
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.

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דברי הימים א פרק א

- א אָדָם שֵׁת אֵנוֹשׁ: ב קֵינָן מַהֲלָלֵאל יָרֵד: ג חֲנוּךְ
מְתוּשֶׁלַח לָמֶךְ: ד נֹחַ שֵׁם חָם וְיִפְתָּ: {ס}
ה בְּנֵי יִפְתָּ גֹמֶר וּמָגוֹג וּמְדֵי וַיִּנּוֹן וְתַבַּל וּמִשְׁכָּךְ
וְתִירָס: {ס}
וּבְנֵי גֹמֶר אֲשֶׁכְנָז וְדִיפַת וְתוֹגַרְמָה: {ס}
ז וּבְנֵי יָוָן אֵלִישָׁה וְתַרְשִׁישָׁה כְּתִים וְרוּדָנִים: {ס}
ח בְּנֵי חָם כּוּשׁ וּמִצְרַיִם פּוּט וְכַנְעַן: ט וּבְנֵי כּוּשׁ
סֶבֶא וְחַוִּילָה וְסַבְתָּא וְרַעְמָא וְסַבְתֶּכָּא וּבְנֵי רַעְמָא
שָׁבָא וְדֶדָן: {ס}
י וְכוּשׁ יָלַד אֶת־נִמְרוֹד הוּא הָחֵל לִהְיוֹת גִּבּוֹר
בְּאֶרֶץ: {ס}
יא וּמִצְרַיִם יָלַד אֶת־לֹודִים לֹודִיִּים 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: *Αδამ, 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, Μαθουσαλα, 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 'Riphat' (*Ριφαθ*) in place of 'Diphath' (*דִּיפַת*).
7 The NJB, following Gn 10:4 (*וְרוּדָנִים*), has 'Danites' in place of 'Rodanim', here following the MT (*וְרוּדָנִים*) & NRSV.
8 'Mizraim' (*מִצְרַיִם*) 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*) warrants explanation.

וְאֶת־לֵהָבִים וְאֶת־נַפְתָּחִים: ^{יב} וְאֶת־פְּתֹרְסִים וְאֶת־
כַּסְלֻחִים 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־הָעֲרֹקִי וְאֶת־הַסִּינִי: ^{טז} וְאֶת־הָאֲרֹדִי וְאֶת־
הַצִּמְרִי וְאֶת־הַחֲמָתִי: {ס}

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

^{יח} וְאַרְפַּכְשָׁד יָלַד אֶת־שֵׁלַח וְשֵׁלַח יָלַד אֶת־עֵבֶר:
^{יט} וְלִעֵבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בִימֵיו
נִפְלְגָה הָאָרֶץ וְשֵׁם אֲחִיו יֻקְטָן: ^כ וְיֻקְטָן יָלַד אֶת־
אַלְמוּדָד וְאֶת־שֵׁלֶף 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.*

עֵיבָל וְאֶת־אֲבִימָאֵל וְאֶת־שֶׁבָא: כג וְאֶת־אֹפִיר
 וְאֶת־חִוִּילָה וְאֶת־יֹזָבֵב כָּל־אֵלֶּה בְּנֵי יֶקֶטָן: {ס}
 כד שֵׁם | אֲרַפַּכְשָׁד שֶׁלַח: כה עֶבֶר פֶּלֶג רְעוּ: כו שְׂרוּג
 נַחֲוֹר תֶּרַח: כז אֲבֶרָם הוּא אַבְרָהָם: {ס}
 כח בְּנֵי אַבְרָהָם יִצְחָק וְיִשְׁמָעֵאל: {ס}
 כט אֵלֶּה תִּלְדוּתָם בְּכוֹר יִשְׁמָעֵאל גְּבִיּוֹת וְקֹדָר
 וְאַדְבֵּאֵל וּמִבְשָׁם: ל מִשְׁמַע וְדוּמָה מִשָּׂא חֲדָד
 וְתִימָא: לא יִטּוֹר נָפִישׁ וְקִדְמָה אֵלֶּה הֵם בְּנֵי
 יִשְׁמָעֵאל: {ס}
 לב וּבְנֵי קֶטוּרָה פִּילֶגֶשׁ אַבְרָהָם יִלְדָּה אֶת־זִמְרָן
 וִיקְשָׁן וּמְדָן וּמִדְיָן וְיִשְׁבָּק וְשׁוּחַ וּבְנֵי יֶקֶטָן שֶׁבָא
 וְדִדָּן: {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, Μαβσαν.*

30 The LXX reads: *Μασμα, Ιδουμα, Μασση, Χοδδαδ, Θαιμαν.*

31 The LXX reads: *Ιεττουρ, Ναφεζ 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 מדִּין עִיפָה וְעֶפֶר וְחִנּוֹךְ וְאַבִּידָע וְאַלְדָּעָה
כָּל־אַלֶּה בְּנֵי קֶטוּרָה: {ס}
- לד וַיּוֹלֶד אַבְרָהָם אֶת־יִצְחָק בְּנֵי יִצְחָק עָשָׂו
וְיִשְׂרָאֵל: {ס}
- לה בְּנֵי עָשָׂו אֱלִיפַז רְעוּאֵל וַיְעֹשׂ וַיֶּעֱלֶם וְקָרַח: {ס}
- לו בְּנֵי אֱלִיפַז תִּימָן וְאוֹמֵר צָפִי וְגַעֲתָם קִנְזִי וְתַמְנֵעַ
וְעַמְלֵק: {ס}
- לז בְּנֵי רְעוּאֵל נַחַת זֶרַח שָׁמָּה וּמִזָּה: {ס}
- לח ובני שְׂעִיר לוֹטָן וְשׁוֹבָל וְצִבְעוֹן וְעֵנָה וְדִישׁוֹן
וְאַצֵּר וְדִישׁוֹן: {ס}
- לט ובני לוֹטָן חֹרִי וְהוֹמָם וְאַחֹת לוֹטָן תַּמְנֵעַ: {ס}
- מ בְּנֵי שׁוֹבָל עֲלִיָּן וּמִנַּחַת וְעִיבָל שְׁפִי וְאוֹנָם וּבְנֵי
צִבְעוֹן אִיָּה וְעֵנָה: {ס}
- 33 The sons of Midian: Ephah, Epher, Hanoah, 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 *καὶ υἱοὶ Παρουηλ· Ναχεθ, Ζαρε, Σομε καὶ Μοζε*.

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

39 It is not clear whether or not this 'Timna' (תַּמְנֵעַ) is the same one mentioned in v. 36, although at least one LXX MSS reads *καὶ Αἰλαθ καὶ Ναμνα* in place of *ἀδελφὴ δὲ Λωταν Θάμνα* ('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' (cf. Gn 36:23).

מֵאֵל בְּנֵי עֲנָה דִישׁוֹן וּבְנֵי דִישׁוֹן חֲמָרָן וְאַשְׁבָּן וִיתְרָן
וְכֶרָן: מִבְּנֵי-אֶזֶר בִּלְהָן זַאֲוָן וְיָאָקָן בְּנֵי דִישָׁן עֹז
וְאַרָן: {פ}

מִמֶּלְכֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי
מֶלֶךְ-מִלְכָּה לְבָנִי יִשְׂרָאֵל בֶּלַע בֶּן-בְּעוֹר וְשֵׁם עִירוֹ
דִּנְהָבָה: מִדֹּב וַיָּמָת בֶּלַע וַיְמָלֶךְ תַּחְתָּיו יוֹבָב בֶּן-זֶרַח
מִבְּצָרָה: מִהוּשָׁם וַיָּמָת יוֹבָב וַיְמָלֶךְ תַּחְתָּיו חוּשָׁם מֵאֶרֶץ
הַתֵּימָנִי: מִהוּשָׁם וַיְמָלֶךְ תַּחְתָּיו הָדָד בֶּן-
בָּדָד הַמִּמְכָּה אֶת-מִדְיָן בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ
עֵוִית עֵוִית: מִזֹּב וַיָּמָת הָדָד וַיְמָלֶךְ תַּחְתָּיו שַׁמְלָה
מִמְשָׁרְקָה: מִרְחֹבוֹת הַנָּהָר: מִשָּׂאֵל וַיָּמָת שַׁמְלָה וַיְמָלֶךְ תַּחְתָּיו שָׁאוּל
חֲנָן בֶּן-עֲכָבוֹר: גִּי וַיָּמָת בַּעַל חָנָן וַיְמָלֶךְ תַּחְתָּיו

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

⁴¹ In the opening clause, the MT has the plural for 'son', although only one is listed. The parallel genealogy in Gn 36:26 has the variant spelling 'Hemdan' for 'Hamran'; some English versions follow the variant spelling here (e.g., NAB, NIV, NCV, CEV, NLT).

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 Qere ends the verse with עֵוִית in place of עֵוִית, here following the Kethib.

⁴⁷ For 'Samalah of Masrekah' (שַׁמְלָה מִמְשָׁרְקָה), 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' (בַּעַל חָנָן).

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

הָדָד וְשֵׁם עֵירוֹ פְּעִי וְשֵׁם אִשְׁתּוֹ מְהִיטָבָאֵל בֵּת־
מִטְרֹד בֵּת מִי זָהָב: ^{נא} וַיָּמָת הָדָד {פ}

Pai; his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. ⁵¹ Then Hadad died.

וַיְהִיו אֲלוֹפֵי אֲדוֹם אֱלֹף תַּמְנָע אֱלֹף עֲלִיָּה עֲלֹה
אֱלֹף יִתֶּת: ^{נב} אֱלֹף אֶהְלִיבָמָה אֱלֹף אֵלָה אֱלֹף
פִּינֹן: ^{נג} אֱלֹף קֶנָז אֱלֹף תִּימָן אֱלֹף מִבְצָר: ^{נד} אֱלֹף
מַגְדִּיָּאל אֱלֹף עִירָם 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.

⁵¹ The NRSV uses 'clans' in place of 'chiefs' and 'Chief' throughout this verse. 'Aliah' corresponds to 'Alvah' of Gn 36:40. In place of עֲלִיָּה, here following the *Kethib*, the *Qere* has עֲלֹה.

⁵² For 'Oholibamah' (אֶהְלִיבָמָה) 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.

1ST CHRONICLES 2

דברי הימים א פרק ב

- ^א אֵלֶּה בְּנֵי יִשְׂרָאֵל רְאוּבֵן שִׁמְעוֹן לֵוִי וַיהוּדָה
יִשָּׁשְׁכָר וַזְבֻּלֹן: ^ב דָּן יוֹסֵף וּבִנְיָמִן נַפְתָּלִי גָד
וְאַשֶּׁר: {פ}
- ^ג בְּנֵי יְהוּדָה עֵר וֹנָן וְשֵׁלָה שְׁלוּשָׁה נִוְלַד לֹו מִבֶּת-
שׁוּעַ הַכְּנַעֲנִית וַיְהִי עֵר | בְּכֹר יְהוּדָה רַע בְּעֵינֵי
יְהוָה וַיְמִיתֵהוּ: {ס}
- ^ד וְתָמָר כָּלְתָו יִלְדָּה לֹו אֶת-פֶּרֶץ וְאֶת-זֶרַח כָּל-בְּנֵי
יְהוּדָה חֲמִשָּׁה: {ס}
- ^ה בְּנֵי-פֶרֶץ חֶזְרוֹן וְחַמּוּל: {ס}
- ^ו וּבְנֵי זֶרַח זִמְרִי וְעֵתָן וְהִמָּן וְכַלְכָּל וְדָרַע כֻּלָּם
חֲמִשָּׁה: {ס}
- ^ז וּבְנֵי כַרְמִי אַחַר עֹכֵר 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 Φαρὲς· Ἀρσων καὶ 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 חֶזְרֹן אֲשֶׁר נִוְלַדְלוּ אֶת־יֶרַחְמֵאֵל וְאֶת־רָם וְאֶת־כְּלוּבַי: י וְרָם הוּלִיד אֶת־עַמִּינָדָב וְעַמִּינָדָב הוּלִיד אֶת־נַחֲשֹׁן נָשִׂיא בְנֵי יְהוּדָה: יא וְנַחֲשֹׁן הוּלִיד אֶת־שַׁלְמָא וְשַׁלְמָא הוּלִיד אֶת־בָּעֶז: יב וּבָעֶז הוּלִיד אֶת־עֹזֶבֶד וְעֹזֶבֶד הוּלִיד אֶת־יֵשִׁי: יג וְיֵשִׁי הוּלִיד אֶת־בְּכֹרֹו אֶת־אֱלִיאָב וְאֲבִינָדָב הַשֵּׁנִי וְשִׁמְעָא הַשְּׁלִישִׁי: יד נִתְנָאֵל הָרְבִיעִי רְדִי הַחֲמִישִׁי: טו אֶצֶם הַשֵּׁשִׁי דָּוִיד הַשְּׁבַעִי: טז וְאַחִיתִּיהֶם צְרוּיָה וְאַבִּיגַיִל וּבְנֵי צְרוּיָה אֲבִשַׁי וְיֹאָב וְעִשָּׂהאֵל שְׁלֹשָׁה: יז וְאַבִּיגַיִל יָלְדָה אֶת־עַמְשָׂא וְאַבִּי עַמְשָׂא יֵתֵר הַיִּשְׁמְעֵאלִי: יח וְכָלֵב בֶּן־חֶזְרֹן הוּלִיד אֶת־עֲזוֹבָה אִשָּׁה וְאֶת־יִרְיֹעוֹת וְאֵלָה בְּנֵיהָ יִשָּׁר וְשׁוֹבָב וְאַרְדֹּן: יט וַתָּמָת עֲזוֹבָה וַיִּקַּח־לָוּ כָּלֵב אֶת־אֶפְרַת

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 Zeruiah and Abigail. The sons of Zeruiah: 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: Jesher, 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: כַּ וְחֹר הוֹלִיד אֶת־אוּרִי וְאוּרִי
הוֹלִיד אֶת־בְּצַלְאֵל: {ס}

כא וְאַחֵר בָּא חֲצֹרֹן אֶל־בֶּת־מַכִּיר אָבִי גִלְעָד וְהוּא
לָקַחָהּ וְהוּא בֶן־שְׁשִׁים שָׁנָה וַתֵּלֶד לוֹ אֶת־שִׁגְיָב:
כב וְשִׁגְיָב הוֹלִיד אֶת־יָאִיר וַיְהִי־לוֹ עָשָׂרִים וְשָׁלוֹשׁ
עָרִים בְּאֶרֶץ הַגִּלְעָד: {ס}

כג וַיִּקַּח גֶּשׁוּר־וְאַרָם אֶת־חֲנוֹת יָאִיר מֵאֵתָם אֶת־
קִנְתָּה וְאֶת־בְּנֵיהָ שְׁשִׁים עָרִי כָל־אֵלֶּה בְּנֵי מַכִּיר
אֲבִי־גִלְעָד: כד וְאַחֵר מוֹת־חֲצֹרֹן בְּכָלֶּב אֶפְרָתָה
וְאִשְׁתּוֹ חֲצֹרֹן אֲבִיהָ וַתֵּלֶד לוֹ אֶת־אַשְׁחֹר אָבִי
תֶּקוֹעַ: {ס}

וַיְהִיו בְּנֵי־יֶרַחְמֵאל בְּכוֹר חֲצֹרֹן הַבְּכוֹר | רָם וּבוֹנָה
וְאָרֹן וְאַצֵּם אַחִיהָ: כו וַתְּהִי אִשָּׁה אַחֶרֶת לִי־רַחְמֵאל
וְשֵׁמָּה עֲטָרָה הָיָא אִם אוֹנָם: {ס}

כז וַיְהִיו בְּנֵי־רָם בְּכוֹר יֶרַחְמֵאל מֵעַץ וַיְמִין וְעֶקֶר:
כח וַיְהִיו בְּנֵי־אוֹנָם שְׁמִי וַיִּדַּע 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 η̑σας υ̑ιοι Οζομ· Σαμαι και Ιαδαε. και υ̑ιοι Σαμαι· Ναδαβ και Αβισουρ*.

