאשׁוֹנָה יִהְיֶה לְרֹאשׁ וּלְשָׂר וַיַּעַל בְּרֹאשׁוֹנָה יוֹאָב בֶּן־צְרוּיָה

¹ All Israel then rallied to David at Hebron and said, "Look, we are your own flesh and bone. ² For some time now, even when Saul was king, it was you who commanded Israel on its campaigns, and Yahweh your God promised you, "It is you who shall shepherd my people Israel and you who shall be the ruler of my people Israel."" ³ So, all the elders of Israel came to the king at Hebron and David made a covenant with them, in Yahweh's presence, at Hebron; and they anointed David as king over Israel, in accordance with the word of Yahweh by the hand of Samuel.

⁴ David and all Israel marched on Jerusalem (that is, Jebus); and there were the Jebusites, the inhabitants of the land. ⁵ The inhabitants of Jebus said to David, "You will not get in here." But David took the Citadel of Zion, now the City of David. ⁶ David said, "The first man to kill a Jebusite will be commander and chief." Joab son of Zeruiah was the first

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- ¹ In fact, the rallying of the northern tribes to David took place some years after Saul's death, but the Chronicler sees David primarily as the man who united the tribes around God. The source for vv. 1–3 is 2S 5:1–3, except for the very last phrase, which is condensed from 1S 16:1–13.
- ² The NJB opens with 'In days past' in place of 'For some time now', here following the NRSV.
- ³ In place of 'covenant', here following the NRSV, the NJB has 'pact'.
- ⁴ According to 2S 5:6, David and his little private army captured Jerusalem on their own. The source for vv. 4–9 is 2S 5:6–10. The additional information on Joab presented here is generally considered to be historical (see 2S 5:6–9).
- ⁵ In place of 'Citadel of Zion', here following the NJB, the NRSV has 'stronghold of Zion' and NETB has 'fortress of Zion'.
- ⁶ This verse inserts into the narrative information about Joab's role in the conquest of the city.

וַיְהִי לְרֹאשׁ: ^ז וַיֵּשֶׁב דָּוִד בְּמִצְדָּה עַל־כַּן קְרָאוּ־לוֹ
עִיר דָּוִד: ^ח וַיִּבֶן הָעִיר מִסָּבִיב מִן־הַמְּלֹאָה וְעַד־
הַסָּבִיב וַיּוֹאֵב יַחֲיָה אֶת־שְׂאֵר הָעִיר: ^ט וַיִּלְךְ דָּוִד
הַלְּזֹךְ וַגְּדֹל וַיְהִיָּה צְבָאוֹת עִמּוֹ: {פ}

י וְאֵלֶּה רֵאשֵׁי הַגְּבָרִים אֲשֶׁר לְדָוִד הַמִּתְחַזְּקִים
עִמּוֹ בְּמַלְכוּתוֹ עִם־כָּל־יִשְׂרָאֵל לְהַמְּלִיכּוֹ בְּדָבָר
יְהוָה עַל־יִשְׂרָאֵל: {ס}

יא וְאֵלֶּה מִסְפַּר הַגְּבָרִים אֲשֶׁר לְדָוִד יֹשְׁבֵעַם בֶּן־
חַכְמוֹנִי רֹאשׁ הַשְּׁלוֹשִׁים הַשְּׁלִישִׁים הוּא־עוֹרֵר
אֶת־חַנִּיתוֹ עַל־שְׁלֹשׁ־מֵאוֹת חָלָל בַּפַּעַם אַחַת:
יב וְאַחֲרָיו אֶלְעָזָר בֶּן־דָּוִד הָאֲחֹזִי הוּא בְּשָׁלוֹשָׁה
הַגְּבָרִים: יג הוּא־הָיָה עִם־דָּוִד בַּפֶּס דָּמִים
וְהַפְּלִשְׁתִּים נֶאֱסְפוּ־שָׁם לְמַלְחָמָה וְתָהִי חֵלְקַת
הַשָּׂדֶה מְלֵאָה שְׁעוּרִים וְהָעָם נָסוּ מִפְּנֵי פְּלִשְׁתִּים:

man to go up, so he became chief. ⁷ David lived in the citadel; so, it was called the City of David. ⁸ He then built a wall round the city, beginning from the Millo, and Joab restored the rest of the city. ⁹ Thus, David grew stronger and stronger, for Yahweh Sabaoth was with him.

¹⁰ These are David's principal champions who joined forces with him in his kingdom, with all Israel, to make him king according to the word of Yahweh concerning Israel.

¹¹ This is the roll of David's champions: Jashobeam son of Hachmoni, head of the Thirty; he wielded his spear over three hundred men, who he killed at one time. ¹² Next, there was Eleazar son of Dodo, the Ahohite, one of the three champions. ¹³ He was with David at Pas-Dammin when the Philistines mustered for battle there; there was a field full of barley there. The people fled from the Philistines ¹⁴ but they took their stand in the middle of the field, held it, and killed the Philistines;

⁷ For this verse, the NJB reads, "David went to live in the citadel, and that is how it came to be called the City of David."

⁸ David dealt with the fortifications, while Joab had the less urgent task of making the city habitable.

⁹ Literally translated, this verse opens, "And David went, going and becoming great."

¹⁰ Literally translated, this verse reads, "And these were the heads of the warriors who were David's, who held strongly with him in his kingdom and with all Israel to make him king, according to the word of Yahweh, over Israel."

¹¹ The NRSV and NJB, following the LXX, have 'Three' in place of 'Thirty' (but see v. 20 and 2S 23:8); that 'Thirty' follows the Ketiv (השלושים) - the Qere has 'officers' (השלישים). In place of 'he wielded', here following the NRSV, the NJB has 'he it was who brandished'.

¹² For this verse, here following the NJB, the NRSV reads, "And next to him among the three warriors was Eleazar son of Dodo, the Ahohite."

¹³ In place of 'Pas-Dammin', some read 'Ephes Dammin' (cf. 1S 17:1).

¹⁴ The pronoun, 'they', here refers to David and Eleazar.

^ט וַיִּתְּצֵבּוּ בַתּוֹךְ־הַחֲלָקָה וַיִּצְלִיחַ וַיִּכּוּ אֶת־
פְּלִשְׁתִּים וַיֹּשֶׁעַ יְהוָה תְּשׁוּעָה גְדוֹלָה: ^{טו} וַיֵּרְדּוּ
שְׁלוֹשָׁה מִן־הַשְּׁלוֹשִׁים רֹאשׁ עַל־הַצֵּר אֶל־דָּוִד
אֶל־מַעְרַת עַדְלָם וּמַחְנֵה פְּלִשְׁתִּים חָנָה בְּעַמְקֵי
רְפָאִים: ^{טז} וְדָוִד אָז בַּמְצוּדָה וְנֹצֵיב פְּלִשְׁתִּים אָז
בְּבֵית לֶחֶם: ^{יז} וַיִּתְּאוּ דָוִד וַיֹּאמֶר מִי יִשְׁקֵנִי מִיָּם
מִבּוֹר בֵּית־לֶחֶם אֲשֶׁר בַּשְּׂעַר: ^{יח} וַיִּבְקְעוּ הַשְּׁלֹשָׁה
בַּמַּחְנֵה פְּלִשְׁתִּים וַיִּשְׁאַבוּ־מִיָּם מִבּוֹר בֵּית־לֶחֶם
אֲשֶׁר בַּשְּׂעַר וַיִּשְׂאוּ וַיָּבֹאוּ אֶל־דָּוִד וְלֹא־אָבָה דָוִד
לְשִׁתּוֹתָם וַיִּנְסֹךְ אֹתָם לַיהוָה: ^{יט} וַיֹּאמֶר חֲלִילָה לִּי
מֵאֲלֹהֵי מַעֲשׂוֹת זֹאת הַדָּם הַגָּאֲנָשִׁים הָאֵלֶּה אֲשֶׁתָּה
בִּנְפֹשׁוֹתָם כִּי בִנְפֹשׁוֹתָם הִבִּיאֹם וְלֹא אָבָה
לְשִׁתּוֹתָם אֵלֶּה עָשׂוּ שְׁלֹשֶׁת הַגִּבּוֹרִים: ^כ וְאַבְשָׁי
אֲחִי־יֹאָב הוּא הָיָה רֹאשׁ הַשְּׁלוֹשָׁה וְהוּא עוֹרֵר
אֶת־חַנְיָתוֹ עַל־שֵׁלֶשׁ מְאוֹת חֲלָל וְלֹא וְלֹא־שָׁם
בַּשְּׁלוֹשָׁה: ^{כא} מִן־הַשְּׁלוֹשָׁה בְּשָׁנִים נִכְבָּד וַיְהִי לָהֶם
לְשָׂר וְעַד־הַשְּׁלוֹשָׁה לֹא־בָּא: {ס}

and Yahweh brought about a great victory. ¹⁵ Three of the Thirty chiefs went down to David at the rock near the Cave of Adullam while a Philistine company was encamped in the Valley of the Rephaim. ¹⁶ David was then in the stronghold and there was a Philistine garrison in Bethlehem. ¹⁷ Longingly, David said, “Who will fetch me a drink of water from the well that stands by the gate at Bethlehem?” ¹⁸ At this, the Three, forcing their way through the Philistine camp, drew water from the well that stands by the gate of Bethlehem and, bringing it away, presented it to David. David, however, would not drink any of it, but poured it out as a libation to Yahweh. ¹⁹ He said, “God forbid that I should do such a thing! Am I to drink these men’s blood? For at the risk of their lives they brought it.” So, he would not drink. Such were the deeds of the three champions. ²⁰ And Abishai, brother of Joab, was the leader of the Three. He it was who brandished a spear over three hundred men whom he had killed, winning himself a name among the Thirty. ²¹ He was a most illustrious member of the Thirty and became their captain; but he was not equal to the Three.

¹⁵ The NJB opens with, ‘Three members of the Thirty’; here, we follow the NRSV.

¹⁶ The ‘stronghold’ here most likely refers to the Citadel of David, in Jerusalem.

¹⁷ For David’s rhetorical question, the NJB opens with, “If only someone would fetch me...”

¹⁸ The phrase, ‘the Three’, here refers to the ‘three champions’ of v. 12.

¹⁹ Literally translated, the last sentence reads, “These things the three champions did.”

²⁰ On ‘Three’, cf. #11 (but see vv. 21 and 24). The Kethib/Qere difference here would benefit from an explanation.

²¹ A gloss, omitted by both the NRSV and NJB, adds, ‘among the two’ to the end of the verse.

כב בְּנֵיָהוּדָע בֶּן־אִישׁ־חֵיל רַב־פְּעֻלִים מִן־
 קַבְצָאֵל הוּא הִכָּה אֶת שְׁנֵי אַרְיֵאל מוֹאֵב וְהוּא יָרַד
 וְהִכָּה אֶת־הָאֵרִי בְּתוֹךְ הַבּוֹר בַּיּוֹם הַשְּׁלֹג: כג וְהוּא־
 הִכָּה אֶת־הָאִישׁ הַמִּצְרִי אִישׁ מִדָּה | חֲמֵשׁ בָּאַמָּה
 וּבִיד הַמִּצְרִי חֲנִית כַּמְנֹר אַרְגָּיִם וַיֵּרַד אֵלָיו בְּשֶׁבֶט
 וַיִּגְזֹל אֶת־הַחֲנִית מִיַּד הַמִּצְרִי וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ:
 כד אֵלֶּה עֲשֵׂה בְּנֵיָהוּ בְּיַהוּדָע וְלֹא־שֵׁם בְּשְׁלוֹשָׁה
 הַגְּבֻרִים: כה מִן־הַשְּׁלוֹשִׁים הֵנּוּ נִכְבָּד הוּא וְאֶל־
 הַשְּׁלֹשָׁה לֹא־בָא וַיְשִׁימָהוּ דָוִד עַל־מִשְׁמַעְתּוֹ: {ס}
 כו וְגִבּוֹרֵי הַחֵילִים עֲשֵׂהֶם {ר} אַחֵי יוֹאָב {ס}
 אֶלְחָנָן בֶּן־דָּוִד מִבֵּית לַחֵם: {ס}
 כז שְׁמוֹת {ר} הַהַרְוֹרִי {ס}
 חֶלֶץ הַפְּלוֹנִי: {ס}
 כח עִירָא בֶן־עֵקֶשׁ {ר} הַתְּקוּעִי {ס}
 אַבְיָעֶזֶר הָעֲנָתוֹתִי: {ס}
 כט סִבְכַי {ר} הַחֲשָׁתִי {ס}
 עֵילִי הָאֲחֹחִי: {ס}

²² Benaiah son of Jehoiada from Kabzeel was a doer of great deeds; he killed two sons of Ariel of Moab and, one snowy day, climbed down and killed a lion in a cistern. ²³ He also killed an Egyptian, a man who was five cubits tall. The Egyptian had in his hand a spear like a weaver's beam, but he took him on with a staff, tore the spear from the Egyptian's hand and killed the man with it. ²⁴ Such were the exploits of Benaiah son of Jehoiada, winning him a name among the thirty champions. ²⁵ He was a most illustrious member of the Thirty, but he was not equal to the Three. David put him in command of his bodyguard.

²⁶ The military champions were: Asahel brother of Joab; Elhanan son of Dodo, of Bethlehem.

²⁷ Shammoth of Harod; Helez the Pelonite.

²⁸ Ira son of Ikkesh, of Tekoa; Abiezer of Anathoth.

²⁹ Sibbecai of Hushah; Ilai of Ahoh.

²² The MT lacks 'sons of' (but see 2S 23:20).

²³ In place of 'five cubits', the NRSV & NJB have 'seven and a half feet'.

²⁴ NETB has 'the three elite warriors' in place of 'the thirty champions'.

²⁵ A more literal opening of this verse would be, "He received honour from the Thirty."

²⁶ As far as Uriah, (v. 41a) the list corresponds with that of 2S 23:24-39.

²⁷ The LXX reads: Σαμμωθ ὁ Ἀδι, Χελλης ὁ Φελωνι,

²⁸ The LXX reads: Ωραι υἱὸς Εκκης ὁ Θεκωι, Αβιεζερ ὁ Αναθωθι,

²⁹ In 2S 23:27, 'Sibbecai' is named as 'Mebunnai'.

- ל מהרי {ר} הנטפתי {ס} 30 Maharai of Netophah;
 חלד בן־בענה הנטופתי: {ס} Heled son of Baanah, of Netophah.
- לא איתי {ר} בן־ריבי מגבעת בני בנימן {ס} 31 Ithai son of Ribai, of Gibeah in Benjamin;
 בניה הפרעתני: {ס} Benaiah of Pirathon.
- לב חורי {ר} מנחלי געש {ס} 32 Hurai of the Torrents of Gaash;
 אביאל הערבתי: {ס} Abiel of Beth-ha-Arabah.
- לג עזמות {ר} הבחרומי {ס} 33 Azmaveth of Bahurim;
 אליחבא השעלבני: {ס} Eliahba of Shaalbon.
- לד בני השם {ר} הגזוני {ס} 34 The sons of Hashem of Gizon;
 יונתן בן־שגה ההררי: {ס} Jonathon son of Shagee, of Harar.
- לה אחיאם {ר} בן־שכר ההררי {ס} 35 Ahiam son of Sachar, of Harar;
 אליפל בן־אור: {ס} Eliphelet son of Ur.
- לו חפר המכרתי {ר} אחיה הפלני: {ס} 36 Hopher of Mecherah; Ahijah the Pelonite.
- לז חצרו הפרמלי {ס} נערי {ר} בן־אזבי: {ס} 37 Hezro of Carmel; Naarai son of Ezbai.
- לח יואל אחי נתן {ס} מבחר בן־הגרי: {ס} 38 Joel brother of Nathan; Mibhar son of Hagri.

30 The LXX reads: *Μοοραι ὁ Νετωφαιτι, Χολοδ υἱὸς Νοοζα ὁ Νετωφαιτι,*

31 The LXX reads: *Αιτι υἱὸς Ριβαι ἐκ βουνοῦ Βενιαμιν, Βαναιας ὁ Φαραθωνι,*

32 The LXX reads: *Ουρι ἐκ Ναχαλιγασας, Αβιηλ ὁ Γαραβεθτι,*

33 The LXX reads: *Αζμωθ ὁ Βεερι, Ελιαβα ὁ Σαλαβωνι,*

34 The NRSV lacks 'The sons of' (see 2S 23:32).

35 In 2S 23:33, 'Sachar' is named as 'Sharar'.

36 The LXX reads: *Οφαρ ὁ Μοχορατι, Αχια ὁ Φελωνι,*

37 The LXX reads: *Ησεραι ὁ Χαρμαλι, Νααραι υἱὸς Αζωβαι,*

38 The LXX reads: *Ιωηλ ἀδελφὸς Ναθαν, Μεβασαρ υἱὸς Αγαρι,*

- לט **צֶלֶק הָעַמּוֹנִי נַחְרִי הַבְּרֹתִי נִשָּׂא כְּלֵי יוֹאָב בֶּן־** 39 Zelek the Ammonite; Nahari of Beeroth, armour-bearer to Joab son
{ר} צְרוּיָה: {ס} of Zeruiah.
- מ **עִירָא הִיתְרִי {ס} גָּרֵב הִיתְרִי: {ס}** 40 Ira of Jattir; Gareb of Jattir.
- מא **אֹרִיָּה {ר} הַחֲתִי {ס} זָבָד בֶּן־אֲחֵלָי: {ס}** 41 Uriah the Hittite; Zabad son of Ahlai.
- מב **עֲדִינָא בֶן־שִׁזָּא הָרֵאוּבֵנִי {ר} רֹאשׁ לְרֵאוּבֵנֵי** 42 Adina son of Shiza the Reubenite, chief of the Reubenites and
וְעֲלִיו שְׁלֹשִׁים: {ס} commander of the Thirty.
- מג **חֲנַן בֶּן־מַעֲכָה וְיוֹשָׁפָט {ר} הַמִּתְנִי: {ס}** 43 Hanan son of Maacah; Joshaphat the Mithnite.
- מד **עֲזִיָּא הָעַשְׁתְּרֹתִי {ס} שָׁמַע וְיֵעוּאֵל וְיַעֲיָאֵל {ר}** 44 Uzzia of Ashteroth; Shama and Jeiel
בְּנֵי חוֹתָם הָעֲרֵעֵרִי: {ס} sons of Hotham or Aroer.
- מה **יְדִיעָאֵל בֶּן־שֹׁמְרִי וְיַחָא אָחִיו {ר} הַתִּיצִי: {ס}** 45 Jediael son of Shimri, and Joha his brother, the Tizite.
- מו **אֵלִיאֵל הַמַּחֲוִים וְיִרִבַּי וְיוֹשֻׁיָּה בְּנֵי אֶלְנָעַם {ס}** 46 Eliel the Mahavite; Jeribai and Joshaviah sons of Elnaam;
וְיִתְמָה {ר} הַמּוֹאֲבִי: and Ithmah the Moabite.
- מז **אֵלִיאֵל וְעוֹבֵד {ס} וְיַעֲשִׂיאֵל הַמְּצַבִּיה: {פ}** 47 Eliel, and Obed, and Jaasiel of Zobah.

39 The LXX reads: *Σεληκ ὁ Αμμωνι, Ναχωρ ὁ Βερθι αἵρων σκεύη Ιωαβ υἱοῦ Σαρουια,*

40 The LXX reads: *Ιρα ὁ Ιεθρι, Γαρηβ ὁ Ιεθρι,*

41 The LXX reads: *Ουριας ὁ Χεττι, Ζαβετ υἱὸς Αχλια,*

42 The LXX reads: *Αδινα υἱὸς Σαιζα τοῦ Ρουβην ἄρχων καὶ ἐπ' αὐτῷ τριάκοντα,*

43 The LXX reads: *Αναν υἱὸς Μωωχα καὶ Ιωσαφατ ὁ Βαιθανι,*

44 The *Kethib/Qere* difference here would benefit from an explanation.

45 The LXX reads: *Ιεδιηλ υἱὸς Σαμερι καὶ Ιωαζαε ὁ ἀδελφὸς αὐτοῦ ὁ Ιεασι,*

46 The LXX reads: *Ελιηλ ὁ Μι καὶ Ιαριβι καὶ Ιωσια υἱὸς αὐτοῦ, Ελνααμ καὶ Ιεθεμα ὁ Μωαβίτης,*

47 The LXX reads: *Αλιηλ καὶ Ωβηδ καὶ Ιεσιηλ ὁ Μισαβια.*

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דברי הימים א פרק יב

א * וְאֵלֶּה הַבָּאִים אֶל־דָּוִד לְצִיקְלָג עוֹד עֶצֶר מִפְּנֵי שָׁאוּל בֶּן־קִישׁ וְהָמָה בַּגְּבוּרִים עֲזָרֵי הַמִּלְחָמָה: ב נְשָׁקֵי קֶשֶׁת מִיְמִינִים וּמִשְׁמָאלִים בְּאַבְנִים וּבַחֲצִים בְּקֶשֶׁת מֵאַחֵי שָׁאוּל מִבְּנֵי־מִן: ג הָרֹאשׁ אַחִיעֶזֶר וַיֹּאשׁ בְּנֵי הַשְּׁמֵעָה הַגְּבַעְתִּי וַיִּזְאוּל וַיִּזְאוּל וּפְלֹט בְּנֵי עֲזֻמוֹת וּבְרָכָה וַיְהוּא הָעֲנַתְתִּי: ד וַיִּשְׁמַעִיהָ הַגְּבַעְוֹנִי גְבוּר בְּשָׁלְשִׁים וְעַל־הַשְּׁלֹשִׁים: ה וַיִּרְמִיָּה וַיְחִזִּיאוּל וַיִּזְחָן וַיִּזְבָּד הַגְּדֵרְתִּי: {ס}

א * וְאֵלֶּזַי וַיִּרִימוֹת וּבְעֵלִיָּה וּשְׁמַרְיָהוּ וּשְׁפַטְיָהוּ הַחֲרִיפֵי הַחֲרוּפִי: ז אֶלְקָנָה וַיִּשְׁיָהוּ וְעִזְרָאֵל וַיִּזְעֹר וַיִּשְׁבַּעַם הַקְּרָחִים: ח וַיִּזְעָאֵלָה וַיִּזְבָּדִיָּה בְּנֵי יֶרַחַם מִן־הַגְּדוֹר: ט וּמִן־הַגְּדֵי נִבְדְּלוּ אֶל־דָּוִד לְמַצָּד

¹ These are the men who joined David at Ziklag while he was being kept away from Saul son of Kish; they were among the champions, the warriors. ² They were archers and could sling stones or shoot arrows from the bow with either the right hand or the left hand. Of Saul's tribesmen from Benjamin: ³ Ahiezer the leader, and Joash, sons of Shemah of Gibeah, Jeziel and Peleth, sons of Azmaveth, Berachah and Jehu of Anathoth, ⁴ Ishmaiah of Gibeon, a warrior among the Thirty and commander of the Thirty, ⁵ Jeremiah, Jahaziel, Johanan and Jozabad of Gederath.

⁶ Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah of Hariph; ⁷ Elkanah, and Isshiah, and Azarel, and Joezer, and Jashobeam the Korahites; ⁸ and Joelah, and Zebadiah, sons of Jeroham of Gedor. ⁹ From the Gadites, some good, capable fighting men defected and went

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¹ Compare this verse with 1S 27:5-12, v. 2 with Jg 3:15 and 20:15-16, and v. 4 with 2S 23:18-19.

² In place of 'were archers', here following the NRSV, the NJB has 'were equipped with bows'.

³ The NJB has 'Hassemar' in place of 'Shemah'. The Kethib/Qere difference here may be a simple case of *vav/yod* confusion.

⁴ The NJB has 'one of the champions of' in place of 'a warrior among'.

⁵ This verse forms part of v. 4 in the NRSV; subsequent verse numbers are therein accordingly decremented.

⁶ The Kethib/Qere difference here may be due to a scribe misreading a (possibly small/short) *vav* as a *yod*.

⁷ The LXX reads: *Ηλκανα και Ιησουνη και Οζριηλ και Ιωαζαρ και Ιεσβοαμ οι Κοριται*

⁸ The LXX reads: *και Ελια και Ζαβαδια υιοι Ιρααμ υιοι του γεδωρ.*

⁹ Compare vv. 9-16 with 1S 26: 1-3 & Dt 33:20-21. These Gadites, like David, are here idealised: as much soldiers of the future as of the past.

מְדַבְּרָה גְּבֵרֵי הַחֵיל אֲנָשֵׁי צָבָא לְמַלְחָמָה עֲרֻכֵי
צָנָה וְרֵמַח וּפְנֵי אַרְיָה פְּנֵיהֶם וְכַצְּבָאִים עַל־הַהָרִים
לְמַהֲרָ: י' עֶזֶר הָרֹאשׁ עַבְדֵּיהַ הַשְּׁנִי אֱלִיאָב הַשְּׁלִישִׁי:
י"א מִשְׁמָנָה הָרְבִיעִי יִרְמִיָּה הַחֲמִשִּׁי: י"ב עֲתִי הַשְּׁשִׁי
אֱלִיאֵל הַשְּׁבַעִי: י"ג יוֹחָנָן הַשְּׁמִינִי אֶלְזָבָד הַתְּשִׁיעִי:
י"ד יִרְמִיָּהוּ הָעֲשִׂירִי מִכַּבְּנֵי עֲשֵׁתִי עֶשֶׂר: {ס} ט' אֵלֶּה
מִבְּנֵי־גֹד רֹאשֵׁי הַצָּבָא אֶחָד לְמֵאָה הַקָּטָן וְהַגָּדוֹל
לְאֵלֶּף: ט"ז אֵלֶּה הֵם אֲשֶׁר עָבְרוּ אֶת־הַיַּרְדֵּן בַּחֹדֶשׁ
הָרִאשׁוֹן וְהוּא מִמֶּלֶא עַל־כָּל־גְּדוּתָיו גְּדִיתָיו
וַיְבָרִיחוּ אֶת־כָּל־הָעַמֻּקִּים לְמִזְרַח וּלְמַעֲרָב: {פ}
י"ז וַיָּבֹאוּ מִן־בְּנֵי בְנִימִן וַיְהִי־דָה עַד־לְמִצַּד לְדָוִד:
י"ח וַיֵּצֵא דָוִד לְפָנֵיהֶם וַיַּעַן וַיֹּאמֶר לָהֶם אִם־לְשָׁלוֹם
בָּאתֶם אֵלַי לְעֹזְרָנִי יְהִי־לִי עֲלֵיכֶם לְבָב לִיחָד
וְאִם־לְרִמּוֹתַנִּי לְצָרִי בְּלֹא חָמָס בְּכַפִּי יִרָא אֱלֹהֵי
אֲבוֹתֵינוּ וַיִּזְכַּח: {ס}

over to David at the stronghold in the desert – all skilled with shield and spear, fierce as lions and nimble as gazelles on the mountains. ¹⁰ Ezer was the leader, Obadiah was second, Eliab was third, ¹¹ Mishmannah the fourth, Jeremiah the fifth, ¹² Attai the sixth, Eliel the seventh, ¹³ Johanan the eighth, Elzabad the ninth, ¹⁴ Jeremiah the tenth, Machbannai the eleventh. ¹⁵ These of the sons of Gad were the leaders of the troops, the least equal to one hundred men and the greatest to one thousand. ¹⁶ These were the men who crossed the Jordan in the first month, when it had overflowed all its banks and had driven out all the who lived in the lowlands, to east and west.

¹⁷ Some Benjaminites and Judahites also joined David at the stronghold.

¹⁸ When David came to meet them, he said to them, “If you come to me in peace to help me, you will find me a good friend; but if it is to betray me to my enemies, seeing that I have done you no wrong, may the God of our fathers take note and condemn you.”

¹⁰ The literal translation for ‘fierce as lions’ is ‘with faces like the faces of lions’.

¹¹ The LXX reads: *Μασσεμαννη ὁ τέταρτος, Ιερμια ὁ πέμπτος,*

¹² The LXX reads: *Εθρι ὁ ἕκτος, Ελιαβ ὁ ἑβδόμος,*

¹³ The LXX reads: *Ιωαναν ὁ ὄγδοος, Ελιαζερ ὁ ἕνατος,*

¹⁴ The LXX reads: *Ιερμια ὁ δέκατος, Μαχαβανναι ὁ ἐνδέκατος.*

¹⁵ The *Kethib/Qere* difference here may be due to a scribe misreading a (possibly small/short) *vav* as a *yod*.

¹⁶ The ‘first month’ would have been sometime in March or April.

¹⁷ It is not entirely clear what ‘the stronghold’ here refers to.

¹⁸ In place of ‘he said to them’, the NJB has ‘he responded to them by saying’.

יט וְרוּחַ לְבִשָּׁה אֶת־עַמְּשֵׁי רֹאשׁ הַשְּׁלוּשִׁים
הַשְּׁלִישִׁים לָךְ

דָּוִד וְעַמָּךְ
בְּנֵי־יֵשׁוּעַ שְׁלוֹם | שְׁלוֹם לָךְ
וְשְׁלוֹם לְעֹזְרֶיךָ
כִּי עֹזְרֶיךָ
אֱלֹהֶיךָ וַיִּקְבְּלֵם

דָּוִד וַיִּתְּנֵם בְּרֹאשֵׁי הַגָּדוֹד: {פ}

כ וּמִמְנַשֵּׁה נָפְלוּ עַל־דָּוִד בְּבֹאוֹ עִם־פְּלִשְׁתִּים עַל־
שָׂאוּל לְמַלְחָמָה וְלֹא עֲזָרָם כִּי בַעֲצָה שְׁלַחָהּוּ סִרְנֵי
פְּלִשְׁתִּים לֵאמֹר בְּרֹאשֵׁינוּ יִפּוֹל אֶל־אֲדָנָיו שָׂאוּל:
כא בְּלַכְתּוֹ אֶל־צִיקְלָג נָפְלוּ עָלָיו | מִמְנַשֵּׁה עֹדְנָח
וַיִּזְבַּד וַיִּדְעֵאֵל וּמִיכָאֵל וַיִּזְבַּד וְאֵלִיהוּא וְצִלְתִּי
רֹאשֵׁי הָאֲלָפִים אֲשֶׁר לְמִנְשֵׁה: כב וְהֵמָּה עֲזָרוּ עִם־
דָּוִד עַל־הַגָּדוֹד כִּי־גִבּוֹרֵי חֵיל כָּלָם וַיְהִיו שָׂרִים
בְּצָבָא: כג כִּי לַעֲתִיּוֹם בְּיוֹם יָבֹאוּ עַל־דָּוִד לְעֹזְרוֹ
עַד־לְמַחְנֵה גָדוֹל כַּמַּחְנֵה אֱלֹהִים: {פ}

19 Then the spirit invested Amasai, who was the leader of the Thirty, and he said:

“We are your men, David,
we are with you, son of Jesse!
Peace to you
and to those who help you!
For your God has helped you!”

David accepted them, including them among his more senior officers.

20 Some Manassehites also defected to David when he set out with the Philistines to fight Saul. Yet he did not help the Philistines because, after consultation, their chiefs sent him away, saying, “He will defect to his master Saul at the cost of our heads!” 21 He was on his way to Ziklag when these Manassehites deserted to him: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, Zillethai, chiefs of thousands in Manasseh. 22 They helped David against the band of raiders, for they were warriors and officers in the army. 23 Indeed, reinforcements reached David day after day, so that his camp grew great, like an army of God.

19 The *Kethib/Qere* difference here would benefit from an explanation.

20 This paragraph is the Chronicler’s revised version of 1S 29–30; that Manassehites deserted to David in this manner is not attested elsewhere.

21 Taken literally, this verse represents a very large fighting force.

22 For this verse, here following the NRSV, the NJB reads, “They helped David and his band, since they were all men of standing and became officers in the army.”

23 The phrase, ‘like an army of God’, is a Hebrew form of the superlative; the NJB ends the verse with, “his camp grew into a camp of prodigious size.”