וַאֲבִישׁוּר: כֹּס וְשֵׁם אִשְׁתּוֹ אֲבִיהַיִל וַתֵּלֶד לּוֹ
 אֶת־אַחְבָּן וְאֶת־מֹלִיד: ל' וּבְנֵי נָדָב סֵלֶד וְאַפִּים
 וַיָּמָת סֵלֶד לֹא בָנִים: ל"א וּבְנֵי אַפִּים יִשְׁעִי וּבְנֵי יִשְׁעִי
 שֶׁשָּׁן וּבְנֵי שֶׁשָּׁן אַחְלִי: ל"ב וּבְנֵי יָדַע אַחִי שַׁמִּי יֶתֶר
 וַיּוֹנָתָן וַיָּמָת יֶתֶר לֹא בָנִים: {ס}

ל"ג וּבְנֵי יוֹנָתָן פֶּלֶת וְזָא אֵלֶּה הָיוּ בְנֵי יִרְחֵמְאֵל:
 ל"ד וְלֹא־הָיָה לְשֶׁשָּׁן בָּנִים כִּי אִם־בָּנוֹת וּלְשֶׁשָּׁן עֶבֶד
 מִצְרִי וְשִׁמּוֹ יִרְחָע: ל"ה וַיֵּתֶן שֶׁשָּׁן אֶת־בִּתּוֹ לִירְחָע
 עֶבְדּוֹ לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־עֲטָי: ל"ו וְעֲטָי הָלִיד אֶת־
 נָתָן וְנָתָן הוֹלִיד אֶת־זָבָד: ל"ז וְזָבָד הוֹלִיד אֶת־אַפְלָל
 וְאַפְלָל הוֹלִיד אֶת־עֹזֶבֶד: ל"ח וְעֹזֶבֶד הוֹלִיד אֶת־
 יְהוּא וַיְהִי הוּא הָלִיד אֶת־עֲזַרְיָה: ל"ט וְעֲזַרְיָה הָלִיד אֶת־
 חֶלֶץ וְחֶלֶץ הָלִיד אֶת־אֱלֵעָשָׁה: מ' וְאֱלֵעָשָׁה הָלִיד
 אֶת־סִסְמַי וְסִסְמַי הָלִיד אֶת־שָׁלוּם: מ"א וְשָׁלוּם

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 וִיקְמִיָּה הָלִיד אֶת־אֵלִישָׁמַע: {ס} father of Shallum; ⁴¹ and Shallum became the father of Jekamiah and Jekamiah the father of Elishama.

מִבְּנֵי כָלֵב אָחִי יִרְחֵמֶאֱל מִיֵּשַׁע בְּכֹרֹו הוּא אָבִי־ זִיף וּבְנֵי מֶרֶשָׁה אָבִי חֶבְרוֹן: ⁴² מִבְּנֵי חֶבְרוֹן קֹרַח וְתַפַּח וְרֶקֶם וְשֵׁמָע: ⁴³ מִדֹּם וְשֵׁמָע הוֹלִיד אֶת־רַחֵם אָבִי יִרְקֵעַם וְרֶקֶם הוֹלִיד אֶת־שָׁמַי: ⁴⁴ מִמֶּה וּבֶן־שָׁמַי מַעֲזַן וּמַעֲזַן אָבִי בֵּית־צוּר: ⁴⁵ מִמֶּה וְעִיפָה פִּילָגַשׁ כָּלֵב יִלְדָה אֶת־חָרָן וְאֶת־מוֹצָא וְאֶת־גָּזָז וְחָרָן הָלִיד אֶת־גָּזָז: {ס} ⁴⁶ 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.

מִבְּנֵי יַהֲדָי רֵגֶם וְיוֹתָם וְגִשָּׁן וּפְלֵט וְעִיפָה וְשַׁעֲפָ: ⁴⁷ מִמֶּה פִּילָגַשׁ כָּלֵב מַעֲכָה יִלְדָה שֶׁבֶר וְאֶת־תִּרְחָנָה: ⁴⁸ מִמֶּט וּתִלְדָה שַׁעֲפָ אָבִי מַדְמָנָה אֶת־שׂוּאָ אָבִי מַכְבְּנָה וְאֶבִי גִבְעָא וּבֵת־כָּלֵב עַכְסָה: {ס} ⁴⁹ 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 Gibe'a. 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 Σαμαι.*

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

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

⁴⁷ The LXX reads: *καὶ υἱοὶ Ιαδαι· 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' (שַׁעֲפָ), the LXX reads *Σαγαφ* – inserting a 'silent' gamma between the two vowels.

נִ אֵלֶּה הָיוּ בְנֵי כָלֵב בֶּן־חֹר בְּכוֹר אֶפְרַתָּה שׁוּבָל
אָבִי קִרְיַת יַעֲרִים: נא שְׁלֹמֹה אָבִי בֵּית־לָחֶם חָרָף
אָבִי בֵּית־גָּדֶר: נב וַיְהִיו בָּנִים לְשׁוּבָל אָבִי קִרְיַת
יַעֲרִים הָרָאָה חֲצֵי הַמִּנְחֹת: נג וּמִשְׁפַּחֹת קִרְיַת
יַעֲרִים הֵיתָרִי וְהַפּוּתִי וְהַשְׁמָתִי וְהַמִּשְׁרָעִי מֵאֵלֶּה
יֵצְאוּ הַצִּרְעָתִי וְהָאֶשְׁתָּאֹלִי: {ס}

נד בְּנֵי שְׁלֹמֹה בֵּית לָחֶם וְנִטּוּפָתִי עֵטְרוֹת בֵּית יוֹאָב
וְחֲצֵי הַמִּנְחָתִי הַצִּרְעִי: נה וּמִשְׁפַּחֹת סֹפְרִים יֵשְׁבוּ
יְשֻׁבֵי יַעֲבֹז תִּרְעָתִים שְׁמַעְתִּים שׁוֹכְתִים הָמָּה
הַקִּינִים הַבָּאִים מִחֲמַת אָבִי בֵּית־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 וְאֵלֶּה הָיוּ בְנֵי דָוִד אֲשֶׁר נִוְלְדוּ לּוֹ בְּחֶבְרוֹן הַבְּכוֹר
| אֲמֹנֹן לְאֶחֱיֹנֶעַם הַיִּזְרְעֵלִית שְׁנִי דָנִיֵּאל לְאִבְיָגַיִל
הַכַּרְמֶלִית: ^ב הַשְּׁלִישִׁי לְאֶבְשָׁלוֹם בֶּן־מַעֲכָה בַת־
תַּלְמִי מֶלֶךְ גִּשּׁוּר הָרַבִּיעִי אֲדֹנִיָּה בֶן־חַגִּית:
^ג הַחֲמִישִׁי שְׁפַטְיָה לְאִבְיָטָל הַשֵּׁשִׁי יִתְרֵעַם לְעִגְלָה
אֲשֶׁתּוֹ: ^ד שֶׁשָׁה נִוְלְדָה לּוֹ בְּחֶבְרוֹן וּמֶלֶךְ־שָׁם שִׁבְעַת
שָׁנִים וְשִׁשָּׁה חֳדָשִׁים וְשָׁלֹשׁ יָמִים שָׁנָה מֶלֶךְ
בִּירוּשָׁלַם: {ס}

^ה וְאֵלֶּה נִוְלְדוּ לּוֹ בִּירוּשָׁלַם שְׁמֵעָא וְשׁוֹבָב וְנָתָן
וְשִׁלְמָה אֲרַבְעָה לְבַת־שׁוּעָה בַת־עַמְיָאֵל: ^ו וַיִּבְחַר
וַאֲלִישָׁמָע וַאֲלִיפֶלֶט: ^ז וְנוֹגָה וְנֶפְחַג וַיָּפִיעַ:
^ח וַאֲלִישָׁמָע וַאֲלִידָע וַאֲלִיפֶלֶט תִּשְׁעָה: ^ט כָּל בְּנֵי
דָוִד מִלְּבַד בְּנֵי־פִלְגָשִׁים וְתָמָר אֲחֹתָם: {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' (עִגְלָה), 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' (אֲלִישָׁמָע) 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.

י' וּבְנֵי-שְׁלֹמֹה רְחֹבַעַם אָבִיָּה בְּנוֹ אֲסָא בְּנוֹ יְהוֹשָׁפָט
 בְּנוֹ: י"א יוֹרָם בְּנוֹ אַחֲזִיָּהוּ בְּנוֹ יוֹאָשׁ בְּנוֹ: י"ב אֲמַצִּיָּהוּ
 בְּנוֹ עֲזַרְיָה בְּנוֹ יוֹתָם בְּנוֹ: י"ג אַחֲזָה בְּנוֹ חֲזַקְיָהוּ בְּנוֹ
 מְנַשֶּׁה בְּנוֹ: י"ד אֲמוֹן בְּנוֹ יֹאשִׁיָּהוּ בְּנוֹ: ט"ו וּבְנֵי
 יֹאשִׁיָּהוּ הַבְּכוֹר יוֹחָנָן הַשֵּׁנִי יְהוִיָּקִים הַשְּׁלִישִׁי
 עֲדַקְיָהוּ הַרְבִּיעִי שְׁלֹם: ט"ז וּבְנֵי יְהוִיָּקִים יְכַנְיָה בְּנוֹ
 עֲדַקְיָה בְּנוֹ: י"ח וּבְנֵי יְכַנְיָה אֶסֶר שְׁאַלְתִּיאֵל בְּנוֹ:
 י"ח וּמַלְכִּירָם וּפְדִיָּה וְשִׁנְאָצָר יְקַמְיָה הוֹשָׁמַע
 וְנְדַבְיָה: ט"ט וּבְנֵי פְדִיָּה זְרַבְבָּל וְשִׁמְעִי וּבְנֵי-זְרַבְבָּל
 מְשֻׁלֵּם וְחַנְנִיָּה וְשִׁלְמִית אַחֻזָּתָם: כ' וְחִשְׁבָּה וְאֵהֵל
 וּבְרַכְיָה וְחִסְדִּיָּה יוֹשֵׁב חֶסֶד חֲמֵשׁ: כ"א וּבְנֵי-חַנְנִיָּה
 פְּלַטְיָה וְיִשְׁעִיָּה בְּנֵי רַפְיָה בְּנֵי אֲרָנָן בְּנֵי עֲבַדְיָה בְּנֵי
 שְׁכַנְיָה: כ"ב 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; Jeshaiah 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: *Ἀμασσίας υἱὸς αὐτοῦ, Ἀζαρία υἱὸς αὐτοῦ, Ἰωαθάν υἱὸς αὐτοῦ,*

13 The LXX reads: *Ἀχαζ υἱὸς αὐτοῦ, Ἐζεκίας υἱὸς αὐτοῦ, Μανασσῆς υἱὸς αὐτοῦ,*

14 The LXX reads: *Ἀμων υἱὸς αὐτοῦ, Ἰωσία 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 Ἰωακίμ· Ἰεχονίας υἱὸς αὐτοῦ, Σεδεκίας υἱὸς αὐτοῦ.*

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

18 The LXX reads: *Μελχिरαμ 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 Ἀσουβε καὶ Οολ καὶ Βαραχια καὶ Ασαδια καὶ Ασοβαεσδ, πέντε.*

21 The LXX reads: *καὶ υἱοὶ Ἀνανια· Φαλλετια, καὶ Ἰσαια υἱὸς αὐτοῦ, Ραφαια υἱὸς αὐτοῦ, Ορνα υἱὸς αὐτοῦ, Αβδια υἱὸς αὐτοῦ, Σεχενια υἱὸς αὐτοῦ.*

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

חֲטֹשׁ וַיִּגְאֹל וּבְרִיחַ וְנַעֲרִיָּה וְשַׁפְּט שְׁשֶׁה: כִּג וּבָנֵי-
 נַעֲרִיָּה אֶלְיוֹעֵנַי וְחִזְקִיָּה וְעִזְרִיקָם שְׁלֹשָׁה: {ס}

כִּד וּבְנֵי אֶלְיוֹעֵנַי הוֹדַוְיָהוּ הוֹדְוִיָּהוּ וְאֶלִּישִׁיב וּפְלִיָּה
 וְעֶקֶב וַיִּזְחַנָּן וְדַלְיָה וְעַנְנִי שִׁבְעָה: {ס}

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

²⁴ The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan,
 Delaiah, and Anani: seven.

²³ The LXX reads: *καὶ υἱοὶ Νωαδία· 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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דברי הימים א פרק ד

- ^א בְּנֵי יְהוּדָה פֶּרֶץ חֲצֵרֹן וְכַרְמִי וְחֹר וְשׁוּבָל: ^ב וְרֵאִיָּה בֶן־שׁוּבָל הָלִיד אֶת־יָחַת וַיַּחַת הָלִיד אֶת־אֲחֻמַּי וְאֶת־לָהָד אֵלֶּה מִשְׁפַּחֹת הַצֹּרַתִּי: {ס}
- ^ג וְאֵלֶּה אֲבֵי עֵיטָם יִזְרְעֵאל וַיִּשְׁמָא וַיְדָבֶשׁ וְשֵׁם אֲחֻתָּם הַצֵּלְלִפּוֹנִי: ^ד וּפְנוּאֵל אֲבִי גֶדֶר וְעֶזֶר אֲבִי חוּשָׁה אֵלֶּה בְנֵי־חֹר בְּכוֹר אֶפְרָתָה אֲבִי בֵית לָחֶם: ^ה וּלְאַשְׁחֹר אֲבִי תְקוּעַ הָיוּ שְׁתֵּי נָשִׁים חֲלָאָה וְנַעֲרָה: ^ו וַתֵּלֶד לוֹ נַעֲרָה אֶת־אַחֲזָם וְאֶת־חֶפֶר וְאֶת־תִּימָנִי וְאֶת־הָאֲחַשְׁתָּרִי אֵלֶּה בְנֵי נַעֲרָה: ^ז וּבְנֵי חֲלָאָה צֶרֶת יֶצְחָר וְצָחָר וְאַתְנָן: ^ח וְקוֹץ הוֹלִיד אֶת־עֲנוּב וְאֶת־הַצִּבְבָּה וּמִשְׁפַּחַת אַחֲרֵחֶל
- 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, Hepher, 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: καὶ Φανουηλ πατὴρ Γεδωρ, καὶ Αζηρ πατὴρ Ωσαν.
- ⁵ The LXX reads: καὶ τῷ Σαουρ πατρὶ Θεωκε ἦσαν δύο γυναῖκες, Αωδα καὶ Θοαδα.
- 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 נִכְבֵּד מֵאַחֵיו וְאִמּוֹ קָרָאָה
שְׁמוֹ יַעֲבֹץ לֵאמֹר כִּי יִלְדֹתִי בְעֶצֶב: ^י וַיִּקְרָא יַעֲבֹץ
לְאֱלֹהֵי יִשְׂרָאֵל לֵאמֹר אֲסַבְּרֶךָ תְּבַרְכֵנִי וְהִרְבִּיתָ
אֶת־גְּבוּלִי וְהִיתָה יָדְךָ עִמִּי וְעָשִׂיתָ מִרְעָה לְבִלְתִּי
עֲצָבִי וַיָּבֹא אֱלֹהִים אֶת אֲשֶׁר־שָׁאֵל: {ס}

^{יא} וּכְלֻב אַחִי־שׁוּחָה הוֹלִיד אֶת־מְחִיר הוּא אָבִי
אֶשְׁתּוֹן: ^{יב} וְאֶשְׁתּוֹן הוֹלִיד אֶת־בֵּית רָפָא וְאֶת־פֶּסֶח
וְאֶת־תַּחֲנָה אָבִי עִיר נַחֲשׁ אֱלֹה אֲנָשֵׁי רֶכֶה: {ס}

^{יג} וּבְנֵי קִנֹּז עֲתַנְיָאֵל וּשְׂרָיָה וּבְנֵי עֲתַנְיָאֵל חֲתָת:
^{יד} וּמַעֲזַנְתִּי הוֹלִיד אֶת־עֹפְרָה וּשְׂרָיָה הוֹלִיד אֶת־
יֹאָב אָבִי גֵיָא חֲרָשִׁים כִּי חֲרָשִׁים הָיוּ: {פ}

^{טו} וּבְנֵי כָלֵב בֶּן־יִפְנֶה עִירוֹ אֱלָה וְנַעַם וּבְנֵי אֱלָה
וּקְנֹז: ^{טז} וּבְנֵי יֶהֱלֵלֵאל זִיף וְזִיפָה תִּירְיָא וְאֶשְׂרָאֵל:
^{יז} וּבְנֵי־עֲזָרָה יֵתֶר וּמֶרֶד וְעֹפֶר וִילּוֹן וְתֹהֵר אֶת־מְרִים

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.

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.

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.

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 Ezrah: Jether, Mered, Ephraim, 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 Maonathai*), 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 υἱοὶ Ἰεφοννη· Ηρα, Αλα καὶ Νοομ. καὶ υἱοὶ Αλα· Κενεζ.*

¹⁶ The LXX reads: *καὶ υἱὸς αὐτοῦ Γεσηηλ, Αμναχι 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 אֶשְׁתַּמֶּעַ: י^ח וְאִשְׁתּוֹ
הִיהָדְיָה יִלְדָה אֶת־יֶרֶד אָבִי גְדוֹר וְאֶת־חֶבֶר אָבִי
שׁוֹכֹ וְאֶת־יְקוֹתִיאֵל אָבִי זִנוּחַ וְאֵלֶּה בְנֵי בִתְיָה
בֶּת־פֶּרְעָה אֲשֶׁר לָקַח מֶרֶד: {ס}

י^ט וּבְנֵי אִשְׁת הַיֹּדִיָּה אַחֻות נָחַם אָבִי קַעִילָה הַגֶּרְמִי
וְאֶשְׁתַּמֶּעַ הַמַּעֲכָתִי: כ^ב וּבְנֵי שִׁמְעוֹן אֲמִנוֹן וְרָנָה בֶן־
חֲנָן וְתוֹלוֹן וְתִילּוֹן וּבְנֵי יִשְׁעִי זֹחֶת וּבֶן־זֹחֶת:
כא^{כא} בְּנֵי שִׁלָּה בֶן־יְהוּדָה עֵר אָבִי לָכָה וְלַעֲדָה אָבִי
מֶרְשָׁה וּמִשְׁפָּחוֹת בֵּית־עֶבְדָּת הַבֶּן לְבֵית אֲשַׁבַּע:
כב^{כב} וְיוֹקִים וְאֲנָשִׁי כִזְבָּא וְיוֹאֵשׁ וְשָׂרָף אֲשֶׁר־בָּעִלוּ
לְמוֹאֵב וְיֹשְׁבֵי לַחֵם וְהַדְּבָרִים עֲתִיקִים: כג^{כג} הָמָּה
הַיֹּצְרִים וְיֹשְׁבֵי נֶטַעִים וְגִדְרָה עַם־הַמֶּלֶךְ
בְּמִלְאֲכָתוֹ יֹשְׁבוֹ שָׁם: {ס}

כד^{כד} בְּנֵי שִׁמְעוֹן נְמוּאֵל וַיְמִין יָרִיב 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'. In place of ותולון, here following the Kethib, the Qere has וְתִילּוֹן.

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 בֶּנּוּ מִבְּשָׁם בֶּנּוּ מִשְׁמָע בֶּנּוּ: כ^ו וּבְנֵי מִשְׁמָע
חַמּוּאֵל בֶּנּוּ זַכּוּר בֶּנּוּ שְׁמַעִי בֶּנּוּ: כ^ז וּלְשִׁמְעִי בָנִים
שֵׁשׁ עָשָׂר וּבָנוֹת שֵׁשׁ וְלֹא־חָיו אִין בָּנִים רַבִּים וְכָל
מִשְׁפַּחָתָם לֹא הָרְבוּ עַד־בְּנֵי יְהוּדָה: {ס}

כ^ח וַיֵּשְׁבוּ בְּבֵאֵר־שֶׁבַע וּמֹלָדָה וַחֲצֹר שׁוּעַל:
כ^ט וּבִלְהָה וּבְעֵצֶם וּבְתוֹלָד: ל^ו וּבְבִתּוֹאֵל וּבְחֶרְמָה
וּבְצִיקְלָג: ל^א וּבְבֵית מֶרְכָּבוֹת וּבְחֲצֹר סוּסִים וּבְבֵית
בְּרָאִי וּבְשַׁעְרִים אֵלֶּה עָרֵיהֶם עַד־מֶלֶךְ דָּוִיד:
ל^ב וַחֲצֵרֵיהֶם עֵיטָם וְעֵין רִמּוֹן וְתֹכֶן וְעֵשֶׂן עָרִים
חֲמֵשׁ: ל^ג וְכָל־חֲצֵרֵיהֶם אֲשֶׁר סְבִיבוֹת הָעָרִים
הָאֵלֶּה עַד־בַּעַל {ס}

זֹאת מוֹשְׁבָתָם וְהַתִּיחָשׁם לָהֶם: ל^ד וּמִשׁוֹבָב וּמִלֶּךְ
וְיוֹשֶׁה בֶּן־אֲמִצִּיָּה: ל^ה וְיוֹאֵל וְיֵהוּא בֶּן־יֹשְׁבִיָּה בֶּן־
שָׂרִיָּה בֶּן־עֲשִׂיָּאֵל: ל^ו וְאֶלְיָעִינִי וְיַעֲקֹבָה וְיִשׁוּחִיָּה

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: *Ἀμουηλ 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 Βοασομ καὶ Θουλαδ*

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

³¹ The LXX reads: *καὶ Βαιθμαρχαβωθ καὶ ἡμισυ 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.

וַעֲשִׂיהָ וַעֲדִיאֵל וַיִּשִׁמְאֵל וּבְנֵיהָ: ^{לז} וַזִּיזָא בֶן־שַׁפְעִי
בֶן־אֱלֹון בֶּן־יִדְיָה בֶן־שִׁמְרִי בֶן־שִׁמְעִיָּה: ^{לח} אֵלֶּה
הַבָּאִים בְּשִׁמּוֹת נְשִׂאִים בְּמִשְׁפְּחוֹתָם וּבֵית
אֲבוֹתֵיהֶם פָּרְצוּ לָרוֹב: ^{לט} וַיֵּלְכוּ לַמְּבֹוא גְדֹר עַד
לַמִּזְרַח הַגָּיָא לְבַקֵּשׁ מְרֻעָה לְצֹאֲנָם: ^מ וַיִּמְצְאוּ
מְרֻעָה שְׁמֵן וְטוֹב וְהָאָרֶץ רַחֲבַת יָדַיִם וְשִׁקְטָה
וְשִׁלוֹהָ כִּי מִן־הֶם הַיֹּשְׁבִים שָׁם לְפָנִים: ^{מא} וַיָּבֹאוּ
אֵלֶּה הַכְּתוּבִים בְּשִׁמּוֹת בִּימֵי | יְחִזְקִיָּהוּ מֶלֶךְ־
יְהוּדָה וַיָּכּוּ אֶת־אֹהֲלֵיהֶם וְאֶת־הַמְּעוֹנִים הַמְּעִינִים
אֲשֶׁר נִמְצְאוּ־שָׁמָּה וַיַּחְרִימֵם עַד־הַיּוֹם הַזֶּה וַיָּשְׁבוּ
תַּחְתֵּיהֶם כִּי־מְרֻעָה לְצֹאֲנָם שָׁם: ^{מב} וּמֵהֶם | מִן־
בְּנֵי שְׁמַעוֹן הָלְכוּ לְהָר שֵׁעִיר אַנְשִׁים חֲמֵשׁ מֵאוֹת
וּפְלִטְיָה וְנִעְרִיָּה וּרְפָיָה וְעִזִּיאֵל בְּנֵי יִשְׁעִי בְּרֵאשֵׁם:
^{מג} וַיָּכּוּ אֶת־שְׂאֲרֵית הַפְּלִטָה לַעֲמֹלֶק וַיָּשְׁבוּ 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' (גְּדֹר).

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 warrants 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 וּבְחֻלָּל
יָצוּעִי אָבִיו נָתַנָּה בְּכֻרְתּוֹ לְבְנֵי יוֹסֵף בֶּן־יִשְׂרָאֵל וְלֹא
לְהַתִּיחֵשׁ לְבִכְרָה: ב כִּי יְהוּדָה גָּבַר בְּאָחִיו וּלְנָגִיד
מִמֶּנּוּ וְהַבְּכֹרָה לְיוֹסֵף: {ס}

ג בְּנֵי רְאוּבֵן בְּכוֹר יִשְׂרָאֵל חֲנוּךְ וּפְלוּא חֲצִרוֹן
וְכַרְמִי: ד בְּנֵי יוֹאֵל שְׁמַעִיָּה בְּנוֹ גֹּג בְּנוֹ שְׁמַעִי בְּנוֹ:
ה מִיכָה בְּנוֹ רְאִיָּה בְּנוֹ בְּעַל בְּנוֹ: ו בְּאֶרֶחַ בְּנוֹ אֲשֶׁר
הִגְלָה תִּלְגַּת פִּלְנָאֶסֶר מֶלֶךְ אֲשֶׁר הוּא נָשִׂיא
לְרְאוּבֵנִי: ז וְאָחִיו לְמַשְׁפַּחְתּוֹ בְּהַתִּיחֵשׁ לְתַלְדוֹתָם
הָרִאשׁ יַעֲיָאֵל וְזַכְרְיָהוּ: ח וּבִלְעַ בֶּן־עֲזִיז בֶּן־שֹׁמֶעַ בֶּן־
יוֹאֵל הוּא יוֹשֵׁב בְּעַרְעֹר וְעַד־נֶבּוֹ 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 Φαλλους, 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: *υἱὸς αὐτοῦ Μιχα, υἱὸς αὐτοῦ Πηχα, υἱὸς αὐτοῦ 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 וּלְמִזְרַח יִשָּׁב עַד-לְבֹאֵא מִדְּבָרָה לְמִן-הַנֶּהָר פָּרָת
כִּי מְקִנֵּיהֶם רָבוּ בְּאֶרֶץ גִּלְעָד: י וּבִימֵי שָׁאוּל עָשׂוּ
מִלְחָמָה עִם-הַחֲגִרָאִים וַיִּפְּלוּ בַיָּדָם וַיֵּשְׁבוּ
בְּאַהֲלֵיהֶם עַל-כָּל-פְּנֵי מִזְרַח לְגִלְעָד: {ס}

יא וּבְנֵי-גָד לִנְגָדָם יֵשְׁבוּ בְּאֶרֶץ הַבָּשָׁן עַד-סִלְכָּה:
יב יֹאֵאל הָרֹאשׁ וְשֹׁפָם הַמִּשְׁנָה וַיַּעֲנִי וְשַׁפְט בְּבָשָׁן:
יג וְאַחֵיהֶם לְבֵית אֲבוֹתֵיהֶם מִיכָאֵל וּמִשֻּׁלָּם וְשֶׁבַע
וַיֹּרִי וַיַּעֲכָן וַזִּיעַ וְעֵבֶר שִׁבְעָה: {ס}

יד אֵלֶּה | בְּנֵי אֲבִיחַיִל בֶּן-חֲוִירִי בֶן-יְרוּחַ בֶּן-גִּלְעָד
בֶּן-מִיכָאֵל בֶּן-יִשִּׁישַׁי בֶּן-יַחְדוֹ בֶּן-בּוּז: טו אַחִי בֶן
עֲבַדְיָאֵל בֶּן-גּוּנִי רֹאשׁ לְבֵית אֲבוֹתָם: טז וַיֵּשְׁבוּ
בְּגִלְעָד בְּבָשָׁן וּבְבִנְתָּיָה וּבְכָל-מִגְרָשֵׁי שָׂרֹן עַל-
תּוֹצְאוֹתָם: יז כָּל־הַתִּיחָשׁוּ בִימֵי יוֹתָם מֶלֶךְ-יְהוּדָה
וּבִימֵי 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 בְּנֵי־רְאוּבֵן וְגָדִי וְחֲצִי שִׁבְט־מְנַשֶּׁה מִן־בְּנֵי־חֵילִי
 אֲנָשִׁים נִשְׂאִי מִגֶּן וְחָרֶב וְדֶרֶכִי קָשָׁת וּלְמוֹדֵי
 מִלְחָמָה אַרְבָּעִים וָאַרְבַּעָה אֶלֶף וּשְׁבַע־מֵאוֹת
 וְשִׁשִּׁים יֵצְאִי צָבָא: יט וַיַּעֲשׂוּ מִלְחָמָה עִם־
 הַהַגְרִיטִים וַיִּטּוּ וַיִּנְפְּשׁוּ וְנוֹדָב: כ וַיַּעֲזְרוּ עֲלֵיהֶם
 וַיִּנְתְּנוּ בְּיָדָם הַהַגְרִיטִים וְכָל שְׁעֵמָהֶם כִּי לֹא־לֵהֶם
 זַעֲקוֹ בַּמִּלְחָמָה וַנִּעֲתָזֵם לָהֶם כִּי־בִטְחוּ בּוֹ:
 כא וַיִּשְׁבּוּ מִקְנֵיהֶם גַּמְלִיָּהֶם חֲמִשִּׁים אֶלֶף וְצֹאֵן
 מֵאֲתָנִים וְחֲמִשִּׁים אֶלֶף וְחֲמֹרִים אֲלָפִים וְנֶפֶשׁ אָדָם
 מֵאָה אֶלֶף: כב כִּי־חָלְלִים רַבִּים נָפְלוּ כִּי מֵהָאֱלֹהִים
 הַמִּלְחָמָה וַיִּשְׁבּוּ תַּחְתֵּיהֶם עַד־הַגָּלָה: {פ}

כג וּבְנֵי חֲצִי שִׁבְט־מְנַשֶּׁה יָשְׁבוּ בָאָרֶץ מִבְּשָׁן עַד־
 בָּעַל חֶרְמֹן וְשֵׁנִיר וְהַר־חֶרְמֹן הַמָּה רָבוּ: כד וְאֵלֶּה
 רָאשֵׁי בֵית־אֲבוֹתָם וְעֹפֶר וְיִשְׁעִי וְאַלְיָאֵל וְעִזְרִיאֵל

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: Ephraim, Ishi, Eliel,

¹⁸ The incident related in vv. 18–22, not mentioned elsewhere in the Old Testament, 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 Ephraim’ (וְעֹפֶר); here, we follow the LXX (Οφρα), NJB & NRSV.