כד וְאֵלֶּה מִסְפְּרֵי רֵאשֵׁי הַחֲלוּץ לְצַבָּא בָּאוּ עַל־דָּוִד
 חֲבֵרוֹנָה לְהֶסֶב מַלְכוּת שָׁאוּל אֵלָיו כְּפִי יְהוָה: {ס}
 כה בְּנֵי יְהוּדָה נֹשְׂאֵי צַנָּה וְרִמַּח שֵׁשֶׁת אֲלָפִים
 וּשְׁמוֹנֶה מֵאוֹת חֲלוּצֵי צַבָּא: {ס}
 כו מִן־בְּנֵי שִׁמְעוֹן גְּבוּרֵי חַיִל לְצַבָּא שִׁבְעַת אֲלָפִים
 וּמֵאָה: {ס}
 כז מִן־בְּנֵי הַלֵּוִי אַרְבַּעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת: {ס}
 כח וַיהוִידָע הַנְּגִיד לְאַהֲרֹן וְעַמּוֹ שְׁלֹשֶׁת אֲלָפִים
 וּשְׁבַע מֵאוֹת: {ס}
 כט וְצָדוֹק נֶעַר גְּבוּר חַיִל וּבֵית־אָבִיו שָׂרִים עֲשָׂרִים
 וּשְׁנַיִם: {ס}
 ל וּמִן־בְּנֵי בְנֵי־מֶן אַחֵי שָׁאוּל שְׁלֹשֶׁת אֲלָפִים וְעַד־
 הֵנָּה מִרְבִּיתָם שְׁמֹרִים מִשְׁמֶרֶת בֵּית שָׁאוּל: {ס}
 לא וּמִן־בְּנֵי אֶפְרַיִם עֲשָׂרִים אֲלָף וּשְׁמוֹנֶה מֵאוֹת
 גְּבוּרֵי חַיִל אֲנָשֵׁי שְׁמוֹת לְבֵית אֲבוֹתָם: {ס}

24 These are the numbers of armed men who joined David at Hebron to transfer Saul's kingdom to him, according to the word of Yahweh:

25 Sons of Judah carrying shield and spear: six thousand eight hundred armed warriors.

26 Of the Simeonites: seven thousand one hundred champions valiant in war.

27 Of the sons of Levi: four hundred thousand.

28 In addition to Jehoiada, in command of the Aaronites, with three thousand seven hundred of these.

29 And Zadok, a young and valiant champion, and twenty-two commanders of his family.

30 Benjaminites: three thousand kinsmen of Saul, of whom the majority were hitherto in the service of the House of Saul.

31 Ephraimites: twenty thousand eight hundred valiant champions, men famous in their families.

24 The Chronicler now returns to the enthronement scene of 11:1-3. The total number of fighting men listed in this section is fantastic.

25 The LXX reads: *υἱοὶ Ἰουδα θυροφόροι καὶ δορατοφόροι ἐξ χιλιάδες καὶ ὀκτακόσιοι δυνατοὶ παρατάξεως.*

26 The LXX reads: *τῶν υἱῶν Συμεων δυνατοὶ ἰσχύος εἰς παράταξιν ἑπτὰ χιλιάδες καὶ ἑκατόν.*

27 The LXX reads: *τῶν υἱῶν Λευι τετρακισχίλιοι ἑξακόσιοι.*

28 The name 'Jehoiada' has been substituted for that of 'Abiathar', which ought to appear here (see 2S 8:17). However, Abiathar was stripped of office for disloyalty by Solomon (1K 2:26-27). A Jehoiada was chief priest in Jerusalem, but very much later (see 2K 11-12).

29 The LXX reads: *καὶ Σαδωκ νέος δυνατὸς ἰσχύι καὶ τῆς πατρικῆς οἰκίας αὐτοῦ ἄρχοντες εἴκοσι δύο.*

30 A more literal translation of 'kinsmen' (the NRSV has 'kindred') is 'brothers'.

31 The LXX reads: *καὶ ἀπὸ υἱῶν Εφραιμ εἴκοσι χιλιάδες καὶ ὀκτακόσιοι, δυνατοὶ ἰσχύι, ἄνδρες ὀνομαστοὶ κατ' οἴκους πατριῶν αὐτῶν.*

- לב וּמַחְצֵי מַטֵּה מְנַשֶּׁה שְׂמוֹנֶה עָשָׂר אֲלֶף אֲשֶׁר נִקְבּוּ בְּשֵׁמוֹת לָבוֹא לְהַמְלִיךְ אֶת־דָּוִד: {ס}
- 32 Of the half-tribe of Manasseh: eighteen thousand men assigned by name to go and proclaim David king.
- לג וּמִבְנֵי יִשָּׁשְׁכָר יוֹדְעֵי בִינָה לְעֵתִים לְדַעַת מֵה־יַעֲשֶׂה יִשְׂרָאֵל רָאשֵׁיהֶם מֵאֲתָיִים וְכָל־אֲחֵיהֶם עַל־פִּיהֶם: {ס}
- 33 Issacharites, sound judges of the time when Israel should take action, and the way to do it: two hundred chiefs and all their kinsmen under their command.
- לד מִזְבֻּלוֹן יוֹצְאֵי צַבָּא עֲרֻבֵי מִלְחָמָה בְּכָל־כְּלֵי מִלְחָמָה חֲמֻשִׁים אֲלֶף וְלַעֲדָר בְּלֹא־לֵב וְלֵב: {ס}
- 34 Zebulunites: fifty thousand men fit for service, marshalled for battle, with warlike weapons of every kind, staunch-hearted auxiliaries.
- לה וּמִנַּפְתָּלַי שָׂרִים אֲלֶף וְעַמָּהֶם בְּצַנָּה וְחַנִּית שְׁלֹשִׁים וְשִׁבְעָה אֲלֶף: {ס}
- 35 Naphtalites: a thousand commanders and, with them, thirty-seven thousand men armed with shield and spear.
- לו וּמִן־הַדְּנִי עֲרֻבֵי מִלְחָמָה עֶשְׂרִים־וּשְׂמוֹנֶה אֲלֶף וְשֵׁשׁ מֵאוֹת: {ס}
- 36 Danites: twenty-eight thousand six hundred men marshalled for battle.
- לז וּמֵאֲשֶׁר יוֹצְאֵי צַבָּא לְעֶרֶךְ מִלְחָמָה אַרְבָּעִים אֲלֶף: {ס}
- 37 From Asher: forty thousand men fit for service and marshalled for battle.
- ח וּמֵעֵבֶר לְיַרְדֵּן מִן־הָרְאוּבֵנִי וְהַגָּדִי וְחֻצֵי אֶשְׁמֵר מְנַשֶּׁה בְּכָל־כְּלֵי צַבָּא מִלְחָמָה מֵאָה וְעֶשְׂרִים אֲלֶף: {ס}
- 38 From Transjordan: one hundred and twenty thousand men from Reuben, Gad, and the half-tribe of Manasseh, with warlike weapons of every kind.

32 The LXX reads: *καὶ ἀπὸ τοῦ ἡμίσιου φυλῆς Μανασση δέκα ὀκτὼ χιλιάδες, οἱ ὠνομάσθησαν ...*

33 The literal translation of ‘sound judges of the time’ is ‘knowers of understanding for times to know’.

34 After ‘every kind’ the LXX adds ‘to help David’.

35 The LXX reads: *καὶ ἀπὸ Νεφθαλι ἄρχοντες χίλιοι καὶ μετ’ αὐτῶν ἐν θυροῖς καὶ δόρασιν τριάκοντα ἑπτὰ χιλιάδες.*

36 The LXX reads: *καὶ ἀπὸ τῶν Δανιτῶν παρατασσόμενοι εἰς πόλεμον εἴκοσι ὀκτὼ χιλιάδες καὶ ὀκτακόσιοι.*

37 The LXX reads: *καὶ ἀπὸ τοῦ Ἀσηρ ἐκπορευόμενοι βοηθῆσαι εἰς πόλεμον τεσσαράκοντα χιλιάδες.*

38 The LXX here lacks ‘of every kind’ (cf. #34).

לט כל-אלה אנשי מלחמה עֲדָרֵי מְעַרְכָּה בְּלִבָּב
 שָׁלֵם בָּאוּ חֲבֵרוֹנָה לְהַמְלִיךְ אֶת-דָּוִד עַל-כָּל-
 יִשְׂרָאֵל וְגַם כָּל-שְׂרֵיִת יִשְׂרָאֵל לֵב אֶחָד לְהַמְלִיךְ
 אֶת-דָּוִד: מ וַיְהִי-יָשֶׁם עִם-דָּוִד יָמִים שְׁלוֹשָׁה
 אֲכָלִים וְשׂוֹתִים כִּי-הִכִּינוּ לָהֶם אַחֵיהֶם: מא וְגַם
 הַקְּרוֹבִים-אֵלֵיהֶם עַד-יִשְׁשָׁכָר וְזַבְלוֹן וְנַפְתָּלִי
 מִבֵּיָאִים לֶחֶם בַּחֲמוּרִים וּבִגְמָלִים וּבַפָּרָדִים |
 וּבַבָּקָר מֵאֲכָל קָמַח דְּבָלִים וְצִמּוּקִים וַיִּזְוֹשְׁמוּן
 וּבִקְרָ וְצֹאן לָרֹב כִּי שִׂמְחָה בְּיִשְׂרָאֵל: {פ}

39 All these warriors, ready to march, came to David at Hebron with the firm determination of making David king of all Israel; and the rest of Israel, too, was of one mind in wanting to make David king. 40 For three days, they stayed there with David, eating and drinking, their fellow tribesmen having made preparations for them; 41 their neighbours too, from as far away as Issachar and Zebulun and Naphtali, came bringing food on donkeys, camels, mules and oxen – supplies of flour, fig cakes, bunches of raisins, wine, oil, quantities of oxen and sheep – for there was joy in Israel.

39 The phrase, 'ready to march' (following NETB), assumes an emendation of עֲדָרֵי ('helpers of') to עֲרָכֵי ('prepared for').

40 Here, it seems that the gathered army was following the idea of, 'eat, drink and be merry'.

41 The NRSV has 'clusters' in place of 'bunches', here following the NJB.

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דברי הימים א פרק יג

^א וַיִּוְעֶזְק דָּוִד עִם־שָׂרֵי הָאֲלָפִים וְהַמְּאוֹת לְכָל־נֶגֶד:
^ב וַיֹּאמֶר דָּוִד לְכָל | קֹהֵל יִשְׂרָאֵל אִם־עֲלֵיכֶם טוֹב
וּמִן־יְהוָה אֱלֹהֵינוּ נִפְרָצָה נִשְׁלַחָה עַל־אֲחֵינוּ
הַנְּשֹׂאִים בְּכָל אַרְצוֹת יִשְׂרָאֵל וְעִמָּהֶם הַפְּהָנִים
וְהַלְוִיִּם בְּעָרֵי מִגְרָשֵׁיהֶם וַיִּקְבְּצוּ אֵלֵינוּ: ^ג וְנִסְבָּה
אֶת־אֲרוֹן אֱלֹהֵינוּ אֵלֵינוּ כִּי־לֹא דִרְשָׁנָהּ בְּיָמֵי
שָׁאוּל:
^ד וַיֹּאמְרוּ כָל־הַקָּהָל לַעֲשׂוֹת כֵּן כִּי־יֵשֶׁר הַדָּבָר
בְּעֵינֵי כָל־הָעָם: ^ה וַיִּקְהַל דָּוִד אֶת־כָּל־יִשְׂרָאֵל מִן־
שִׁיחֹר מִצְרַיִם וְעַד־לְבֹוא חֲמַת לְהֵבִיא אֶת־אֲרוֹן
הָאֱלֹהִים מִקִּרְיַת יַעֲרִים: ^ו וַיַּעַל דָּוִד וְכָל־יִשְׂרָאֵל
בְּעֻלְתָּהּ אֶל־קִרְיַת יַעֲרִים אֲשֶׁר לַיהוּדָה לְהַעֲלוֹת
מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים | יְהוָה יוֹשֵׁב הַכְּרוּבִים

¹ David conferred with the commanders of the thousands and the hundreds, with every leader. ² David said, to the whole assembly of Israel, "If this has your approval, and if Yahweh our God wills it so, we shall send word to the rest of our brothers throughout the land of Israel, and to the priests and Levites in their towns and pasturelands, bidding them join us. ³ Then we will recover the Ark of our God, for in the days of Saul we neglected to do it."
⁴ The whole assembly agreed to this, because all the people thought that this was the right thing to do. ⁵ Therefore, David summoned all Israel from the Shihor of Egypt to the Pass of Hamath, to bring the Ark of God from Kiriath-Jearim. ⁶ David and all Israel then went up to Baalah, to Kiriath-Jearim in Judah, to bring up from there the Ark of God, Yahweh, who is enthroned on the cherubim, which is called by his name. ⁷ They

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- ¹ David's first action after taking Jerusalem (11:4-9) was to recover the Ark from Kiriath-Jearim. The Chronicler places this section before the victory over the Philistines (14:8-16), which the Book of Samuel places after the return of the Ark, and which historically should precede the capture of Jerusalem.
- ² The NJB has 'messengers' in place of 'word'.
- ³ The NJB adds 'go and' before 'recover'.
- ⁴ Literally translated, this verse reads, "All the assembly said to do so, for right was the word in the eyes of the people."
- ⁵ The 'Shihor of Egypt' was the eastern branch of the Nile Delta; the 'Pass of Hamath' was in Syria.
- ⁶ The NJB ends this verse, here following the NRSV, with, "which bears the title, 'Yahweh enthroned on the Cherubim.'"
- ⁷ Some read 'and Ahio' (וַאֲחִיו) as 'his brother'; cf. #7:34.

אֲשֶׁר־נִקְרָא שֵׁם: ^ז וַיִּרְפְּיבוּ אֶת־אֲרוֹן הָאֱלֹהִים עַל־
 עֲגָלָה חֲדָשָׁה מִבַּיִת אַבְיָנָדָב וְעֹזָא וְאַחִיו נְהֻגִים
 בַּעֲגָלָה: ^ח וְדָוִד וְכָל־יִשְׂרָאֵל מִשְׁחָקִים לִפְנֵי
 הָאֱלֹהִים בְּכָל־עֹז וּבְשִׁירִים וּבְכַנְרֹת וּבַנְּבָלִים
 וּבַתְּפִילִּים וּבַמְצַלְתִּים וּבַחֲצֹצְרוֹת: ^ט וַיָּבֹאוּ עַד־גֶּרֶן
 כִּידֹן וַיִּשְׁלַח עֹזָא אֶת־יָדוֹ לְאַחֹז אֶת־הָאֲרוֹן כִּי
 שָׁמְטוּ הַבְּקָר: ^י וַיַּחֲרָאֵף יְהוָה בְּעֹזָא וַיִּכְהוּ עַל
 אֲשֶׁר־שָׁלַח יָדוֹ עַל־הָאֲרוֹן וַיָּמַת שֵׁם לִפְנֵי אֱלֹהִים:
^{יא} וַיַּחֲר לְדָוִד כִּי־פָרַץ יְהוָה פָּרַץ בְּעֹזָא וַיִּקְרָא
 לַמָּקוֹם הַהוּא פָּרַץ עֹזָא עַד הַיּוֹם הַזֶּה: ^{יב} וַיִּירָא
 דָּוִד אֶת־הָאֱלֹהִים בַּיּוֹם הַהוּא לֵאמֹר הִיךְ אָבִיָּא
 אֵלַי אֶת אֲרוֹן הָאֱלֹהִים: ^{יג} וְלֹא־הִסִּיר דָּוִד אֶת־
 הָאֲרוֹן אֵלָיו אֶל־עִיר דָּוִד וַיִּטְהוּ אֶל־בַּיִת עַבְד־
 אָדָם הַגִּתִּי: ^{יד} וַיֵּשֶׁב אֲרוֹן הָאֱלֹהִים עִם־בַּיִת עַבְד־
 אָדָם בְּבֵיתוֹ שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־בַּיִת
 עַבְד־אָדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ: {ס}

transported the Ark of God out of Abinadab's house on a new cart. Uzzah and Ahio drove the cart. ⁸ David and all Israel danced before God with all their might, singing to the accompaniment of harps, lyres, tambourines, cymbals, and trumpets. ⁹ When they came to the threshing-floor of the Javelin, Uzzah reached out his hand to steady the Ark, as the oxen were making it tilt. ¹⁰ This roused Yahweh's anger against Uzzah, and he struck him down because he had laid his hand on the Ark, and there he died before God. ¹¹ David was angry because Yahweh had broken out against Uzzah, and the place was given the name Perez-Uzzah, which it still has today. ¹² That day, David felt afraid of God. "How can I bring the Ark of God to be with me?" he said. ¹³ Thus, David did not take the Ark with him into the City of David but had it put in the house of Obed-Edom the Gittite. ¹⁴ The Ark of God remained with Obed-Edom, in his house, for three months, and Yahweh blessed Obed-Edom's household and everything that belonged to him.

⁸ The exact nature of the instruments referred to as 'harps' and 'lyres' is uncertain.

⁹ In place of 'of the Javelin', here following the *NJB*, the *NRSV* keeps the Hebrew name, 'of Chidon'.

¹⁰ By loading the Ark on a cart, David had violated the instructions in God's law (Ex 25:12-14, Nb 4:5-6, 15); Uzzah's action, however innocent it may seem, betrayed a lack of reverence for God's presence.

¹¹ 'Perez-Uzzah' means 'Breaking out against Uzzah'.

¹² In place of 'to be with me', here following the *NJB*, the *NRSV* has 'into my care'.

¹³ The *NJB* has 'of Gath' in place of 'the Gittite', here following the *NRSV* & *NETB*.

¹⁴ The *NJB* has 'family' in place of 'household'; the term can mean more than actual relatives and may include servants.

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דברי הימים א פרק יד

^א וַיִּשְׁלַח חִירָם מֶלֶךְ-צֹר מְלָאכִים אֶל-דָּוִד וְעֲצֵי אֲרָזִים וְחֲרָשֵׁי קִיר וְחֲרָשֵׁי עֲצִים לְבָנוֹת לוֹ בַּיִת: ^ב וַיַּדַּע דָּוִד כִּי-יְהוָה כִּינּוּ יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל כִּי-נִשְׂאֵת לְמַעַל מְלָכוֹתָו בְּעֵבֹר עַמּוֹ יִשְׂרָאֵל: {ס}

^ג וַיִּקַּח דָּוִד עוֹד נָשִׁים בִּירוּשָׁלַם וַיּוֹלֵד דָּוִד עוֹד בָּנִים וּבָנוֹת: ^ד וְאֵלֶּה שְׁמוֹת הַיְלֻדִים אֲשֶׁר הָיוּ-לוֹ בִּירוּשָׁלַם שְׁמוֹעַ וְשׁוֹבָב וְנָתָן וְשִׁלְמָה: ^ה וַיִּבְחַר וְאֵלִישׁוּעַ וְאֶלְפֵלֶט: ^ו וְנֹגַח וְנֶפְגַּח וְיָפִיעַ: ^ז וְאֵלִישַׁמָּה וְבַעַלְיָדָע וְאֶלְיָפֶלֶט: {פ}

^ח וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי-נִמְשַׁח דָּוִד לְמֶלֶךְ עַל-כָּל-יִשְׂרָאֵל וַיַּעֲלוּ כָל-פְּלִשְׁתִּים לְבַקֵּשׁ אֶת-דָּוִד וַיִּשְׁמַע דָּוִד וַיֵּצֵא לְפָנֵיהֶם: ^ט וּפְלִשְׁתִּים בָּאוּ

¹ Then Hiram, the king of Tyre, sent messengers to David, with cedar-wood, stone-cutters, and carpenters, to build him a palace. ² And then David perceived that Yahweh had established him as king over Israel – for, his kingdom was exalted exceedingly – for the sake of his people, Israel.

³ David took more wives in Jerusalem and David fathered more sons and daughters. ⁴ These are the names of the children born to him in Jerusalem: Shammua, and Shobab, and Nathan, and Solomon, ⁵ and Ibhar, and Elishua, and Elpelet, ⁶ and Nogah, and Nepheg, and Japhia, ⁷ and Elishama, and Beeliada, and Eliphelet.

⁸ When the Philistines heard that David had been anointed king of all Israel, they all came to find David. On hearing this, David went out against them. ⁹ Now the Philistines had come and stripped the Valley of

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The source this chapter is 2S 5:11–25; the Chronicler adds v. 17 to portray David as a military figure feared throughout the world.

- ¹ The *Kethib*/*Qere* difference here may be the result of a scribe misreading a (possibly small/short) *vav* as a *yod*.
- ² In place of ‘for, his kingdom was exalted exceedingly’, here following the *JPS*, the *NJB* has ‘had extended his sovereignty’.
- ³ The *NJB* & *NRSV* omit the 2nd instance of the name, ‘David’, here following the *MT*.
- ⁴ The *NJB* & *NRSV* omit most of the conjunctions, ‘and’, here following the *MT*.
- ⁵ The *LXX* reads: *καὶ Ἰβσααθ καὶ Ἐλισαε καὶ Ἐλιφαλετ*
- ⁶ The *LXX* reads: *καὶ Ναγε καὶ Ναφαγ καὶ Ἰανουου*
- ⁷ The *LXX* reads: *καὶ Ἐλισαμαε καὶ Βαλεργδαε καὶ Ἐλιφαλετ*.
- ⁸ The *MT* repeats ‘the Philistines’ in place of the pronoun in ‘they all came’.
- ⁹ For this verse, here following the *NRSV*, the *NJB* reads, “When the Philistines arrived, they deployed in the Valley of the Rephaim.”

וַיִּפְשְׁטוּ בַעַמְק רְפָאִים: וַיִּשְׁאַל דָּוִד בְּאֱלֹהִים
 לֵאמֹר הֲאֵעֲלֶה עַל־פְּלִשְׁתִּים פְּלִשְׁתִּים וְנִתְּתָם
 בְּיָדִי וַיֹּאמֶר לוֹ יְהוָה עֲלֶה וְנִתְּתִים בְּיָדְךָ: ^א וַיַּעֲלוּ
 בְּבַעַל־פְּרָצִים וַיִּבְּסוּ שָׁם דָּוִד וַיֹּאמֶר דָּוִד פָּרַץ
 הָאֱלֹהִים אֶת־אֹיְבֵי בְיָדִי כַפְרָץ מִים עַל־כֵּן קָרָאוּ
 שֵׁם־הַמָּקוֹם הַהוּא בְּעַל פְּרָצִים: ^ב וַיַּעֲזְבוּ שָׁם אֶת־
 אֱלֹהֵיהֶם וַיֹּאמֶר דָּוִד וַיִּשְׂרְפוּ בָאֵשׁ: {פ}
^ג וַיִּסִּיפוּ עוֹד פְּלִשְׁתִּים וַיִּפְשְׁטוּ בַעַמְק: ^ד וַיִּשְׁאַל
 עוֹד דָּוִד בְּאֱלֹהִים וַיֹּאמֶר לוֹ הָאֱלֹהִים לֹא תַעֲלֶה
 אַחֲרֵיהֶם הִסֵּב מֵעֲלֵיהֶם וּבֵאתָ לָהֶם מִמּוֹל
 הַבְּכָאִים: ^ה וַיְהִי כַשְׁמַעְךָ אֶת־קוֹל הַצִּעְדָה
 בְּרֵאשֵׁי הַבְּכָאִים אֲזַ תֵּצֵא בַמִּלְחָמָה כִּי־יֵצֵא
 הָאֱלֹהִים לִפְנֵיךָ לְהַכּוֹת אֶת־מַחֲנֵה פְּלִשְׁתִּים:
^ו וַיַּעַשׂ דָּוִד כַּאֲשֶׁר צִוָּהוּ הָאֱלֹהִים וַיִּכּוּ אֶת־מַחֲנֵה
 פְּלִשְׁתִּים מִגְּבֻעוֹן וְעַד־גְּזֵרָה: ^ז וַיֵּצֵא שֵׁם־דָּוִד
 בְּכָל־הָאָרְצוֹת וַיְהוֶה נֵתָן אֶת־פַּחַדּוֹ עַל־כָּל־הַגּוֹיִם:

the Rephaim. ¹⁰ David asked God, “Shall I attack the Philistines? Will you give them into my hand?” Yahweh said to him, “Attack! I shall give them into your hand.” ¹¹ So, they went up to Baal-Perazim and David defeated them there. David said, “Through me, God has made a breach in my enemies, like they had been breached by a flood.” Thus, that place was called Baal-Perazim. ¹² They had left their gods behind there and, at David’s, command they were burned.

¹³ Once again, the Philistines made a raid in the valley. ¹⁴ When David again consulted God, God said to him, “Do not attack them from the front; go around them and come upon them opposite the balsam trees.

¹⁵ When you hear the sound of footsteps in the tops of the balsam trees, then go out into battle; for, that will be God going out ahead of you to strike down the army of the Philistines.” ¹⁶ David did just as God had commanded him, and they defeated the Philistine army from Gibeon and even as far as Gezer. ¹⁷ And the fame of David then spread to every country, and Yahweh brought the fear of him upon all nations.

¹⁰ The *Kethib/Qere* difference here (de-doubling the *yod*) would benefit from an explanation.

¹¹ ‘Baal-Perazim’ means ‘Lord of Breaking-Out’.

¹² Their ‘gods’ here refers to their idols.

¹³ The NJB has ‘deployed’ in place of ‘made a raid’, here following the NRSV.

¹⁴ In place of ‘balsam trees’, the WEBBE has ‘mulberry trees’ and some translators read ‘shrubs’.

¹⁵ The NJB has ‘launch your attack’ in place of ‘go out into battle’, here following the MT & NRSV.

¹⁶ In place of ‘commanded him’, here following the NRSV, the NJB has ‘ordered’.

¹⁷ The literal translation of ‘fame’ is ‘name’.

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- א** וַיַּעֲשֶׂה לָּוִי בְּתִים בְּעִיר דָּוִד וַיִּכֶן מָקוֹם לְאַרְוֹן הָאֱלֹהִים וַיִּטְלוּ אֹהֶל: **ב** אַז אָמַר דָּוִד לֹא לְשֵׂאת אֶת־אֲרוֹן הָאֱלֹהִים כִּי אִם־הַלְוִיִּם כִּי־בָם | בָּחַר יְהוָה לְשֵׂאת אֶת־אֲרוֹן יְהוָה וּלְשָׂרְתוֹ עַד־עוֹלָם: {פ}
- ג** וַיִּקְהַל דָּוִד אֶת־כָּל־יִשְׂרָאֵל אֶל־יְרוּשָׁלַם לְהַעֲלוֹת אֶת־אֲרוֹן יְהוָה אֶל־מְקוֹמוֹ אֲשֶׁר־הֵכִין לוֹ: **ד** וַיִּאָּסֶף דָּוִד אֶת־בְּנֵי אַהֲרֹן וְאֶת־הַלְוִיִּם: {ס}
- ה** לְבְנֵי קֹהַת אֹרִיאֵל הַשָּׂר וְאַחִיו מֵאָה וְעֶשְׂרִים: {ס}
- ו** לְבְנֵי מֵרָרִי עֲשִׂיָה הַשָּׂר וְאַחִיו מֵאֶתִים וְעֶשְׂרִים: {ס}
- ז** לְבְנֵי גֵרְשׁוֹם יוֹאֵל הַשָּׂר וְאַחִיו מֵאָה וְשָׁלְשִׁים: {ס}
- 1** After David had put up buildings for himself in the City of David, he prepared a place for the Ark of God and pitched a tent for it. **2** David then said, “No one but the Levites should carry the Ark of God, since Yahweh has chosen them to carry the Ark of Yahweh and to minister to him forever.”
- 3** David then summoned all Israel to Jerusalem, to move the Ark of Yahweh to the place that he had prepared for it. **4** David also called the sons of Aaron and the Levites together:
- 5** Of the sons of Kohath: Uriel the chief and his one hundred and twenty kinsmen.
- 6** Of the sons of Merari: Asaiah the chief and his two hundred and twenty kinsmen.
- 7** Of the sons of Gershom: Joel the chief and his one hundred and thirty kinsmen.

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- ¹ In place of ‘prepared’, here following the MT, NJB & NRSV, NETB has ‘selected’.
- ² The Chronicler is about to define the part played in the ceremony by priests and Levites, after the fashion of the ‘Priestly’ texts.
- ³ In place of ‘summoned ... to’, here following the NJB, the NRSV & NETB have ‘assembled ... at’.
- ⁴ This verse introduces the list of Levites in vv. 5-10.
- ⁵ The LXX reads: τῶν υἱῶν Κααθ· Ουριηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν εἴκοσι
- ⁶ The LXX reads: τῶν υἱῶν Μεραρι· Ασαια ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, διακόσιοι πεντήκοντα.
- ⁷ The LXX reads: τῶν υἱῶν Γηρσαμ· Ιωηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν πεντήκοντα.

ח לְבָנֵי אֵלִיצָפָן שְׁמַעְיָה הַשָּׂר וְאַחֵיו מֵאַתָּים: {ס} 8 Of the sons of Elizaphan: Shemaiah the chief and his two hundred kinsmen.

ט לְבָנֵי חֶבְרוֹן אֱלִיֵּל הַשָּׂר וְאַחֵיו שְׁמוֹנִים: {ס} 9 Of the sons of Hebron: Eliel the chief and eighty kinsmen.

י לְבָנֵי עֲזִיֵּאל עַמִּינָדָב הַשָּׂר וְאַחֵיו מֵאָה וְשָׁנַיִם עָשָׂר: {פ} 10 Of the sons of Uzziel: Amminadab the chief and his one hundred and twelve kinsmen.

יא וַיִּקְרָא דָּוִד לְצָדוֹק וְלֵאבִיָּתָר הַכֹּהֲנִים וְלִלְוִיִּם לְאֹרִיאֵל עֲשִׂיָּה וְיֹזָאֵל שְׁמַעְיָה וְאֵלִיאֵל וְעַמִּינָדָב: {ס} 11 David then summoned the priests, Zadok and Abiathar, and the Levites, Uriel, and Asaiah, and Joel, and Shemaiah, and Eliel, and Amminadab.

יב וַיֹּאמֶר לָהֶם אַתֶּם רְאשֵׁי הָאֲבוֹת לְלוֹיִם הַתְּקַדְּשׁוּ אִתְּם וְאַחֵיכֶם וְהַעֲלִיתֶם אֶת אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֶל־הַכִּינּוֹתַי לוֹ: יג כִּי לְמַבְרָאשׁוֹנָה לֹא אַתֶּם פָּרַץ יְהוָה אֱלֹהֵינוּ בָּנוּ כִּי־לֹא דַרְשָׁנָהוּ כַּמִּשְׁפָּט: יד וַיִּתְקַדְּשׁוּ הַכֹּהֲנִים וְהַלְוִיִּם לְהַעֲלוֹת אֶת־אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל: טו וַיִּשְׂאוּ בְנֵי־הַלְוִיִּם 12 To them he said, “You are the heads of the Levitical families; sanctify yourselves, you and your kinsmen, so that you can move the Ark of Yahweh, God of Israel, to the place that I have prepared for it. 13 Because you were not there the first time, Yahweh our God broke out at us because we did not handle it properly.” 14 So, the priests and the Levites sanctified themselves, to move the Ark of Yahweh, God of Israel, 15 and

8 The LXX reads: τῶν υἱῶν Ελισαφαν· Σαμαϊας ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, διακόσιοι.

9 The LXX reads: τῶν υἱῶν Χεβρων· Ελιηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ὀγδοήκοντα.

10 The LXX reads: τῶν υἱῶν Οὔζιηλ· Αμιναδαβ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν δέκα δύο

11 Most English translations omit many/most of the conjunctions (*‘and’*) in this list.

12 In place of *‘sanctify’*, here following the NJB & NRSV, NETB has *‘consecrate’*.

13 The absence of the Levites accounts for the disaster, to the author’s way of thinking (13:10ff and see #2S 6:8).

14 In place of *‘sanctified’*, here following the NJB & NRSV, NETB has *‘consecrated’*.

15 This verse refers to the rules laid down in Ex 25:12–15.

את ארון האלהים כאשר צוה משה כדבר יהוה
בכתפם במטות עליהם: {פ}

טז ויאמר דוד לשרי הלויים להעמיד את אחיהם
המשוררים בכלי־שיר נבלים וכנרות ומצלתיים
משמיעים להרים־בקול לשמחה: {פ}

יז ויעמידו הלויים את הימן בן־יואל ומן־אחיו אסף
בן־ברכיהו {ס} ומן־בני מררי אחיהם איתן בן־
קושיהו: יח ועמהם אחיהם המשנים זכריהו בן־
ועזיאל ושמירמות ויחיאל | ועני אליאב ובניהו
ומעשיהו ומתתיהו ואליפלהו ומקניהו ועבד אדם
ויעיאל השערים: יט והמשוררים הימן אסף ואיתן
במצלתיים נחשת להשמיע: כ וזכריה ועזיאל
ושמירמות ויחיאל ועני ואליאב ומעשיהו ובניהו
בנבלים על־עלמות: כא ומתתיהו ואליפלהו
ומקניהו ועבד אדם ויעיאל ועזיהו בכנרות על־

the Levites carried the Ark of God with the shafts on their shoulders, as Moses had ordered in accordance with the word of Yahweh.

¹⁶ David also told the heads of the Levites to appoint their kinsmen as singers with the accompaniment of musical instruments, lyres, harps, and cymbals to play joyfully.

¹⁷ The Levites then appointed Heman son of Joel, Asaph son of Berechiah, one of the brothers, Ethan son of Kushaiah, one of their Merarite kinsmen. ¹⁸ and with them their kinsmen of the second rank: Zechariah, and Uzziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-Edom and Jehiel the gatekeepers. ¹⁹ The singers, Heman, Asaph, and Ethan, were to sound bronze cymbals. ²⁰ And Zechariah, and Uzziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah were to play the lyre. ²¹ Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jehiel, and Azaziah, giving the beat,

¹⁶ The musical arrangements set forth in vv. 16–24 were largely drawn from the practice in the Chronicler’s own day. These names had become traditional in the musical guild.

¹⁷ The open space (*setumah* – {ס}) in the Hebrew text is here represented in the English text with two ‘Em Space’ characters.

¹⁸ The word, בן (*son*), after *Zechariah* is omitted by 3 Hebrew MSS and the LXX; perhaps the name of Zechariah’s father was accidentally omitted.

¹⁹ In place of *‘sound’*, here following the NRSV & NETV, the NJB has *‘play the’*.

²⁰ Most English translations omit many/most of the conjunctions (*‘and’*) in this list.

²¹ The translation, *‘giving the beat, were to play the harp’* is doubtful; the NRSV ends the verse with, *‘were to lead with lyres according to the Sheminith.’* The other names of instruments recur in the Psalms.

הַשְּׂמִינִית לְנֹצַח: כִּבּ וּכְנַנְיָהוּ שְׂרֵה־לְלוּיִם בַּמִּשָּׁא
יִסֹּר בַּמִּשָּׁא כִּי מִבֵּין הוּא: כִּבּ וּבִרְכִיָּה וְאַלְקָנָה
שְׁעָרִים לְאָרוֹן: כִּדּ וּשְׁבַנְיָהוּ וְיוֹשֶׁפֶט וְנַתְנָאֵל וְעַמְשִׁי
וְזַכְרְיָהוּ וּבְנֵיָהוּ וְאַלְיָעָזָר הַכֹּהֲנִים מַחְצְצָרִים
מַחְצְרִים בַּחֲצֹצְרוֹת לִפְנֵי אָרוֹן הָאֱלֹהִים וְעַבְד
אָדָם וַיְחִיָּה שְׁעָרִים לְאָרוֹן: כִּהּ וַיְהִי דָוִד וְזַקְנֵי
יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים הַהֹלְכִים לְהַעֲלוֹת אֶת־אָרוֹן
בְּרִית־יְהוָה מִן־בַּיִת עַבְד־אָדָם בְּשִׂמְחָה: {פ}

כִּו וַיְהִי בְּעֹזֵר הָאֱלֹהִים אֶת־הַלְלוּיִם נְשֵׂאֵי אָרוֹן
בְּרִית־יְהוָה וַיִּזְבְּחוּ שִׁבְעָה־פָּרִים וְשִׁבְעָה אֵילִים:
כִּז וְדָוִד מְכַרְבֵּל | בְּמַעֲיֵל בּוֹץ וְכָל־הַלְלוּיִם הַנְּשֵׂאִים
אֶת־הָאָרוֹן וְהַמְשַׁרְרִים וּכְנַנְיָה הַשָּׂר הַמִּשָּׁא
הַמְשַׁרְרִים וְעַל־דָּוִד אֶפֶוד בֶּד: כִּח וְכָל־יִשְׂרָאֵל
מְעַלִּים אֶת־אָרוֹן בְּרִית־יְהוָה בְּתִרְוָעָה וּבִקְוֹל

were to play the harp. ²² Chenaniah, the Levitical director of transport was in charge of the transport, being skilful at it. ²³ Berechiah and Elkanah were gatekeepers for the Ark. ²⁴ The priests Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer blew trumpets before the Ark of God, while Obed-Edom and Jehiah were also gatekeepers for the Ark. ²⁵ David, the elders of Israel, and the commanders of the thousands went, amid great rejoicing, to bring the Ark of the Covenant of Yahweh up from Obed-Edom's house.

²⁶ When God helped the Levites who bore the Ark of the Covenant of Yahweh, they sacrificed seven bulls and seven rams. ²⁷ And David, and all the Levites who carried the Ark, and the singers, and Chenaniah, the director of transport, wore cloaks of fine linen. David also wore a linen ephod. ²⁸ Thus, with war cries and the sounding of the horn, the trumpets, and the cymbals, and the music of lyres and harps, all Israel

²² The literal translation of 'transport' (twice in this verse) is 'lifting up'; the precise meaning is unclear and the NRSV reads, "Chenaniah, leader of the Levites in music, was to direct the music, for he understood it."

²³ NETB has 'guardians' in place of 'gatekeepers', here following the MT, NJB & NRSV.

²⁴ The Kethib/Qere difference here would benefit from an explanation.

²⁵ Not that the NRSV does not capitalise the name, 'Ark of the Covenant'.

²⁶ This paragraph is based closely upon 2S 6:12-16, with the addition of Levites, singers, more instruments, and more clothing on the person of David.

²⁷ After 'transport', the MT adds 'singers' by dittography.

²⁸ For this verse, here following the NJB, the NRSV reads, "So all Israel brought up the ark of the covenant of the Lord with shouting, to the sound of the horn, trumpets, and cymbals, and made loud music on harps and lyres."

שׁוֹפֵר וּבַחֲצֹצְרוֹת וּבַמְצִלְתַּיִם מִשְׁמְעִים בְּנִבְלִים
וּכְנֹרוֹת: כִּט וַיְהִי אֲרוֹן בְּרִית יְהוָה בָּא עַד־עִיר דָּוִד
וּמִיֶּכֶל בֵּת־שָׂאֵל נִשְׁקָפָה | בְּעַד הַחֲלוֹן וַתֵּרָא אֶת־
הַמֶּלֶךְ דָּוִד מְרַקֵּד וּמִשְׁחֵק וַתִּבֹּז לוֹ בְּלִבָּהּ: {פ}

transported the Ark of the Covenant of Yahweh. ²⁹ Now, as the Ark of the Covenant of Yahweh entered the City of David, Michal daughter of Saul was watching from the window and, when she saw King David dancing and playing, the sight of him filled her with contempt.

²⁹ The NRSV ends this verse, here following the NJB, with, 'she despised him in her heart'.

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דברי הימים א פרק טז

א ויביאו את־אֲרוֹן הָאֱלֹהִים וַיִּצְיֵגוּ אֹתוֹ בַּתּוֹךְ
הָאֹהֶל אֲשֶׁר נָטָה־לּוֹ דָּוִד וַיִּקְרְבוּ עֲלוֹת וּשְׁלָמִים
לְפָנֵי הָאֱלֹהִים: ב וַיִּכַּל דָּוִד מִהַעֲלוֹת הָעֹלָה
וְהַשְׁלָמִים וַיְבָרֵךְ אֶת־הָעָם בְּשֵׁם יְהוָה: ג וַיַּחֲלֶק
לְכָל־אִישׁ יִשְׂרָאֵל מֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ כֶּכֶר־
לֶחֶם וְאֶשְׁפָּר וְאֲשִׁישָׁה: ד וַיִּתֵּן לְפָנֵי אֲרוֹן יְהוָה מִן־
הַלֵּוִיִּם מְשֻׁרְתִים וְלִהְזַכִּיר וְלִהְיֹדוֹת וְלִהְלֵל לַיהוָה
אֱלֹהֵי יִשְׂרָאֵל: {ס}

ה אֲסָף הָרֹאשׁ וּמִשְׁנֵהוּ זְכַרְיָה יַעֲיָאֵל וּשְׁמִירָמוֹת
וַיַּחֲיֵאֵל וּמַתִּיתָיָה וְאֵלִיאָב וּבְנֵיהוּ וְעֶבֶד אָדָם
וַיַּעֲיָאֵל בְּכִלֵי נְבָלִים וּבְכַנְרֹת וְאֲסָף בַּמְצֻלְתִים
מְשֻׁמֵי: וּבְנֵיהוּ וַיַּחֲזִיאֵל הַכֹּהֲנִים בַּחֲצֻצְרוֹת
תָּמִיד לְפָנֵי אֲרוֹן בְּרִית־הָאֱלֹהִים: ז בַּיּוֹם הַהוּא אָז
נָתַן דָּוִד בְּרֹאשׁ לַהֲדוֹת לַיהוָה בִּיד־אֲסָף
וְאַחֲיוֹ: {ש}

¹ They brought the Ark of God, put it inside the tent that David had erected for it, and made burnt offerings and peace offerings before God.

² When David had finished making burnt offerings and peace offerings, he blessed the people in the name of Yahweh. ³ To all Israelites, both men and women, to each, he distributed a loaf of bread, a portion of meat, and a raisin cake. ⁴ He appointed some of the Levites as ministers before the Ark of Yahweh, to extol, glorify, and praise Yahweh, God of Israel.

⁵ The chief was Asaph, the second Zechariah, then Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, and Jeiel, who played the lyre and harp, while Asaph played the cymbals. ⁶ The priests Benaiah and Jahaziel regularly blew the trumpet before the Ark of the Covenant of God. ⁷ On that day, David was the first to assign to Asaph and his kinsmen the giving of thanks to Yahweh:

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¹ Compare 2S 6:17-19 as the source. All reference to the bad behaviour detailed in 2S 6:20-23 is omitted.

² The NJB has 'communion sacrifices' in place of 'peace offerings', here following NETB (as also in v. 1).

³ The meaning of the Hebrew, here translated as 'portion of meat', is uncertain.

⁴ The chronicler logically dates the institution of the sung liturgy to the installation of the Ark in its tent at Jerusalem (v. 7).

⁵ The NJB, following 15:18, has 'Uzziel' in place of 'Jeiel'.

⁶ The NJB has 'continually' in place of 'regularly', here following the NRSV & NETB.

⁷ The NRSV has, "Then on that day David first appointed the singing of praises to the LORD by Asaph and his kindred." Here, we follow the NJB.

ח	הוֹדוּ לַיהוָה קְרָאוּ בְשֵׁמוֹ {ס}	8	Give thanks to Yahweh, call his name aloud,
	הוֹדִיעוּ בְּעַמִּים עֲלִילָתָיו: {ר}		and proclaim his deeds to the peoples.
ט	שִׁירוּ לוֹ זַמְרוּ-לוֹ {ס}	9	Chant to him, play to him,
	שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו: {ר}		and sing about all his wonders!
י	הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ {ס}	10	Take pride in his holy name;
	יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה: {ר}		let your heart rejoice, you seekers of Yahweh!
יא	דַּרְשׁוּ יְהוָה וְעִזּוֹ {ס}	11	Seek out Yahweh, seek his strength,
	בִּקְשׁוּ פָנָיו תָּמִיד: {ר}		and continually seek out his presence!
יב	זְכֹרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה {ס}	12	Remember what wonders he has done,
	מִפְתָּיו וּמִשְׁפָּטֵי-פִיהוּ: {ר}		what miracles, what rulings he has given,
יג	זֶרַע יִשְׂרָאֵל עַבְדּוֹ {ס}	13	you seed of Israel his servant,
	בְּנֵי יַעֲקֹב בְּחִירָיו: {ר}		you children of Jacob his chosen one!
יד	הוּא יְהוָה אֱלֹהֵינוּ {ס}	14	For he is Yahweh our God,
	בְּכָל-הָאָרֶץ מִשְׁפָּטָיו: {ר}		his authority extends throughout the world.
טו	זְכֹרוּ לְעוֹלָם בְּרִיתוֹ {ס}	15	Forever remember his Covenant,
	דְּבַר צִוְּה לְאַלְף דָּוָר: {ר}		the pact imposed for a thousand generations,

⁸ Vv. 8–36 quote of Ps 105:1–15, Ps 96 (loosely) and parts of Ps 106, with minor variants. For commentary, see footnotes in the Psalms.

⁹ For the 1st line, the NRSV reads, “Sing to him, sing praises to him.”

¹⁰ The NRSV has ‘Glory’ in place of ‘Take pride’, here following the NJB.

¹¹ The literal translation of ‘presence’ is ‘face’.

¹² The NRSV has ‘wonderful works’ in place of ‘wonders’.

¹³ Another reading for ‘Israel’ is ‘Abraham’ (compare Ps 105:6). The NJB & WEBBE have ‘offspring’ in place of ‘seed’.

¹⁴ Literally translated, the 2nd line reads, “in all the earth [are] his judgements.”

¹⁵ For ‘remember’, the MT has a 3MP imperative; some LXX MSS harmonise to Ps 105:8, which has זָכַר, the perfect 3MS: ‘He (the LORD) remembers’.

טז	אֲשֶׁר כָּרַת אֶת־אֲבְרָהָם {ס}	16	which he concluded with Abraham,
	וּשְׁבוּעָתוֹ לִיִּצְחָק: {ר}		which was sworn by him to Isaac.
יז	וַיַּעֲמִידָהּ לִיעֲקֹב לְחֹק {ס}	17	Since he confirmed it as a law for Jacob,
	לְיִשְׂרָאֵל בְּרִית עוֹלָם: {ר}		as an eternal covenant for Israel,
יח	לֵאמֹר לְךָ אֶתֶּן אֶרֶץ־כְּנָעַן {ס}	18	saying, "To you I will give the land of Canaan
	חֶבֶל נַחֲלַתְכֶם: {ר}		as your portion for an inheritance."
יט	בְּהֵיזוֹתְכֶם מְתֵי מִסְפָּר {ס}	19	When they were few in number,
	כְּמַעֲט וְגֵרִים בָּהֶם: {ר}		of little account, and strangers there,
כ	וַיִּתְהַלְכוּ מִגּוֹי אֶל־גּוֹי {ס}	20	they wandered from nation to nation,
	וּמִמַּמְלָכָה אֶל־עַם אַחֵר: {ר}		from this kingdom to that nation,
כא	לֹא־הִנִּיחַ לְאִישׁ לְעַשְׂקֶם {ס}	21	he would not let anyone oppress them;
	וַיִּזְכַּח עֲלֵיהֶם מְלָכִים: {ר}		and, on their account, he rebuked kings:
כב	אֶל־תִּגְעוּ בַּמְשִׁיחִי {ס}	22	"You are not to touch my anointed ones,
	וּבְנָבִיאֵי אֱלֹהֵי־יִשְׂרָאֵל: {ר} {ש}		my prophets are not to be harmed!"
כג	שִׁירוּ לַיהוָה כָּל־הָאָרֶץ {ס}	23	Sing to Yahweh, all the earth;
	בְּשִׁירָו מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ: {ר}		day after day, proclaim his salvation!

¹⁶ Literally translated, the 2nd line reads simply, "his oath to Isaac."

¹⁷ Another reading for 'eternal covenant' is 'lasting promise' (as NETB).

¹⁸ The NJB splits this verse differently, with the 2nd line reading, "Canaan is the measure of your inheritance."

¹⁹ The NJB includes this verse as part of God's reply (v. 18).

²⁰ Literally translated, the 2nd line reads, "and from a kingdom to another nation."

²¹ The NJB has 'admonished' in place of 'rebuked', here following the NRSV.

²² The NRSV and NETB add, 'Saying' at the beginning of this verse; here, we follow the MT & NJB.

²³ The literal translation for 'day after day' is 'from day to day'.

כד	סִפְּרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ {ס}	24	Declare his glory among the nations,
	בְּכָל־הָעַמִּים גַּפְּלֵאתֵיו: {ר}		his marvels to every people!
כה	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד {ס}	25	Great is Yahweh, worthy of praise;
	וְנֹרָא הוּא עַל־כָּל־אֱלֹהִים: {ר}		he is to be revered above all gods.
כו	כִּי כָל־אֱלֹהֵי הָעַמִּים אֲלִילִים {ס}	26	All the gods of the nations are worthless.
	וַיְהוֶה שָׁמַיִם עָשָׂה: {ר}		Yahweh it was who made the heavens,
כז	הוֹד וְהִדָּר לְפָנָיו {ס}	27	in his presence are splendour and majesty,
	עֹז וְחֵדוּה בְּמִקְוֹ: {ר}		in his sanctuary, strength and joy.
כח	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים {ס}	28	Give Yahweh his due, families of peoples,
	הָבוּ לַיהוָה כְּבוֹד וְעֹז: {ר}		give Yahweh his due of glory and power.
כט	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ {ס}	29	Give Yahweh the glory due to his name!
	שָׂאוּ מִנְחָה וּבְאוּ לְפָנָיו {ר}		Bring an offering and enter his courts,
	הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ: {ס}		bow down to Yahweh in holy splendour.
ל	חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ {ר}	30	Tremble before him, all the earth!
	אַף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט: {ס}		The world is firm, it cannot be moved:

- ²⁴ At the beginning of the 2nd line, NETB adds 'tell', inferring it by ellipsis from the 1st line; however, the meaning is clear without this addition.
- ²⁵ The 2nd line here follows the NRSV (the NJB has 'more awesome than any of the gods'); the literal translation of 'revered' is 'feared'.
- ²⁶ The word translated 'worthless' (as NETB, the NJB has 'nothing'), אֲלִילִים, sounds like אֱלֹהִים ('gods'); the sound-play draws attention to the statement. Many modern English translations (including the NRSV) render this term as 'idols' here.
- ²⁷ Literally translated, the 1st line reads, "Splendour and majesty [are] before him."
- ²⁸ The NRSV has 'ascribe to the LORD' in place of 'give Yahweh' (twice in this verse, and again in v. 29).
- ²⁹ The NJB has 'in his sacred court' in place of 'in holy splendour', here following the NRSV & NETB.
- ³⁰ In place of 'firm', here following the NJB, the NRSV has 'firmly established' and NETB has 'established'.

<p>לֹא יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ {ר}</p> <p>וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ: {ס}</p> <p>לְבַיַּת יָרֵעַם הַיָּם וּמְלוֹאוֹ {ר}</p> <p>יַעֲלֶץ הַשְּׂדֵה וְכָל־אֲשֶׁר־בּוֹ: {ס}</p> <p>לָאז יִרְנְנוּ עֵצֵי הַיַּעַר {ר}</p> <p>מִלִּפְנֵי יְהוָה כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ: {ס}</p> <p>לְהוֹדוֹ לַיהוָה כִּי טוֹב {ר}</p> <p>כִּי לְעוֹלָם חַסְדּוֹ: {ס}</p> <p>לְהוֹאמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו {ר}</p> <p>וְקַבְּצֵנו וְהַצִּילֵנו מִן־הַגּוֹיִם {ס}</p> <p>לְהַדוֹת לְשֵׁם קֹדֶשְׁךָ {ר}</p> <p>לְהַשְׁתַּבַּח בְּתִהְיוֹתֶךָ: {ס}</p> <p>לְבָרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל {ר}</p> <p>מִן־הָעוֹלָם וְעַד הָעוֹלָם</p> <p>וַיֹּאמְרוּ כָּל־הָעָם אָמֵן {ס}</p> <p>וְהַלֵּל לַיהוָה: {ר}</p> <p>{ש}</p>	<p>31 Let the heavens rejoice and earth be glad! Let them say among the nations, “Yahweh is king!”</p> <p>32 Let the sea thunder and all it holds; let the countryside exult and all that is in it.</p> <p>33 Then shall all the trees of the forest cry out for joy at Yahweh’s approach, for he is coming to judge the earth.</p> <p>34 Give thanks to Yahweh, for he is good, for his faithful love lasts forever!</p> <p>35 Say, “Save us, God of our salvation, gather us together and free us from the nations, so that we may give thanks to your holy name – to be extolled whenever you are praised!”</p> <p>36 Blessed be Yahweh, God of Israel, from everlasting to everlasting! To which all the people said, “Amen” and praised Yahweh.</p>
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31 The NJB lacks ‘let them’ and the start of the 2nd line.

32 The NJB lacks ‘let the’ and the start of the 2nd line.

33 The NJB lacks ‘Then shall’ and the start of the 1st line.

34 Another reading for ‘lasts forever’ is ‘is eternal’.

35 The infinitive construct of the 3rd line indicates result after the imperatives of the 2nd.

36 The NJB treats the last 2 lines differently, reading, “To which all the people said, “Amen, Alleluia!””. However, note that traditional term for ‘Hallelujah’ (הַלְלוּ־יָהּ) is **not** used here.

לִזְ וַיַּעֲזֹב־שָׁם לִפְנֵי אֲרוֹן בְּרִית־יְהוָה לְאַסָּף וּלְאַחֵיו
 לְשֹׁרֵת לִפְנֵי הָאֲרוֹן תָּמִיד לְדַבְרֵי־יוֹם בְּיוֹמוֹ:
 לִח וְעֶבֶד אָדָם וְאַחֵיהֶם שְׁשִׁים וּשְׁמוֹנֶה {ס} וְעֶבֶד
 אָדָם בְּנֵי־יְדִיתוֹן וְחֹסֶה לְשַׁעְרִים: לט וְאֵת | צְדוֹק
 הַכֹּהֵן וְאַחֵיו הַכֹּהֲנִים לִפְנֵי מִשְׁכַּן יְהוָה בַּבַּמָּה
 אֲשֶׁר בְּגִבְעוֹן: מ לְהַעֲלוֹת עֹלוֹת לַיהוָה עַל־מִזְבֵּחַ
 הָעֹלָה תָּמִיד לְבֹקֵר וְלָעֶרֶב וּלְכָל־הַקְּתוּב בְּתוֹרַת
 יְהוָה אֲשֶׁר צִוָּה עַל־יִשְׂרָאֵל: מא וְעִמָּהֶם הַיָּמֵן
 וַיְדוּתוֹן וְשָׂאֵר הַבְּרוּרִים אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת
 לְהַדוֹת לַיהוָה כִּי לְעוֹלָם חֲסֵדוֹ: מב וְעִמָּהֶם הַיָּמֵן
 וַיְדוּתוֹן חֲצִצְרוֹת וּמְצַלְתִּים לְמִשְׁמִיעִים וּכְלֵי שִׁיר
 הָאֱלֹהִים וּבְנֵי יְדוּתוֹן לְשַׁעַר: מג וַיֵּלְכוּ כָל־הָעָם
 אִישׁ לְבֵיתוֹ וַיֹּסֵב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ: {פ}

37 There before the Ark of the Covenant of Yahweh, he left Asaph and his kinsmen to minister regularly before the Ark, as each day required, 38 and Obed-Edom with his sixty-eight kinsmen. Obed-Edom, son of Jeduthun, and Hosah were gatekeepers. 39 He left Zadok the priest and his brother priests before the Dwelling of Yahweh on the high place at Gibeon, 40 to bring burnt offerings to Yahweh regularly, morning and evening, on the altar of burnt offering, according to all that is written in the Law of Yahweh laid down for Israel. 41 With them were Heman and Jeduthun, and the rest of those chosen and named to give thanks to Yahweh, for his faithful love endures, 42 and Heman and Jeduthun to play trumpets and cymbals, and instruments for sacred songs. The sons of Jeduthun were in charge of the gates. 43 Then all the people went back to their homes, and David went back to bless his household.

37 The referent of the pronoun, 'he', is David.

38 Psalms 39, 62, and 77 are ascribed to Jeduthun. Here, he appears as father of Obed-Edom and, hence, of the gatekeepers (v. 42). Some Levites at the time of Nehemiah were descended from him (Ne 11:17). For Hosah, see 26:10.

39 The sanctuary at Gibeon had likely replaced the one at Shiloh after the Philistines captured the Ark; under Solomon, it was the most important high place (1K 3:4-15). The Chronicler takes account of this, justifying it on the grounds that the 'Dwelling' (i.e. the Desert Tent) was there (see 21:29, 2Ch 1:3). Hence, he divides the cultic personnel between the sanctuary of the Dwelling and the new sanctuary of the Ark in Jerusalem.

40 The NJB has 'unfailingly' in place of 'regularly', here following the NRSV.

41 The NJB places the last clause in quotation marks and NETB has it in parentheses; it may refer to the refrain of their songs of praise (cf. Ps 136).

42 Before 'sacred songs', the NJB has 'accompanying'.

43 This verse, a continuation of v. 3, is taken from 2S 6:19b-20a.

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דברי הימים א פרק יז

^א וַיְהִי כַּאֲשֶׁר יָשָׁב דָּוִד בְּבֵיתוֹ וַיֹּאמֶר דָּוִד אֶל־נָתָן הַנָּבִיא הַזֶּה אֲנֹכִי יוֹשֵׁב בְּבַיִת הָאֲרָזִים וְאֲרוֹן בְּרִית־יְהוָה תַּחַת יְרִיעוֹת: ^ב וַיֹּאמֶר נָתָן אֶל־דָּוִד כָּל אֲשֶׁר בְּלִבְבְּךָ עָשָׂה כִּי הָאֱלֹהִים עִמָּךְ: {ס}

^ג וַיְהִי בַלַּיְלָה הַהוּא וַיְהִי דְבַר־אֱלֹהִים אֶל־נָתָן לֵאמֹר: ^ד לֵךְ וְאָמַרְתָּ אֶל־דָּוִד עַבְדִּי כֹה אָמַר יְהוָה לֹא אַתָּה תִבְנֶה־לִּי הַבַּיִת לְשִׁבְתִּי: ^ה כִּי לֹא יִשְׁבְּתִי בְּבַיִת מִן־הַיּוֹם אֲשֶׁר הֵעֲלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאַהֲיָה מֵאָהֶל אֶל־אָהֶל וּמִמִּשְׁכָּן: ^ו בְּכָל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־יִשְׂרָאֵל הַדָּבָר דִּבַּרְתִּי אֶת־אֶחָד שֹׁפְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לְרַעוֹת אֶת־עַמִּי לֵאמֹר לָמָּה לֹא־בִנִיתֶם לִי בַיִת אֲרָזִים: ^ז וְעַתָּה כֹה־תֹאמַר לְעַבְדִּי לְדָוִד {ס} כֹה אָמַר יְהוָה צְבָאוֹת אֲנִי לִקְחָתִיךָ מִן־הַנֶּזֶוּה מִן־אַחֲרֵי הַצֹּאן לִהְיוֹת נֹגֵיד

¹ It happened, once David had settled into his palace, that David said to the prophet Nathan, “Here I am living in a cedar-wood palace, while the Ark of the Covenant of Yahweh is under awnings.” ² Nathan said to David, “Do what you have in mind, for God is with you.” ³ However, that very night, the word of God came to Nathan, saying to him: ⁴ “Go and tell my servant David, “This is what Yahweh says: You must not build a house for me to live in. ⁵ I have never lived in a house from the day that I brought Israel out until this very day; rather, I have kept travelling from tent to tent and from shelter to shelter. ⁶ Wherever I have moved about among all Israel, did I say to any of the judges of Israel, whom I had commanded to shepherd my people: Why do you not build me a cedar-wood house? ⁷ Now, therefore, thus you shall say to my servant David: Yahweh Sabaoth says this: I took you from the pasture, from following the sheep, to be leader of my people Israel. ⁸ I

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¹ This chapter closely follows its source, 2S 7.

² The literal translation of ‘whatever you have in mind’ is ‘all which is in your heart’.

³ The literal translation of ‘came to’ is ‘was to’.

⁴ The NJB has ‘Temple’ in place of ‘house’; here, we follow the MT (and NRSV, WEBBE & NETB).

⁵ The NRSV, following the LXX, ends the verse with, “but I have lived in a tent and a tabernacle.”

⁶ The NJB opens this verse, here following the NRSV, with, “In all my travels with Israel.”

⁷ For the first part of this verse, here following the NRSV, the NJB reads, “This is what you must say to my servant David:”

⁸ The literal translation of ‘defeated’ is ‘cut off’.

עַל עַמִּי יִשְׂרָאֵל: ^ח וְאַהֲיָה עִמָּךְ בְּכֹל אֲשֶׁר הֲלַכְתָּ
וְאַכְרִית אֶת-כָּל-אוֹיְבֶיךָ מִפְּנֵיךָ וְעָשִׂיתִי לְךָ שֵׁם
כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בְּאֶרֶץ: ^ט וְשִׁמְתִי מְקוֹם לְעַמִּי
יִשְׂרָאֵל וְנִטְעַתִּיהוּ וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגְּזוּ עוֹד וְלֹא-
יִזְסִיפוּ בְּנֵי-עוֹלָה לְבַלְתּוֹ כַּאֲשֶׁר בְּרֵאשׁוֹנָה:
'וְלַמִּיָּמִים אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל-עַמִּי יִשְׂרָאֵל
וְהִכְנַעְתִּי אֶת-כָּל-אוֹיְבֶיךָ וְאַגִּיד לְךָ וּבֵית יִבְנֶה-לְךָ
יְהוָה: ^י וְהָיָה כִּי-מָלְאוּ יָמֶיךָ לְלַכֵּת עִם-אֲבֹתֶיךָ
וְהִקִּימוֹתִי אֶת-זֶרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יְהִי מִבְּנֵיךָ
וְהִכִּינוֹתִי אֶת-מַלְכוּתוֹ: ^{יב} הוּא יִבְנֶה-לִּי בַיִת וְכִנְנַתִּי
אֶת-כִּסְאוֹ עַד-עוֹלָם: ^{יג} אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא
יְהִי-לִּי לְבֵן וְחִסְדִּי לֹא-אֶסִּיר מֵעַמּוֹ כַּאֲשֶׁר
הִסִּירוֹתִי מֵאֲשֶׁר הָיָה לְפָנֶיךָ: ^{יד} וְהֵעַמְדַתִּיהוּ בְּבֵיתִי
וּבְמַלְכוּתִי עַד-הָעוֹלָם וְכִסְאוֹ יְהִי נָכוֹן עַד-עוֹלָם:
^{טו} כָּל הַדְּבָרִים הָאֵלֶּה וְכָל הַחֲזוֹן הַזֶּה כֵּן דִּבֶּר
נָתַן אֶל-דָּוִד {פ}

have been with you wherever you went; I have defeated all your enemies for you. I am going to make your fame like the greatest men on earth. ⁹ I am going to provide a place for my people Israel; I shall plant them there and there they will live and never be disturbed again; nor will they be oppressed by sons of violence as they were in former times ¹⁰ ever since I instituted judges to govern my people Israel; I shall subdue all your enemies. Moreover, I tell you that Yahweh will build you a house; ¹¹ and, when your days are over and you have gone to join your fathers, I shall appoint your heir – who will be one of your sons – to succeed you, and I shall make his sovereignty secure. ¹² He will build a Temple for me and I shall make his throne secure forever. ¹³ I shall be his father and he will be my son, and I shall not withdraw my favour from him, as I withdrew it from your predecessor. ¹⁴ I shall set him over my Temple and kingdom forever and his throne will be forever secure.”” ¹⁵ Nathan related all these words and this whole revelation to David.

⁹ In place of ‘sons of violence’, here following the MT, the NJB has ‘the wicked’ and the NRSV has ‘evildoers’.

¹⁰ The NJB, following 2S 7, has, for the last sentence, “Yahweh, moreover, tells you that he will build you a dynasty.” Here, the word ‘house’ is used in a metaphorical sense, referring to a royal dynasty.

¹¹ The literal translation of ‘your heir’ is ‘your seed’.

¹² Literally translated, this verse ends, “and I will establish his throne permanently.”

¹³ ‘Your predecessor’ is a reference to Saul, from whom the kingdom was taken and given to David.

¹⁴ Literally translated, this verse ends, “and his throne will be established permanently.” (Cf. #12).

¹⁵ The NRSV has ‘vision’ in place of ‘revelation’, here following the NJB.