וִירְמְיָה וְהוֹדָוְיָה וַיַּחֲדִיאוּ אֲנָשִׁים גְּבוּרֵי חַיִל אֲנָשִׁי
 שִׁמּוֹת רָאשִׁים לְבֵית אֲבוֹתָם: כה וַיִּמְעְלוּ בֵּאלֹהֵי
 אֲבֹתֵיהֶם וַיִּזְנוּ אַחֲרֵי אֱלֹהֵי עַמֵּי-הָאָרֶץ אֲשֶׁר-
 הִשְׁמִיד אֱלֹהִים מִפְּנֵיהֶם: כו וַיַּעַרְ אֱלֹהֵי יִשְׂרָאֵל
 אֶת-דָּרוּחַ | פּוּל מֶלֶךְ-אַשּׁוּר וְאֶת-דָּרוּחַ תִּלְגַּת
 פֶּלֶסֶר מֶלֶךְ אַשּׁוּר וַיִּגְלֹם לְרֵאוּבֵנִי וּלְגָדִי וּלְחֹצֵי
 שֵׁבֶט מְנַשֶּׁה וַיְבִיֵּאֵם לַחֲלָח וְחָבּוּר וְהָרָא וְנָהָר גּוֹזָן
 עַד הַיּוֹם הַזֶּה: {פ}

כז בְּנֵי לֵוִי גֵרְשׁוֹן קָהָת וּמֶרָרִי: כח וּבְנֵי קָהָת עֲמָרָם
 יִצְחָר וְחֶבְרֹן וְעִזִּיאל: {ס}

כט וּבְנֵי עֲמָרָם אֶהֱרֹן וּמֹשֶׁה וּמִרְיָם {ס}
 וּבְנֵי אֶהֱרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר:
 ל אֶלְעָזָר הוֹלִיד אֶת-פִּינְחָס פִּינְחָס הִלִּיד אֶת-
 אֲבִישׁוּעַ: לא וַאֲבִישׁוּעַ הוֹלִיד אֶת-בִּקִּי וּבִקִּי 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 οἱ υἱοὶ Ἀμβραμ· Ἀαρὼν 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’ (בִּקִּי) and ‘Uzzi’ (עִזִּי), the LXX reads *Βωκαί* and *Οζί*, respectively.

אֶת־עֲזִי: ^{לב} וְעֲזִי הוֹלִיד אֶת־זֶרְחִיָּה וְזֶרְחִיָּה הוֹלִיד
אֶת־מְרִיּוֹת: ^{לג} מְרִיּוֹת הוֹלִיד אֶת־אַמְרִיָּה וְאַמְרִיָּה
הוֹלִיד אֶת־אַחִיטוֹב: ^{לד} וְאַחִיטוֹב הוֹלִיד אֶת־צְדוֹק
וְצְדוֹק הוֹלִיד אֶת־אַחִימֶעַץ: ^{לה} וְאַחִימֶעַץ הוֹלִיד
אֶת־עֲזַרְיָה וְעֲזַרְיָה הוֹלִיד אֶת־יֹחָנָן: ^{לו} יֹחָנָן
הוֹלִיד אֶת־עֲזַרְיָה הוּא אֲשֶׁר כָּהֵן בְּבֵית אֲשֶׁר־בָּנָה
שְׁלֹמֹה בִּירוּשָׁלַם: ^{לז} וַיֹּלֶד עֲזַרְיָה אֶת־אַמְרִיָּה
וְאַמְרִיָּה הוֹלִיד אֶת־אַחִיטוֹב: ^{לח} וְאַחִיטוֹב הוֹלִיד
אֶת־צְדוֹק וְצְדוֹק הוֹלִיד אֶת־שָׁלוֹם: ^{לט} וְשָׁלוֹם
הוֹלִיד אֶת־חִלְקִיָּה וְחִלְקִיָּה הוֹלִיד אֶת־עֲזַרְיָה:
^מ וְעֲזַרְיָה הוֹלִיד אֶת־שֶׁרְיָה וְשֶׁרְיָה הוֹלִיד אֶת־
יְהוֹצָדָק: ^{מא} וַיְהוּצֵדֶק הַלֵּךְ בַּהֲגָלוֹת יְהוָה אֶת־
יְהוּדָה וִירוּשָׁלַם בְּיַד נְבֻכַדְנֶאצַּר: {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 Ζαραια, Ζαραια 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, ὃ ὠκοδόμησεν 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 Χελκias ἐγέννησεν τὸν Αζαρια,*

⁴⁰ The LXX reads: *καὶ Αζαριας ἐγέννησεν τὸν Σαραια, καὶ Σαραιας 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.”

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דברי הימים א פרק ו

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

^א בְּנֵי לֵוִי גֵרְשֹׁם קָהָת וּמֵרָרִי: ^ב וְאֵלֶּה שְׁמוֹת בְּנֵי־גֵרְשֹׁם לִבְנֵי וְשִׁמְעִי: ^ג וּבְנֵי קָהָת עֲמָרָם וִיצְחָר וְחֶבְרֹן וְעֻזִּיאֵל: {ס}

^ד בְּנֵי מֵרָרִי מַחְלִי וּמֹשִׁי וְאֵלֶּה מִשְׁפְּחוֹת הַלֵּוִי לְאַבְתֵּיהֶם: ^ה לְגֵרְשֹׁם לִבְנֵי בָנוּ יַחַת בָּנוּ זִמְמָה בָּנוּ: ^ו יוֹאָח בָּנוּ עֲדֹו בָנוּ זֶרַח בָּנוּ יֵאֲתָרִי בָנוּ: ^ז בְּנֵי קָהָת עַמִּינָדָב בָּנוּ קָרַח בָּנוּ אֲסִיר בָּנוּ: ^ח אֶלְקָנָה בָּנוּ וְאֶבְיָסָף בָּנוּ וְאֲסִיר בָּנוּ: ^ט תַּחַת בָּנוּ אֲוִרְיָאֵל בָּנוּ עֻזִּיָּה בָנוּ וְשָׁאוּל בָּנוּ: ^י וּבְנֵי אֶלְקָנָה עַמְּשִׁי וְאַחִימוֹת: ^{יא} אֶלְקָנָה בָנוּ בְנֵי אֶלְקָנָה צוֹפִי בָנוּ

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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: Λοβετι καὶ Σεμει.
- ³ The LXX reads: υἱοὶ Κααθ· Αμβραμ καὶ Ισσααθ, Χεβρων καὶ 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, καὶ Αβιασαφ υἱὸς αὐτοῦ, Ασιρ υἱὸς αὐτοῦ,
- ⁹ The LXX reads: Θααθ υἱὸς αὐτοῦ, Ουριηλ υἱὸς αὐτοῦ, Οζια υἱὸς αὐτοῦ, Σαουλ υἱὸς αὐτοῦ.
- ¹⁰ The LXX reads: καὶ υἱοὶ Ελκανα· Αμασι καὶ Αχιμωθ,
- ¹¹ The translation, ‘Elkanah, his son, Elkanah’), follows the Kethib (בְּנוֹ); the Qere reads ‘Elkanah, the sons of Elkanah’ (בְּנֵי); neither the NJB nor the NRSV repeat the name.

וְנָחַת בְּנוֹ: יִבְיָאֵל בְּנוֹ יֶרֶחַם בְּנוֹ אֶלְקָנָה בְּנוֹ: יִבְיָ שְׁמוּאֵל הַבְּכֹר וְשֵׁנִי וְאַבִּיָּה: {ס} son, ¹² Eliab his son, Jeroham his son, Elkanah his son. ¹³ The sons of Elkanah: Samuel his first-born, the second Abijah.

יִבְיָ מֶרָרִי מַחְלִי לִבְנֵי בְנוֹ שְׁמַעִי בְנוֹ עֲזָה בְנוֹ: טו שְׁמַעְיָא בְנוֹ חַגִּיָּה בְנוֹ עֲשִׂיָּה בְנוֹ: {פ} ¹⁴ The sons of Merari: Mahli, Libni his son, ¹⁵ Shimei his son, Haggiah his son, Asaiah his son.

טז וְאַלֶּה אֲשֶׁר הָעִמִּיד דָּוִיד עַל־יְדֵי־שִׁיר בֵּית יְהוָה מִמְנוֹחַ הָאָרוֹן: יִי וַיְהִיו מְשֻׁרְתִּים לִפְנֵי מִשְׁכַּן אֱלֹהֵי־מוֹעֵד בְּשִׁיר עַד־בָּנוֹת שְׁלֹמֹה אֶת־בֵּית יְהוָה בִּירוּשָׁלַם וַיַּעֲמְדוּ כַּמִּשְׁפָּט עַל־עֲבֹדָתָם: יז וְאַלֶּה הָעֹמְדִים וּבְנֵיהֶם מִבְּנֵי הַקָּהָתִי הַיֵּמֶן הַמְּשֻׁרָר בֶּן־יֹאֵל בֶּן־שְׁמוּאֵל: יח בֶּן־אֶלְקָנָה בֶּן־יֶרֶחַם בֶּן־אֱלִיאֵל 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, Λοβεμι 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 Ml 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*

בְּתוֹחַ: ^כ בֶּן־צוּף צִיף בֶּן־אֶלְקָנָה בֶּן־מַחַת בֶּן־
 עֲמָשִׁי: ^{כא} בֶּן־אֶלְקָנָה בֶּן־יֹאֵל בֶּן־עֲזַרְיָה בֶּן־צַפְנִיָּה:
^{כב} בֶּן־תַּחַת בֶּן־אַסִּיר בֶּן־אַבְיָסָף בֶּן־קֹרַח: ^{כג} בֶּן־
 יֶזְרָח בֶּן־קָהַת בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל: {ס}

^{כד} וְאַחִיו אֶסָּף הָעֹמֵד עַל־יְמִינוֹ אֶסָּף בֶּן־בְּרַכְיָהוּ
 בֶּן־שֹׁמֵעַ: ^{כה} בֶּן־מִיכָאֵל בֶּן־בַּעֲשִׂיָּה בֶּן־מִלְכִּיָּה:
^{כו} בֶּן־אֶתְנִי בֶן־זֶרַח בֶּן־עֲדִיָּה: ^{כז} בֶּן־אֵיתָן בֶּן־זִמְמָה
 בֶּן־שֹׁמֵעִי: ^{כח} בֶּן־יִחִת בֶּן־גֶּרְשֹׁם בֶּן־לֵוִי: {ס}

^{כט} וּבְנֵי מֵרָרִי אֲחֵיהֶם עַל־הַשְּׂמָאוֹל אֵיתָן בֶּן־קִישִׁי
 בֶּן־עֲבָדִי בֶן־מִלּוּךְ: ^ל בֶּן־חֲשִׁבְיָה בֶן־אַמְצִיָּה בֶּן־
 חֲלָקִיָּה: ^{לא} בֶּן־אַמְצִי בֶן־בְּנֵי בֶן־שֹׁמֵר: ^{לב} בֶּן־מַחֲלִי
 בֶּן־מוֹשִׁי בֶן־מֵרָרִי בֶן־לֵוִי: {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 Adaiah, 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 Σαφανια*

²² The LXX reads: *υἱοῦ Θααθ υἱοῦ Ασιρ υἱοῦ Αβιασαφ υἱοῦ Κορε*

²³ The LXX reads: *υἱοῦ Ισσσαρ υἱοῦ Κααθ υἱοῦ Λευι υἱοῦ Ισραηλ*.

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

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

²⁶ The LXX reads: *υἱοῦ Αθανι υἱοῦ Ζαραι υἱοῦ Αδια*

²⁷ The LXX reads: *υἱοῦ Αιθαν 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 Ασεβι υἱοῦ Αμεσσια υἱοῦ Χελκιου*

³¹ The LXX reads: *υἱοῦ Αμασαι υἱοῦ Βανι υἱοῦ Σεμμηρ*

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

לְגִ וְאֶחֱיָהֶם הַלְוִיִּם נְתוּנִים לְכָל־עֲבוֹדַת מִשְׁכַּן בֵּית
הָאֱלֹהִים: ^{לד} וְאֶהֱרֹן וּבָנָיו מְקַטְרִים עַל־מִזְבֵּחַ
הָעוֹלָה וְעַל־מִזְבֵּחַ הַקְטֹרֶת לְכָל מְלֹאכֶת קֹדֶשׁ
הַקֹּדְשִׁים וּלְכַפֵּר עַל־יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה מֹשֶׁה
עֲבַד הָאֱלֹהִים: {פ}

לִה וְאֵלֶּה בְנֵי אֶהֱרֹן אֶלְעָזָר בֶּן־פִּינְחָס בֶּן־אֲבִישׁוּעַ
בֶּן־לִי בִקִּי בֶּן־עֻזִּי בֶּן־זֶרַחְיָה בֶּן־לִי מְרִיזֹת בֶּן־
אֲמַרְיָה בֶּן־אֲחִיטוֹב בֶּן־לִי צְדוֹק בֶּן־אֲחִימֶעַךְ
בֶּן־לִי: {ס}

לִט וְאֵלֶּה מוֹשְׁבוֹתָם לְטִירוֹתָם בְּגִבּוֹלָם לְבְנֵי אֶהֱרֹן
לְמִשְׁפַּחַת הַקֹּהֲתִי כִּי לָהֶם הָיָה הַגּוֹרָל: ^מ וַיִּתְּנוּ
לָהֶם אֶת־חֶבְרוֹן בְּאֶרֶץ יְהוּדָה וְאֶת־מִגְרָשֶׁיהָ
סְבִיבֹתֶיהָ: ^{מא} וְאֶת־שָׂדֵה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתַן
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-אשתממע
ואת-מגרשיה: מג ואת-חילו ואת-מגרשיה את-
דביר ואת-מגרשיה: מד ואת-עשן ואת-מגרשיה
ואת-בית שמש ואת-מגרשיה: {ס}

מה וממטה 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 ממטה יששכר
וממטה אשר וממטה נפתלי וממטה מנשה בבשן
ערים שלש עשרה: {ס}

מח לבני מררי למשפחותם ממטה ראובן וממטה-
גד וממטה 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 Gershon 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."