^{טז} וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי־אֲנִי
 יְהוָה אֱלֹהִים וּמִי בֵיתִי כִּי הֵבִיאָתָנִי עַד־הַלֵּם:
 ׀ וַתִּקְטַן זֹאת בְּעֵינַיִךְ אֱלֹהִים וַתְּדַבֵּר עַל־בֵּית־
 עַבְדְּךָ לְמַרְחֹק וּרְאִיתָנִי כַתּוֹר הָאָדָם הַמַּעֲלֶה
 יְהוָה אֱלֹהִים: ׀ מִה־יּוֹסִיף עוֹד דָּוִד אֵלֶיךָ לְכַבּוֹד
 אֶת־עַבְדְּךָ וְאֶתָּה אֶת־עַבְדְּךָ יַדְעָתָּ: ׀ יְהוָה בְּעֵבֹר
 עַבְדְּךָ וּכְלַבְּךָ עָשִׂיתָ אֶת כָּל־הַגְּדוּלָה הַזֹּאת לְהַדְיַע
 אֶת־כָּל־הַגְּדֻלוֹת: ׀ יְהוָה אֵין כַּמוֹךָ וְאֵין אֱלֹהִים
 זוֹלָתְךָ בְּכֹל אֲשֶׁר־שָׁמַעְנוּ בְּאֲזְנוֹנוּ: ׀ כֹּא וּמִי כַעֲמָךָ
 יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ אֲשֶׁר הֵלַךְ הָאֱלֹהִים
 לְפָדוֹת לוֹ עַם לְשׁוֹם לָךְ שֵׁם גְּדֻלוֹת וְנִרְאוֹת לְגִרְשׁ
 מִפְּנֵי עַמָּךְ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם: ׀ כִּבֹּתָתָן
 אֶת־עַמָּךְ יִשְׂרָאֵל | לָךְ לְעַם עַד־עוֹלָם וְאֶתָּה יְהוָה
 הָיִיתָ לָהֶם לֵאלֹהִים: ׀ כִּג וַעֲתָה יְהוָה הַדְּבַר אֲשֶׁר

¹⁶ King David then went in, sat before Yahweh, and said: “Who am I, Yahweh God, and what is my lineage, that you have led thus far? ¹⁷ Yet, to you, O God, this seemed too little, and now you extend your promises for your servant’s family into the distant future. You regard me as someone of high rank, Yahweh God! ¹⁸ What more can David say to you for honouring your servant? You have singled out your servant. ¹⁹ For your servant, and since you were so inclined, you have had the generosity to reveal all this greatness to come. ²⁰ Yahweh, there is no one like you, no God but you alone, as all we have heard confirms. ²¹ Who is like your people Israel, one nation on the earth whom God went to redeem to be his people, making for yourself a name for great and terrible things, in driving out nations before you people whom you redeemed from Egypt? ²² And you made your people Israel your people forever; and you, Yahweh, became their God. ²³ “Now, Yahweh, may

¹⁶ The NJB has ‘in Yahweh’s presence’ in place of ‘before Yahweh’.

¹⁷ From ‘You regard me’, the NJB ends with, “making me see, as it were, a whole succession of men, and it is Yahweh God himself who raises it up.” The meaning of the Hebrew is uncertain; here, we follow the NRSV.

¹⁸ The NJB reads a rather longer version of this verse: “What more can David reply to you for the honour you have given your servant? You yourself have singled out your servant.”

¹⁹ The literal translation of ‘since you were so inclined’ is ‘according to your heart’.

²⁰ The MT reads literally, ‘in all which we heard’ but כָּל (‘in all’) should probably be emended to כָּל (‘as all’).

²¹ The translation here follows the MT & NRSV; the NJB, correcting it to follow the parallel passage of 2 Samuel (see #2S 7:23), reads: “Is there another people on earth like your people Israel, whom a god has proceeded to redeem, to make them his people and to make them famous and do for them great and terrible deeds, by driving out nations before your people, whom you redeemed from Egypt?”

²² Literally translated, this verse opens, “And you made your people Israel your own for a people permanently.”

²³ Literally, this verse is, “And now, Yahweh, the word that you spoke concerning your servant and concerning his house, may it be established permanently.”

דְּבַרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ יֶאֱמְנוּ עַד־עוֹלָם וְעָשָׂה
 כַּאֲשֶׁר דִּבַּרְתָּ: כִּי וַיֹּאמְרוּ וַיִּגְדְּלוּ שְׁמֶךָ עַד־עוֹלָם
 לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהִים
 לְיִשְׂרָאֵל וּבֵית־דָּוִד עַבְדְּךָ נִכּוֹן לְפָנֶיךָ: כִּי |
 אַתָּה אֱלֹהֵי גְלִית אֶת־אֲזֹן עַבְדְּךָ לְבָנוֹת לוֹ בַּיִת
 עַל־כֵּן מֵצָא עַבְדְּךָ לְהִתְפַּלֵּל לְפָנֶיךָ: כִּי וְעַתָּה יְהוָה
 אַתָּה־הוּא הָאֱלֹהִים וְתִדְבָר עַל־עַבְדְּךָ הַטּוֹבָה
 הַזֹּאת: כִּי וְעַתָּה הוֹאֵלֶתָ לְבָרְךָ אֶת־בֵּית עַבְדְּךָ
 לְהִיזֹת לְעוֹלָם לְפָנֶיךָ כִּי־אַתָּה יְהוָה בְּרַכְתָּ וּמְבָרַךְ
 לְעוֹלָם: {פ}

the promise that you made regarding your servant and his family last
 forever, and do as you have said. ²⁴ May it last, so your name will be
 exalted forever and people will say, “Israel’s God is Yahweh Sabaoth;
 he is God of Israel.” Your servant David’s house will be secure before
 you; ²⁵ for you, my God, have shown your servant that you will build
 him a house. So, your servant has ventured to offer this prayer to you.
²⁶ Yes, Yahweh, you are God indeed, and you have made this generous
 promise to your servant. ²⁷ Now, you have deigned to bless your
 servant’s dynasty, so that it may remain forever before you; and since
 you, Yahweh, have blessed it, blessed will it be forever.”

²⁴ In place of ‘last’, the NJB has ‘hold good’ (as also in v. 23).

²⁵ Here, the word ‘house’ is used in a metaphorical sense, referring to a royal dynasty.

²⁶ The phrase, ‘God indeed’, translates ‘the God’; the definite article indicates uniqueness.

²⁷ The NRSV ends this verse with, “have blessed and are blessed forever.”

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דברי הימים א פרק יח

א ויהי אחר־כֵּן וַיִּדְדֵם אֶת־פְּלִשְׁתִּים וַיִּכְנַעֲמָם וַיִּקַּח אֶת־גַּת וְאֶת־עִירֵיהֶם מִפְּלִשְׁתִּים: ב וַיִּדְדֵם אֶת־מוֹאָב וַיְהִי מוֹאָב עֲבָדִים לְדָוִד נְשָׂאֵי מִנְחָה: ג וַיִּדְדֵם דָּוִד אֶת־הַדְּדַעְזֹר מֶלֶךְ־צוּבָה חֲמַתָּה בְּלַכְתּוֹ לְהַצִּיב יָדוֹ בְּנַהַר־פָּרָת: ד וַיִּלְכֹּד דָּוִד מִמֶּנּוּ אֶלֶף רֶכֶב וְשִׁבְעַת אֲלָפִים פָּרָשִׁים וְעֶשְׂרִים אֲלָף אִישׁ רַגְלִי וַיַּעֲקֹר דָּוִד אֶת־כָּל־הָרֶכֶב וַיּוֹתֵר מִמֶּנּוּ מֵאָה רֶכֶב: ה וַיָּבֵא אֲרָם דְּרַמְשֶׁק לְעֹזֹר לְהַדְּדַעְזֹר מֶלֶךְ צוּבָה וַיִּדְדֵם דָּוִד בְּאֲרָם עֶשְׂרִים־וּשְׁנַיִם אֲלָף אִישׁ: ו וַיִּשֶׂם דָּוִד בְּאֲרָם דְּרַמְשֶׁק וַיְהִי אֲרָם לְדָוִד עֲבָדִים נְשָׂאֵי מִנְחָה וַיִּשַׁע יְהוָה לְדָוִד בְּכָל־אֲשֶׁר הֵלְךָ: ז וַיִּקַּח דָּוִד אֶת שְׁלֹטֵי הַזָּהָב אֲשֶׁר הָיוּ עַל עֲבָדֵי הַדְּדַעְזֹר וַיָּבִיֵאֵם יְרוּשָׁלַם: ח וּמִטְּבַחַת וּמִכּוֹן

1 After this, David defeated the Philistines and subdued them. He took Gath and its towns from the Philistines. 2 He defeated Moab and the Moabites became David's subjects and paid him tribute. 3 David also defeated Hadadezer king of Zobah, toward Hamath, when set out to assert his rule on the River Euphrates. 4 David captured one thousand chariots, seven thousand charioteers, and twenty thousand foot soldiers from him; David hamstrung all the chariot horses, keeping only a hundred of them. 5 The Aramaeans of Damascus came to the help of Hadadezer king of Zobah, but David killed twenty-two thousand of the Aramaeans. 6 David then imposed governors in Aram of Damascus, and the Aramaeans became David's subjects and paid him tribute. Wherever David went, Yahweh gave him victory. 7 David took the golden shields carried by Hadadezer's guards and brought them to Jerusalem. 8 From

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¹ The source for vv. 1-13 is 2S 8:1-14.

² The literal translation of 'paid him tribute' is 'were carriers of tribute'.

³ The literal translation of 'asserted his rule' is 'set up his hand'; the word יָד ('hand') is usually understood to mean 'control' or 'dominion' here but, it can refer to a monument; the NRSV reads, "as he went to set up a monument at the river Euphrates." Cf. 1S 15:12.

⁴ The NJB has 'teams' in place of 'horses', here following the NRSV.

⁵ The NRSV uses the alternate spelling, 'Arameans'.

⁶ The NRSV has 'put garrisons' in place of 'imposed governors'.

⁷ The literal translation of 'carried by' is 'which were upon'.

⁸ 'Tibhath' (טבחת) is an alternate form of 'Tebah' (2S 8:8).

עָרֵי הַדְּדַעְזֹר לָקַח דָּוִד נְחֹשֶׁת רַבָּה מְאֹד בָּהּ |
עָשָׂה שְׁלֹמֹה אֶת־יַם הַנְּחֹשֶׁת וְאֶת־הָעִמּוּדִים וְאֶת־
כָּל־יְצֵאתֵי הַנְּחֹשֶׁת: {פ}

ט וַיִּשְׁמַע תְּעֹו מֶלֶךְ חַמַּת כִּי הִכָּה דָּוִד אֶת־כָּל־חֵיל
הַדְּדַעְזֹר מֶלֶךְ־צוּבָה: ׀ וַיִּשְׁלַח אֶת־הַדּוֹרְם־בְּנֹו אֶל־
הַמֶּלֶךְ־דָּוִד לִשְׂאוֹל לִשְׁאַל־לּוֹ לְשָׁלוֹם וּלְבָרְכּוֹ עַל־
אֲשֶׁר נָלַחַם בְּהַדְּדַעְזֹר וַיִּכְהֹו כִּי־אִישׁ מִלְחָמוֹת
תְּעֹו הָיָה הַדְּדַעְזֹר וְכָל כְּלֵי זָהָב וְכֶסֶף וְנְחֹשֶׁת:
יא גַּם־אֹתָם הַקְּדִישׁ הַמֶּלֶךְ דָּוִד לַיהוָה עִם־הַכֶּסֶף
וְהַזָּהָב אֲשֶׁר נָשָׂא מִכָּל־הַגּוֹיִם מֵאֲדוֹם וּמִמּוֹאָב
וּמִבְּנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִמְעִמְלָק: יב וְאֲבִשָׁי בֶן־
צְרוּיָה הִכָּה אֶת־אֲדוֹם בְּגִיא הַמֶּלַח שְׂמוֹנָה עָשָׂר
אַלְפִ: יג וַיִּשֶׂם בְּאֲדוֹם נְצִיבִים וַיְהִי כָל־אֲדוֹם
עֲבָדִים לְדָוִד וַיֹּשַׁע יְהוָה אֶת־דָּוִד בְּכָל אֲשֶׁר
הִלָּךְ: יד וַיִּמְלֹךְ דָּוִד עַל־כָּל־יִשְׂרָאֵל וַיְהִי עֹשֶׂה
מִשְׁפָּט וְצַדִּיקָה לְכָל־עַמּוֹ: טו וַיּוֹאֵב בֶן־צְרוּיָה עַל־

Tibhath and from Cun, towns belonging to Hadadezer, David captured a great quantity of bronze, with which Solomon made the bronze Sea, the pillars, and the bronze implements.

⁹ When King Tou of Hamath heard that David had defeated the entire army of Hadadezer king of Zobah, ¹⁰ he sent his son Hadoram to King David to greet him and congratulate him on having made war on Hadadezer and on having defeated him, since Hadadezer was at war with Tou. He also sent all sorts of objects made of gold, silver, and bronze, ¹¹ which King David also consecrated to Yahweh, as well as the silver and gold that he had levied from all the nations, from Edom, Moab, the Ammonites, the Philistines and Amalek. ¹² Abishai son of Zeruiah defeated the Edomites in the Valley of Salt – eighteen thousand of them. ¹³ He stationed garrisons in Edom, and all the Edomites became David's subjects. And Yahweh gave victory to David wherever he went. ¹⁴ David ruled over all Israel, administering law and justice to all his people. ¹⁵ Joab son of Zeruiah was in command of the army;

⁹ The NJB opens with 'When Tou king of Hamath'; here, we follow the NRSV.

¹⁰ The *Kethib/Qere* difference here would benefit from an explanation.

¹¹ Literally translated, this verse opens, "also them King David made holy to Yahweh."

¹² The 'Valley of Salt' is between Judah and Edom, south of the Dead Sea.

¹³ The literal translation of 'gave victory to' is 'delivered'.

¹⁴ The source for vv. 14-17 is 2S 8:15-18.

¹⁵ In place of 'herald', here following the NJB, the NRSV has 'recorder' and NETB has 'secretary'.

הַצָּבָא וַיְהוֹשֵׁפֶט בֶּן־אַחִילוּד מִזְכִּיר: ^{טז} וְצָדוֹק בֶּן־
אַחִיטֹב וְאַבְיָמֶלֶךְ בֶּן־אַבְיָתָר כַּהֲנָיִם וְשׁוּשָׁא
סוֹפֵר: ^{יז} וּבְנֵיהוּ בֶן־יְהוֹיָדָע עַל־הַכֹּהֲנֵי וְהַפְּלִתֵי
וּבְנֵי־דָוִד הָרִאשֹׁנִים לְיַד הַמֶּלֶךְ: {פ}

Jehoshaphat son of Ahilud was herald; ¹⁶ Zadok son of Ahitub and
Abiathar son of Ahimelech were priests; Shusha was secretary;
¹⁷ Benaiah son of Jehoiada was in command of the Cherethites and
Pelethites; David's sons took first place after the king.

¹⁶ The Chronicler uses the already retouched 2S 8:17 to make Zadok of Levitical descent.

¹⁷ According to 2S 8:18, David's sons were priests; but, by the Chronicler's times, the idea that priests could come from non-Levitical families was no longer acceptable.

1ST CHRONICLES 19

דברי הימים א פרק יט

א ויהי אחר־יכן וימת נחש מלך בני־עמון וימלך בנו תחתיו: **ב** ויאמר דויד אעשה־חסד | עם־חנון בן־נחש כִּי־עשה אביו עמי חסד וישלח דויד מלאכים לנחמו על־אביו ויבאו עבדי דויד אל־ארץ בני־עמון אל־חנון לנחמו: **ג** ויאמרו שרי בני־עמון לחנון המכבד דויד את־אביו בעיניך כִּי שלח לך מנחמים הלא בעבור לחקר ולהפוך ולרגל הארץ באו עבדיו אליך: **ד** ויקח חנון את־עבדי דויד ויגלחם ויכרת את־מדיהם בחצי־עד המפשעה וישלחם: **ה** וילכו ויגידו לדויד על־האנשים וישלח לקראתם כִּי־היו האנשים נכלמים מאד ויאמר המלך שבו בירחו עד אשר־יצמח זקנכם ושבתם: {ס}

ו ויראו בני עמון כי התבאשו עם־דויד וישלח חנון ובני עמון אלף כפר־כסף לשכר להם מן־ארם

1 Later, Nahash king of the Ammonites died and his son Hanun succeeded him. **2** David said, "I will be loyal to Hanun son of Nahash, for his father was loyal to me." David sent messengers to console him over his father. When David's servants reached Hanun in the land of the Ammonites to console him, **3** the Ammonite leaders said to Hanun, "Do you really think David means to honour your father when he sends you messengers with sympathy? No, his messengers have come to explore, overthrow, and spy out the land." **4** So, Hanun seized David's messengers, shaved them, cut their clothes off halfway up, right by their buttocks, and sent them away. **5** When David was told how the men had been treated, he sent someone to meet them, since the men were overcome with shame. "Stay in Jericho," the king said, "until your beards have grown, and come back then."

6 When the Ammonites saw that they had antagonised David, Hanun and the Ammonites sent a thousand talents of silver to hire chariots and

1ST CHRONICLES 19

- ¹ The theme of David's military prowess continues, the source being 2S 10, with a few changes; the Chronicler omits the material of 2S 9.
- ² For opening of this verse, here (loosely) following the NRSV, the NJB reads, "David thought, 'I shall show Hanun son of Nahas the same faithful love as his father showed me.'"
- ³ The NJB opens the 2nd sentence with, "On the contrary, the reason why his representatives have come;" here, we follow the NRSV/NETB.
- ⁴ Having one's beard shaved off was a great humiliation to a Jew of the time.
- ⁵ By staying in Jericho, the men would have not had to meet and work with those who knew them.
- ⁶ The literal translation of 'antagonised' is 'made themselves a stench to'. A talent is about 30 Kg, so 1000 talents is about 30 tonnes.

נהרִים וּמִן־אַרְם מֵעֵכָה וּמִצֹּבָה רָכַב וּפְרָשִׁים:
 ז' וַיִּשְׁכְּרוּ לָהֶם שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף רָכַב וְאֶת־מִלְחָמָה
 מֵעֵכָה וְאֶת־עַמּוֹ וַיָּבֹאוּ וַיַּחֲנוּ לִפְנֵי מִדְבָּא {ס}
 וּבְנֵי עַמּוֹן נֶאֱסְפוּ מֵעָרֵיהֶם וַיָּבֹאוּ לְמִלְחָמָה: {ס}
 ח וַיִּשְׁמַע דָּוִד וַיִּשְׁלַח אֶת־יֹאָב וְאֶת כָּל־צָבָא
 הַגְּבוּרִים: ט וַיֵּצְאוּ בְנֵי עַמּוֹן וַיַּעֲרְכוּ מִלְחָמָה פֶּתַח
 הָעִיר וְהַמְּלָכִים אֲשֶׁר־בָּאוּ לְבָדָם בַּשָּׂדֶה: י וַיֵּרָא
 יֹאָב כִּי־הִיְתָה פְּנֵי־הַמִּלְחָמָה אֵלָיו פָּנִים וְאַחֹר
 וַיִּבְחַר מִכָּל־בַּחֹר בְּיִשְׂרָאֵל וַיַּעֲרֶךְ לִקְרַאת אֲרָם:
 יא וְאֶת יֵתֵר הָעַם נָתַן בְּיַד אַבְשָׁי אָחִיו וַיַּעֲרְכוּ
 לִקְרַאת בְּנֵי עַמּוֹן: יב וַיֹּאמֶר אִם־תַּחֲזֹק מִמֶּנִּי אֲרָם
 וְהָיִיתִי לִי לְתֹשֹׁעָה {ס} וְאִם־בְּנֵי עַמּוֹן יַחֲזִקוּ מִמֶּךָ
 וְהוֹשַׁעְתִּידֶךָ: יג חֲזֹק וְנִתְחַזְּקָה בְּעַד־עַמּוֹנוֹ וּבְעַד עָרֵי
 אֱלֹהֵינוּ וַיְהוֹה הַטּוֹב בְּעֵינָיו יַעֲשֶׂה: יד וַיִּגַּשׁ יֹאָב
 וְהָעַם אֲשֶׁר־עִמּוֹ לִפְנֵי אֲרָם לְמִלְחָמָה וַיִּנּוּסוּ

cavalry from Mesopotamia, from Aram-Maacah, and from Zobah.
 7 They hired thirty-two thousand chariots and the king of Maacah
 with his army, who came and camped before Medeba, and the
 Ammonites were mustered from their cities and came to
 war. 8 When David heard this, he sent Joab and the whole army of
 warriors. 9 The Ammonites came out and drew up their line of battle at
 the city gate, while the kings who had come stayed away in the field.
 10 Joab, seeing that he had to fight on two fronts, to his front and two his
 rear, chose some of Israel's best men and arrayed them against Aram.
 11 He entrusted the rest of the army to his brother, Abishai, and drew
 them up in line facing Ammon. 12 He said, "If Aram proves too strong
 for me, you must help me; if Ammon proves too strong for you, I
 shall help you. 13 Be brave and let us fight valiantly, for the sake of our
 people and for the cities of our God! Let Yahweh dispose as he thinks
 fit!" 14 Joab and the force with him joined battle with Aram, who fled

7 The closed space (Setumah - {ס}) characters in the middle and at the end of this verse text are represented in the English text with two 'Em Space' characters.

8 The NJB ends with 'the champions' in place of 'of warriors', here following the NRSV.

9 In place of 'field', here following NETB, the NJB has 'open country'.

10 The NJB ends this verse, here following the NRSV, with, "chose the best of Israel's picked men and drew them up in line facing the Aramaeans."

11 The NJB and NRSV have 'the Ammonites' in place of 'Ammon', here following the MT.

12 The NJB and NRSV have 'the Aramaeans' in place of 'Aram', here following the MT.

13 Literally translated, this verse ends, "and Yahweh, what is good in his eyes, he will do."

14 The NJB has 'at his onslaught' in place of 'before him', here following the NRSV & NETB.

מִפְּנֵי: טוּ וּבְנֵי עֲמֹן רָאוּ כִּי־נָס אֲרָם וַיִּנּוּסוּ גַם־הֵם
מִפְּנֵי אַבְשָׁי אָחִיו וַיָּבֹאוּ הָעִירָה וַיָּבֹא יוֹאָב
יְרוּשָׁלַם: {ס}

טז וַיֵּרָא אֲרָם כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלַח
מַלְאָכִים וַיּוֹצִיאוּ אֶת־אֲרָם אֲשֶׁר מֵעֵבֶר הַנָּהָר
וַשׁוֹפָח שַׂר־צְבָא הַדְּדַעְזֹר לִפְנֵיהֶם: י"ז וַיִּגַּד לְדָוִד
וַיֵּאֲסֹף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֵר הַיַּרְדֵּן וַיָּבֹא אֲלֵהֶם
וַיַּעֲרֹךְ אֲלֵהֶם וַיַּעֲרֹךְ דָּוִד לִקְרַאת אֲרָם מִלְחָמָה
וַיִּלְחָמוּ עִמּוֹ: י"ח וַיִּנָּס אֲרָם מִלִּפְנֵי יִשְׂרָאֵל וַיַּהַרְג
דָּוִד מֵאֲרָם שֶׁבַעַת אֲלָפִים רֶכֶב וְאַרְבַּעַם אֲלֵף
אִישׁ רַגְלִי וְאֵת שׁוֹפָח שַׂר־הַצְּבָא הַמִּית: י"ט וַיֵּרְאוּ
עַבְדֵי הַדְּדַעְזֹר כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלִימוּ עִם־
דָּוִד וַיַּעֲבְדוּהוּ וְלֹא־אָבָה אֲרָם לְהוֹשִׁיעַ אֶת־בְּנֵי־
עֲמֹן עוֹד: {ס}

before him. ¹⁵ When the Ammonites saw that Aram had fled, they too fled from his brother Abishai and withdrew into the city. Joab then returned to Jerusalem.

¹⁶ Then Aram, realising that Israel had defeated them, sent messengers and mobilised the Aramaeans living on the other side of the River, with Shophach, commander of Hadadezer's army, at their head. ¹⁷ When David was informed, he mustered all Israel, crossed the Jordan, met them, and took up position near them. David drew up his line of battle facing Aram, who then engaged him. ¹⁸ Aram fled from Israel, and David killed seven thousand of their chariot teams and forty thousand men; and also killed Shophach, the commander of the army. ¹⁹ When Hadadezer's vassals saw that Israel had the better of them, they made peace with David and became his subjects. Aram was unwilling to give any more help to Ammon.

¹⁵ The NJB and NRSV have 'the Aramaeans' in place of 'Aram', here following the MT.

¹⁶ The 'River' here is the Euphrates.

¹⁷ The NJB has 'made contact with them' in place of 'met them'.

¹⁸ The NJB has 'however' at the beginning of this verse but there is no such conjunction in the MT.

¹⁹ For the last sentence, the NRSV reads, "So the Arameans were not willing to help the Ammonites any more."

1ST CHRONICLES 20

דברי הימים א פרק כ

א וַיְהִי לַעֲתָת תְּשׁוּבַת הַשָּׁנָה לַעֲתָת | צֵאת הַמַּלְכִים
וַיִּנְהַג יוֹאָב אֶת־חֵיל הַצָּבָא וַיִּשְׁחַת | אֶת־אֶרֶץ בְּנֵי־
עַמּוֹן וַיָּבֵא וַיִּצַר אֶת־רַבָּה וְדָוִד יָשָׁב בִּירוּשָׁלַם וַיֵּד
יֹאָב אֶת־רַבָּה וַיִּהְרַסָּה: ב וַיִּקַּח דָּוִד אֶת־עֵטְרַת־
מֶלֶךְ מֵעַל רֹאשׁוֹ וַיִּמְצָאָהּ | מִשְׁקַל כֶּכֶר־זָהָב
וְבָהּ אֲבֵן יָקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִד וְשִׁלַּל הָעִיר
הוֹצִיא הַרְבֵּה מְאֹד: ג וְאֶת־הָעָם אֲשֶׁר־בָּהּ הוֹצִיא
וַיִּשֶׁר בַּמַּגֶּרֶה וּבַחֲרִיצֵי הַבְּרִזָּל וּבַמַּגְרֹת וְכֵן יַעֲשֶׂה
דָּוִד לְכָל עָרֵי בְנֵי־עַמּוֹן וַיֵּשֶׁב דָּוִד וְכָל־הָעָם
יְרוּשָׁלַם: {ס}

ד וַיְהִי אַחֲרֵי־כֵן וַתַּעֲמֵד מִלְחָמָה בַּגְּזֹר עִם־
פְּלִשְׁתִּים אֲזִי הַכָּה סִבְכִי הַחֲשָׁתִי אֶת־סַפִּי מִיַּלְדֵי
הַרְפָּאִים וַיִּכְנַעוּ: ה וַתְּהִי־עוֹד מִלְחָמָה אֶת־

¹ In the spring, at the time when kings go campaigning, Joab led out the troops and, having ravaged the Ammonites' territory, proceeded to lay siege to Rabbah. David, however, remained in Jerusalem. Joab reduced Rabbah and dismantled it. ² David took the crown of their king from his head and found that it weighed a talent of gold, and in it was set a precious stone that went on David's head instead. He carried off great quantities of booty from the city, ³ and he expelled its inhabitants, setting them to work with saws, iron picks and axes. David treated all the Ammonite towns in the same way. David and all the people then returned to Jerusalem.

⁴ After this, war broke out with the Philistines at Gezer. This was when Sibbecai of Hushah killed Sippai, one of the Rephaim, and the Philistines were subdued. ⁵ Again, war with the Philistines broke out,

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- ¹ The first two sentences of this verse come from 2S 11:1; to get the last sentence, the Chronicler turned to 2S 12:26, thus eliminating the story of David's adultery with Bathsheba, his murder of her husband and the prophet's rebuke of the king for his conduct.
- ² Both the *NJB* and *NRSV* here follow the *LXX*, using the name, 'Milcom' (); the *MT* uses 'their king'. The source for vv. 2-3 is 2S 12:30-31.
- ³ For 'axes', the *MT* reads 'saws' (מַגְרֹת); however, since saws are already listed, it is better to emend the *MT* reading to מַגְרֹת.
- ⁴ For the remainder of this short chapter, the writer now jumps to 2S 21:18-22 for source material, thus eliminating a whole series of discreditable incidents: the violent and immoral conduct of David's sons, Absalom's rebellion, David's flight and weak sentimentality, the disaffection of the northern tribes, Joab's control over David, and the execution of more of Saul's descendants.
- ⁵ The Chronicler here interprets 2S 21:19 with an eye to 1S 17, where David is credited with defeating Goliath. The addition of the words 'Lahmi brother of' seems to be an attempt to resolve the conflict of the two earlier sources. The *Kethib/Qere* difference here (possibly *yod/vav* confusion) warrants an explanation.

פִּלְשֵׁתִים וַיִּדְּ אֶלְחָנָן בֶּן־יֵעִיר יַעוּר אֶת־לַחְמִי אַחִי
גְּלִית הַגָּתִי וְעַץ חֲנִיתוֹ כַּמְנֹר אַרְגָּיִם: {ס}

וַיְהִי־עוֹד מִלְחָמָה בַּגָּת וַיְהִי אִישׁ מְדָה
וְאַצְבָּעָתָיו שֵׁשׁ־עָשָׂר עַשְׂרִים וְאַרְבַּע וְגִסְהוּא
נֹלָד לְהַרְפָּא: וַיַּחַרֵף אֶת־יִשְׂרָאֵל וַיַּכֵּהוּ יְהוֹנָתָן
בֶּן־שִׁמְעָא אַחִי דָּוִד: ח אֵל נֹלָדוֹ לְהַרְפָּא בַּגָּת
וַיִּפְּלוּ בְיַד־דָּוִד וּבְיַד־עַבְדָּיו: {פ}

and Elhanan son of Jair killed Lahmi brother of Goliath of Gath, the shaft of whose spear was like a weaver's beam.

⁶ There was further warfare at Gath, where there was a man of huge stature with six fingers on each hand and six toes on each foot, twenty-four in all. He too was a son of Rapha. ⁷ When he taunted Israel, Jonathon son of Shimea, brother of David, killed him. ⁸ These were sons of Rapha in Gath and fell at the hands of David and his guards.

⁶ A more literal translation of 'further warfare' is 'another battle'. In place of 'Rapha' (referring to the Rephaim), here following the NJB & NETB, the NRSV has 'the giants'.

⁷ In place of 'taunted', here following the NRSV & NETB, the NJB has 'defiled'.

⁸ The literal translation of 'guards' is 'servants'.

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דברי הימים א פרק כא

* וַיַּעֲמֵד שָׁטָן עַל־יִשְׂרָאֵל וַיִּסֹּת אֶת־דָּוִד לַמְּנוֹת אֶת־יִשְׂרָאֵל: ^ב וַיֹּאמֶר דָּוִד אֶל־יֹאבָב וְאֶל־שָׂרֵי הָעָם לָכֵן סַפְּרוּ אֶת־יִשְׂרָאֵל מִבְּעֵר שֶׁבַע וְעַד־דָּן וְהָבִיאוּ אֵלַי וְאֲדַעְהָ אֶת־מִסְפָּרָם: ^ג וַיֹּאמֶר יֹאבָב יוֹסֵף יְהוָה עַל־עַמּוֹ | כֹּהֵם מֵאָה פְּעֻמִּים הֲלֹא אֲדֹנָי הַמֶּלֶךְ כֻּלָּם לְאֲדֹנָי לְעַבְדִּים לָמָּה יִבְקֹשׁ זֹאת אֲדֹנָי לָמָּה יִהְיֶה לְאַשְׁמָה לְיִשְׂרָאֵל: ^ד וַדְּבַר־הַמֶּלֶךְ חִזַּק עַל־יֹאבָב וַיֵּצֵא יֹאבָב וַיִּתְּהַלֵּךְ בְּכָל־יִשְׂרָאֵל וַיָּבֹא יְרוּשָׁלַם: ^ה וַיִּתֵּן יֹאבָב אֶת־מִסְפַּר מִפְּקַד־הָעָם אֶל־דָּוִד וַיְהִי כֹל־יִשְׂרָאֵל אֶלְפִים אַלְפִים וּמֵאָה אֶלְפֵי אִישׁ שְׁלֹף חֶרֶב וַיהוּדָה אַרְבַּע מֵאוֹת וּשְׁבַע־עֶשְׂרֵים אֶלְפֵי אִישׁ שְׁלֹף־חֶרֶב: ^ו וְלוֹי וּבְנֵימֹן לֹא פָקַד בְּתוֹכָם כִּי־נִתְעַב דְּבַר־הַמֶּלֶךְ אֶת־יֹאבָב: ^ז וַיִּרַע בְּעֵינֵי הָאֱלֹהִים עַל־הַדְּבַר הַזֶּה וַיִּךְ אֶת־יִשְׂרָאֵל: {ס}

¹ Satan took his stand against Israel and incited David to take a census of Israel. ² So, David said to Joab and the commanders of the army, "Go, and take a census of Israel, from Beersheba to Dan, then bring it back to me so that I may know the total." ³ Joab replied, "May Yahweh multiply his people to a hundred times what they are today!" Yet, my lord king, are they not all my lord's servants in any case? Why should my lord insist on this? Why should he be the cause of guilt in Israel? ⁴ Nevertheless, the king enforced his order on Joab, and Joab departed, and travelled throughout all Israel, and then returned to Jerusalem. ⁵ Joab gave the census results for the people to David: all Israel had eleven hundred thousand men who could wield a sword. ⁶ Joab had found the king's command so distasteful that he did not include Levi and Benjamin. ⁷ But God looked with displeasure on this action and punished Israel in consequence.

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- ¹ The Chronicler attributes to what 2S ascribes to 'the anger of Yahweh'. At this time, around 500 years since the writing of the earlier account, a figure called 'the Satan' ('the adversary' or 'the accuser') was associated with evil but not as an enemy of God (Job 1-2, Zc 3:1-2, cf. 1K 22:19-22).
- ² In place of 'commanders of the army', here following the NRSV, the NJB has 'people's princes'.
- ³ David's decision betrays an underlying trust in his own strength rather than in divine provision (cf. 1 27:23-24).
- ⁴ Literally translated, this verse opens, "But the word of the king was stronger than Joab."
- ⁵ The figures in 2S 24 are different (see 1Ch 27:24).
- ⁶ Levi is excluded from the census, as in Numbers.
- ⁷ Literally translated, this verse opens, "There was displeasure in the eyes of God concerning this thing."

ח וַיֹּאמֶר דָּוִד אֶל־הָאֱלֹהִים חַטָּאתִי מְאֹד אֲשֶׁר עָשִׂיתִי אֶת־הַדְּבָר הַזֶּה וְעַתָּה הַעֲבֵר־נָא אֶת־עֲוֹן עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד: {פ}

ט וַיְדַבֵּר יְהוָה אֶל־גַּד חֹזֵה דְּוִיד לֵאמֹר: י לֵךְ וּדְבַרְתָּ אֶל־דָּוִד לֵאמֹר כֹּה אָמַר יְהוָה שְׁלוֹשׁ אֲנִי נֹטֶה עֲלֶיךָ בְּחַר־לָךְ אַחַת מֵהֵנָּה וְאֶעֱשֶׂה־לָּךְ: יא וַיָּבֵא גַד אֶל־דָּוִד וַיֹּאמֶר לוֹ כֹּה־אָמַר יְהוָה קְבַל־לָךְ: יב אִם־שְׁלוֹשׁ שָׁנִים רָעַב וְאִם־שְׁלֹשָׁה חֳדָשִׁים נִסְפָּה מִפְּנֵי־צָרֶיךָ וְחָרַב אוֹיְבֶיךָ | לְמִשְׁגַּת וְאִם־שְׁלֹשַׁת יָמִים חָרַב יְהוָה וְדָבַר בְּאֶרֶץ וּמְלֶאכֶּה יְהוָה מִשְׁחִית בְּכָל־גְּבוּל יִשְׂרָאֵל וְעַתָּה רְאֵה מָה־אֲשִׁיב אֶת־שִׁלְחֵי דְבָר: {ס}

יג וַיֹּאמֶר דָּוִד אֶל־גַּד צַר־לִי מְאֹד אֶפְלֶה־נָּא בְיַד־יְהוָה כִּי־רַבִּים רַחֲמָיו מְאֹד וּבְיַד־אָדָם אֶל־אֶפֶל: יד וַיִּתֵּן יְהוָה דְּבַר בְּיִשְׂרָאֵל וַיִּפֹּל מִיִּשְׂרָאֵל שִׁבְעִים

⁸ David then said to God, “I have committed a grave sin by doing this; but now I beg you to forgive your servant for this fault, for I have acted very foolishly.”

⁹ Yahweh then spoke to Gad, David’s seer, saying, ¹⁰ “Go and say to David, “Yahweh says this: I offer you three things; choose which one of them I am to inflict on you.”” ¹¹ So, Gad went to David and said, “Yahweh says this, “Take your choice between ¹² three years of famine; or three months of disaster at the hands of your enemies, with your enemies’ sword overtaking you; or three days of Yahweh’s sword, and epidemic in the country, while the Angel of Yahweh wreaks havoc throughout the territory of Israel.” Now decide how I am to answer him who sends me.”

¹³ David said to Gad, “I am very upset. Let me fall into Yahweh’s hand, since his mercy is great, but let me not fall into human hands.” ¹⁴ So, Yahweh unleashed an epidemic on Israel and seventy thousand men of

⁸ For this verse, here following the NJB, the NRSV reads, “David said to God, ‘I have sinned greatly in that I have done this thing. But now, I pray you, take away the guilt of your servant; for I have done very foolishly.’”

⁹ NETB has ‘prophet’ in place of ‘seer’, here following the MT, NJB & NRSV.

¹⁰ Literally translated, this verse ends, “Three I am extending to you; choose for yourself one of them and I will do it to you.”

¹¹ The NJB includes the last 4 words as part of v. 12.

¹² Literally translated, the third ‘option’ reads, “or three days of the sword of Yahweh and plague in the land, and the angel of Yahweh destroying in all the territory of Israel.”

¹³ The NJB has ‘apprehensive’ in place of ‘upset’, here following NETB.

¹⁴ The NJB has ‘succumbed’ in place of ‘fell’, here following the NRSV.

אלף איש: ^{טו} וישלח האלהים | מלאך | לירושלם
להשחיתה וכהשחית ראה יהוה וינחם עלהרעה
ויאמר למלאך המשחית רב עתה הרף ידך
ומלאך יהוה עמד עם-גרון ארנן היבوسی: {ס}

^{טז} וישא דויד את-עיניו וירא את-מלאך יהוה עמד
בין הארץ ובין השמים וחרבו שלופה בידו נטויה
על-ירושלם ויפל דויד והזקנים מכסים בשקים
על-פניהם: ^{יז} ויאמר דויד אל-האלהים הלא אני
אמרתי למנות בעם ואני-הוא אשר-חטאתי
והרע הרעותי ואלה הצאן מה עשו יהוה אלהי
תהי נא ידך בי ובבית אבי ובעמך לא
למגפה: {ס}

^{יח} ומלאך יהוה אמר אל-גד לאמר לדויד כי |
יעלה דויד להקים מזבח ליהוה בגרון ארנן היבסי:
^{יט} ויעל דויד בדבר-גד אשר דבר בשם יהוה:
^כ וישב ארנן וירא את-המלאך וארבעת בניו עמו

Israel fell. ¹⁵ And God sent an angel to Jerusalem to destroy it but, as he was about to destroy it, Yahweh saw and relented about the calamity; he said to the destroying angel, “Enough! Stay your hand!” The Angel of Yahweh was standing by the threshing-floor of Ornan the Jebusite.

¹⁶ David, raising his eyes, saw the Angel of Yahweh standing between earth and heaven, a drawn sword in his hand stretched out towards Jerusalem. David and the elders then put on sackcloth and fell on their faces, ¹⁷ and David said to God, “Did I not order the people to be counted? I was the one who sinned and actually committed the wrong. Yet these, the flock, what have they done? Yahweh my God, let your hand lie heavy on me and on my family; but spare your people from the plague!”

¹⁸ The Angel of Yahweh then ordered Gad to tell David that he should go up and erect an altar to Yahweh on the threshing-floor of Ornan the Jebusite. ¹⁹ So, at Gad’s bidding, given in Yahweh’s name, David went up. ²⁰ Ornan turned and saw the angel, and he and his four sons with

¹⁵ ‘Ornan’ is the ‘Araunah’ of 2S 24:16–24.

¹⁶ The passage of vv. 16–17, found only in this book, presupposes a new conception of angels, close to that of Dn 9:21 and 2M 10:29.

¹⁷ Literally translated, this verse ends, “but on your people not for a plague.”

¹⁸ The Chronicler elaborates the episode in 2S 24:18–25 into an account of the founding of the Temple: the altar raised by David will be the altar of the future Temple (22:1). The Chronicler alone explicitly relates Solomon’s Temple to Ornan’s threshing-floor.

¹⁹ The NJB opens with ‘therefore’ in place of ‘so’, here following the NRSV.

²⁰ The ‘four sons’ do not appear in 2S 24:19–20.

מִתְחַבְּאִים וְאֶרְנָן דָּשׁ חֲטִיִּים: כֹּא וַיֵּבֵא דָוִד עַד-
 אֶרְנָן וַיִּבֶט אֶרְנָן וַיֵּרָא אֶת-דָּוִד וַיֵּצֵא מִן-הַגֶּרֶן
 וַיִּשְׁתַּחוּ לְדָוִד אַפָּיִם אֶרְצָה: כִּב וַיֹּאמֶר דָּוִד אֶל-
 אֶרְנָן תִּנְהַלְלִי מְקוֹם הַגֶּרֶן וְאֶבְנֶה-בּוֹ מִזְבֵּחַ לַיהוָה
 בַּכֶּסֶף מָלֵא תִנְהוּ לִי וְתַעֲצֵר הַמַּגֶּפֶה מֵעַל הָעָם:
 כִּג וַיֹּאמֶר אֶרְנָן אֶל-דָּוִד קַח-לָךְ וַיַּעַשׂ אֲדֹנָי הַמֶּלֶךְ
 הַטּוֹב בְּעֵינָיו רָאָה נִתְּתִי הַבֶּקֶר לְעֹלוֹת וְהַמִּזְרָגִים
 לְעֵצִים וְהַחֲטִיִּים לַמִּנְחָה הַכֹּל נִתְּתִי: כִּד וַיֹּאמֶר
 הַמֶּלֶךְ דָּוִד לְאֶרְנָן לֹא כִי-יִקְנֶה אִקְנֶה בַכֶּסֶף מָלֵא
 כִּי לֹא-אֲשֵׁא אֲשֶׁר-לָךְ לַיהוָה וְהָעֹלוֹת עֹלָה חֲנָם:
 כִּה וַיִּתֵּן דָּוִד לְאֶרְנָן בַּמָּקוֹם שֶׁקָּלִי זָהָב מִשְׁקַל שֵׁשׁ
 מֵאוֹת: כִּו וַיִּבֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת
 וְשַׁלְמִים וַיִּקְרָא אֶל-יְהוָה וַיַּעֲנֶהוּ בְּאֵשׁ מִן-הַשָּׁמַיִם
 עַל מִזְבֵּחַ הָעֹלָה: {ס}

כִּז וַיֹּאמֶר יְהוָה לַמַּלְאָךְ וַיֵּשֶׁב חֲרָבוֹ אֶל-גִּדְדָנָה:
 כִּח בָּעֵת הַהִיא בְּרָאוֹת דָּוִד כִּי-עָנָהוּ יְהוָה בְּגֶרֶן

him hid. ²¹ When David came, Ornan was threshing wheat. He looked up and saw David, came off the threshing-floor, and prostrated himself on the ground at David's feet. ²² David said to Ornan, "Give me the site of the threshing-floor, so that I can build an altar to Yahweh on it; give it to me at the full price - so that the plague may be lifted from the people." Ornan said to David, ²³ "Take it, and let my lord the king do what he thinks fit. Look, I shall give you the oxen for burnt offerings, the threshing-sleds for the wood and the wheat for the oblation. I give it all." ²⁴ "No," said King David to Ornan, "I insist on buying it at the full price. I will not offer Yahweh what belongs to you or bring burnt offerings that cost me nothing." ²⁵ So, David gave Ornan six hundred shekels of gold by weight for the site. ²⁶ There, David built an altar to Yahweh and brought burnt offerings and peace offerings. He called on Yahweh, who answered him with fire from heaven on the altar.

²⁷ Then Yahweh ordered the angel to sheathe his sword. ²⁸ Whereupon, seeing that Yahweh had answered him on the threshing-floor of Ornan

²¹ The literal translation of 'prostrated himself on the ground' is 'put his nostrils to the ground'.

²² The NJB has 'let me have' in place of 'give me', here following the NRSV.

²³ In place of 'I give it all', here following the NRSV, the NJB has 'I shall give everything'.

²⁴ The literal translation of 'the full price' is 'full silver'.

²⁵ The modest price of 50 shekels of silver (2S 24:18-25) has been raised to the large sum of 600 shekels of gold, which would be about 6½ Kg.

²⁶ The 'fire from heaven' is missing from the original account; it is a symbol of God's strong approval (compare 1K 18:36-39).

²⁷ For this verse, here following the NJB, the NRSV reads, "Then the LORD commanded the angel, and he put his sword back into its sheath."

²⁸ The remaining verses, not in 2S 24, are designed to show that there is now only one true place of sacrifice.

אֲרֶנָּה הַיְבוּסִי וַיִּזְבַּח שָׁם: כִּטּוֹ וּמִשְׁכַּן יְהוָה אֲשֶׁר-
עָשָׂה מֹשֶׁה בַּמִּדְבָּר וּמִזְבַּח הָעֹלָה בָּעֵת הַהִיא
בַּבְּמָה בְּגִבְעוֹן: ל' וְלֹא-יָכַל דָּוִד לָלֶכֶת לִפְנֵי לְדַרְשׁ
אֱלֹהִים כִּי נִבְּעַת מִפְּנֵי חֶרֶב מִלְּאֹד יְהוָה: {ס}

the Jebusite, David offered sacrifice there. ²⁹ The Dwelling that Moses had made in the desert and the altar of burnt offering were at that time on the high place at Gibeon, ³⁰ but David could not go there to consult God because he was terrified of the angel's sword.

²⁹ Vv. 29-30 use the intervention of the Angel of Yahweh to explain the transfer of the cult of Gibeon to Jerusalem (see 16:39-40).

³⁰ Another reading for 'to consult God' is 'to seek God's will'.

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דברי הימים א פרק כב

- א** וַיֹּאמֶר דָּוִד זֶה הוּא בַּיִת יְהוָה הָאֱלֹהִים וְזֶה-
מִזְבֵּחַ לְעֹלֹת לְיִשְׂרָאֵל: {פ}
- ב** וַיֹּאמֶר דָּוִד לְכָנוֹס אֶת-הַגֵּרִים אֲשֶׁר בְּאֶרֶץ
יִשְׂרָאֵל וַיַּעֲמֵד חֲצָבִים לְחִצּוֹב אַבְנֵי גֹזִית לְבִנוֹת
בַּיִת הָאֱלֹהִים: **ג** וּבְרִזָּל | לְרֹב לְמַסְמְרִים לְדַלְתוֹת
הַשְּׁעָרִים וּלְמַחְבְּרוֹת הַכִּיָּן דָּוִד וּנְחֹשֶׁת לְרֹב אֵין
מִשְׁקָל: **ד** וַעֲצֵי אֲרָזִים לְאֵין מִסְפָּר כִּי-הֵבִיאוּ
הַצִּידוֹנִים וְהַצְּרִים עֲצֵי אֲרָזִים לְרֹב לְדָוִד: {פ}
- ה** וַיֹּאמֶר דָּוִד שְׁלֹמֹה בְנִי נָעַר וְרַךְ וְהַבַּיִת לְבִנוֹת
לַיהוָה לְהַגְדִּיל | לְמַעַלָּה לְשֵׁם וּלְתִפְאֶרֶת לְכָל-
הָאֲרָצוֹת אַכִּינָה נָא לוֹ וַיִּכֶן דָּוִד לְרֹב לְפָנָי מוֹתוֹ:
ו וַיִּקְרָא לְשְׁלֹמֹה בְנֹו וַיְצַוֵּהוּ לְבִנוֹת בַּיִת לַיהוָה
אֱלֹהֵי יִשְׂרָאֵל: {ס}
- 1** David then said, “This is to be the house of Yahweh God and this the altar of burnt offering for Israel.”
- 2** David then gave orders for all foreigners in Israel to be rounded up, and appointed quarrymen to cut dressed stone for building the house of God. **3** David also prepared great quantities of iron to make nails for the leaves of the doors and for the clamps, and more bronze than could be weighed, **4** as well as innumerable cedar-wood logs, as the Sidonians and Tyrians had brought cedar logs to David in great quantities.
- 5** David then said, “My son Solomon is young and tender, and the house to be built for Yahweh must be exceedingly fine, the most famous and splendid in any land. I shall now make preparations for it.” So, before he died, David prepared abundantly. **6** He called his son Solomon and ordered him to build a house for Yahweh, God of Israel.

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- ¹ For this verse, here following the NJB, the NRSV reads, “Then David said, ‘Here shall be the house of the Lord God and here the altar of burnt offering for Israel.’” Except for isolated verses, this chapter has no biblical parallel.
- ² Like the Deuteronomic editor of Kings (see 1K 9:20–22), the Chronicler finds the thought of Israelites doing forced labour repugnant, although this is explicitly attested in 1K 5:27 and 11:28. According to Is 60:10, the messianic Jerusalem was (is) to be built by foreigners.
- ³ In 1K 5, the preparatory activity of vv. 3–5 is credited to Solomon.
- ⁴ The NRSV has just ‘brought cedar’ in place of ‘brought cedar logs’.
- ⁵ In place of ‘tender’, here following the MT, the NJB has ‘immature’.
- ⁶ The NJB has ‘summoned’ in place of ‘called’.

ז וַיֹּאמֶר דָּוִד לְשִׁלְמֹה בְנוֹ בְנֵי אָנִי הֲיֵה עִם-לִבִּבִי
 לְבָנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי: ^ח וַיְהִי עָלַי דְּבַר-יְהוָה
 לֵאמֹר דָּם לָרַב שָׁפַכְתָּ וּמִלְחָמוֹת גְּדֹלוֹת עָשִׂיתָ
 לֹא-תִבְנֶה בַיִת לְשִׁמִּי כִּי דָמַיִם רַבִּים שָׁפַכְתָּ אֶרְצָה
 לְפָנָי: ^ט הִנֵּה-בֵן נוֹלָד לָךְ הוּא יְהִי אִישׁ מְנוּחָה
 וְהִנִּיחוֹתִי לוֹ מִכָּל-אוֹיְבָיו מִסָּבִיב כִּי שְׁלָמָה יְהִי
 שְׁמוֹ וְשָׁלוֹם וְשִׁקֵּט אֲתֵן עַל-יִשְׂרָאֵל בְּיָמָיו: ' הוּא-
 יִבְנֶה בַיִת לְשִׁמִּי וְהוּא יְהִי-לִי לְבֵן וְאֲנִי-לוֹ לְאָב
 וְהִכְיִנּוֹתִי בְּסֵא מַלְכוּתוֹ עַל-יִשְׂרָאֵל עַד-עוֹלָם:
^{יא} עַתָּה בְנֵי יְהִי יְהוָה עִמָּךְ וְהִצַּלְתָּ וּבְנִיתָ בַיִת
 יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר עָלֶיךָ: ^{יב} אֵךְ יִתֶּן-לָךְ יְהוָה
 שָׂכָל וּבִינָה וַיִּצְוֶךָ עַל-יִשְׂרָאֵל וּלְשִׁמּוֹר אֶת-תּוֹרַת
 יְהוָה אֱלֹהֶיךָ: ^{יג} אֲזַ תְּצַלִּיחַ אִם-תִּשְׁמֹר לַעֲשׂוֹת
 אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֶת-
 מֹשֶׁה עַל-יִשְׂרָאֵל חֹזֵק וְאַמָּץ אַל-תִּירָא וְאַל-תִּחַת:
^{יד} וְהִנֵּה בְעֵנָי הִכְיִנּוֹתִי לְבַיִת-יְהוָה זֶהָב כְּפָרִים

7 “My son,” David said to Solomon, “my heart was set on building a house for the name of Yahweh my God. 8 But the word of Yahweh came to me, “You have shed much blood and fought great wars; you shall not build a house for my name, since you have shed much blood in my sight on earth. 9 Look, a son will be born to you; he will be a man of peace and I will give him peace from his enemies on all sides, for Solomon is to be his name, and I will give Israel peace and quiet in his days. 10 He must build a house for my name; he will be my son and I shall be his father, and I will make the throne of his kingdom secure over Israel forever.” 11 Now, my son, Yahweh be with you so you may succeed in building a house for Yahweh your God, as he promised about you. 12 Only, may Yahweh give you discretion and discernment, so that when he gives you charge over Israel you may keep the law of the Lord your God. 13 Then you will succeed if you observe the statutes and ordinances that Yahweh commanded Moses for Israel. Be strong and brave; be fearless and dauntless. 14 With great pains, I have set aside for the house of Yahweh

7 The *Kethib/Qere* difference here (possible *vav/yod* confusion) would benefit from an explanation.

8 See #18:1 and compare 1K 25:3.

9 The name ‘*Solomon*’ comes from ‘*shalom*’ (peace); there is an intentional contrast between Solomon and David the man of war.

10 The NRSV ends this verse, here following the NJB, with, “and I will establish his royal throne in Israel forever.”

11 The NJB has ‘*has promised*’ in place of ‘*promised*’, here following the NRSV.

12 The NJB ends this verse, here following the NRSV, with, “may he give you his orders for Israel, so that you may observe the Law of Yahweh your God.”

13 Compare 1K 2:2.

14 The amount of gold and silver is fantastic – 3,750 and 37,500 tonnes! Compare the more modest figures of 1K 9:14, 28, 10:10, 14.

מֵאֶה-אֶלֶף וְכֶסֶף אֶלֶף אֲלָפִים כִּכְרִים וְלִנְחָשֶׁת
וְלַבְרֹזֶל אֵין מִשְׁקָל כִּי לְרֹב הִיָּה וְעַצִּים וְאַבְנִים
הַכִּינוֹתַי וְעֲלֵיהֶם תּוֹסִיף: ^ט וְעַמֻּד לְרֹב עֲשֵׂי
מִלְאָכָה חֲצָבִים וְחֲרָשֵׁי אֲבֹן וְעַץ וְכָל-חֶכֶם בְּכָל-
מִלְאָכָה: ^ט לְזָהָב לְכֶסֶף וְלִנְחָשֶׁת וְלַבְרֹזֶל אֵין
מִסְפָּר קוֹם וְעֲשֵׂה וִיהִי יְהוָה עִמָּךְ: ^י וַיֵּצֵא דָוִד
לְכָל-שָׂרֵי יִשְׂרָאֵל לְעֹזֵר לְשִׁלְמָה בְּנוֹ: {ס}

^י הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם וְהִנִּיחַ לָכֶם מִסְבִּיב
כִּי | נָתַן בְּיָדִי אֶת יְשִׁבֵי הָאָרֶץ וְנִכְבְּשָׁה הָאָרֶץ
לִפְנֵי יְהוָה וּלְפָנַי עַמּוֹ: ^י עֲתָה תִּנּוּ לְבַבְכֶם
וְנַפְשְׁכֶם לְדַרוֹשׁ לַיהוָה אֱלֹהֵיכֶם וְקוּמוּ וּבְנוּ אֶת-
מִקְדָּשׁ יְהוָה הָאֱלֹהִים לְהָבִיא אֶת-אֲרוֹן בְּרִית-
יְהוָה וְכָלִי קֹדֵשׁ הָאֱלֹהִים לְבַיִת הַנִּבְנָה לְשֵׁם-
יְהוָה: {פ}

a hundred thousand talents of gold, a million talents of silver, and more bronze and iron than can be weighed, there being so much. I have also provided timber and stone, to which you may add more. ¹⁵ You have a large number of workmen, quarrymen, masons, carpenters, and all sorts of craftsmen skilled in working ¹⁶ gold, silver, bronze, and iron. Set to work, then, and may Yahweh be with you!" ¹⁷ David then commanded all the leaders of Israel to help his son Solomon:

¹⁸ "Has not Yahweh your God been with you and given you peace on all sides, having put the inhabitants of the country into my power and the country now having been subdued for Yahweh and his people? ¹⁹ So now, devote heart and soul to searching for Yahweh your God. Set to and build the sanctuary of Yahweh God, so that you can bring the Ark of the Covenant of Yahweh and the holy vessels of God into the house built for the name of Yahweh."

¹⁵ At the opening of this verse, the NJB adds 'Furthermore' and ends it with 'for every kind of work'.

¹⁶ The NJB opens this verse, here following the NRSV, with, "while your gold and silver, bronze and iron will be beyond reckoning."

¹⁷ Most English translation put this verse in the following paragraph; here, we follow a layout suggested by the spacing in the MT.

¹⁸ This rhetorical question expects the answer, "Of course he has!"

¹⁹ The literal translation of 'devote heart and soul to searching for Yahweh your God' is 'now give your heart and your being to seek Yahweh your God'.

1ST CHRONICLES 23

דברי הימים א פרק כג

- א** וְדָוִד זָקֵן וְשָׂבַע יָמִים וַיְמַלֵּךְ אֶת־שְׁלֹמֹה בְּנוֹ עַל־
יִשְׂרָאֵל: **ב** וַיֹּאסֶף אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל וְהַכֹּהֲנִים
וְהַלְוִיִּם: **ג** וַיִּסְפְּרוּ הַלְוִיִּם מִבְּנֵי שְׁלֹשִׁים שָׁנָה וּמַעְלָה
וַיְהִי מִסְפָּרָם לְגַלְגָּלָתָם לְגַבְרִים שְׁלֹשִׁים וּשְׁמוֹנֶה
אֲלָף: **ד** מֵאֵלֶּה לְנֹצֵחַ עַל־מְלֹאכֶת בֵּית־יְהוָה
עֹשִׂים וְאַרְבַּעַת אֲלָף וְשֹׁטְרִים וְשֹׁפְטִים שֵׁשֶׁת
אֲלָפִים: **ה** וְאַרְבַּעַת אֲלָפִים שְׁעָרִים וְאַרְבַּעַת
אֲלָפִים מְהַלְלִים לַיהוָה בְּכִלִּים אֲשֶׁר עָשִׂיתִי
לְהַלֵּל: {ס}
- ו** וַיַּחְלֶקם דָּוִד מִחֲלֻקֹת {ס}
לְבִנְי לֹוי לְגֵרְשׁוֹן קָהַת וּמֵרָרִי: {ס}
ז לְגֵרְשׁוֹנֵי לַעֲדָן וְשִׁמְעִי: {ס}
ח בְּנֵי לַעֲדָן הָרִאשׁוֹן יְחִיאֵל וְזֵתָם וַיֹּאֶל
שְׁלֹשָׁה: {ס}
- 1** When David had become old and full of days, he made his son Solomon king over Israel. **2** David then summoned all the leaders of Israel, with the priests and the Levites. **3** A census was taken of those Levites thirty years old and upward. On a count of heads, they numbered thirty-eight thousand men; **4** twenty-four thousand were responsible for the service of the House of Yahweh, six thousand were officials and judges, **5** four thousand were gatekeepers and four thousand praised Yahweh on the instruments that I have made for praising him.
- 6** David then divided them;
the divisions of the Levites: Gershon, Kohath and Merari.
- 7** Of the Gershonites: Ladan and Shimei.
- 8** The sons of Ladan: Jehiel first, and Zetham, and Joel;
three in all.

1ST CHRONICLES 23

- 1** This single verse moves swiftly all the way from 1K 1:1 to 1K 2:1.
- 2** The NJB omits the name, 'David' and makes this verse part of the same sentence as v.1, linking it with 'and'.
- 3** The figure is the same as in Nb 4:3,23,30; but twenty years old according to v. 24.
- 4** The 24,000 must be the singers; the categories are the same as in Chs. 25 & 26: singers, gatekeepers, scribes, judges, and musicians.
- 5** In place of 'I have', the NJB has the conjectural translation, 'David had'.
- 6** Vv. 6-32, modelled on Nb 8:5ff, introduce the organisation of the clergy but the functions of the Levites are not those contemplated therein.
- 7** This list is most closely related to 26:21ff; it differs from the other Gershonite lists (6:2,5, Ex 6:17, Nb 3:18).
- 8** In place of 'first', here following the NJB, the NRSV has 'the chief' and NETB has 'the eldest' (cf. v. 11).

ט בְּנֵי שִׁמְעִי שְׁלֹמֹת שְׁלֹמִית וְחִזְיָאֵל וְהָרָן שְׁלֹשָׁה
אֵלֶּה רָאשֵׁי הָאֲבוֹת לְלַעֲדָן: {ס}

י וּבְנֵי שִׁמְעִי יַחַת זִינָא וַיְעֹשׂ וּבְרִיעָה אֵלֶּה בְּנֵי־
שִׁמְעִי אַרְבַּעַה: יא וַיְהִי־יַחַת הָרֹאשׁ וַיְזִיחַ הַשְּׁנַי
וַיְעֹשׂ וּבְרִיעָה לֹא־הָרְבוּ בָנִים וַיְהִיו לְבֵית אָב
לְפָקְדָה אַחַת: {ס}

יב בְּנֵי קָהַת עַמְרָם יִצְהָר חֶבְרוֹן וְעִזִּיאֵל
אַרְבַּעַה: {ס}

יג בְּנֵי עַמְרָם אַהֲרֹן וּמֹשֶׁה וַיִּבְדֵּל אַהֲרֹן לְהַקְדִּישׁוּ
קֹדֶשׁ קֹדְשִׁים הוּא־וּבָנָיו עַד־עוֹלָם לְהַקְטִיר לִפְנֵי
יְהוָה לְשֵׁרְתּוֹ וּלְבָרֵךְ בְּשֵׁמוֹ עַד־עוֹלָם: יד וּמֹשֶׁה
אִישׁ הָאֱלֹהִים בָּנָיו יִקְרָאוּ עַל־שֵׁבֶט הַלְוִי: {ס}

טו בְּנֵי מֹשֶׁה גֶרְשׁוֹם וְאֵלִיעֶזֶר: טז בְּנֵי גֶרְשׁוֹם
שְׁבוּאֵל הָרֹאשׁ: יז וַיְהִיו בְּנֵי־אֵלִיעֶזֶר רַחֲבִיָּה הָרֹאשׁ
וְלֹא־הָיָה לְאֵלִיעֶזֶר בָּנִים אַחֲרָיו וּבְנֵי רַחֲבִיָּה רַבּוּ
לְמַעַלָּה: {ס}

⁹ The sons of Shimei: Shelomoth, Haziel, Haran; three in all. These are the heads of the families of Ladan.

¹⁰ The sons of Shimei: Jahath, Zina, Jeush, Beriah; these were the sons of Shimei; four in all. ¹¹ Jahath was the eldest, Zizah the second, then Jeush and Beriah, who did not have many sons and were reckoned as a single family.

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 to consecrate the most holy things, he and his sons forever, to burn incense in the presence of Yahweh, to serve him and to bless in his name forever.

¹⁴ Moses, man of God: his sons were reckoned with the tribe of Levi.

¹⁵ The sons of Moses: Gershom and Eliezer. ¹⁶ The sons of Gershom: Shebuel, the first. ¹⁷ And the sons of Eliezer: Rehabiah was the first. Eliezer had no other sons, but the sons of Rehabiah were very numerous.

⁹ The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) would benefit from an explanation.

¹⁰ The *MT* reads 'Zina' here and 'Zizah' in v. 11; a *Hebrew MS*, *LXX*, & *Vg*, harmonize the form to that found in v. 11 and read 'Zizah' (*Ziζa*) here.

¹¹ In place of 'did not have many sons', the *NJB* has 'had not many children'.

¹² The *LXX* reads: *υἱοὶ Κααθ· Αμβραμ, Ισσααρ, Χεβρων, Οζιηλ, τέσσαρες*.