מִטּוֹ וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לְלוֹוִיִּם אֶת־הָעָרִים וְאֶת־
מִגְרָשֵׁיהֶם: ^נוַיִּתְּנוּ בְּגֹזֶל מִמֶּטֶה בְנֵי־יְהוּדָה
וּמִמֶּטֶה בְנֵי־שִׁמְעוֹן וּמִמֶּטֶה בְנֵי בְנִימִן אֶת הָעָרִים
הָאֵלֶּה אֲשֶׁר־יִקְרְאוּ אֹתָהֶם בְּשֵׁמוֹת: {ס}

^{נא}וּמִמִּשְׁפַּחֹת בְנֵי קָהַת וַיְהִי עָרֵי גְבוּלָם מִמֶּטֶה
אֶפְרַיִם: ^{נב}וַיִּתְּנוּ לָהֶם אֶת־עָרֵי הַמִּקְלָט אֶת־שֶׁכֶם
וְאֶת־מִגְרָשֶׁיהָ בְּהַר אֶפְרַיִם וְאֶת־גֶּזֶר וְאֶת־
מִגְרָשֶׁיהָ: ^{נג}וְאֶת־יִקְמֶעַם וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בֵּית
חֹרֹן וְאֶת־מִגְרָשֶׁיהָ: ^{נד}וְאֶת־אֵילֹן וְאֶת־מִגְרָשֶׁיהָ
וְאֶת־גֶּת־רִמּוֹן וְאֶת־מִגְרָשֶׁיהָ: ^{נה}וּמִמִּחְצֵית מִטָּה
מִנִּשָּׁה אֶת־עֵנָר וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בִּלְעָם וְאֶת־
מִגְרָשֶׁיהָ לְמִשְׁפַּחַת לְבִנֵי־קָהַת הַנּוֹתָרִים: {פ}

^{נו}לְבִנֵי גֵרְשׁוֹם מִמִּשְׁפַּחַת חֲצִי מִטָּה מִנִּשָּׁה אֶת־
גֹּזֶל בַּבָּשָׁן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עַשְׁתָּרוֹת וְאֶת־

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

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' (יִקְמֶעַם), the LXX reads *Ιεκμσααμ*.

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

⁵⁵ For 'Bileam' (בִּלְעָם), the LXX reads *Ιεβλααμ*.

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

מִגְרָשִׁיהָ: ^{נז} וּמִמָּטָה יִשְׁשָׁכָר אֶת־קֹדֶשׁ וְאֶת־מִגְרָ
שִׁיהָ אֶת־דָּבֶרֶת וְאֶת־מִגְרָשִׁיהָ: ^{נח} וְאֶת־רָאֲמוֹת
וְאֶת־מִגְרָשִׁיהָ וְאֶת־עֲנָם וְאֶת־מִגְרָשִׁיהָ: {ס}

^{נט} וּמִמָּטָה אֲשֶׁר אֶת־מָשָׁל וְאֶת־מִגְרָשִׁיהָ וְאֶת־
עֲבְדֹן וְאֶת־מִגְרָשִׁיהָ: ^ס וְאֶת־חֹקֶק וְאֶת־מִגְרָשִׁיהָ
וְאֶת־רְחֹב וְאֶת־מִגְרָשִׁיהָ: {ס}

^{סא} וּמִמָּטָה נַפְתָּלִי אֶת־קֹדֶשׁ בְּגִלִּיל וְאֶת־מִגְרָשִׁיהָ
וְאֶת־חַמּוֹן וְאֶת־מִגְרָשִׁיהָ וְאֶת־קִרְיָתַיִם וְאֶת־
מִגְרָשִׁיהָ: {ס}

^{סב} לְבִנֵי מְרָרִי הַנּוֹתָרִים מִמָּטָה זְבֻלֹן אֶת־רִמּוֹנוֹ
וְאֶת־מִגְרָשִׁיהָ אֶת־תָּבוֹר וְאֶת־מִגְרָשִׁיהָ: ^{סג} וּמַעֲבָר
לִירְדֵן יֶרְחוֹ לְמִזְרַח הַיַּרְדֵּן מִמָּטָה רְאוּבֵן אֶת־בְּצֶר
בְּמִדְבָּר וְאֶת־מִגְרָשִׁיהָ וְאֶת־יְהִיעֶזֶר וְאֶת־מִגְרָשִׁיהָ:
^{סד} וְאֶת־קְדֵמוֹת וְאֶת־מִגְרָשִׁיהָ וְאֶת־מִיפְעֵת וְאֶת־
מִגְרָשִׁיהָ: ^{סה} וּמִמָּטָה גָד אֶת־רָאֲמוֹת בְּגִלְעָד וְאֶת־

with its pasturelands; ⁵⁷ from the tribe of Issachar, Kedesh with its
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

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

⁵⁸ For 'Ramoth' (רָאֲמוֹת), the LXX reads Δαβαρ.

⁵⁹ For 'Abdon' (עֲבְדֹן), the LXX reads Αβαδαν.

⁶⁰ For 'Hukok' (חֹקֶק) and 'Rehob' (רְחֹב), the LXX reads Ικακ and Ρωβ, respectively.

⁶¹ For 'Kiriathaim' (קִרְיָתַיִם), the LXX reads Καριαθαίμυ.

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 Μωφασαθ.

⁶⁵ For 'Mahanaim' (מַחֲנֵיִם), the LXX reads Μααναίμυ.

מִגְרָשִׁיהָ וְאֶת־מַחְנֵים וְאֶת־מִגְרָשִׁיהָ: ^{סו}וְאֶת־
חֶשְׁבֹן וְאֶת־מִגְרָשִׁיהָ וְאֶת־יַעְזֵיר וְאֶת־מִגְרָשִׁיהָ: ⁶⁶Heshbon with its pasturelands and Jazer with its pasturelands.
{ס}

⁶⁶ For 'Heshbon' (חֶשְׁבֹן), the LXX reads *Εσβεων*.

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דברי הימים א פרק ז

^א וּלְבָנֵי יִשָּׁשכָר תּוֹלַע וּפּוּאָה וַיָּשׁוּב וְשִׁמְרוֹן
אַרְבַּעָה: {ס}

^ב וּבְנֵי תּוֹלַע עֲזִי וּרְפָיָה וִירֵיָאֵל וִיחֲמִי וִיבְשָׁם
וּשְׁמוּאֵל רָאשִׁים לְבֵית־אֲבוֹתָם לְתוֹלַע גְּבוּרֵי חַיִּל
לְתַלְדוֹתָם מִסְפָּרָם בְּיָמֵי דָוִד עֶשְׂרִים־וּשְׁנַיִם אָלֶף
וְשֵׁשׁ מֵאוֹת: {ס}

^ג וּבְנֵי עֲזִי יִזְרַחְיָה וּבְנֵי יִזְרַחְיָה מִיכָאֵל וְעַבְדִּיָּה
וְיֹאֵל יִשְׁיָה חֲמֵשָׁה רָאשִׁים כָּלָם: ^ד וְעַלֵּיהֶם
לְתַלְדוֹתָם לְבֵית אֲבוֹתָם גְּדוּדֵי צָבָא מִלְחָמָה
שְׁלֹשִׁים וְשֵׁשָׁה אָלֶף בִּיהֲרָבוּ נָשִׁים וּבָנִים:
^ה וְאֲחֵיהֶם לְכָל מִשְׁפָּחוֹת יִשָּׁשכָר גְּבוּרֵי חַיִּלִּים
שְׁמוֹנִים וּשְׁבַעָה אָלֶף הִתְיַחֲשׁוּ לְכָל: {ס}

^ו וּבְנֵימָן בֶּלַע וּבְכֶר וִידִיעָאֵל שְׁלֹשָׁה: ^ז וּבְנֵי בֶלַע
אֶצְבוֹן וְעֲזִי וְעִזִּיאֵל וִירִימוֹת וְעִירִי חֲמֵשָׁה רָאשִׁי
בֵּית אֲבוֹת גְּבוּרֵי חַיִּלִּים 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 Jediahel: 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 וָאַרְבָּעָה: ^ח וּבְנֵי בְכֹר זְמִירָה וְיֹעֶזֶר
וְאֶלְיָעָזָר וְאֶלְיוֹעִנַי וְעֹמְרִי וְיֶרֶמוֹת וְאַבִּיָּה וְעֲנַתּוֹת
וְעַלְמַת כָּל-אֵלֶּה בְנֵי-בְכֹר: ^ט וְהַתִּיחַשִׁם לְתַלְדוֹתָם
רֵאשִׁי בֵּית אֲבוֹתָם גְּבוּרֵי חֵיל עֹשִׂים אֶלֶף
וּמֵאֲתָיִם: ^י וּבְנֵי יִדְעֵאל בְּלָהָן וּבְנֵי בְלָהָן יְעִישׁ
יְעוּשׁ וּבְנֵימָן וְאַהוּד וְכִנְעָנָה וְזִיתָן וְתַרְשִׁישׁ
וְאַחִישָׁחַר: ^{יא} כָּל-אֵלֶּה בְנֵי יִדְעֵאל לְרֵאשִׁי הָאֲבוֹת
גְּבוּרֵי חֵילִים שִׁבְעָה-עָשָׂר אֶלֶף וּמֵאֲתָיִם יִצְאֵי צָבָא
לְמִלְחָמָה: ^{יב} וְשֹׁפִם וְחַפְסִם בְּנֵי עִיר חֹשֶׁם בְּנֵי אַחֵר:
^{יג} בְּנֵי נַפְתָּלִי יַחְצִיאל וְגוּנִי וְיֶזֶר וְשָׁלוּם בְּנֵי בְלָהָה:
{פ}

^{יד} בְּנֵי מְנַשֶּׁה אֲשֶׁרִיאל אֲשֶׁר יָלְדָה פִּילְגֶשׁוּ
הָאַרְמִיָּה יָלְדָה אֶת-מַכִּיר אָבִי גִלְעָד: ^{טו} וּמַכִּיר
לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים וְשֵׁם אַחֲתוֹ מַעֲכָה
וְשֵׁם הַשֵּׁנִי צֶלְפָּחָד וְתַהֲיֶנָּה לְצֶלְפָּחָד 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 Jediahel: Bilhan. Sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar. ¹¹ All these were sons of Jediahel; warriors and family heads, numbering seventeen thousand two hundred men fit for active service. ¹² Shuppmim and Huppmim. 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 Huppmim and Shuppmim. 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 Jediahel 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, 'Huppmim' and 'Shuppmim' (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
 בדת אלה בני גלעד בן־מכיר בן־מושה: יח ואחת
 המלכת ילדה את־אישׁהוד ואת־אביעזר ואת־
 מחלה: יט ויהיו בני שמידע אחין ושכם ולקחי
 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’ (אִישְׁהוֹד), 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-חֹרֶזֶן הַתְּחַתּוֹן וְאֶת-הָעֵלְיוֹן וְאֵת אֶזֶן שְׂאָרָה:
כ^ה וְרַפַּח בְּנוֹ וְרָשָׁף וְתַלַּח בְּנוֹ וְתַחַן בְּנוֹ: כ^ו לַעֲדָן
בְּנוֹ עַמִּיהוּד בְּנוֹ אֱלִישַׁמֶּע בְּנוֹ: כ^ז נוֹן בְּנוֹ יְהוֹשֻׁעַ
בְּנוֹ: כ^ח וְאַחֲזֵתָם וּמִשְׁבוֹתָם בֵּית-אֵל וּבִנְתֵיהֶ
וְלַמִּזְרַח נֶעֱזָן וְלַמַּעֲרֵב גִּזְרֹר וּבִנְתֵיהֶ וּשְׁכֶם וּבִנְתֵיהֶ
עַד-עֵינָהּ וּבִנְתֵיהֶ: כ^ט וְעַל-יְדֵי בְנֵי-מְנַשֶּׁה בֵּית-שֶׁאֵן
וּבִנְתֵיהֶ תַּעֲנֹךְ וּבִנְתֵיהֶ מִגְדוֹ וּבִנְתֵיהֶ דּוֹר וּבִנְתֵיהֶ
בְּאֵלָה יֵשְׁבוּ בְנֵי יוֹסֵף בֶּן-יִשְׂרָאֵל: {פ}

ל^ל בְּנֵי אֲשֶׁר יִמְנָה וַיִּשׁוּה וַיִּשְׁוִי וּבְרִיעָה וְשֶׁרָח
אֲחֻזָּתָם: ל^א וּבְנֵי בְרִיעָה חֶבֶר וּמַלְכִּיאֵל הוּא אָבִי
בְּרֻזוֹת בְּרֻזִית: ל^ב וְחֶבֶר הוֹלִיד אֶת-יִפְלֹט וְאֶת-
שׁוֹמֵר וְאֶת-חֻזָּתָם וְאֶת שׁוּעָא אֲחֻזָּתָם: ל^ג וּבְנֵי
יִפְלֹט פָּסַךְ וּבִמְהַל וְעִשׂוֹת אֵלָה בְּנֵי יִפְלֹט: ל^ד וּבְנֵי

Beth-Horon and Uzzen-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 Παφῆ υἱοὶ αὐτοῦ, Πασεφ καὶ Θαλε υἱοὶ αὐτοῦ, Θαεν υἱὸς αὐτοῦ.*

²⁶ The LXX reads: *τῷ Λααδαν υἱῷ αὐτοῦ Ἀμίουδ υἱὸς αὐτοῦ, Ἐλισαμα 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 Ἀσση· Ἰεμνα καὶ Ἰσουα καὶ Ἰσουι καὶ Βεριγα, καὶ Σορε ἀδελφὴ αὐτῶν.*

³³ The LXX reads: *καὶ υἱοὶ Ἰαφαλητ· Φεσηχι, Βαμαηλ καὶ Ἀσιθ· οὗτοι υἱοὶ Ἰαφαλητ.*

³⁴ The translation, 'and Hubbah' follows the Qere reading (וְחֻבָּה); the Kethib has 'Jachbah' (יַחְבָּה). The וְחֻבָּה/וְרוּהֻגָה 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

שֹׁמֶר אָחִי וְרוּהֲגָה וְרוּהֲבָה וְחֻבָּה וְאַרָם:
 לֵה וּבְנֵי־הֶלֶם אָחִיו צוֹפַח וַיִּמְנַע וְשֵׁלֶשׁ וְעַמֵּל: לֹו בְנֵי
 צוֹפַח סוּחַ וְחַרְנֶפֶר וְשׁוּעַל וּבְרִי וַיִּמְרָה: לֹו בְצֹר
 וְהוֹד וְשִׁמָּא וְשִׁלְשָׁה וַיִּתְּרֶן וּבְאֶרָא: לֹו בְנֵי יִתְר
 יִפְנָה וּפִסְסָה וְאַרָא: לֹט וּבְנֵי עֵלָא אֶרַח וְחַנִּיָּאל
 וְרִצִּיא: מִ כָּל־אֵלֶּה בְנֵי־אֲשֵׁר רִאשֵׁי בֵית־הָאָבוֹת
 בְּרוּרִים גְּבוּרֵי חַיִּלִּים רִאשֵׁי הַנְּשִׂאִים וְהַתִּיחָשִׁם
 בַּצָּבָא בַּמִּלְחָמָה 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' (וְרוּהֲגָה or וְרוּהֲבָה), 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 Ωλα· Ορεχ, Ανιηλ 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."