¹³ Literally translated, the verse ends, "to sacrifice before Yahweh, to serve him, and to bless his name permanently."

¹⁴ Literally translated, this verse reads, "and Moses the man of God, his sons were called to the tribe of Levi."

¹⁵ The *LXX* reads: *υἱοὶ Μωυση· Γηρσαμ και Ελιεζερ*.

¹⁶ The *MT* has the plural form, 'sons', here, even though only one son is listed.

¹⁷ For 'was', the *MT* has a plural verb ('were') here, even though the verse is very specific that there was only one son.

יח בני יצהר שלמית הראש: יט בני חברון יריהו
הראש אמריה השני יחזיאל השלישי ויקמעם
הרביעי: כ בני עזיאל מיכה הראש וישיה השני:
כא בני מררי מחלי ומושי בני מחלי אלעזר וקיש:
כב וימת אלעזר ולא היו לו בנים כי אם בנות
וישאום בני-קיש אחיהם: כג בני מושי מחלי ועדר
וירמות שלושה: {ס} כד אלה בני-לוי לבית
אבותיהם ראשי האבות לפקודיהם במספר
שמות לגלגלתם עשה המלאכה לעבדת בית
יהוה מן עשרים שנה ומעלה: כה כי אמר דויד
הניח יהוה אלהי-ישראל לעמו וישכן בירושלם
עד-לעולם: כו וגם ללויים אין-לשאת את-המשכן
ואת-כל-כליו לעבדתו: כז כי בדברי דויד
האחרונים המה מספר בני-לוי מן עשרים שנה

18 The sons of Izhar: Shelomith, the first. 19 The sons of Hebron: Jeriah, the first, Amariah, the second, Jahaziel the third, Jekameam, the fourth. 20 The sons of Uzziel: Micah, the first, Isshiah the second. 21 The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. 22 Eleazar died without sons, but he did have daughters, whom their cousins, the sons of Kish, married. 23 The sons of Mushi: Mahli, Eder, Jeremoth; three in all. 24 These were the sons of Levi by their families, the heads of families, and those enrolled by name, individually, who worked in the service of the house of Yahweh, those twenty years old or more. 25 For David said, "Yahweh, God of Israel, has given rest to his people and he dwells in Jerusalem forever. 26 So, the Levites need no longer carry the Dwelling or any of the things for its service." 27 For, according to the last words of David, the Levites who had been enrolled were twenty years or older. 28 Their duty is to help

18 The MT has the plural form, 'sons', here, even though only one son is listed.

19 The LXX reads: υἱοὶ Χεβρων· Ἰδουθ ὁ ἄρχων, Αμαδια ὁ δεύτερος, Οζιηλ ὁ τρίτος, Ικεμιας ὁ τέταρτος.

20 The LXX reads: υἱοὶ Οζιηλ· Μιχας ὁ ἄρχων και Ἰσια ὁ δεύτερος.

21 The LXX reads: υἱοὶ Μεραρι· Μοολι και Μουσι. υἱοὶ Μοολι· Ελεαζαρ και Κις.

22 The literal translation of 'married' is 'lifted up'.

23 The LXX reads: υἱοὶ Μουσι· Μοολι και Εδερ και Ιαριμωθ, τρεῖς.

24 In vv. 24–32, the new duties of the Levites are more carefully defined.

25 The NJB opens this versed with 'since' and makes it part of the same sentence as v. 26.

26 In place of 'things', here following the NRSV, the NJB has 'objects required' and NETB has 'items used'.

27 The NJB has 'upwards' in place of 'older'.

28 The NJB capitalises 'House' (twice in this verse); here, we follow the NRSV.

וְלַמַּעֲלָה: כֹּחַ כִּי מֵעֲמֻדִים לִיד־בְּנֵי אֶהְרֹן לְעִבְדַת
 בַּיִת יְהוָה עַל־הַחֲצֵרוֹת וְעַל־הַשְּׁכוֹת וְעַל־טְהָרַת
 לְכָל־קֹדֶשׁ וּמַעֲשֵׂה עֲבֹדַת בַּיִת הָאֱלֹהִים:
 כֹּט וְלֶחֶם הַמַּעֲרֹכֶת וְלִסְלֵת לְמִנְחָה וְלִרְקִיקֵי
 הַמִּצֹּת וְלַמַּחֲבֵת וְלַמַּרְבֵּכַת וְלִכְל־מִשׁוֹרָה וּמִדָּה:
 ל וְלַעֲמֹד בַּבֶּקֶר לְהִזְכֹּר וְלִהְיוֹת לְיָהוָה וְכֹן
 לְעָרֵב: לֹא וְלִכְל הָעֹלוֹת עֹלוֹת לְיָהוָה לְשִׁבְתֹּת
 לְחֻדְשִׁים וְלַמַּעֲדִים בְּמִסְפָּר כְּמִשְׁפָּט עֲלֵיהֶם תִּמְיֹד
 לְפָנֵי יְהוָה: לִב וְשִׁמְרוּ אֶת־מִשְׁמֶרֶת אֶהֱל־מוֹעֵד
 וְאֵת מִשְׁמֶרֶת הַקֹּדֶשׁ וּמִשְׁמֶרֶת בְּנֵי אֶהְרֹן אַחֵיהֶם
 לְעִבְדַת בַּיִת יְהוָה: {פ}

the sons of Aaron in the service of the house of Yahweh, in the care of the courts and rooms, the cleansing of all the holy things, the work for the service of the house of God,²⁹ the rows of bread, the flour for the oblation, the wafers of unleavened bread, the baked offering, the unmixed materials and all measures of size and number.³⁰ And they shall stand every morning to thank and praise Yahweh, and also in the evening,³¹ and at the bringing of every burnt offering to Yahweh on Sabbaths, New Moons, or set feasts, appearing regularly before Yahweh according to the numbers required of them.³² Thus, they shall keep charge of the tent of meeting and the sanctuary and shall attend the sons of Aaron, their kindred, for the service of the house of Yahweh."

²⁹ The Levites were not to be inspectors of weights and measures as such, but to check that the offerings were of the quantity specified by the ritual. For, 'the rows of bread', here following the NRSV, the NJB has 'the loaves of permanent offering' and NETB has 'the bread that is displayed'.

³⁰ The NJB opens with, "Furthermore, they have to be present every morning;" here, we follow the NRSV.

³¹ The NJB has 'in accordance with' in place of 'according to'.

³² For this verse, here (loosely) following the NRSV, the NJB reads, "In serving the Temple of Yahweh, they observe the ritual of the Tent of Meeting, the ritual of the sanctuary and the ritual of their kinsmen, the sons of Aaron."

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דברי הימים א פרק כד

א וּלְבָנֵי אֶהֱרֹן מִחֻלְקוֹתֵם בְּנֵי אֶהֱרֹן נָדָב וְאַבִּיהוּא
וְאֶלְעָזָר וְאִיתָמָר: **ב** וַיָּמָת נָדָב וְאַבִּיהוּא לִפְנֵי
אֲבֵיהֶם וּבָנִים לֹא־הָיוּ לָהֶם וַיִּכְהֲנוּ אֶלְעָזָר
וְאִיתָמָר: **ג** וַיַּחֲלֶקֶם דָּוִד וְצָדוֹק מִן־בְּנֵי אֶלְעָזָר
וְאַחִימֶלֶךְ מִן־בְּנֵי אִיתָמָר לְפַקְדָתָם בְּעִבְדָתָם:
ד וַיִּמְצְאוּ בְנֵי־אֶלְעָזָר רַבִּים לְרֹאשֵׁי הַגְּבָרִים מִן־בְּנֵי
אִיתָמָר וַיַּחֲלֶקוּם לְבָנֵי אֶלְעָזָר רֹאשִׁים לְבֵית־
אֲבוֹת שֵׁשָׁה עָשָׂר וּלְבָנֵי אִיתָמָר לְבֵית אֲבוֹתָם
שְׁמוֹנֶה: **ה** וַיַּחֲלֶקוּם בְּגוּרְלוֹת אֵלֶּה עִם־אֵלֶּה כִּי־הָיוּ
שָׂרֵי־קֹדֶשׁ וְשָׂרֵי הָאֱלֹהִים מִבְּנֵי אֶלְעָזָר וּבְבָנֵי
אִיתָמָר: {ס}

ו וַיִּכְתְּבֵם שְׁמַעְיָה בֶן־נֶתַנְאֵל הַסּוֹפֵר מִן־הַלְוִי לִפְנֵי
הַמֶּלֶךְ וְהַשָּׂרִים וְצָדוֹק הַכֹּהֵן וְאַחִימֶלֶךְ בֶּן־אַבִּיָתָר
וְרֹאשֵׁי הָאֲבוֹת לְכַהֲנִים וּלְלוֹיִם בֵּית־אָב אֶחָד אַחַז
לְאֶלְעָזָר וְאַחַז | אַחַז לְאִיתָמָר: {פ}

¹ The orders of the sons of Aaron: The sons of Aaron: Nadab, Abihu, Eleazar, Ithamar. ² Nadab and Abihu died in their father's lifetime leaving no children, so Eleazar and Ithamar filled the office of priest. ³ With Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, David allocated them according to the classification of their duties. ⁴ Since the sons of Eleazar were found to have more headmen than the sons of Ithamar, they allocated sixteen heads of families to the sons of Eleazar and eight heads of families to the sons of Ithamar. ⁵ They allocated them by lot, both alike, there being religious officials and officials of God among the sons of Eleazar, as among the sons of Ithamar. ⁶ The Levitical scribe Shemaiah son of Nethanel recorded them in the presence of the king, the leaders, Zadok the priest, Ahimelech son of Abiathar and the heads of the priestly and Levitical families, so that two families were selected for Eleazar for each one selected for Ithamar.

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- ¹ The LXX reads: *Kai tois uiōis Aaron diairēseis: uiōi Aaron Nadab kai Abioud, Eleazar kai Ithamar.*
- ² The NRSV reads, "But Nadab and Abihu died before their father, and had no sons; so Eleazar and Ithamar became the priests." Here, we follow the NJB.
- ³ The passage bears witness to the dying down of antagonism in post-Exilic times between the two rival priestly houses.
- ⁴ The priests, at least in theory, were organised into 24 groups or divisions.
- ⁵ The NRSV has 'all alike' in place of 'both alike', here following the NJB.
- ⁶ The text of the end of the verse is obscure. The NRSV ends with, "... one ancestral house being chosen for Eleazar and one chosen for Ithamar."

ז וַיִּצֵא הַגּוֹרֵל הָרִאשׁוֹן לַיהוֹיָרִיב {ס}	7 The first lot fell to Jehoiarib,
ח לַיְדַעְיָה הַשֵּׁנִי: {ס}	the second to Jedaiah,
ט לְחָרִם {ר} הַשְּׁלִישִׁי {ס}	8 the third to Harim,
י לְשַׁעְרִים הָרְבַעִי: {ס}	the fourth to Seorim,
יא לְמַלְכִּיָּה {ר} הַחֲמִישִׁי {ס}	9 the fifth to Malchijah,
יב לְמִיָּמִן הַשִּׁשִּׁי: {ס}	the sixth to Mijamin,
יג לְהַקּוֹץ {ר} הַשְּׁבַעִי {ס}	10 the seventh to Hakkoz,
יד לְאַבְיָה הַשְּׁמִינִי: {ס}	the eighth to Abijah,
טו לְיֵשׁוּעַ {ר} הַתְּשׁוּעִי {ס}	11 the ninth to Jeshua,
טז לְשַׁכְנִיָּהוּ הָעֲשָׂרִי: {ס}	the tenth to Shecaniah,
יז לְאֵלִישִׁיב {ר} עֲשָׂתֵי עָשָׂר {ס}	12 the eleventh to Eliashib,
יח לְיָקִים שְׁנַיִם עָשָׂר: {ס}	the twelfth to Jakim,
יט לְחַפָּה {ר} שְׁלֹשָׁה עָשָׂר {ס}	13 the thirteenth to Huppah,
כ לְיֵשֶׁבֶאֱב אַרְבַּעַה עָשָׂר: {ס}	the fourteenth to Jeshebeab,
כא לְבִלְגָה {ר} חֲמִשָּׁה עָשָׂר {ס}	14 the fifteenth to Bilgah,
כב לְאִמֶּר שֵׁשָׁה עָשָׂר: {ס}	the sixteenth to Immer,

7 The LXX reads: *καὶ ἐξῆλθεν ὁ κληῆρος ὁ πρῶτος τῷ Ιαριβ, τῷ Ιδεια ὁ δεύτερος,*

8 The LXX reads: *τῷ Χαρημ ὁ τρίτος, τῷ Σεωριμ ὁ τέταρτος,*

9 The LXX reads: *τῷ Μελχια ὁ πέμπτος, τῷ Μιαμιν ὁ ἕκτος,*

10 The LXX reads: *τῷ Κως ὁ ἑβδόμος, τῷ Αβια ὁ ὄγδοος,*

11 The LXX reads: *τῷ Ἰησοῦ ὁ ἕνατος, τῷ Σεχενια ὁ δέκατος,*

12 The LXX reads: *τῷ Ελιασιβ ὁ ἐνδέκατος, τῷ Ιακιμ ὁ δωδέκατος,*

13 The NJB, following the LXX (*Ισβααλ*) has 'Ishbaal' in place of 'Jeshebeab', here following the MT (*ישבאב*) & WEBBE.

14 The LXX reads: *τῷ Βελγα ὁ πεντεκαιδέκατος, τῷ Εμμηρ ὁ ἑκκαιδέκατος,*

- טו לחזיר שבֵּעָה {ר} עֶשֶׂר {ס} 15 the seventeenth to Hezir,
 להפִּצֵץ שְׁמוֹנֶה עָשָׂר: {ס} 16 the eighteenth to Happizzez,
 טז לַפְתַּחֲיָה תִשְׁעָה {ר} עֶשֶׂר {ס} 16 the nineteenth to Pethahiah,
 לִיחֻזְקָאֵל הָעֶשְׂרִים: {ס} 17 the twentieth to Jehezkel,
 יז לִיכִין אֶחָד {ר} וְעֶשְׂרִים {ס} 17 the twenty-first to Jachin,
 לְגַמּוּל שְׁנַיִם וְעֶשְׂרִים: {ס} 18 the twenty-second to Gamul,
 יח לְדִלְיָהוּ שְׁלֹשָׁה {ר} וְעֶשְׂרִים {ס} 18 the twenty-third to Delaiah,
 לְמַעֲזִיָּהוּ אַרְבָּעָה וְעֶשְׂרִים: {פ} 19 the twenty-fourth to Maaziah.
- יט אֵלֶּה פְּקֻדֹתָם לְעַבְדָּתָם לְבֹא לְבֵית־יְהוָה כַּמִּשְׁפָּטָם בְּיַד אֶהֱרֹן אָבִיהֶם כַּאֲשֶׁר צִוָּהוּ יְהוָה אֱלֹהֵי יִשְׂרָאֵל: {פ} 19 These were the classifications for their duties when they entered the house of Yahweh according to their orders laid down by Aaron their father as Yahweh, God of Israel, had commanded him.
- כ וּלְבָנֵי לֵוִי הַנּוֹתָרִים לְבָנֵי עֶמְרָם שׁוּבְאֵל לְבָנֵי שׁוּבְאֵל יְחֻדְיָהוּ: {ס} 20 As regards the rest of the sons of Levi: Of the sons of Amram: Shubael. Of the sons of Shubael: Jehdeiah.
- כא לְרַחֲבִיָּהוּ לְבָנֵי רַחֲבִיָּהוּ הָרֵאשִׁי יִשִּׁיָּה: {ס} 21 As regards Rehabiah, of the sons of Rehabiah: Isshiah, the first one.
- כב לִיצְהָרִי שְׁלֹמֹת לְבָנֵי שְׁלֹמֹת יַחַת: {ס} 22 Of the sons of Izhar: Shelomoth, of the sons of Shelomoth: Jahath.

15 The LXX reads: τῷ Χηζιρ ὁ ἑπτακαιδέκατος, τῷ Αφεσση ὁ ὀκτωκαιδέκατος,

16 The LXX reads: τῷ Φετταια ὁ ἑννεακαιδέκατος, τῷ Εζεκηλ ὁ εἰκοστός,

17 The LXX reads: τῷ Ιαχιν ὁ εἷς καὶ εἰκοστός, τῷ Γαμουλ ὁ δεύτερος καὶ εἰκοστός,

18 Ne 12 contains two lists of priestly families, giving only 22 (or 21) names and probably older than this one.

19 The NJB & NRSV have 'ancestor' in place of 'father', here following the MT.

20 The supplementary list of Levites in vv. 20–31 has some names in common with 23:7–23.

21 The LXX reads: τῷ Ρααβια ὁ ἄρχων Ιεσιας.

22 The LXX reads: καὶ τῷ Ισσαρι Σαλωμωνθ· τοῖς υἱοῖς Σαλωμωνθ Ιαθ.

- כג ובני יריהו אמריהו השני יחזיאל השלישי
יקמעם הרביעי: {ס} 23 Of the sons of Hebron: Jeriah the first, Amariah the second, Jahaziel
the third, Jekameam the fourth.
- כד בני עזיאל מיכה לבני מיכה שמור שמיר: 24 The son of Uzziel was Micah, of the sons of Micah: Shamir.
- כה אחי מיכה ישיה {ס} 25 The brother of Micah was Isshiah.
- לבני ישיה זכריהו: {ס} Of the sons of Isshiah: Zechariah.
- כו בני מררי מחלי ומושי {ס} 26 The sons of Merari were Mahli and Mushi.
- בני יעזיהו בנו: {ס} Of his sons: Jaaziah his son.
- כז בני מררי ליעזיהו בנו ושהם זכור ועברי: {ס} 27 The sons of Merari by Jaaziah his son were Shoham, Zaccur and Ibri.
- כח למחלי אלעזר ולא-היה לו בנים: {ס} 28 Of Mahli, there was Eleazar who had no sons,
- כט לקיש בני-קיש ירחמאל: {ס} 29 and Kish; and of the sons of Kish: Jerahmeel.
- ל ובני מושי מחלי ועדר וירימות אלה בני הלויים 30 The sons of Mushi were Mahli, Eder and Jerimoth. These were the
לבית אבותיהם: לא ויפילו גם-הם גורלות לעמת | Levites according to families. 31 These also cast lots corresponding to
אחיהם בני-אהרן לפני דויד המלך וצדוק their kindred, the sons of Aaron, in the presence of King David, Zadok,
ואחימלך וראשי האבות לכהנים וללויים אבות Ahimelech, and the heads of families of the priests and of the Levites,
הראש לעמת אחיו הקטן: {ס} the chief as well as the youngest brother.

23 The LXX reads: *υιοι Ιεδιου· Αμαδια ο δευτερος, Ιαζιηλ ο τριτος, Ιοκομ ο τεταρτος.*

24 The LXX reads: *υιοι Οζιηλ Μιχα· υιοι Μιχα Σαμηρ.*

25 The LXX reads: *αδελφος Μιχα Ισια· υιοι Ισια Ζαχαρια.*

26 The LXX reads: *υιοι Μεραρι Μοολι και Μουσι, υιοι Οζια, υιοι Βοννι.*

27 The LXX reads: *υιοι Μεραρι τῷ Οζια, υιοι αὐτοῦ Ισοαμ και Ζακχουρ και Αβδι.*

28 The LXX reads: *τῷ Μοολι Ελεαζαρ και Ιθαμαρ· και απεδανεν Ελεαζαρ, και ουκ ησαν αὐτῷ υιοι.*

29 The LXX reads: *τῷ Κις· υιοι τοῦ Κις Ιραμαηλ.*

30 The LXX opens with: *και υιοι τοῦ Μουσι Μοολι και Εδερ και Ιαριμωθ.*

31 Literally translated, this verse ends, "the fathers of the head just like his youngest brother."

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א וַיִּבְדֵּל דָּוִד וְשָׂרֵי הַצָּבָא לְעִבְדָּה לִבְנֵי אֶסָף וְהִימָן וַיְדוּתוֹן הַנְּבִיאִים הַנְּבָאִים בְּכַנְרֹת בְּנַבְלִים וּבַמְצִלְתִּים וַיְהִי מִסְפָּרָם אֲנָשֵׁי מְלֹאכָה לְעִבְדָתָם: ב לִבְנֵי אֶסָף זְכוֹר וַיֹּסֵף וְנַתְנִיָּה וְאַשְׂרָאֵלָה בְּנֵי אֶסָף עַל יַד־אֶסָף הַנְּבָא עַל־יַדֵּי הַמֶּלֶךְ: ג לַיְדוּתוֹן בְּנֵי יְדוּתוֹן גְּדַלְיָהוּ וְצָרִי וַיִּשְׁעִיָּהוּ חֲשַׁבְיָהוּ וּמַתַּתְיָהוּ שִׁשָּׁה עַל יַדֵּי אָבִיהֶם יְדוּתוֹן בְּכַנּוֹר הַנְּבָא עַל־הַדּוֹת וְהַלֵּל לַיהוָה: {ס}

ד לְהִימָן בְּנֵי הִימָן בְּקִיָּהוּ מַתַּנְיָהוּ עֲזִיֶּאֱל שְׁבוּאֵל וִירִימוֹת חַנְנִיָּה חַנְנִי אֱלִיאָתָה גְּדַלְתִּי וְרַמְמַתִּי עֶזֶר יִשְׁבְּקָשָׁה מְלוֹתִי הוֹתִיר מַחְזִיאָת: ה כָּל־אֵלֶּה בָנִים לְהִימָן חֲזָה הַמֶּלֶךְ בְּדַבְּרֵי הָאֱלֹהִים לְהָרִים קָרוֹן וַיִּתֵּן הָאֱלֹהִים לְהִימָן בָּנִים אַרְבַּעַה עָשָׂר וּבָנוֹת שְׁלוֹשׁ: ו כָּל־אֵלֶּה עַל־יַדֵּי אָבִיהֶם בְּשִׁיר בַּיִת יְהוָה בַּמְצִלְתִּים נְבָלִים וְכַנְרֹת לְעִבְדַת בַּיִת הָאֱלֹהִים

¹ David and the army officers set apart for the service the sons of Asaph, Heman, and Jeduthun, to prophesy with lyres, harps, and cymbals. The list of these and their duties was: ² Of the sons of Asaph: Zaccur, Joseph, Nethaniah, Asharelah, sons of Asaph under the direction of Asaph who prophesied at the king's direction. ³ Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Hashabiah and Mattithiah, six, under the direction of their father Jeduthun, who, with the harp, prophesied with thanks and praise to Yahweh.

⁴ Of Heman, there were the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. ⁵ All these were sons of Heman, the king's seer: at God's words, they blew the horn. God gave Heman fourteen sons and three daughters. ⁶ Under the king's direction, all these had the duty of singing to the accompaniment of cymbals, lyres, and harps for the liturgy of the house of God under the direction

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¹ The *Kethib/Qere* difference here (dropping a *yod*) would benefit from an explanation.

² The literal translation of 'under the direction' is 'upon the hands'.

³ After 'Jeshaiiah', the NRSV, following the LXX adds 'Shimei'.

⁴ With slight changes in vocalisation and word division, the last 9 names (from 'Hananiah') give: "Take pity on me, Yahweh, take pity on me. You are my God. I have magnified and will exalt (my) helper. Sitting (in) adversity I said ... Give clear signs plentifully!"

⁵ The meaning of the phrase 'they blew the horn' (literally, 'they raised the horn') is unclear; some read, "to enhance his prestige as God has promised."

⁶ The NJB lists the 3 musical instruments in their singular form; here, we follow the NRSV & NETB.

עַל יְדֵי הַמֶּלֶךְ אֲסַף וַיְדוּתוּן וְהִימָן: ז' וַיְהִי מִסְפָּרָם
עַם־אֲחֵיהֶם מִלְמַדֵי־שִׁיר לִיהוָה כָּל־הַמְּבִין מֵאֲתָיִם
שְׂמוֹנִים וּשְׁמוֹנָה: ח' וַיִּפְּלוּ גוּרְלוֹת מִשְׁמֶרֶת לְעַמַּת
בְּקֶטֶן בְּגָדוֹל מִבֵּין עַם־תְּלָמִיד: {פ} of their fathers. Asaph, Heman and Jeduthun, ⁷ trained in the songs of
Yahweh, with their brothers, numbered two hundred and eighty-eight,
all of whom were skilful. ⁸ Junior and senior, master and pupil alike,
they drew lots for their term of duty.
ט' וַיֵּצֵא הַגּוּרָל הָרִאשׁוֹן לְאֲסָף לְיוֹסֵף {ס} ⁹ The first to whom the lot fell was the Asaphite, Joseph.
י' וַיֵּצֵא הַגּוּרָל הַשֵּׁנִי הוּא־זְאָחִיו {ר} וּבָנָיו שְׁנַיִם
עָשָׂר: {ס} ¹⁰ The second was Gedaliah, with his sons and brothers:
twelve.
יא' הָרְבִיעִי לְיִצְרִי בָנָיו וְאֲחָיו שְׁנַיִם
עָשָׂר: {ס} ¹¹ The third was Zaccur, with his sons and brothers:
twelve.
יב' הַחֲמִישִׁי {ר} נְתַנְיָהוּ בָנָיו וְאֲחָיו שְׁנַיִם
עָשָׂר: {ס} ¹² The fourth was Izri, with his sons and brothers:
twelve.
יג' הַשֵּׁשִׁי בְּקִיָּהוּ בָנָיו וְאֲחָיו שְׁנַיִם {ר}
עָשָׂר: {ס} ¹³ The fifth was Nethaniah, with his sons and brothers:
twelve.
יד' הַשְּׁבַעִי יֶשְׁרָאֵלָה בָנָיו וְאֲחָיו שְׁנַיִם
עָשָׂר: {ס} ¹⁴ The sixth was Bukkiah, with his sons and brothers:
twelve.
טו' הַשְּׁמֹנִי יֶשְׁרָאֵלָה בָנָיו וְאֲחָיו שְׁנַיִם
עָשָׂר: {ס} ¹⁴ The seventh was Jesharelah, with his sons and brothers:
twelve.

⁷ The NJB has simply 'all expert' in place of 'all of whom were skilful', here following the NRSV.

⁸ For this verse, here following the NJB, the NRSV reads, "And they cast lots for their duties, small and great, teacher and pupil alike."

⁹ For the 2nd part of the verse, the LXX reads: ὁ δεύτερος Ηνια, ἀδελφοὶ αὐτοῦ καὶ υἱοὶ αὐτοῦ, δέκα δύο.

¹⁰ The LXX reads: ὁ τρίτος Ζακχουρ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

¹¹ The LXX reads: ὁ τέταρτος Ιεσθρι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο. 'Izri' is a variant of the name 'Zeri' (cf. 25:3).

¹² The LXX reads: ὁ πέμπτος Ναθανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

¹³ The LXX reads: ὁ ἕκτος Βουκίας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

¹⁴ The LXX reads: ὁ ἑβδόμος Ισερηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο. 'Jesharelah' is a variant of the name 'Asharelah' (cf. 25:2).

- טו {ר} יִשְׁעִיָּהוּ בְנֵי וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 15 The eighth was Jeshaiiah, with his sons and brothers:
twelve.
- טז {ר} הַתְּשִׁיעִי מַתַּנְיָהוּ בְנֵי וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 16 The ninth was Mattaniah, with his sons and brothers:
twelve.
- יז הָעֲשִׂירִי שִׁמְעִי בְנֵי וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 17 The tenth was Shimei, with his sons and brothers:
twelve.
- יח עֲשֶׂתִּי- {ר} עֲשָׂר עֲזַרְאֵל בְּנֵי וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 18 The eleventh was Azarel, with his sons and brothers:
twelve.
- יט הַשְּׁנַיִם עָשָׂר לְחִשְׁבִּיָּה {ר} בְּנֵי וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 19 The twelfth was Hashabiah, with his sons and brothers:
twelve.
- כ לְשִׁלְשֵׁה עָשָׂר שׁוּבָאֵל בְּנֵי וְאָחָיו שְׁנַיִם {ר}
עָשָׂר: {ס} 20 The thirteenth was Shubael, with his sons and brothers:
twelve.
- כא לְאַרְבַּעַה עָשָׂר מַתִּיתִיָּהוּ בְנֵי וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 21 The fourteenth was Mattithiah, with his sons and brothers:
twelve.
- כב לְחִמְשָׁה {ר} עָשָׂר לִירְמוֹת בְּנֵי וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 22 The fifteenth was Jeremoth, with his sons and brothers:
twelve.

15 The LXX reads: ὁ ὄγδοος Ἰωσία, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

16 The LXX reads: ὁ ἕνατος Μανθανίας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

17 The LXX reads: ὁ δέκατος Σεμει, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

18 The LXX reads: ὁ ἐνδέκατος Ἀζαρία, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· 'Azarel' is a variant of the name 'Uzziel' (cf. 25:4).

19 The LXX reads: ὁ δωδέκατος Ἀσαβια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

20 The LXX reads: ὁ τρισκαιδέκατος Σουβαηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

21 The LXX reads: ὁ τεσσαρεσκαιδέκατος Ματταθίας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

22 The LXX reads: ὁ πεντεκαιδέκατος Ιεριμωθ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

- כג לְשֵׁשָׁה עָשָׂר לְחַנְנִיָּהוּ בְנֵיו {ר} וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 23 The sixteenth was Hananiah, with his sons and brothers:
twelve.
- כד לְשִׁבְעָה עָשָׂר לְיֹשְׁבֵקָשָׁה בְנֵיו וְאָחָיו שְׁנַיִם {ר}
עָשָׂר: {ס} 24 The seventeenth was Joshbekashah, with his sons and brothers:
twelve.
- כה לְשִׁמוּנָה עָשָׂר לְחַנְנִי בְנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 25 The eighteenth was Hanani, with his sons and brothers:
twelve.
- כו לְתִשְׁעָה {ר} עָשָׂר לְמַלּוּתֵי בְנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 26 The nineteenth was Mallothi, with his sons and brothers:
twelve.
- כז לְעֶשְׂרִים לְאֵלִיָּתָה בְנֵיו {ר} וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 27 The twentieth was Eliathah, with his sons and brothers:
twelve.
- כח לְאַחַד וְעֶשְׂרִים לְהוֹתִיר בְנֵיו וְאָחָיו שְׁנַיִם {ר}
עָשָׂר: {ס} 28 The twenty-first was Hothir, with his sons and brothers:
twelve.
- כט לְשְׁנַיִם וְעֶשְׂרִים לְגִידְלָתִי בְנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 29 The twenty-second was Giddalti, with his sons and brothers:
twelve.
- ל לְשִׁלְשָׁה {ר} וְעֶשְׂרִים לְמַחְזִיאֹת בְנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 30 The twenty-third was Mahazioth,
with his sons and brothers:
twelve.

23 The LXX reads: ὁ ἑκκαιδέκατος Ανανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

24 The LXX reads: ὁ ἑπτακαιδέκατος Ιεσβακασα, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

25 The LXX reads: ὁ ὀκτωκαιδέκατος Ανανι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

26 The LXX reads: ὁ ἔννεκαιδέκατος Μελληθι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

27 The LXX reads: ὁ εἰκοστός Ελιαθα, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

28 The LXX reads: ὁ εἰκοστός πρῶτος Ηθιρ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

29 The LXX reads: ὁ εἰκοστός δεύτερος Γοδολλαθι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

30 The LXX reads: ὁ τρίτος καὶ εἰκοστός Μεαζωθ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

לֹא לְאַרְבַּעַה וְעֶשְׂרִים {ר} ³¹ The twenty-fourth was Romamti-Ezer,
לְרוֹמְמַתִּי עֶזֶר בְּנֵיו וְאָחָיו שְׁנַיִם with his sons and brothers:
עֶשֶׂר: {פ} twelve.