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דברי הימים א פרק ח

^א וּבְנֵימָן הוֹלִיד אֶת־בִּלְע בְּכֹרוֹ אֲשֶׁבֶל הַשֵּׁנִי
וְאַחֲרָה הַשְּׁלִישִׁי: ^ב נֹחַח הָרְבִיעִי וְרָפָא הַחֲמִישִׁי:
^ג וַיְהִיו בָּנִים לְבִלְע אַדָּר וְגֵרָא וְאַבִּיהוּד: ^ד וְאַבִּישׁוּעַ
וְנַעֲמָן וְאַחֻזָּח: ^ה וְגֵרָא וְשִׁפּוּפָן וְחוּרָם: ^ו וְאַלְהָ בֶנֶי
אֶחָד אֱלֹהֵי הֵם רָאשֵׁי אֲבוֹת לְיוֹשְׁבֵי גִבֵּעַ וַיְגָלוּם
אֶל־מִנְחַת: ^ז וְנַעֲמָן וְאַחִיָּה וְגֵרָא הוּא הֶגְלָם וְהוֹלִיד
אֶת־עֲזָא וְאֶת־אֲחִיָּחָד: ^ח וְשִׁחְרָיִם הוֹלִיד בְּשָׂדֶה
מוֹאָב מִן־שְׁלַחֵהוּ אֹתָם חוֹשִׁים וְאֶת־בַּעְרָא נָשִׁיו:
^ט וַיּוֹלֵד מִן־חֹדֶשׁ אִשְׁתּוֹ אֶת־יֹזָבָב וְאֶת־עֲבִיָּא וְאֶת־
מִישָׁא וְאֶת־מַלְכָּם: ^י וְאֶת־יַעֲוִץ וְאֶת־שָׁכִיָּה וְאֶת־
מִרְמָה אֱלֹהֵי בָנָיו רָאשֵׁי אֲבוֹת: ^{יא} וּמַחֲשִׁים 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 Huram. 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 עֶבֶר
וּמִשָּׁעַם וְשִׁמְד הוּא בָּנָה אֶת־אוֹנוֹ וְאֶת־לֹד
וּבְנֹתֶיהָ: יג וּבְרֵעָה וְשִׁמְעָה הֵמָּה רָאשֵׁי הָאֲבוֹת
לְיוֹשְׁבֵי אֵילֹן הֵמָּה הִבְרִיחוּ אֶת־יוֹשְׁבֵי גַת:
יד וְאֶחָיו שָׁשָׁק וִירְמוֹת: טו וְזַבְדִּיָּה וְעָרַד וְעֵדֶר:
טז וּמִיכָאֵל וְיִשְׁפָּה וְיוֹחָא בְנֵי בְרִיעָה: יז וְזַבְדִּיָּה
וּמִשְׁלָם וְחִזְקִי וְחֹבֶר: יח וְיִשְׁמָרִי וְיִזְלִיָּאָה וְיֹזָבָב בְּנֵי
אֶלְפָּעַל: יט וְיָקִים וְזַכְרִי וְזַבְדִּי: כ וְאֶלְיַעֲנִי וְצִלְתִּי
וְאִלְיָאֵל: כא וְעֵדִיָּה וּבְרָאִיָּה וְשִׁמְרַת בְּנֵי שְׁמַעִי:
כב וְיִשְׁפָּן וְעֶבֶר וְאִלְיָאֵל: כג וְעַבְדֹּן וְזַכְרִי וְחֲנָן:
כד וְחֲנַנְיָה וְעִילָם וְעִנְתַּתִּיָּה: כה וְיִפְדִּיָּה וּפְנִיָּאֵל
וּפְנוּאֵל בְּנֵי שָׁשָׁק: כו וְשִׁמְשָׁרִי וְשַׁחְרִיָּה 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 Ισαμαρ καὶ Ιεζρια καὶ Ιωβαβ υἱοὶ Ελφααλ.*

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

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

²¹ The LXX reads: *καὶ Αδαια 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 וזכר: לב ומקלות הוליד את-
שמאה ואף-המה נגד אחיהם ישבו בירושלם
עם-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 Jaareshiah, 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 Ισααμ.*

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 Ασμωθ καὶ τὸν Ζαμβρι, καὶ Ζαμβρι ἐγέννησεν τὸν Μαισα.*

וַיְהוּעֲדָה הוֹלִיד אֶת־עֲלֶמֶת וְאֶת־עֲזִמּוֹת וְאֶת־זִמְרִי
וְזִמְרִי הוֹלִיד אֶת־מוֹצָא: ^{לז} וּמוֹצָא הוֹלִיד אֶת־בִּנְעָא
רָפָה בְּנוֹ אֱלֶעֱשָׁה בְּנוֹ אֶזֶל בְּנוֹ: ^{לח} וְלֶאֱזֶל שְׁשֵׁה
בָּנִים וְאֵלֶּה שְׁמוֹתָם עֲזִרְיָקָם | בְּכָרוֹ וַיִּשְׁמַעְאֵל
וַיִּשְׁעָרְיָה וְעַבְדִּיָּה וְחֲנָן כָּל־אֵלֶּה בְּנֵי אֶזֶל: ^{לט} וּבְנֵי
עֲשֶׂק אַחִיו אוּלָם בְּכָרוֹ יְעוֹשׁ הַשְּׁנִי וְאֶלִּיפֶלֶט
הַשְּׁלִישִׁי: ^מ וַיְהִיו בְּנֵי־אוּלָם אַנְשִׁים גְּבוּרֵי־חַיִל
דָּרָכֵי קֶשֶׁת וּמִרְבֵּים בָּנִים וּבְנֵי בָנִים מֵאָה וַחֲמִשִּׁים
כָּל־אֵלֶּה מִבְּנֵי בְנִימֵן: {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 Βααנᾶ· Παφαια υἱὸς αὐτοῦ, Ελασα υἱὸς αὐτοῦ, Εσηλ υἱὸς αὐτοῦ.

³⁸ In place of 'his first-born', here following the NJB, the NRSV have 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

- ^א וְכָל־יִשְׂרָאֵל הִתְיַחֲשׁוּ וְהָנֶם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וַיהוָה הִגְלוּ לְבָבֶל בְּמַעַלְם: {ס}
- ^ב וְהַיּוֹשְׁבִים הָרִאשֹׁנִים אֲשֶׁר בָּאֲחֻזָּתָם בְּעָרֵיהֶם יִשְׂרָאֵל הַכֹּהֲנִים הַלְוִיִּם וְהַנְּתִינִים: ^ג וּבִירוּשָׁלַם יָשְׁבוּ מִן־בְּנֵי יְהוּדָה וּמִן־בְּנֵי בְנִימִן וּמִן־בְּנֵי אֶפְרַיִם וּמִנִּשֶׁה: ^ד עוּתִי בֶן־עַמִּיהוּד בֶּן־עַמְרִי בֶן־בְּנִימִן [בְּנֵי מֶן] בְּנֵי־פֶרֶץ בֶּן־יְהוּדָה: {ס}
- ^ה וּמִן־הַשִּׁילוֹנִי עֲשָׂיָה הַבְּכוֹר וּבָנָיו: ^ו וּמִן־בְּנֵי־זֶרַח יְעוּאֵל וְאַחֵיהֶם שֵׁשׁ־מֵאוֹת וְתִשְׁעִים: ^ז וּמִן־בְּנֵי בְנִימִן סָלוּא בֶן־מִשְׁלָם בֶּן־הוֹדָבְיָה בֶן־הַסְנָאָה: ^ח וּבְנֵיָה בֶן־יִרְחָם וְאֵלָה בֶן־עֲזִי בֶן־מְכָרִי וּמִשְׁלָם
- 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 warrants 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 Ἰβαννα υἱὸς Ἰρααμ, καὶ οὗτοι υἱοὶ Οὐζὶ υἱοῦ Μαχίρ· καὶ Μασσαλημ υἱὸς Σαφατια υἱοῦ Παγουηλ υἱοῦ Βαναια*

בְּנֵי־שִׁפְטִיָּה בֶן־רְעוּאֵל בֶּן־יִבְנִיָּה: ^ט וְאַחֵיהֶם
לְתַלְדוֹתָם תִּשְׁעַ מֵאוֹת וַחֲמִשִּׁים וְשֵׁשׁ כָּל־אֵלֶּה
אַנְשִׁים רָאשֵׁי אֲבוֹת לְבֵית אֲבֹתֵיהֶם: {ס}
וּמִן־הַכֹּהֲנִים יִדְעִיָּה וִיהוֹיָרִיב וַיַּכִּין: ^י וְעֲזַרְיָה בֶן־
חֶלְקִיָּה בֶן־מִשְׁלָם בֶּן־צְדוֹק בֶּן־מֵרַיּוֹת בֶּן־אַחִיטוּב
נָגִיד בֵּית הָאֱלֹהִים: {ס}
^{יב} וְעַדְיָה בֶן־יִרְחָם בֶּן־פִּשְׁחוּר בֶּן־מִלְכִּיָּה וּמַעֲשִׂי
בֶּן־עַדְיָאֵל בֶּן־יַחְזָרָה בֶּן־מִשְׁלָם בֶּן־מִשְׁלֵמִית בֶּן־
אַמֶּר: ^{יג} וְאַחֵיהֶם רָאשִׁים לְבֵית אֲבוֹתָם אֶלֶף וְשֵׁשׁ
מֵאוֹת וְשָׁשִׁים גְּבוּרֵי חֵיל מְלֹאכֶת עֲבוֹדַת בֵּית־
הָאֱלֹהִים: ^{יד} וּמִן־הַלְוִיִּם שְׁמַעְיָה בֶּן־חֲשׁוּב בֶּן־
עֲזַרְיָה בֶּן־חֲשַׁבְיָה מִן־בְּנֵי מֶרַרִי: ^{טו} וּבְקַבְקָר
חֶרֶשׁ וְגַלָּל וּמַתַּנְיָה בֶּן־מִיכָא בֶּן־זִכְרִי בֶן־אַסָּף:
^{טז} וְעַבְדִּיָּה בֶּן־שְׁמַעְיָה בֶּן־גַּלָּל בְּיָדוֹתָיו וּבְרַכְיָה
בֶּן־אַסָּא בֶּן־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 Adaiah 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 izreōn. Iwdaē kai Iwarim kai Iaχin*

¹¹ The LXX reads: *kai Aζαρια υἱὸς Χελκια υἱοῦ Μοσσολλαμ υἱοῦ Σαδωκ υἱοῦ Μαραιωθ υἱοῦ Αχιτωβ ἡγούμενος οἴκου τοῦ θεοῦ*

¹² The LXX reads: *Αδαια υἱὸς Ιρααμ υἱοῦ Πασχωρ υἱοῦ Μαλχια και Μασααia υἱὸς Αδιηλ υἱοῦ Ιεθιου υἱοῦ Μοσσολλαμ υἱοῦ Μασελμωθ υἱοῦ Εμμηρ*

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 Λευιτῶν. Σαμαia υἱὸς Ασωβ υἱοῦ Εσρικαμ υἱοῦ Ασαβια εκ τῶν υἱῶν Μεραρι*

¹⁵ The LXX reads: *kai Βακβακαρ και Αρης και Γαλαλ και Μανθανιας υἱὸς Μιχα υἱοῦ Ζεχρι υἱοῦ Ασαφ*

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-

וְהַשְׁעָרִים שְׁלֹם וְעִקּוּב וְטַלְמֹן וְאַחִימָן וְאַחֵיהֶם
שְׁלֹם הָרֹאשׁ: י" וְעַד־הֵנָּה בְּשַׁעַר הַמֶּלֶךְ מִזְרָחָה
הָמָּה הַשְׁעָרִים לְמַחֲנֹת בְּנֵי לֵוִי: יט וְשְׁלֹם בֶן־
קֹרֵא בֶן־אֲבִיסָף בֶּן־קָרַח וְאֶחָיו לְבֵית־אָבִיו
הַקֹּרְחִים עַל מְלֹאכֶת הָעֲבוּדָה שְׁמָרֵי הַסָּפִים
לְאַהֵל וְאַבְתֵּיהֶם עַל־מַחֲנֶה יְהוָה שְׁמָרֵי הַמָּבֹוא:
כ וּפִינָחָס בֶּן־אֱלֵעָזָר נָגִיד הָיָה עֲלֵיהֶם לִפְנֵים יְהוָה
| עִמּוֹ: כא זְכַרְיָה בֶן מְשֻׁלֵּמְיָה שַׁעַר פֶּתַח לְאַהֵל
מוֹעֵד: כב כָּל־הַבְּרוּרִים לְשַׁעֲרִים בַּסָּפִים מֵאֲתָיִם
וּשְׁנַיִם עָשָׂר הָמָּה בַּחֲצֵרֵיהֶם הַתִּיחָשִׁם הָמָּה יֹסֵד
דָּוִיד וְשִׁמְשׁוֹן הָרֹאֶה בְּאַמוֹנָתָם: כג וְהֵם וּבְנֵיהֶם
עַל־הַשְׁעָרִים לְבֵית־יְהוָה לְבֵית הָאֵהֶל לְמִשְׁמְרוֹת:
כד לְאַרְבַּע רוּחוֹת יְהוָה הַשְׁעָרִים מִזְרָח יָמָה צָפוֹנָה
וְנֹגְבָה: כה וְאַחֵיהֶם בַּחֲצֵרֵיהֶם לְבֹא לְשִׁבְעַת

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 רֹאֶה, an older word for נָבִיא ('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 מֵעַתָּה אֶל־עַתָּה עִם־אֱלֹהִים: כו כִּי בְּאַמוֹנָה הָמָּה אֲרַבַּעַת גְּבֻרֵי הַשְּׁעָרִים הֵם הַלְוִיִּם וְהָיוּ עַל־הַלְשָׁכוֹת וְעַל הָאֲצֻרוֹת בֵּית הָאֱלֹהִים: כז וְסִבְיֹוֹת בֵּית־הָאֱלֹהִים יִלְּנוּ כִּי־עֲלֵיהֶם מִשְׁמֶרֶת וְהֵם עַל־הַמִּפְתָּח וְלִבְקֹר לִבְקֹר: כח וּמֵהֶם עַל־כָּלִי הָעֲבוֹדָה כִּי־בַמִּסְפָּר יָבִיאוּם וּבַמִּסְפָּר יוֹצִיאוּם: כט וּמֵהֶם מִמְּנִים עַל־הַכֵּלִים וְעַל כָּל־כָּלִי הַקֹּדֶשׁ וְעַל־הַסֹּלֶת וְהַיֵּין וְהַשֶּׁמֶן וְהַלְבֹנָה וְהַבְשָׂמִים: ל וּמִן־בְּנֵי הַכֹּהֲנִים רַקְחִי הַמִּרְקַחַת לְבָשָׂמִים: לא וּמִתַּתֶּיהָ מִן־הַלְוִיִּם הוּא הַבְּכוֹר לְשֵׁלֶם הַקָּרָחִי בְּאַמוֹנָה עַל־מַעֲשֵׂה הַחֲבָתִים: לב וּמִן־בְּנֵי הַקָּהָתִי מִן־אַחֵיהֶם עַל־לֶחֶם הַמַּעֲרֶכֶת לְהַכִּין שֶׁבֶת שֶׁבֶת: לג וְאֵלֶּה הַמְּשֻׁרָרִים רָאשֵׁי אֲבוֹת לְלוֹיִם בְּלִשְׁכַּת פְּטִירִים פְּטוּרִים כִּי־יוֹמָם וּלְלַיְלָה עֲלֵיהֶם בְּמִלְאָכָה: לד אֱלֹהִים

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 warrants an explanation.

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

רָאשֵׁי הָאֲבֹת לַלְוִיִּם לְתַלְדוֹתָם רָאשִׁים אֵלֶּה
יָשְׁבוּ בִירוּשָׁלַם: {ס}

לֵה וּבְגִבְעֹן יָשָׁב אֲבִי־גִבְעֹן יְעֹאֵל וְשֵׁם
אִשְׁתּוֹ מַעַכָּה: לֵי וּבְנֵי הַבְּכוֹר עֲבָדוֹן וְצֹר וְקִישׁ
וּבְעַל וְנֶר וְנָדָב: לֵי וְגִדּוֹר וְאַחִיו וְזַכְרְיָה וּמִקְלוֹת:
לֵה וּמִקְלוֹת הוֹלִיד אֶת־שִׁמְעָם וְאֶת־הֵם נָגַד
אֲחֵיהֶם יָשְׁבוּ בִירוּשָׁלַם עִם־אֲחֵיהֶם: {ס}

לֵט וְנֶר הוֹלִיד אֶת־קִישׁ וְקִישׁ הוֹלִיד אֶת־שָׁאוֹל
וְשָׁאוֹל הוֹלִיד אֶת־יְהוֹנָתָן וְאֶת־מַלְכִּישׁוּעַ וְאֶת־
אֲבִינָדָב וְאֶת־אֲשָׁבֶעַל: מ וּבְנֵי־יְהוֹנָתָן מְרִיב בָּעַל
וּמְרִיב־בָּעַל הוֹלִיד אֶת־מִיכָה: מא וּבְנֵי מִיכָה פִּיתוֹן
וּמִלְךְ וְתַחֲרֶעַ: מב וְאַחֵי הוֹלִיד אֶת־יַעֲרָה וְיַעֲרָה
הוֹלִיד אֶת־עֲלָמֶת וְאֶת־עֲזִמּוֹת 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 Ζαχαρία 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 Βαανα, Παφαια υἱὸς αὐτοῦ, Ἐλεασα υἱὸς αὐτοῦ, Ἐσηλ υἱὸς αὐτοῦ*.

הוֹלִיד אֶת־מוֹצֵא: ^{מג} וּמוֹצֵא הוֹלִיד אֶת־בִּנְעָא
 וּרְפִיָּה בְּנוֹ אֶלְעָשָׂה בְּנוֹ אֶזֶל בְּנוֹ: ^{מד} וְלֶאֱזֶל שְׁשֶׁה
 בָּנִים וְאֵלֶּה שְׁמוֹתָם עֲזַרְיָהם | בְּכֹרוֹ וְיִשְׁמַעֵאל
 וְשַׁעֲרִיָּה וְעַבְדִּיָּה וְחֲנָן אֵלֶּה 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 ἔξ 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 נָלְחְמוּ בְיִשְׂרָאֵל וַיִּנָּס אִישׁ־יִשְׂרָאֵל מִפְּנֵי פְלִשְׁתִּים וַיִּפְּלוּ חֲלָלִים בְּהַר גִּלְבֹּעַ: ב וַיִּדְבְּקוּ פְלִשְׁתִּים אַחֲרֵי שָׁאוּל וְאַחֲרָיו בָּנָיו וַיָּכוּ פְלִשְׁתִּים אֶת־יוֹנָתָן וְאֶת־אֲבִינָדָב וְאֶת־מַלְכִּישׁוּעַ בְּנֵי שָׁאוּל: ג וַתִּכָּבֵד הַמִּלְחָמָה עַל־שָׁאוּל וַיִּמָּצְאוּ הַמּוֹרִים בְּקֶשֶׁת וַיַּחַל מִן־הַיּוֹרִים: ד וַיֹּאמֶר שָׁאוּל אֶל־נָשָׂא כָלָיו שְׁלֹף חֶרֶבְךָ | וְדַקְרָנִי בָּהּ פֶּן־יָבֹאוּ הָעֲרָלִים הָאֵלֶּה וְהִתְעַלְלוּ־בִּי וְלֹא אָבָה נָשָׂא כָלָיו כִּי יָרָא מְאֹד {ס}

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

וַיָּמָת שָׁאוּל וְשְׁלֹשֶׁת בָּנָיו וְכָל־בֵּיתוֹ יַחְדָּו מֵתוּ: ז וַיֵּרְאוּ כָל־אִישׁ יִשְׂרָאֵל אֲשֶׁר־בְּעֵמֶק 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 OT; 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.

מֵתוֹ שָׁאוֹל וּבָנָיו וַיַּעֲזְבוּ עָרֵיהֶם וַיָּנָסוּ וַיָּבֹאוּ
פְּלִשְׁתִּים וַיֵּשְׁבוּ בָהֶם: {ס}

ח וַיְהִי מִמָּחָרָת וַיָּבֹאוּ פְּלִשְׁתִּים לַפֶּשֶׁט אֶת־
הַחֲלָלִים וַיִּמָּצְאוּ אֶת־שָׁאוֹל וְאֶת־בָּנָיו נִפְלִים בְּהַר
גִּלְבֹּעַ: ט וַיִּפְשְׁטֵהוּ וַיִּשְׂאוּ אֶת־רֹאשׁוֹ וְאֶת־כָּלָיו
וַיִּשְׁלְחוּ בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לַבָּשָׁר אֶת־
עֲצָבֵיהֶם וְאֶת־הָעֵם: י וַיִּשְׂמוּ אֶת־כָּלָיו בֵּית
אֱלֹהֵיהֶם וְאֶת־גִּלְגָּלְתּוֹ תָּקְעוּ בֵּית דָּגוֹן: {ס}

יא וַיִּשְׁמְעוּ כָּל יְבִישׁ גִּלְעָד אֵת כָּל־אֲשֶׁר־עָשָׂה
פְּלִשְׁתִּים לְשָׁאוֹל: יב וַיָּקֻמוּ כָל־אִישׁ חֵיל וַיִּשְׂאוּ
אֶת־גּוֹפֹת שָׁאוֹל וְאֶת גּוֹפֹת בָּנָיו וַיָּבִיאוּם יְבִישָׁה
וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיהֶם תַּחַת הָאֵלֶּה בַּיָּבֶשׁ וַיִּצְּמוּ
שִׁבְעַת יָמִים: יג וַיָּמָת שָׁאוֹל בַּמַּעַל אֲשֶׁר מָעַל
בִּיהוָה עַל־דְּבַר יְהוָה אֲשֶׁר לֹא־שָׁמַר וְגַם־לְשָׁאוֹל
בָּאוֹב לְדָרוֹשׁ: יד וְלֹא־דָרַשׁ בִּיהוָה וַיָּמִיתָהוּ וַיִּסַּב
אֶת־הַמְּלוּכָה לְדָוִיד 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 וַיִּקְבְּצוּ כָּל־יִשְׂרָאֵל אֶל־דָּוִיד חֶבְרוֹנָה לֵאמֹר הִנֵּה
עֲצָמָךְ וּבִשְׂרָךְ אָנַחְנוּ: ב גַּם־תִּמְזֹל גַּם־שְׁלֹשׁוֹם גַּם
בְּהִיּוֹת שְׂאוֹל מֶלֶךְ אֹתָהּ הַמוֹצִיא וְהַמְּבִיא אֶת־
יִשְׂרָאֵל וַיֹּאמֶר יְהוָה אֱלֹהֶיךָ לְךָ אֹתָהּ תִּרְעָה אֶת־
עַמִּי אֶת־יִשְׂרָאֵל וְאַתָּה תִּהְיֶה נָגִיד עַל עַמִּי
יִשְׂרָאֵל: ג וַיָּבֹאוּ כָּל־זִקְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ
חֶבְרוֹנָה וַיִּכְרֹתָ לָהֶם דָּוִיד בְּרִית בְּחֶבְרוֹן לִפְנֵי
יְהוָה וַיִּמְשְׁחוּ אֶת־דָּוִיד לְמֶלֶךְ עַל־יִשְׂרָאֵל כַּדָּבָר
יְהוָה בִּיד־שְׁמוּאֵל: {ס}

ד וַיֵּלֶךְ דָּוִיד וְכָל־יִשְׂרָאֵל יְרוּשָׁלַם הִיא יְבוּס וְשֵׁם
הַיְבוּסִי יִשְׁבִּי הָאָרֶץ: ה וַיֹּאמְרוּ יִשְׁבִּי יְבוּס לְדָוִיד
לֹא תָבוֹא הֵנָּה וַיִּלְכֹּד דָּוִיד אֶת־מִצְדַּת צִיּוֹן הִיא
עִיר דָּוִיד: ו וַיֹּאמֶר דָּוִיד כָּל־מִכָּה 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 וַיָּשֶׁב דָּוִיד בְּמִצְדָּה עַל־כֵּן קָרְאוּ־לָו
עִיר דָּוִיד: ^ח וַיִּבֶן הָעִיר מִסְבִּיב מִן־הַמִּלּוֹא וְעַד־
הַסְבִּיב וַיּוֹאֵב יַחֲיָה אֶת־שְׂאֵר הָעִיר: ^ט וַיִּלְךָ דָּוִיד
הַלֹּךְ וְגָדוֹל וַיְהִיָּה צְבָאוֹת עִמּוֹ: {פ}

י וְאֵלֶּה רֹאשֵׁי הַגִּבּוֹרִים אֲשֶׁר לְדָוִיד הַמִּתְחַזְּקִים
עִמּוֹ בְּמַלְכוּתוֹ עִם־כָּל־יִשְׂרָאֵל לְהַמְלִיכֻוּ בְּדָבָר
יְהוָה עַל־יִשְׂרָאֵל: {ס}

י^א וְאֵלֶּה מִסְפַּר הַגִּבּוֹרִים אֲשֶׁר לְדָוִיד יֹשְׁבֵעַם בֶּן־
חַכְמוֹנִי רֹאשׁ הַשְּׁלוּשִׁים הַשְּׁלִישִׁים הוּא־עֹזֶר
אֶת־חַנְיָתוֹ עַל־שְׁלֹש־מֵאוֹת חָלָל בַּפֶּעַם אַחַת:
י^ב וְאַחֲרָיו אֱלֶעָזָר בֶּן־דּוֹדוֹ הָאֲחֹזִי הוּא בְּשָׁלוּשָׁה
הַגִּבּוֹרִים: י^ג הוּא־הָיָה עִם־דָּוִיד בַּפֶּס דָּמִים
וְהַפְּלִשְׁתִּים נֶאֱסָפוּ־שָׁם לְמַלְחָמָה וְתָהִי חֵלְקָתָהּ
הַשְּׂדֵה מְלָאָה 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 Kethib (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.

וַיִּתְּצֵבּוּ בַתּוֹךְ־הַחֲלָקָה וַיִּצְלֹוּהָ וַיָּכּוּ אֶת־
 פְּלִשְׁתִּים וַיֹּשַׁע יְהוָה תְּשׁוּעָה גְדוֹלָה: ^{טו} וַיֵּרְדּוּ
 שְׁלוֹשָׁה מִן־הַשְּׁלוּשִׁים רֹאשׁ עַל־הָעַר אֶל־דָּוִיד
 אֶל־מַעְרַת עֲדָלָם וּמַחְנֶה פְּלִשְׁתִּים חָנָה בְּעַמֶּק
 רֶפְאִים: ^{טז} וַדָּוִיד אָז בַּמְצוּדָה וְנָצִיב פְּלִשְׁתִּים אָז
 בְּבֵית לֶחֶם: ^{יז} וַיִּתְּאוּ דָּוִיד וַיֹּאמֶר מִי יִשְׁקֵנִי מִים
 מִבּוֹר בֵּית־לֶחֶם אֲשֶׁר בַּשָּׁעַר: ^{יח} וַיִּבְקְעוּ הַשְּׁלֹשָׁה
 בַּמַּחְנֶה פְּלִשְׁתִּים וַיִּשְׁאַבוּ־מִים מִבּוֹר בֵּית־לֶחֶם
 אֲשֶׁר בַּשָּׁעַר וַיִּשְׁאוּ וַיָּבֹאוּ אֶל־דָּוִיד וְלֹא־אָבָה דָּוִיד
 לְשָׁתוֹתָם וַיִּנְסֹךְ אֹתָם לַיהוָה: ^{יט} וַיֹּאמֶר חֲלִילָה לִּי
 מֵאֲלֹהֵי מַעֲשׂוֹת זֹאת הַדָּם הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁתָּה
 בִּנְפֹשׁוֹתָם כִּי בִנְפֹשׁוֹתָם הִבִּיאוּם וְלֹא אָבָה
 לְשָׁתוֹתָם אֱלֹהֵי עֲשׂוֹ שְׁלֹשֶׁת הַגִּבּוֹרִים: ^כ וַאֲבִשַׁי
 אַחִי־יֹאבֵהוּ הוּא הָיָה רֹאשׁ הַשְּׁלוֹשָׁה וְהוּא עוֹרֵר
 אֶת־חַנְיָתוֹ עַל־שֵׁלֶשׁ מֵאוֹת חֲלָל וְלֹא וְלֹא־שָׁם
 בַּשְּׁלוֹשָׁה: ^{כא} מִן־הַשְּׁלוֹשָׁה בַּשָּׁנִים נִכְבָּד וַיְהִי לָהֶם
 לְשָׂר וְעַד־הַשְּׁלוֹשָׁה לֹא־בָא: {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 this 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 warrants an explanation.