³¹ The LXX reads: ὁ τέταρτος καὶ εἴκοστός Ρωμεμθι – ωδ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

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^א לְמַחְלָקוֹת לְשַׁעְרִים לְקָרְחִים מְשֻׁלְמִיָּהוּ בֶן־קָרָא מִן־בְּנֵי אֲסָף: ^ב וְלְמְשֻׁלְמִיָּהוּ בָנִים זְכַרְיָהוּ הַבְּכוֹר יְדִיעָאֵל הַשֵּׁנִי זְבַדְיָהוּ הַשְּׁלִישִׁי יִתְנִיאֵל הַרְבִּיעִי: ^ג עֵילָם הַחֲמִישִׁי יְהוֹחָנָן הַשֵּׁשִׁי אֱלִיהוּעִינִי הַשְּׁבִיעִי: ^ד וְלְעֹבֵד אֲדָם בָּנִים שְׁמַעְיָה הַבְּכוֹר יְהוֹזָבָד הַשֵּׁנִי יוֹאָח הַשְּׁלִישִׁי וְשָׁכָר הַרְבִּיעִי וְנִתְנָאֵל הַחֲמִישִׁי: ^ה עַמְיָאֵל הַשֵּׁשִׁי יִשָּׁשָׁר הַשְּׁבִיעִי פָּעַלְתִּי הַשְּׂמִינִי כִּי בָרְכוּ אֱלֹהִים: {ס}

¹ As regards the orders of the gatekeepers: Of the Korahites there was Meshelemiah son of Kore, one of the sons of Asaph, ² and the sons of Meshelemiah: Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth, ³ Elam the fifth, Jehohanan the sixth, and Elioenai the seventh. ⁴ Obed-Edom's sons were: Shemaiah the first-born, Jehozabad the second, Joah the third, Sachar the fourth, Nethanel the fifth, ⁵ Ammiel the sixth, Issachar the seventh, Peullethai the eighth; God had indeed blessed him.

^ו וְלְשְׁמַעְיָה בְנוֹ נוֹלָד בָּנִים הַמְּשָׁלִים לְבַיִת אֲבִיהֶם כִּי־גִבּוֹרֵי חֵיל הָמָּה: ^ז בְּנֵי שְׁמַעְיָה עֹתְנִי וְרִפְאֵל וְעוֹבֵד אֶלְזָבָד אָחִיו בְּנֵי־חֵיל אֲלֵיהוּ וְסַמְכִיָּהוּ: ^ח כָּל־אֵלֶּה מִבְּנֵי | עֹבֵד אֲדָם הָמָּה וּבְנֵיהֶם וְאָחֵיהֶם אִישׁ־חֵיל בִּפְחַ לְעִבְדָּה שְׁשִׁים

⁶ His son Shemaiah also had sons who wielded authority in their family, because they were men of outstanding quality. ⁷ The sons of Shemaiah were: Othni, Rephael, Obed and Elzabad, whose brothers Elihu and Shemachiah were outstanding men. ⁸ All these were sons of Obed-Edom, who with their sons and brothers were men of standing, well

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¹ The NJB has 'Eliasaph' in place of 'Asaph' (see 9:19).

² The LXX reads: καὶ τῶ Μοσολλαμια υἱοί· Ζαχαρίας ὁ πρωτότοκος, Ἰδιηλ ὁ δεύτερος, Ζαβαδίας ὁ τρίτος, Ἰεθουηλ ὁ τέταρτος,

³ The LXX reads: Ωλαμ ὁ πέμπτος, Ἰωαναν ὁ ἕκτος, Ἐλιωηται ὁ ἕβδομος.

⁴ The LXX reads: καὶ τῶ Αβδεδομ υἱοί· Σαμαίας ὁ πρωτότοκος, Ἰωζαβαδ ὁ δεύτερος, Ἰωαα ὁ τρίτος, Σωχαρ ὁ τέταρτος, Ναθαναηλ ὁ πέμπτος,

⁵ The LXX reads: Ἀμιηλ ὁ ἕκτος, Ἰσσαχαρ ὁ ἕβδομος, Φολλαθι ὁ ὄγδοος, ὅτι εὐλόγησεν αὐτὸν ὁ θεός.

⁶ The NRSV has 'great ability' in place of 'outstanding quality', here following the NJB.

⁷ The LXX reads: υἱοὶ Σαμαία· Γοθνι καὶ Ραφαηλ καὶ Ωβηθ καὶ Ἐλζαβαδ καὶ Ἀχιου, υἱοὶ δυνατοί, Ἐλιου καὶ Σαβχια καὶ Ἰσβακωμ.

⁸ In place of 'well fitted for their task', here following the NJB, the NRSV has 'qualified for the service'.

וּשְׁנַיִם לְעֶבֶד אֲדָם: ט וְלַמְשֻׁלְמֵיהוּ בָנִים וְאֶחָיו
בְּנֵי־חֵיל שְׁמוֹנֶה עָשָׂר: {ס}

י וְלַחֶסֶה מִן־בְּנֵי־מֶרָרִי בָנִים שְׁמֹרֵי הָרֵאשׁ כִּי לֹא־
הָיָה בְּכוֹר וַיִּשְׁמָהוּ אָבִיהוּ לְרֵאשׁ: יא חֲלֻקְיָהוּ
הַשְּׁנִי טְבַלְיָהוּ הַשְּׁלִישִׁי זְכַרְיָהוּ הָרְבִיעִי כָּל־בָּנָיו
וְאֶחָיו לְחֶסֶה שְׁלֹשָׁה עָשָׂר: יב לְאַלָּה מַחְלָקוֹת
הַשְּׁעָרִים לְרֵאשֵׁי הַגְּבָרִים מִשְׁמֹרוֹת לְעַמַּת
אֲחֵיהֶם לְשָׂרֵת בְּבַיִת יְהוָה: יג וַיִּפְּלוּ גּוֹרְלוֹת כְּקִטּוֹן
כַּגְּדוֹל לְבַיִת אָבוֹתָם לְשַׁעַר וְשַׁעַר: {פ}

יד וַיִּפֹּל הַגּוֹרֵל מִזְרָחָה לְשֻׁלְמֵיָהוּ וּזְכַרְיָהוּ בְּנוֹ יוֹעָץ
בְּשֶׁכֶל הַפִּילוֹ גּוֹרְלוֹת וַיֵּצֵא גּוֹרְלוֹ צְפוֹנָה: טו לְעֶבֶד
אֲדָם נִגְבָּה וּלְבָנָיו בַּיִת הָאֲסָפִים: טז לְשָׁפִים
וְלַחֶסֶה לְמַעַרְב עִם שַׁעַר שְׁלֶכֶת בַּמַּסְלָה הָעוֹלָה
מִשְׁמַר לְעַמַּת מִשְׁמַר: {ס}

fitted for their task. Obed-Edom had sixty-two,⁹ Meshelemiah had sons and brothers, able men, eighteen.

¹⁰ Hosah, one of the sons of Merari, had sons: Shimri was the first, for although he was not the first-born his father had made him the chief.

¹¹ Hilkiyah was the second, Tebaliah the third, Zechariah the fourth: Hosah had thirteen sons and brothers in all. ¹² These orders of gatekeepers, allocated according to their headmen, had duties, just like their brothers, of serving in the house of Yahweh. ¹³ Similarly, they drew lots for each gate, whether their families were large or small.

¹⁴ The lot for the east fell to Shelemiah; and when they drew lots for Zechariah his son, a shrewd counsellor, his lot came out for the north.

¹⁵ To Obed-Edom went the south, and to his sons the storehouses. ¹⁶ To Shuppim and Hosah went the west with the Shallecheth Gate on the upper road. The corresponding guards were as follows:

⁹ For this verse, here following the NRSV, the NJB reads, "Meshelemiah had eighteen outstanding sons and brothers."

¹⁰ The use of the terms, 'first' and 'chief' in the MT is confusing; here, we follow the NJB but the NRSV reads, "Shimri the chief (for though he was not the firstborn, his father made him chief)" and NETB has "The firstborn Shimri (he was not actually the firstborn, but his father gave him that status)."

¹¹ The LXX reads: τῆς διαιρέσεως τῆς δευτέρας, Ταβλαι ὁ τρίτος, Ζαχαρίας ὁ τέταρτος· πάντες οὗτοι, υἱοὶ καὶ ἀδελφοὶ τῷ Ωσα, τρισκαίδεκα.

¹² The NJB capitalises 'House'; here, we follow the NRSV.

¹³ In vv. 12–19, the Chronicler describes the Temple at the time of writing, mentioning the four sides on the east, north, south, and west; also, the gates (v. 13), even giving the name of one (v. 16).

¹⁴ The NJB opens with, "For the eastern one, the lot fell to Shelemiah."

¹⁵ For 'Obed-Edom' (עבד אדם), the LXX reads Αβδεδομ.

¹⁶ The NJB translates the name, 'Shallecheth Gate' (here following the NRSV & WEBBE) as 'the Gate of the Felled Tree-trunk'.

י"ז לַמִּזְרָח הַלְוִיִּם שֵׁשָׁה לְצִפּוֹנָה לַיּוֹם אַרְבַּעַה
 לַנֶּגֶב לַיּוֹם אַרְבַּעַה {ס} וְלְאַסְפִּים שְׁנַיִם שְׁנַיִם:
 י"ח לַפְּרָבֶר לַמַּעְרָב אַרְבַּעַה לַמֶּסְלָה שְׁנַיִם לַפְּרָבֶר:
 י"ט אֵלֶּה מַחְלְקוֹת הַשְּׁעָרִים לַבְּנֵי הַקְּרָחִי וְלַבְּנֵי
 מֶרָרִי: כ' וְהַלְוִיִּם אַחִיָּה עַל-אַצְרוֹת בַּיִת הָאֱלֹהִים
 וְלְאַצְרוֹת הַקִּדְּשִׁים: {ס}
 כ"א בְּנֵי לַעֲדָן בְּנֵי הַגֵּרְשֹׁנִי לְלַעֲדָן רֵאשִׁי הָאָבוֹת
 לְלַעֲדָן הַגֵּרְשֹׁנִי יַחִיאֵלִי: {ס}
 כ"ב בְּנֵי יַחִיאֵלִי זֶתָם וְיֹאֵל אָחִיו עַל-אַצְרוֹת בַּיִת
 יְהוָה: {ס}
 כ"ג לְעַמְרָמִי לִיִּצְהָרִי לְחִבְרוֹנִי לְעֻזִּיאֵלִי: כ"ד וּשְׁבָאֵל
 בֶּן-גֵּרְשֹׁם בֶּן-מֹשֶׁה נָגִיד עַל-הָאֲצָרוֹת: {ס}
 כ"ה וְאָחִיו לְאֵלִיעֶזֶר רַחֲבִיָּהוּ בְּנוֹ וְיִשְׁעִיָּהוּ בְּנוֹ וְיֹרָם
 בְּנוֹ וְזִכְרִי בְּנוֹ וּשְׁלֹמוֹת וּשְׁלֹמִית בְּנוֹ: כ"ו הוּא
 שְׁלֹמוֹת וְאָחִיו עַל כָּל-אַצְרוֹת הַקִּדְּשִׁים אֲשֶׁר

17 East were six Levites; north, four per day; south, four per day; for the storehouses, two each; 18 for the colonnade at the west gate, four by the road and two for the colonnade. 19 These were the orders of the gatekeepers of the sons of Korah and the sons of Merari. 20 Of the Levites, Ahijah was responsible for the treasures of the house of God and for the treasures of consecrated gifts.

21 The sons of Ladan, sons of Gershon belonging to Ladan; the heads of the families belonging to Ladan the Gershonite: Jehieli.

22 The sons of Jehieli, Zetham and Joel his brother, were responsible for the treasures of the House of Yahweh.

23 Over the Amramites, Izharites, Hebronites, and Uzzielites 24 was Shebuel son of Gershom, son of Moses, in charge of the treasures.

25 His brothers: from Eliezer were Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son and Shelomoth his son. 26 This Shelomoth and his kinsmen were in charge of all the treasures dedicated by King

17 The NJB, following the LXX, lacks 'Levites'.

18 The meaning of the phrase translated 'for the colonnade' (לַפְּרָבֶר) is uncertain.

19 The NRSV has 'divisions' in place of 'orders', here following the NJB.

20 The NJB, following the LXX, has 'their kinsmen were' in place of 'Ahijah was' and omits the opening 'of'.

21 The Hebrew text of this verse is confused.

22 Zetham and Joel, with Shebuel and Shelomoth, formed a commission in charge of the public treasury (cf. Ezr 8:33, Ne 13:3).

23 The LXX reads: τῶν Ἀμβραμ καὶ Ἰσσαακ Χεβρων καὶ Οὐζιηλ.

24 In place of 'treasures', here following the NJB & NRSV, NETB has 'storehouses'.

25 The Kethib/Qere difference here (probable *vav/yod* confusion) would benefit from an explanation.

26 Compare Nb 31:48-54.

הַקִּדְּשֵׁי דָוִד הַמֶּלֶךְ וְרֵאשֵׁי הָאֲבוֹת לְשָׂרֵי־
הָאֲלָפִים וְהַמְּאֹזֹת וְשָׂרֵי הַצֶּבֶא: כׇּ מִן־הַמִּלְחָמוֹת
וּמִן־הַשְּׁלָל הַקִּדְּשֵׁי לְחִזְקַת לְבַיִת יְהוָה: כׇּ וְכָל
הַקִּדְּשֵׁי שְׂמוּאֵל הָרֹאֶה וְשָׂאוּל בֶּן־קִישׁ וְאַבְנֵר
בֶּן־נֵר וְיֹאָב בֶּן־צְרוּיָה כָּל הַמִּקְדָּשִׁים עַל יַד־שְׁלֹמֹה
וְאָחִיו: {פ}

לְיִצְהָרִי כְּנַנְיָהוּ וּבָנָיו לְמִלְאכָה הַחִיצוֹנָה עַל־
יִשְׂרָאֵל לְשֹׁטְרִים וְלִשְׁפָטִים: ל לְחִבְרוֹנֵי חֲשִׁבְיָהוּ
וְאָחִיו בְּנֵי־חֵיל אֶלֶף וְשִׁבְע־מֵאוֹת עַל פְּקֻדַת
יִשְׂרָאֵל מֵעֵבֶר לַיַּרְדֵּן מֵעֲרָבָה לְכָל מְלָאכַת יְהוָה
וְלַעֲבַדַת הַמֶּלֶךְ: לא לְחִבְרוֹנֵי יִרְיָה הָרֹאֵשׁ לְחִבְרוֹנֵי
לְתַלְדֹתָיו לְאֲבוֹת בְּשָׁנַת הָאַרְבָּעִים לְמַלְכוּת דָּוִד
נִדְרָשׁוּ וַיִּמָּצְאוּ בָהֶם גְּבוּרֵי חֵיל בְּיַעֲזִיר גִּלְעָד:
לב וְאָחִיו בְּנֵי־חֵיל אֲלָפִים וְשִׁבְעַת מֵאוֹת רֵאשֵׁי
הָאֲבוֹת וַיִּפְקְדֵם דָּוִד הַמֶּלֶךְ עַל־הָרְאוּבֵנִי וְהַגָּדִי
וְחַצֵּי שֵׁבֶט הַמְּנַשֵּׁי לְכָל־דִּבְרֵי הָאֱלֹהִים וּדְבַר
הַמֶּלֶךְ: {פ}

David, by the heads of families, by the chiefs of the thousands and hundreds and the leaders of the army,²⁷ who had dedicated a part of the spoils of war to the service of the house of Yahweh,²⁸ and also for all that Samuel the seer, Saul of Kish, Abner son of Ner and Joab son of Zeruiah had dedicated; all dedications were the care of Shelomoth and his kinsmen.

²⁹ Of the Izharites, Chenaniah and his sons were assigned to secular duties for Israel as officials and judges. ³⁰ Of the Hebronites, Hashabiah and his kinsmen, one thousand seven hundred outstanding men were in charge of Israel west of Jordan in all the work of Yahweh and the service of the king. ³¹ Of the Hebronites, Jerijah was the head. In the fortieth year of David's reign, a search was made on the lineage and families of the Hebronites, and men of outstanding quality from among them were found at Jazer in Gilead. ³² There were twenty-seven hundred outstanding men, heads of families, whom King David put in charge of the Reubenites, the Gadites and the half-tribe of Manasseh in all matters pertaining to God and the king.

²⁷ The NJB capitalises 'House'; here, we follow the WEBBE & NRSV.

²⁸ The NJB ends this verse with a new sentence: "In fact, whatever was dedicated was the responsibility of Shelomoth and his kinsmen."

²⁹ These duties, not strictly concerned with Temple services, were delegated to the Levites by the king (see vv. 30, 32, 2Ch 19:4-11, Ne 11:16).

³⁰ The NJB has 'everything pertaining to' in place of 'all the work of'.

³¹ The NJB has 'research was done' in place of 'a search was made', here following the NRSV.

³² Literally translated, this verse ends, "with respect to every matter of God and matter of the king."

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דברי הימים א פרק כז

א וּבְנֵי יִשְׂרָאֵל | לְמִסְפָּרָם רֵאשֵׁי הָאֲבוֹת וְשָׂרֵי
הָאֲלָפִים | וְהַמְּאֹזוֹת וְשֹׁטְרֵיהֶם הַמְּשָׁרְתִים אֶת־
הַמֶּלֶךְ לְכָל | דְּבַר הַמַּחְלָקוֹת הַבָּאָה וְהַיֵּצֵאת
חֹדֶשׁ בְּחֹדֶשׁ לְכָל חֹדֶשׁ הַשָּׁנָה הַמַּחְלָקֶת הָאֶחָת
עֲשָׂרִים וָאַרְבָּעָה אָלֶף: {פ}

ב עַל הַמַּחְלָקֶת הָרֵאשׁוֹנָה לְחֹדֶשׁ הָרֵאשׁוֹן יִשְׁבַּעֵם
בֶּן־זַבְדִּיאֵל וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה
אָלֶף: {ס}

ג מִן־בְּנֵי־פָרֶץ הָרֵאשׁ לְכָל־שָׂרֵי הַעֲבָאוֹת לְחֹדֶשׁ
הָרֵאשׁוֹן: {ס}

ד וְעַל מַחְלָקֶת | הַחֹדֶשׁ הַשֵּׁנִי דֹדַי הָאֲחֹחִי
וּמַחְלָקָתוֹ וּמַקְלוֹת הַנְּגִיד וְעַל מַחְלָקָתוֹ עֲשָׂרִים
וָאַרְבָּעָה אָלֶף: {ס}

ה שֶׁר הַעֲבָא הַשְּׁלִישִׁי לְחֹדֶשׁ הַשְּׁלִישִׁי בְּנִיהוּ בֶן־
יְהוֹיָדָע הַכֹּהֵן רֵאשׁ וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה
אָלֶף: ¹ הוּא בְּנִיהוּ גְבוֹר הַשְּׁלִישִׁים וְעַל־הַשְּׁלִישִׁים
וּמַחְלָקָתוֹ עַמִּיזָבָד בְּנוֹ: {ס}

¹ The sons of Israel, according to their heads of families, commanders of thousands and hundreds, with their officials in the king's service who dealt with all matters affecting the companies on monthly duty, month by month throughout the year, each company consisting of twenty-four thousand men:

² The commander of the first company detailed for the first month was Jashobeam son of Zabdiel, whose company consisted of twenty-four thousand men.

³ He was a descendant of Perez and was chief of all the commanders of the army for the first month.

⁴ The commander of the company assigned for the second month was Dodai the Ahohite, whose company consisted of twenty-four thousand men.

⁵ The third commander for the third month was Benaiah son of Jehoiada, the chief priest, whose company consisted of twenty-four thousand men. ⁶ This was the Benaiah who was an important member of the Thirty and his company. His son was Ammizabad.

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¹ The size of the king's bodyguard (288,000) is unrealistic but in line with the Chronicler's idealization of David's kingdom (cf. 2S 15:18).

² Compare vv. 2-4 with 11:11-12 and 2S 23:8-9.

³ For this verse, the NJB reads, "He belonged to the family of Perez and was the senior military officer of all those detailed for the first month."

⁴ The NJB lacks 'assigned', here following the NRSV.

⁵ Compare 11:22 and 2S 23:20-23.

⁶ For the last sentence, the NRSV, following the LXX, reads, "His son Ammizabad was in charge of his division." Here, we follow the NJB & MT.

ז' הַרְבִּיעִי לַחֹדֶשׁ הַרְבִּיעִי עָשָׂה אֶלְ אָחִי יוֹאָב
וְזִבְדִּיָּה בֶן־אֶחָיו וְעַל מַחְלַקְתּוֹ עֶשְׂרִים וָאַרְבָּעָה
אֲלָף: {ס}

ח' הַחֲמִישִׁי לַחֹדֶשׁ הַחֲמִישִׁי הַשָּׂר שְׁמֵהוּת הַיִּזְרָח
וְעַל מַחְלַקְתּוֹ עֶשְׂרִים וָאַרְבָּעָה אֲלָף: {ס}

ט' הַשֵּׁשִׁי לַחֹדֶשׁ הַשֵּׁשִׁי עִירָא בֶן־עֵקֶשׁ הַתְּקוּעִי וְעַל
מַחְלַקְתּוֹ עֶשְׂרִים וָאַרְבָּעָה אֲלָף: {ס}

י' הַשְּׁבִיעִי לַחֹדֶשׁ הַשְּׁבִיעִי חֶלֶץ הַפְּלוֹנִי מִזְבְּנֵי
אֶפְרַיִם וְעַל מַחְלַקְתּוֹ עֶשְׂרִים וָאַרְבָּעָה
אֲלָף: {ס}

יא' הַשְּׁמִינִי לַחֹדֶשׁ הַשְּׁמִינִי סִבְכֵי הַחֲשָׁתִי לִזְרָחִי
וְעַל מַחְלַקְתּוֹ עֶשְׂרִים וָאַרְבָּעָה אֲלָף: {ס}

יב' הַתְּשִׁיעִי לַחֹדֶשׁ הַתְּשִׁיעִי אַבִּיעֶזֶר הָעֲנָתוֹתִי
לְבִנְיָמִי [לְבִן | יְמִינִי] וְעַל מַחְלַקְתּוֹ עֶשְׂרִים
וָאַרְבָּעָה אֲלָף: {ס}

יג' הָעֲשִׂירִי לַחֹדֶשׁ הָעֲשִׂירִי מַהֲרַי הַנְּטוּפָתִי לִזְרָחִי
וְעַל מַחְלַקְתּוֹ עֶשְׂרִים וָאַרְבָּעָה אֲלָף: {ס}

⁷ The fourth commander for the fourth month was Asahel brother of Joab and his son Zebadiah after him, whose company consisted of twenty-four thousand men.

⁸ The fifth commander for the fifth month was Shamhuth the Zerahite, whose company consisted of twenty-four thousand men.

⁹ The sixth commander for the sixth month was Ira son of Ikkesh of Tekoa, whose company consisted of twenty-four thousand men.

¹⁰ The seventh commander for the seventh month was Helez the Pelonite, one of the Ephraimites, whose company consisted of twenty-four thousand men.

¹¹ The eighth commander for the eighth month was Sibbecai of Hushah, a Zerahite, whose company consisted of twenty-four thousand men.

¹² The ninth commander for the ninth month was Abiezer of Anathoth, of the Benjaminites, whose company consisted of twenty-four thousand men.

¹³ The tenth commander for the tenth month was Maharai of Netophah, a Zerahite, whose company consisted of twenty-four thousand men.

⁷ 'Asahel' was killed early in his career (2S 2:18–23); hence, his son 'Zebadiah' had to take his place.

⁸ The NJB has 'officer commanding' in place of 'commander'.

⁹ For 'Ikkesh' (עֵקֶשׁ), the LXX reads *Ἰκκῆς*.

¹⁰ For 'Helez the Pelonite' (חֶלֶץ הַפְּלוֹנִי), the LXX reads *Χελλῆς ὁ ἐκ Φαλλοῦς*.

¹¹ For 'Sibbecai of Hushah' (סִבְכֵי הַחֲשָׁתִי), the LXX reads *Σαβοχαὶ ὁ Ἰσαδῖ*.

¹² The *Kethib*/*Qere* difference here (insertion of a *Paseq*) would benefit from a full explanation.

¹³ For 'Maharai of Netophah' (מַהֲרַי הַנְּטוּפָתִי), the LXX reads *Μεηρα ὁ ἐκ Νετουφατ*.

- ט' עֲשֵׂת־עֶשֶׂר לַעֲשֵׂתִי עֶשֶׂר הַחֹדֶשׁ בְּנֵיהַּ 14 The eleventh commander for the eleventh month was Benaiah of
 הַפְּרָעְתוֹנִי מִזְבֻּנֵי אֶפְרַיִם וְעַל מַחְלַקְתּוֹ עֶשְׂרִים 14 Pirathon, an Ephraimite, whose company consisted of twenty-four
 וְאַרְבַּעַת אֲלֵף: {ס} 14 thousand men.
 ט"ו הַשָּׁנִים עֶשֶׂר לַשָּׁנִים עֶשֶׂר הַחֹדֶשׁ חֵלְדַּי 15 The twelfth commander for the twelfth month was Heldai of
 הַנְּטוֹפָתִי לְעֵתְנִיאֵל וְעַל מַחְלַקְתּוֹ עֶשְׂרִים וְאַרְבַּעַת 15 Netophah, of Othniel, whose company consisted of twenty-four
 אֲלֵף: {פ} 15 thousand men.
 ט"ז וְעַל שְׁבֵטֵי יִשְׂרָאֵל לְרֵאשִׁיטֵי נְגִיד אֱלִיעֶזֶר בֶּן־ 16 Responsible for the tribes of Israel were chief Eliezer son of Zichri for
 זִכְרִי {ס} לְשִׁמְעוֹנֵי שְׁפַטִּיהוּ בֶן־מַעֲכָה: {ס} 16 the Reubenites, Shephatiah son of Maacah for the Simeonites.
 י"ז לְלוֹי חֲשַׁבְיָה בֶן־קִמּוּאֵל לְאַהֲרֹן צְדוֹק: {ס} 17 Hashabiah son of Kemuel for the Levites, Zadok for the Aaronites.
 י"ח לְיְהוּדָה אֱלִיהוּ מֵאֲחֵי דָוִד {ס} לְיִשְׁשַׁכָּר עֲמֵרִי 18 Elihu, one of David's brothers, for Judah, Omri son of Michael for
 בֶּן־מִיכָאֵל: {ס} 18 Issachar.
 י"ט לְזְבוּלֹן יִשְׁמַעְיָהוּ בֶן־עַבְדִּיהוּ {ס} לְנַפְתָּלִי 19 Ishmaiah son of Obadiah for Zebulun, Jerimoth son of Azriel for
 יְרִימוֹת בֶּן־עֲזַרְיָאֵל: {ס} 19 Naphtali.
 כ' לְבִנְיָ אֶפְרַיִם הוֹשֵׁעַ בֶּן־עֲזַזְיָהוּ לְחֲצִי שְׁבֵט מְנַשֶּׁה 20 Hoshea son of Azaziah for the Ephraimites, Joel son of Pedaiah for the
 יוֹאֵל בֶּן־פְּדַיָּהוּ: {ס} 20 half-tribe of Manasseh.

14 For 'Benaiah of Pirathon' (בְּנֵיהַּ הַפְּרָעְתוֹנִי), the LXX reads *Banaias ó ek Pharaθων*.

15 The LXX has τῷ Γοθρονιηλ in place of 'of Othniel' (לְעֵתְנִיאֵל).

16 David probably maintained the tribal organisation of Israel, but this list is artificial: it follows the order of the sons of Jacob given in 2:1-2, retains Reuben Simeon and Levi, who had ceased to be autonomous tribes by the reign of David, and, having divided Joseph into three (Ephraim and the two half-tribes of Manasseh), omits Gad and Asher to avoid exceeding the number of twelve.

17 The LXX reads: τῷ Λεὺι Ασαβιας ó τοῦ Καμουηλ, τῷ Ααρων Σαδωκ,

18 The LXX reads: τῷ Ιουδα Ελιαβ τῶν ἀδελφῶν Δαυιδ, τῷ Ισσαχαρ Αμβρι ó τοῦ Μιχαηλ,

19 The LXX reads: τῷ Ζαβουλων Σαμαιοσ ó τοῦ Αβδιου, τῷ Νεφθαλι Ιεριμωθ ó τοῦ Εσριηλ,

20 The LXX reads: τῷ Εφραιμ Ωση ó τοῦ Οζιου, τῷ ἡμίσει φυλῆς Μανασση Ιωηλ ó τοῦ Φαδαια,

כא לחצי המנשה גלעדה ידו בן־זכריהו {ס} 21 Iddo son of Zechariah for the half-tribe of Manasseh in Gilead, Jaasiel son of Abner for Benjamin.
 לבנימן יעשיאל בן־אבנר: {ס} 22 and Azarel son of Jehoram for Dan. These were the tribal chiefs of Israel. 23 Now in the census, David did not include those who were under twenty years old, since Yahweh had promised to make Israel as numerous as the stars of heaven. 24 Joab son of Zeruiah began the count but never finished. This is why retribution came upon Israel, and the number did not come up to that recorded in the annals of King David.
 לבן־אבנר יעשיאל בן־אבנר: {ס} 25 Overseer of the king's supplies: Azmaveth son of Adiel.
 לבן־אבנר יעשיאל בן־אבנר: {ס} 26 Overseer of supplies in the countryside, towns, villages, and fortresses: Jonathon son of Uzziah.
 לבן־אבנר יעשיאל בן־אבנר: {ס} 27 Overseer of the those who did the work in the land, who tilled the soil: Ezri son of Chelub.
 לבן־אבנר יעשיאל בן־אבנר: {ס} 28 Overseer of vineyards: Shimei of Ramah.
 לבן־אבנר יעשיאל בן־אבנר: {ס} Overseer of fruit of the vines for the cellars was Zabdi the Shiphmite.
 לבן־אבנר יעשיאל בן־אבנר: {ס} 28 Overseer of olive and sycamore trees in the Shephelah: Baal-Hanan of Gezer.

21 The LXX reads: τῷ ἡμίσει φυλῆς Μανασση τῷ ἐν τῇ Γαλααδ Ιαδδαι ὁ τοῦ Ζαβδίου, τοῖς υἱοῖς Βενιαμιν Ασιηλ ὁ τοῦ Αβεννηρ,

22 The LXX reads: τῷ Δαν Αζαραηλ ὁ τοῦ Ιωραμ. οὗτοι πατριάρχαι τῶν φυλῶν Ισραηλ.

23 Compare 22:17.

24 Vv. 23–24 refer to Ch. 21 and are apparently intended to explain why the figures there are lower than those in 2S 24:9.

25 The list of vv. 26–37 is no invention, as the non-Israelite names in it show, but we can check neither date nor detail in it.

26 In place of 'those who did the work in the land', here following the NRSV, the NJB has simply 'farmers'.

27 For the 2nd part, here following the NRSV, the NJB has, "Overseer of those in the vineyards who looked after the wine cellars: Zabdi of Shepham."

28 In place of 'Shephelah', here following the NJB & NRSV, NETB has 'lowlands'.

וְעַל־אֲצֻרוֹת הַשֶּׁמֶן יוֹעֵשׁ: {ס}	Overseer of oil supplies: Joash.
כֹּט וְעַל־הַבֶּקֶר הָרְעִים בְּשָׂרוֹן שְׁטַרִי שְׁרָטִי הַשָּׂרוֹנִי {ס}	²⁹ Overseer of the cattle at pasture in the plains of Sharon: Shitrai of Sharon.
וְעַל־הַבֶּקֶר בְּעַמְקִים שָׁפֹט בֶן־עַדְלָי: {ס}	Overseer of the cattle in the valleys: Shaphat son of Adlai.
ל וְעַל־הַגְּמָלִים אוֹבִיל הַיִּשְׁמְעֵלִי {ס}	³⁰ Overseer of camels: Obil the Ishmaelite.
וְעַל־הָאֲתָנוֹת יַחְדֵּיהוּ הַמְרַנְתִּי: {ס}	Overseer of donkeys: Jehdeiah of Meranoth.
לֹא וְעַל־הַצֹּאן יַזִּיז הַהַגְרִי כָּל־אֵלֶּה שְׂרֵי הָרְכוּשׁ אֲשֶׁר לַמֶּלֶךְ דָּוִד: {ס}	³¹ Overseer of flocks: Jaziz the Hagrite. All these were stewards of King David's property.
לִב וַיְהוֹנָתָן דּוֹד־דָּוִד יוֹעֵץ אִישׁ־מִבֵּין וְסוֹפֵר הוּא וַיְחִיאֵל בֶּן־חַכְמוֹנִי עַם־בְּנֵי הַמֶּלֶךְ: {ס}	³² Jonathon, David's uncle, a councillor, wise man and scribe, and Jehiel son of Hachmoni took care of the king's sons.
לִג וַאֲחִיתָפֵל יוֹעֵץ לַמֶּלֶךְ וְחוּשֵׁי הָאָרֶץ רַע הַמֶּלֶךְ: {ס}	³³ Ahithopel was the king's counsellor and Hushai, the Archite, was Friend of the King.
לד וַאֲחִתָּפֵל יְהוֹיָדָע בֶּן־בְּנֵיָהוּ וַאֲבִיתָר וְשֹׂר־צָבָא לַמֶּלֶךְ יוֹאָב: {פ}	³⁴ Jehoiada son of Benaiah and Abiathar succeeded Ahithopel – Joab was commander of the king's army.

²⁹ The *Kethib*/*Qere* difference here (transposition of 2 letters) warrants an explanation.

³⁰ For 'Jehdeiah of Meranoth' (יַחְדֵּיהוּ הַמְרַנְתִּי), the LXX reads *Iadias ó ek Merathwn*.

³¹ For the 2nd sentence, here following the NRSV, the NJB reads, "All the above supervised the property belonging to King David."

³² No 'Jonathon' who was David's uncle is known elsewhere; perhaps the name is reminiscent of Saul's son (1S 18:1–4); this 'Jehiel' is unknown.

³³ 'Ahithopel' (2S 15:31, 16:23, 17:23) and 'Hushai the Archite' (2S 15:32 – 37, 16:16 – 19, 17:5 – 16) were well-known historical characters.

³⁴ Apart from Joab, the list is different from that of David's senior officials given in 18:14–17, 2S 8:15–16 & 20:23–26, being concerned with David's private, as opposed to public, advisors. It is probably derived from a good source dating from the end of David's reign. 'Abiathar' is presumably the priest of that name (1S 22:20ff) but his priestly character has been passed over, owing perhaps to the more dominant position won by the rival family of Zadok. 'Jehoiada son of Benaiah' reverse the names of v. 5 – probably correct, as boys were often named after their grandfathers.

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דברי הימים א פרק כח

א וַיִּקְהַל דָּוִד אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל שָׂרֵי הַשְּׁבָטִים וְשָׂרֵי הַמַּחֲלָקוֹת הַמְּשָׁרְתִים אֶת־הַמֶּלֶךְ וְשָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמְּאֹזוֹת וְשָׂרֵי כָל־רְכוּש־וּמְקָנָהּ | לַמֶּלֶךְ וּלְבָנָיו עַם־הַסָּרִיסִים וְהַגְּבוּרִים וְלְכָל־גִּבּוֹר חֵיל אֶל־יְרוּשָׁלַם׃ ב וַיָּקָם דָּוִד הַמֶּלֶךְ עַל־רֵגְלָיו וַיֹּאמֶר שְׂמְעוּנִי אַחֵי וְעַמִּי אֲנִי עִם־לִבְבִי לְבָנוֹת בַּיִת מְנוּחָה לְאַרְזֹן בְּרִית־יְהוָה וּלְהֵדֵם רַגְלֵי אֱלֹהֵינוּ וְהַכִּינוֹתִי לְבָנוֹת׃ ג וְהָאֱלֹהִים אָמַר לִי לֹא־תִבְנֶה בַיִת לְשְׁמִי כִּי אִישׁ מִלְחָמוֹת אַתָּה וְדָמִים שִׁפַּכְתָּ׃

וַיִּבְחַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי מִכָּל בְּיַת־אָבִי לְהִיזֹת לַמֶּלֶךְ עַל־יִשְׂרָאֵל לְעוֹלָם כִּי בִיהוּדָה בָּחַר לְנָגִיד וּבְבֵית יְהוּדָה בַּיִת אָבִי וּבְבָנָי אָבִי בִּי רָצָה לְהַמְלִיךְ עַל־כָּל־יִשְׂרָאֵל׃ ה וּמִכָּל־בָּנָי כִּי רַבִּים בָּנִים נָתַן לִי יְהוָה וַיִּבְחַר בְּשִׁלֹמֹה בְנִי לְשִׁבֹת עַל־כִּסֵּא מַלְכוּת יְהוָה עַל־יִשְׂרָאֵל׃ ו וַיֹּאמֶר לִי שִׁלֹמֹה בְנִי הוּא־יִבְנֶה בֵּיתִי וְחִצְרוֹתַי כִּי־בָחַרְתִּי בּוֹ לִי לְבֵן וְאֲנִי

¹ David assembled in Jerusalem all the officials of Israel: the tribal chiefs, the officials in the royal service, the commanders of the thousands, the commanders of the hundreds, the overseers of the property and cattle belonging to the king and to his sons, the court officials, the champions, and all warriors. ² King David then rose to his feet and said: "Hear me, my brothers and my people. I have set my heart on building a settled home for the Ark of the Covenant of Yahweh, for the footstool for our God, but when I was ready to build it, ³ God said to me, "You must not build a house for my name, for you have been a man of war and have shed blood."

⁴ "Even so, out of my entire family, Yahweh, God of Israel, chose me to reign over Israel forever. Having chosen Judah as leader, and my family out of the House of Judah, it pleased him out of all my father's sons to make me king of Israel. ⁵ Out of the many sons Yahweh has given me, he has chosen Solomon to sit on Yahweh's sovereign throne over Israel. ⁶ He has told me, "Solomon your son is the man to build my house and my courts, for I have chosen him to be my son and I shall be his father."

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¹ The NJB has 'men of standing' in place of 'warriors', here following the NRSV.

² Compare Ps 132.

³ See footnotes to 22:6-12.

⁴ Literally translated, this verse ends, "and among the sons of my father he desired to make me king over all Israel."

⁵ The NJB opens this verse, "Out of all my sons - for Yahweh has given me many."

⁶ At the opening of this verse, the NJB adds 'furthermore'.

אֱהִי־לּוֹ לְאָב: ^ז וְהַכִּינּוּתִי אֶת־מַלְכוּתוֹ עַד־לְעוֹלָם
 אִם־יַחֲזֹק לַעֲשׂוֹת מִצְוֹתַי וּמִשְׁפָּטַי כִּיֹּם הַזֶּה:
^ח וְעַתָּה לְעֵינַי כָּל־יִשְׂרָאֵל קַהֲל־יְהוָה וּבְאָזְנִי
 אֱלֹהֵינוּ שָׁמְרוּ וּדְרָשׁוּ כָּל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם
 לְמַעַן תִּירְשׁוּ אֶת־הָאָרֶץ הַטּוֹבָה וְהַנְּחַלְתֶּם
 לְבָנֵיכֶם אַחֲרֵיכֶם עַד־עוֹלָם: ^ט וְאַתָּה שְׁלֹמֹה־בְנִי
 דַּע אֶת־אֱלֹהֵי אָבִיךָ וְעַבְדָּהוּ בְּלֵב שְׁלֵם וּבְנַפֶּשׁ
 חֲפֵצָה כִּי כָּל־לִבָּבוֹת דּוֹרֵשׁ יְהוָה וְכָל־יִצְרָר
 מַחְשְׁבוֹת מִבֵּין אִם־תִּדְרָשׁנּוּ יִמְצָא לָךְ וְאִם־
 תִּעְזָבֵנּוּ יִזְנִיחֶךָ לְעַד: ^י רְאֵה | עַתָּה כִּי־יְהוָה בָּחַר
 בָּךְ לְבָנוֹת־בַּיִת לְמִקְדָּשׁ חֹזֵק וְעֹשֶׂה: {פ}

^{יא} וַיִּתֵּן דָּוִד לְשְׁלֹמֹה בְנוֹ אֶת־תַּבְנִית הָאוּלָם וְאֶת־
 בְּתוּוֹ וּגְגֻזָּכָיו וְעַלִּיתָיו וְחֻדְרָיו הַפְּנִימִים וּבֵית
 הַכַּפֹּרֶת: ^{יב} וְתַבְנִית כָּל־אֲשֶׁר הָיָה בְרוּחַ עִמּוֹ
 לְחֻצְרוֹת בַּיִת־יְהוָה וּלְכָל־הַלְשָׁכוֹת סָבִיב לְאַצְרוֹת
 בַּיִת הָאֱלֹהִים וּלְאַצְרוֹת הַקֹּדְשִׁים: ^{יג} וְלְמַחְלָקוֹת
 הַכֹּהֲנִים וְהַלְוִיִּם וְלְכָל־מְלָאכֶת עֲבוֹדַת בַּיִת־יְהוָה

⁷ I shall establish his kingdom forever if he sturdily carries out my commandments and ordinances as he does now.” ⁸ So now, in the sight of all Israel, the assembly of Yahweh, and in the hearing of our God, I charge you to observe and search out all the commandments of Yahweh your God, that you may retain possession of this fine land and leave it to your sons after you as a heritage forever. ⁹ And you, Solomon my son, know the God of your father and serve him with an undivided heart and willing mind; for Yahweh searches all hearts and understands every plan and thought. If you seek him, he will let you find him; but forsake him and he will cast you off forever. ¹⁰ See, Yahweh has chosen you to build a house for his sanctuary; so, go resolutely to work!”

¹¹ David then gave his son Solomon the plans for the portico, for the buildings, its storehouses, its upper rooms, its inner rooms and the room for the throne of mercy, ¹² as well as the plans for all that he had in mind: for the courts of the house of Yahweh, for all the surrounding rooms, for the treasuries of the house of God and for the sacred treasuries, ¹³ for the orders of priests and Levites, for all the duties to be carried out in the

⁷ In place of ‘establish his kingdom’, here following the NRSV, the NJB has ‘make his sovereignty secure’.

⁸ The NJB has ‘strictly adhere to’ in place of ‘search out’, here following the NRSV (and MT).

⁹ This moral exhortation, preceding a catalogue of cultic furniture, is influenced by the teachings of the prophets on spiritual religion.

¹⁰ The NJB opens with, ‘So, since...’.

¹¹ Moses received the plan of the Tabernacle from God (Ex 25:9).

¹² An alternative translation opens with, “as well as the plans for everything that had come into his mind through the Spirit.”

¹³ The NJB capitalizes ‘House’ (twice in this verse); here, we follow the NRSV.

וְלִכְל־כְּלֵי עֲבוֹדַת בַּיִת־יְהוָה: ^ד לְזָהָב בְּמִשְׁקַל
 לְזָהָב לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה לְכָל כְּלֵי הַכֶּסֶף
 בְּמִשְׁקַל לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה: ^{טו} וּמִשְׁקַל
 לְמִנְרֹת הַזָּהָב וְנִרְתִּיָּהֶם זָהָב בְּמִשְׁקַל־מִנְרָה
 וּמִנְרָה וְנִרְתִּיָּהָ וּלְמִנְרֹת הַכֶּסֶף בְּמִשְׁקַל לְמִנְרָה
 וְנִרְתִּיָּהָ כַּעֲבוֹדַת מְנוֹרָה וּמִנְרָה: ^{טז} וְאֶת־הַזָּהָב
 מִשְׁקַל לְשִׁלְחָנוֹת הַמְּעֻרְכָת לְשִׁלְחַן וְשִׁלְחַן וְכֶסֶף
 לְשִׁלְחָנוֹת הַכֶּסֶף: ^{יז} וְהַמְזֻלְגוֹת וְהַמְזֻרְקוֹת וְהַקְּשׁוֹת
 זָהָב טְהוֹר וְלַכְּפוּרֵי הַזָּהָב בְּמִשְׁקַל לְכָפוֹר וְכָפוֹר
 וְלַכְּפוּרֵי הַכֶּסֶף בְּמִשְׁקַל לְכָפוֹר וְכָפוֹר: ^{יח} וְלַמְזֻבָּח
 הַקְּטָרֶת זָהָב מְזֻקָּק בְּמִשְׁקַל וּלְתַבְּנִית הַמְּרַכָּבָה
 הַפְּרוּבִים זָהָב לְפָרָשִׁים וְסִכְכִּים עַל־אֲרוֹן בְּרִית־
 יְהוָה: ^{יט} הַכֹּל בְּכַתָּב מִיַּד יְהוָה עָלַי הַשְּׂכִיל כֹּל
 מְלֵאכֹת הַתַּבְּנִית: {פ}

service of the house of Yahweh, and for all the liturgical objects to be used in the house of Yahweh; ¹⁴ for the gold, for all the various gold liturgical objects and for the silver, for the various silver objects; ¹⁵ for the gold for the gold lamp-stands and for their lamps, and for the silver for the silver lamp-stands and their lights, depending on the function of each lamp-stand; ¹⁶ for the gold for each of the tables for the loaves of permanent offering and the silver for the silver tables; ¹⁷ for the pure gold for the forks, the golden bowls and the weight of each, for the gold for each of the golden basins and for the silver for each of the silver basins; ¹⁸ and for the refined gold for the altar of incense; also for the gold for the model of the chariot and of the cherubim that cover the Ark of the Covenant of Yahweh with wings outspread - ¹⁹ all this was in the document conveying Yahweh's instructions, by which he revealed the pattern of what was to be done.

^כ וַיֹּאמֶר דָּוִד לְשִׁלְמֹה בְּנֹ חֲזַק וְאַמֵץ וְעֲשֵׂה אֵל־
 תִּירָא וְאַל־תַּחַת כִּי יְהוָה אֱלֹהִים אֱלֹהֵי עַמְּךָ לֹא

²⁰ David said to his son Solomon, "Be strong and brave in your work and do not be afraid or dismayed; for, Yahweh God, my God, is with

¹⁴ Throughout this paragraph, the NJB adds 'bullion' after 'gold' and 'silver' (when used as nouns).

¹⁵ There are several lampstands (1K 7:49); the Tent had only one (Ex 25:31-40).

¹⁶ According to 2Ch 4:8, there were ten silver tables. There was only one in the Tent (Ex 25:23ff) and one in Solomon's Temple (1K 7:48).

¹⁷ The NJB has 'jars' in place of 'the weight of each', here following the MT & NRSV.

¹⁸ The Ark of the Covenant represented a throne, not a chariot, but the Chronicler is thinking of the chariot in Ezk 1 and 10.

¹⁹ See #11; it is not clear whether 'the writing' is thought of as done by David or by Yahweh (compare Ex 24:4, 12; 31:18; 34:1, 27-28, Dt 5:22).

²⁰ The NJB has 'resolute and courageous' in place of 'strong and brave', here following NETB.

יִרְפָּךָ וְלֹא יַעֲזֹבְךָ עַד־לְכַלּוֹת כָּל־מְלֶאכֶת עֲבוֹדַת
בֵּית־יְהוָה: כֹּא וְהָיָה מַחְלְקוֹת הַכֹּהֲנִים וְהַלְוִיִּם
לְכָל־עֲבוֹדַת בֵּית הָאֱלֹהִים וְעַמְּךָ בְּכָל־מְלֶאכֶה
לְכָל־נְדִיב בְּחָכְמָה לְכָל־עֲבוֹדָה וְהַשָּׂרִים וְכָל־הָעָם
לְכָל־דְּבָרֶיךָ: {ס}

you. He will not fail you or forsake you before you have finished all the work to be done for the house of Yahweh. ²¹ These are the orders of priests and Levites for all the service of the house of God, and you have at your disposal every kind of craftsman for whatever has to be done, as well as the officials and all the people entirely at your command.”

²¹ The *NJB* opens with ‘*Besides, there are*’ in place of ‘*These are*’, here following the *NRSV*.

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דברי הימים א פרק כט

א וַיֹּאמֶר דָּוִד הַמֶּלֶךְ לְכָל־הַקְּהָל שְׁלֹמֹה בְּנִי אֶחָד בְּחַר־בוּ אֱלֹהִים נָעַר וְרַךְ וְהַמְּלֹאכָה גְדוֹלָה כִּי לֹא לְאָדָם הַבְּיָרָה כִּי לַיהוָה אֱלֹהִים: ב וְכָל־כֶּחָי הַכִּינּוֹתֵי לְבֵית־אֱלֹהֵי הַזֶּהָב | לְזָהָב וְהַכֶּסֶף לְכֶסֶף וְהַנְּחָשֶׁת לְנְחָשֶׁת הַבְּרֹזֶל לְבְרֹזֶל וְהַעֲצִים לְעֲצִים אַבְנֵי־שֵׁהָם וּמְלוֹאִים אַבְנֵי־פְּזֹד וְרִקְמָה וְכָל אֶבֶן יְקָרָה וְאַבְנֵי־שֵׁשׁ לָרֹב: ג וְעוֹד בְּרָצוֹתַי בְּבֵית אֱלֹהֵי יִשְׂרָאֵל סִגְלָה זָהָב וְכֶסֶף נָתַתִּי לְבֵית־אֱלֹהֵי לְמַעַלְהָ מִכָּל־הַכִּינּוֹתֵי לְבֵית הַקֹּדֶשׁ: ד שְׁלֹשֶׁת אֲלָפִים כֶּכָּרִים כֶּכָּרִים זָהָב מִזְּהָב אוֹפִיר וְשִׁבְעַת אֲלָפִים כֶּכָּר־כֶּסֶף מִזְּקָק לְטוֹחַ קִירוֹת הַבָּתִּים: ה לְזָהָב לְזָהָב וְלַכֶּסֶף לְכֶסֶף וְלְכָל־מְלֹאכָה בְּיַד חַרְשֵׁים וּמִמֵּתַנְדָּב לְמַלְאוֹת יָדוֹ הַיּוֹם לַיהוָה: ו וַיִּתְּנָדְבוּ שָׂרֵי הָאַבּוֹת וְשָׂרֵי יִשְׂרָאֵל | שְׁבֹטֵי יִשְׂרָאֵל וְשָׂרֵי הָאַלְפִים וְהַמְּאֹת וְלְשָׂרֵי מְלֹאכֶת הַמֶּלֶךְ: ז וַיִּתְּנוּ לְעִבּוֹדֵת

¹ King David said to the assembly, "Solomon, my son, whom Yahweh has chosen, is young and immature, and the work is great; this palace is not for humans but for Yahweh God. ² So, I have provided for the house of my God, so far as I was able, gold for the things of gold, silver for the things of silver, bronze for the things of bronze, iron for the things of iron, wood for the things of wood, as well as onyx for inlay work, slabs of antimony, all kinds of precious stone and quantities of alabaster. ³ In addition to all I have provided for the holy house, I have a treasure of my own of gold and silver and, because I am devoted to the house of my God I give it to the house of my God: ⁴ three thousand talents of gold of Ophir and seven thousand talents of refined silver for overlaying the walls of the house, ⁵ the gold being for the things of gold and the silver for the things of silver: all the work of the craftsmen. So, who is willing to devote himself today to Yahweh?" ⁶ Then, the heads of families, the chiefs of Israel, the commanders of the thousands and the hundreds and

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- ¹ A more literal translation of 'palace' is 'fortress' (the NRSV has 'temple').
- ² The NJB opens this verse, here following the NRSV, with, "With all the resources I can command, for the house of my God I have provided gold."
- ³ In place of 'I am devoted to', here following the NJB, the NRSV has 'my affections are set on'.
- ⁴ Using 30.6 Kg per talent as the standard for calculation, David had supplied around 100 tonnes of gold and 235 tonnes of silver.
- ⁵ In place of 'the things' (several times in this verse), here following the NRSV, the NJB has 'what must be made' (as also in v. 2).
- ⁶ For this verse, here following the NJB, the NRSV reads, "Then the leaders of ancestral houses made their freewill offerings, as did also the leaders of the tribes, the commanders of the thousands and of the hundreds, and the officers over the king's work."

בֵּית־הָאֱלֹהִים זֶהָב כִּכָּרִים חֲמִשָּׁת־אֲלָפִים
וְאֲדָרְכָנִים רַבּוֹ וְכֶסֶף כִּכָּרִים עֶשְׂרֵת אֲלָפִים
וְנְחֹשֶׁת רַבּוֹ וְשִׁמּוֹנֵת אֲלָפִים כִּכָּרִים וּבְרוֹזַל מֵאָה־
אַלֶּף כִּכָּרִים: ^ח וְהִנְמִצָּא אֹתוֹ אֲבָנִים נָתְנוּ לְאוֹצֵר
בֵּית־יְהוָה עַל יַד־יְחִיאֵל הַגֵּרְשֹׁנִי: ^ט וַיִּשְׂמְחוּ הָעָם
עַל־הַתְּנַדָּבָם כִּי בָלַב שְׁלֹם הַתְּנַדָּבוּ לַיהוָה וְגַם
דָּוִד הַמֶּלֶךְ שָׂמַח שִׂמְחָה גְדוֹלָה: {פ}

וַיְבָרֵךְ דָּוִד אֶת־יְהוָה לְעֵינֵי כָל־הַקָּהָל וַיֹּאמֶר
דָּוִד בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם
וְעַד־עוֹלָם: ^י לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכֹל | לְרֹאשׁ:
^{יב} וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכֹל
וּבִידֶךָ כֹּחַ וְגְבוּרָה וּבִידֶךָ לְגִדְלָל וּלְחִזְקָה לְכֹל:
^{יג} וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם
תְּפָאֶרְתֶּךָ: ^{יד} וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעֲצֹר כֹּחַ

those who managed the king's affairs, ⁷ freely gave five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze and a hundred thousand talents of iron; ⁸ those who had gems gave them to the treasury of the house of Yahweh in the care of Jehiel the Gershonite. ⁹ The people rejoiced at what they had given so readily, since they had presented their freewill offerings wholeheartedly to Yahweh. King David too was filled with joy.

¹⁰ And, in the presence of all the assembly David blessed Yahweh. David said: "May you be blessed, Yahweh, God of Israel our ancestor, forever more! ¹¹ Yours, Yahweh, is the greatness, the power, the glory, the victory, and majesty, over all the sky and earth. Yours is the kingdom, Yahweh; you are exalted, head of all. ¹² Wealth and honour come from you; you rule over all; in your hand lie power and might and you give greatness and strength to all. ¹³ So now, our God, we give thanks to you and praise your majestic name; ¹⁴ for who am I and what is my people, that we should make this freewill offering? For, all things come from

⁷ 'Darics' were originally coins of Persian origin, weighing around 8½g; compare Ezr 8:27.

⁸ In place of 'gems', the NJB has 'precious stones' but the MT has just 'stones'.

⁹ The literal translation of 'wholeheartedly' is 'with a complete heart'.

¹⁰ In this beautiful prayer of offering, David acknowledges that God is the originator of all the gifts just made for his Temple.

¹¹ In place of 'the glory, the victory and majesty', here following the NRSV, the NJB has 'the splendour, length of days and glory'.

¹² The NJB has 'riches' in place of 'honour', here following the NRSV & NETB.

¹³ The NRSV has 'glorious' in place of 'majestic', here following the NJB & NETB.

¹⁴ In place of 'that we should make this freewill offering', the NJB has 'for us to be able to volunteer offerings like this'.

לְהַתְנַדֵּב כְּזֹאת בֵּי-מִמֶּךָ הַכֹּל וּמִיָּדְךָ נָתַנוּ לְךָ:
 כִּי-גֵרִים אֲנַחְנוּ לְפָנֶיךָ וְתוֹשָׁבִים כְּכָל-אֲבוֹתֵינוּ
 כְּצֵל | יָמֵינוּ עַל-הָאָרֶץ וְאִין מְקוּוֹה: ^{טו} יְהוָה אֱלֹהֵינוּ
 כָּל הַהֶמְזֶן הַזֶּה אֲשֶׁר הִכִּינֵנוּ לְבָנוֹת-לְךָ בַּיִת לְשֵׁם
 קִדְשֶׁךָ מִיָּדְךָ הֵיא הוּא וְלָךְ הַכֹּל: ^ז וַיִּדְעֵתִי אֱלֹהִי
 כִּי אַתָּה בַּחֵן לִבָּב וּמִיִּשְׁרִים תִּרְצֶה אֲנִי בַיִשֵּׁר
 לְבָבִי הַתְּנַדְּבָתִי כָל-אֱלֹהִים וְעַתָּה עִמָּךְ הִנְמַצְאוּ-פֶה
 רְאִיתִי בְשִׂמְחָה לְהַתְנַדֵּב-לְךָ: ^{יח} יְהוָה אֱלֹהֵי
 אֲבוֹתֵינוּ יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ שְׁמֵרָה-זֹאת
 לְעוֹלָם לִיִּצְרַח מִחֻשְׁבוֹת לִבָּב עִמָּךְ וְהִכֵּן לִבָּבִים
 אֵלֶיךָ: ^{יט} וְלִשְׁלֹמֹה בְנִי תֵן לִבָּב שָׁלֵם לְשִׁמּוֹר
 מִצְוֹתֶיךָ עֲדוּתֶיךָ וְחֻקֶיךָ וְלַעֲשׂוֹת הַכֹּל וְלִבְנוֹת
 הַבַּיִת אֲשֶׁר-הִכִּינֹתִי: {פ}

כִּי וַיֹּאמֶר דָּוִד לְכָל-הַקְּהָל בָּרְכוּ נָא אֶת-יְהוָה
 אֱלֹהֵיכֶם וַיְבָרְכוּ כָל-הַקְּהָל לַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם
 וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ לַיהוָה וּלְמֶלֶךְ: ^{כא} וַיִּזְבְּחוּ לַיהוָה |
 זִבְחִים וַיַּעֲלוּ עֹלֹת לַיהוָה לְמַחֲרַת הַיּוֹם הַהוּא

you and of your own have we given to you. ¹⁵ We are guests before you,
 and passing visitors, as were all our fathers, our days on earth like a
 shadow and without hope. ¹⁶ Yahweh our God, all this wealth that we
 have provided to build a house for your holy name has come from you
 and all belongs to you. ¹⁷ Knowing, my God, how you examine our
 motives and how you delight in integrity, with integrity of motive I have
 freely given all this and I am overjoyed to see your people, now present
 here, freely offering their gifts to you. ¹⁸ Yahweh, God of Abraham,
 Isaac, and Israel our fathers, watch over this forever, shape the purpose
 of your people's heart, and direct their hearts to you. ¹⁹ Grant an
 undivided heart to Solomon my son to keep your commandments, your
 decrees, and your statutes, to put them all into effect and to build the
 palace for which I have made provision."

²⁰ David then addressed the whole assembly: "Now bless Yahweh your
 God!" The whole assembly blessed Yahweh, God of their fathers,
 bowing down in homage to Yahweh, and to the king. ²¹ On the day
 following this, they slaughtered sacrifices and brought burnt offerings

¹⁵ In place of 'hope', here following the NJB & NRSV, NETB ends with 'security'.

¹⁶ The Kethib/Qere difference here may be a simple case of a scribe misreading a (possibly small/short) *vav* as a *yod*.

¹⁷ The NJB has 'willingly' in place of 'freely' (twice in this verse), here following the NRSV.

¹⁸ The NRSV & NJB have 'ancestors' in place of 'fathers', here following the MT.

¹⁹ A more literal translation of 'an undivided heart' is 'a complete heart'.

²⁰ In place of 'whole', here following the NJB & NRSV, NETB has 'entire'.

²¹ NETB places the list of animals in parentheses.

פְּרִים אֲלֹף אֲלִים אֲלֹף כִּבְשִׁים אֲלֹף וְנִסְכֵיהֶם
וּזְבָחִים לָרֹב לְכָל־יִשְׂרָאֵל: כב וַיֹּאכְלוּ וַיִּשְׂתּוּ לִפְנֵי
יְהוָה בַּיּוֹם הַהוּא בְּשִׂמְחָה גְדוֹלָה וַיִּמְלִיכוּ שְׁנֵית
לְשִׁלְמָה בֶן־דָּוִד וַיִּמְשְׁחוּ לַיהוָה לְנֶגֶד וּלְצִדּוֹק
לְכֹהֵן: כג וַיָּשֶׁב שְׁלֹמֹה עַל־כִּסֵּא יְהוָה | לְמֶלֶךְ
תַּחַת־דָּוִד אָבִיו וַיִּצְלַח וַיִּשְׁמְעוּ אֵלָיו כָּל־יִשְׂרָאֵל:
כד וְכָל־הַשָּׂרִים וְהַגְּבֵרִים וְגַם כָּל־בְּנֵי הַמֶּלֶךְ דָּוִד
נָתְנוּ יָד תַּחַת שְׁלֹמֹה הַמֶּלֶךְ: כה וַיִּגְדַּל יְהוָה אֶת־
שְׁלֹמֹה לְמַעַלָּה לְעֵינֵי כָּל־יִשְׂרָאֵל וַיִּתֵּן עָלָיו הוֹד
מַלְכוּת אֲשֶׁר לֹא־הָיָה עַל־כָּל־מֶלֶךְ לִפְנָיו עַל־
יִשְׂרָאֵל: {פ}

כו וְדָוִד בֶּן־יִשָּׁי מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל: כז וְהַיָּמִים
אֲשֶׁר מָלַךְ עַל־יִשְׂרָאֵל אַרְבַּעִים שָׁנָה בַּחֲבֵרוֹן מֶלֶךְ
שִׁבְעַת שָׁנִים וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים וּשְׁלוֹשׁ:
כח וַיָּמָת בְּשִׁיבָה טוֹבָה שִׁבְעַת יָמִים עֲשָׂר וּכְבוֹד
וַיִּמְלֹךְ שְׁלֹמֹה בְּנוֹ תַּחֲתָיו: כט וְדַבְּרֵי דָוִד הַמֶּלֶךְ

to Yahweh on behalf of Israel – a thousand bulls, a thousand rams, a thousand lambs with their libations, as well as many other sacrifices –
²² and they ate and drank that day in Yahweh’s presence with great joy. They then made Solomon son of David king a second time, anointing him as leader for Yahweh, and Zadok as priest. ²³ Solomon took his seat on Yahweh’s throne, to reign in succession to David his father. He prospered, and all Israel obeyed him. ²⁴ All the chiefs, all the leading citizens and all King David’s other sons pledged allegiance to King Solomon. ²⁵ Yahweh made Solomon exceedingly powerful, as all Israel could see, and gave him a reign of such splendour as no previous king of Israel ever had.

²⁶ Thus, David son of Jesse was king over all Israel. ²⁷ The period that he reigned over Israel was forty years – reigned at Hebron for seven years and reigned in Jerusalem for thirty-three years. ²⁸ He died at a good old age, full of days, riches, and honour. Then his son Solomon succeeded him. ²⁹ Now, the accomplishments of King David, from the first to the

²² The phrase ‘a second time’ (omitted by the LXX) was perhaps added to harmonise with 23:1. According to 1K 1:39, Zadok anointed Solomon.
²³ The equivalent of this verse in the earlier account (1K 2:12) comes after the death of David.
²⁴ The literal translation of ‘pledged allegiance to’ is ‘placed a hand under’.
²⁵ There had only been 2 kings of Israel before Solomon (Saul and David); the Chronicler *may* be referring to other kings before his *own* time.
²⁶ The NJB has ‘of’ in place of ‘over’, here following the NRSV & NETB.
²⁷ See 1K 2:11.
²⁸ Compare the adulatory quality of this verse with 1K 2:10.
²⁹ Prophetic sources give the same picture as the canonical books of Samuel & Kings, which in the Hebrew Bible belong to the ‘Former Prophets’.

הָרֵאשֻׁנִים וְהָאֲחֵרִים הֵנָּה כְּתוּבִים עַל־דְּבַרִי
שְׁמוּאֵל הַרְּאָה וְעַל־דְּבַרִי נָתַן הַנָּבִיא וְעַל־דְּבַרִי גָד
הַחֹזֶה: לֵעֵם כָּל־מַלְכוּתוֹ וְגִבּוֹרָתוֹ וְהַעֲתִים אֲשֶׁר
עָבְרוּ עָלָיו וְעַל־יִשְׂרָאֵל וְעַל כָּל־מַמְלָכוֹת
הָאָרְצוֹת: {פ}

last, are all written down in the records of Samuel the seer, and in the records of Nathan the prophet, and in the records of Gad the seer, ³⁰ along with accounts of his entire reign, and of his mighty deeds and of the times that he, Israel and all the kings of other countries, had experienced.

³⁰ The phrase 'kings of other countries' (the NRSV has 'kingdoms of the earth') refers to the surrounding peoples with whom David came into contact, such as the Philistines, the Aramaeans, the Ammonites, the Moabites, and the Edomites.