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

כב בְּנֵיָה בְּיָהוֹיָדָע בֶּן־אִישׁ־חֵיל רַב־פְּעָלִים מִן־
 קַבְצָאֵל הוּא הָפָה אֶת שְׁנֵי אַרְיֵאל מוֹאָב וְהוּא יָרַד
 וְהָפָה אֶת־הָאֲרִי בְּתוֹךְ הַבּוֹר בַּיּוֹם הַשְּׁלֹג: כג וְהוּא־
 הָפָה אֶת־הָאִישׁ הַמִּצְרִי אִישׁ מִדָּה | חֲמֵשׁ בָּאַמָּה
 וּבִלְד הַמִּצְרִי חֲנִית כְּמִנְזֹר אֲרָגִים וַיֵּרַד אֵלָיו בַּשֹּׁבֶט
 וַיִּגְזֹל אֶת־הַחֲנִית מִיַּד הַמִּצְרִי וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ:
 כד אֵלֶּה עֲשֵׂה בְּנֵיהוּ בְּיָהוֹיָדָע וְלֹא־שֵׁם בְּשִׁלּוּשָׁה
 הַגִּבּוֹרִים: כה מִן־הַשְּׁלֹשִׁים הֵנוּ נִכְבָּד הוּא וְאֵל־
 הַשְּׁלֹשָׁה לֹא־בָּא וַיְשִׁימָהוּ דָּוִד עַל־מִשְׁמַעְתּוֹ: {ס}

כו וְגִבּוֹרֵי הַחֵילִים עָשָׂהֶם אֶל {ר} אַחִי יוֹאָב {ס}
 אֶלְחָנָן בֶּן־דָּוִד מִבֵּית לָחֶם: {ס}
 כז שְׁמוֹת {ר} הַהֲרוּרִי {ס}
 חֵלֶץ הַפִּלּוֹנִי: {ס}
 כח עִירָא בֶן־עֵקֶשׁ {ר} הַתְּקוּעִי {ס}
 אֲבִיעֶזֶר הָעֲנָתוֹתִי: {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.

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. The 16 additional heroes (vv. 41b–47) are, for the most part, natives of Transjordan, from a list available to the Chronicler or a later editor.

²⁷ The LXX reads: Σαμμουθ ὁ Αδι, Χελλης ὁ Φελωνι,

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

כט סִבְכַּי {ר} הַחֲשָׁתִי {ס}	29 Sibbecai of Hushah;
עֵילִי הָאֲחוּחִי: {ס}	Ilai of Ahoh.
ל מַהֲרַי {ר} הַנְּטֹפָהי {ס}	30 Maharai of Netophah;
חֵלֶד בֶּן־בַּעְנָה הַנְּטֹפָתִי: {ס}	Heled son of Baanah, of Netophah.
לא אִיתִי {ר} בֶּן־רִיבִי מִגִּבְעַת בְּנֵי בְנִימִן {ס}	31 Ithai son of Ribai, of Gibeah in Benjamin;
בְּנִיָּה הַפִּרְעָתָנִי: {ס}	Benaiah of Pirathon.
לב חוּרִי {ר} מִנְּחֻלֵי גַעַשׁ {ס}	32 Hurai of the Torrents of Gaash;
אֲבִיֶּאל הָעֲרָבָתִי: {ס}	Abiel of Beth-ha-Arabah.
לג עֲזַמָּוֶת {ר} הַבְּחֻרֹמִי {ס}	33 Azmaveth of Bahurim;
אֱלִיהַבָּא הַשְּׁעֵלְבָנִי: {ס}	Eliahba of Shaalbon.
לד בְּנֵי הָשֵׁם {ר} הַגִּזּוֹנִי {ס}	34 The sons of Hashem of Gizon;
יוֹנָתָן בֶּן־שָׁגֵי הַהֲרָרִי: {ס}	Jonathon son of Shagee, of Harar.
לה אַחִיאָם {ר} בֶּן־שָׁכָר הַהֲרָרִי {ס}	35 Ahiam son of Sachar, of Harar;
אֵלִיפֶל בֶּן־אֹוּר: {ס}	Eliphelet son of Ur.
לו חֶפֶר הַמֶּכֶרֶתִי {ר} אַחִיָּה הַפֶּלֹנִי: {ס}	36 Hephher of Mecherah; Ahijah the Pelonite.
לז חֶצְרוֹ הַכַּרְמֶלִי {ס} נַעֲרִי {ר} בֶּן־אֶזְבַּי: {ס}	37 Hezro of Carmel; Naarai son of Ezbai.

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

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

31 The LXX reads: *Αἰδι υἱὸς Ριβαι ἐκ βουνοῦ Βενιαμιν, Βαναϊας ὁ Φαραθωνι,*

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

33 The LXX reads: *Αζμωθ ὁ Βεερμι, 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,*

- לח יואל אחי נתן {ס} מבחר בן {ר} הגרי: {ס} 38 Joel brother of Nathan; Mibhar son of Hagri.
- לט צלק העמוני נחרי הברתי נשא כלי יואב בן {ר} צרויה: {ס} 39 Zelek the Ammonite; Nahari of Beeroth, armour-bearer to Joab son of Zeruiah.
- מ עירא היתרי {ס} גרב היתרי: {ס} 40 Ira of Jattir; Gareb of Jattir.
- מא אוריה {ר} החתי {ס} זבד בן אחלי: {ס} 41 Uriah the Hittite; Zabad son of Ahlai.
- מב עדינא בן שיזא הראובני {ר} ראש לראובני ועליו שלשים: {ס} 42 Adina son of Shiza the Reubenite, chief of the Reubenites and commander of the Thirty.
- מג חנן בן מעכה ויושפט {ר} המתני: {ס} 43 Hanan son of Maacah; Joshaphat the Mithnite.
- מד עזיא העשתרתי {ס} שמע ויעואל ויעיאל {ר} בני חותם הערערי: {ס} 44 Uzzia of Ashteroth; Shama and Jeiel sons of Hotham or Aroer.
- מה ידיעאל בן שמרי ויחא אחיו {ר} התיצי: {ס} 45 Jediael son of Shimri, and Joha his brother, the Tizite.
- מו אליאל המחזים ויריבי ויושויה בני אלנעם {ס} ויתמה {ר} המואבי: 46 Eliel the Mahavite; Jeribai and Joshaviah sons of Elnaam; and Ithmah the Moabite.
- מז אליאל ועובד {ס} ויעשיאל המצביה: {פ} 47 Eliel, and Obed, and Jaasiel of Zobah.

38 The LXX reads: *Ιωηλ ἀδελφὸς Ναθαν, Μεβααρ υἱὸς Ἀγαρι,*

39 The LXX reads: *Σεληκ ὁ Ἀμμωνι, Ναχωρ ὁ Βερθι αἰρῶν σκεύη Ιωαβ υἱοῦ Σαρουια,*

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

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

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

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

44 In place of *יעואל*, here following the *Kethib*, the *Qere* has *יעיאל*.

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־דָּוִיד לְצִיקְלָג עוֹד עֶצֶר מִפְּנֵי שָׁאוּל בֶּן־קִישׁ וְהֵמָּה בַּגְּבוּרִים עֲזָרֵי הַמִּלְחָמָה: ^ב נָשְׁקֵי קֶשֶׁת מִיְּמִינִים וּמִשְׁמָאלִים בְּאַבְנִים וּבַחֲצִים בְּקֶשֶׁת מֵאַחֵי שָׁאוּל מִבְּנֵימִן: ^ג הָרֹאשׁ אַחִיעֶזֶר וַיֹּאשׁ בֶּן־יִשְׁמַעֵהָ הַגִּבְעָתִי וַיִּזּוּאֵל וַיִּזְיָאֵל וּפְלֹט בֶּן־עֲזֻמּוֹת וּבֶרֶכָּה וַיְהוּא הָעֲנָתִתִּי: ^ד וַיִּשְׁמַעִיָּה הַגִּבְעוֹנִי גִבּוֹר בַּשְּׁלָשִׁים וְעַל־הַשְּׁלָשִׁים: ^ה וַיְרֵמִיָּה וַיַּחֲזִיאֵל וַיִּחְנֹן וַיִּזְבָּד הַגִּדְרָתִּי: {ס}

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.

^ו אֶלְעָזַי וַיְרִימּוֹת וּבְעֵלִיָּה וּשְׁמַרְיָהוּ וּשְׁפַטְיָהוּ הַחֲרִיפֵי הַחֲרוּפִּי: ^ז אֶלְקָנָה וַיִּשְׁיָהוּ וְעִזְרָאֵל וַיִּזְעֹר וַיִּשְׁבַּעַם הַקֶּרְחִיתִים: ^ח וַיִּזְעָאֵלָה וַיִּזְבָּדִיָּה בְּנֵי יֶרֶחַם מִן־הַגִּדְרָתִּי: ^ט וּמִן־הַגִּדִּי נִבְדָּלוּ אֶל־דָּוִיד לְמַצָּד

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.

מִדְבָּרָה גִבְרִי הַחֵיל אֲנָשִׁי צָבָא לַמִּלְחָמָה עֲרֵכִי
 צָנָה וְרֵמַח וּפָנִי אֲרִיָּה פָנִיהֶם וְכַצְבָּאִים עַל־הַהָרִים
 לְמַהֵר: י' עֶזֶר הָרֹאשׁ עֲבָדֶיהָ הַשְּׁנִי אֱלִיאָב הַשְּׁלִישִׁי:
 י"א מִשְׁמַנָּה הָרְבִיעִי יִרְמְיָה הַחֲמִשִּׁי: י"ב עֲתִי הַשְּׁשִׁי
 אֱלִיאֵל הַשְּׁבַעִי: י"ג יוֹחָנָן הַשְּׁמִינִי אֶלְזָבָד הַתְּשִׁיעִי:
 י"ד יִרְמְיָהוּ הָעֶשְׂרִי מַכְבַּנִי עֲשֵׂתִי עֶשֶׂר: {ס}

טו אֵלֶּה מִבְּנֵי־גָד רֹאשֵׁי הַצָּבָא אֶחָד לְמֵאָה הַקָּטָן
 וְהַגָּדוֹל לְאַלְף: טז אֵלֶּה הֵם אֲשֶׁר עָבְרוּ אֶת־הַיַּרְדֵּן
 בַּחֹדֶשׁ הָרִאשׁוֹן וְהוּא מִמֶּלֶךְ עַל־כָּל־
 גְּדוֹתָיו גְּדִיתָיו וַיִּבְרִיחוּ אֶת־כָּל־הָעַמֻּקִּים לַמִּזְרָח
 וּלַמַּעֲרָב: {פ}

יז וַיָּבֹאוּ מִן־בְּנֵי בְנִימִן וַיהוּדָה עַד־לְמִצְדָּ לְדָוִיד:
 יח וַיֵּצֵא דָוִיד לִפְנֵיהֶם וַיַּעַן וַיֹּאמֶר לָהֶם אִם־לְשָׁלוֹם
 בָּאתֶם אֵלַי לְעֹזְרָנִי יִהְיֶה־לִּי עֲלֵיכֶם לֵבָב לִיחַד

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

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

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

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

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

¹⁴ The LXX reads: *Ιερμία 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’.

וְאִם-לְרִמּוֹתַי לִצְרִי בְּלֹא חָמָס בְּכַפִּי יִרְאֵה אֱלֹהֵי
אֲבוֹתֵינוּ וְיוֹכַח: {ס}

יִט וְרוּחַ לְבָשָׁה אֶת-עַמְּשִׁי רֹאשׁ הַשְּׁלוּשִׁים
הַשְּׁלִישִׁים לָךְ

דָּוִד וְעַמָּךְ
בְּנֵי-יִשְׂרָאֵל שְׁלוֹם | שְׁלוֹם לָךְ
וְשְׁלוֹם לְעֹזְרֶיךָ
כִּי עֲזָרְךָ
אֱלֹהֶיךָ וַיִּקְבְּלֵם

דָּוִד וַיִּתְּנֵם בְּרָאשֵׁי הַגָּדוֹד: {פ}

כ וּמִמְנַשֶּׁה נָפְלוּ עַל-דָּוִד בְּבֹאוֹ עִם-פְּלִשְׁתִּים עַל-
שָׂאוּל לְמִלְחָמָה וְלֹא עֲזָרָם כִּי בַעֲצָה שְׁלַחָהּ סִרְגִּי
פְּלִשְׁתִּים לֵאמֹר בְּרָאשֵׁינוּ יָפֹל אֶל-אֲדֹנָיו שָׂאוּל:
כא בְּלָכְתָּו אֶל-צִיקְלָג נָפְלוּ עָלָיו | מִמְנַשֶּׁה עֲדֹנָח
וַיִּזְבַּד וַיִּדְּעָאֵל וּמִיכָאֵל וַיִּזְבַּד וְאֵלִיהוּא וְצִלְתִּי
רֹאשֵׁי הָאֲלָפִים אֲשֶׁר לְמִנְשֶׁה: כב וְהָמָּה עֲזָרוּ עִם-
דָּוִד עַל-הַגָּדוֹד כִּי-גִבּוֹרֵי חֵיל כָּלָם וַיְהִיו שָׂרִים

me to my enemies, seeing that I have done you no wrong, may the God of our fathers take note and condemn you.”

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

¹⁹ The *Kethib*/*Qere* difference here warrants 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.”

בַּצָּבָא: כִּי לַעֲתִיּוֹם בָּיֹום יָבֹאוּ עַל־דָּוִיד לְעֹזְרוֹ
עַד־לְמַחֲנֶה גָדוֹל כְּמַחֲנֶה אֱלֹהִים: {פ}

כִּד וְאֵלֶּה מִסְפְּרֵי רָאשֵׁי הַחֲלוּץ לַצָּבָא בָּאוּ עַל־דָּוִיד
חֲבֵרֹנָה לְהִסָּב מַלְכוּת שְׁאוּל אֵלָיו כִּפִּי יְהוָה: {ס}
כֵּה בְנֵי יְהוּדָה נִשְׂאִי צֶנֶה וּרְמַח שֵׁשֶׁת אֲלָפִים
וּשְׁמוֹנֶה מֵאוֹת חֲלוּצֵי צָבָא: {ס}

כּו מִן־בְּנֵי שִׁמְעוֹן גִּבּוֹרֵי חֵיל לַצָּבָא שִׁבְעַת אֲלָפִים
וּמֵאָה: {ס}

כִּז מִן־בְּנֵי הַלֵּוִי אַרְבַּעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת: {ס}
כח וַיהוֹיָדָע הַנָּגִיד לְאַהֲרֹן וְעַמּוֹ שְׁלֹשֶׁת אֲלָפִים
וְשִׁבְעַת מֵאוֹת: {ס}

כט וְצָדוֹק נָעַר גִּבּוֹר חֵיל וּבֵית־אָבִיו שָׂרִים עֹשִׂים
וְשָׁנִים: {ס}

ל וּמִן־בְּנֵי בְנִימִן אַחֵי שְׁאוּל שְׁלֹשֶׁת אֲלָפִים וְעַד־
יָנָה מִרְבֵּיתָם שְׁמֹרִים מִשְׁמֶרֶת בֵּית שְׁאוּל: {ס}

and officers in the army. ²³ Indeed, reinforcements reached David day after day, so that his camp grew great, like an army of God.

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.

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."

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 θυρεοφόροι καὶ δορατοφόροι ἑξ χιλιάδες καὶ ὀκτακόσιοι δυνατοὶ παρατάξεως.

²⁶ The LXX reads: τῶν υἱῶν Συμεων δυνατοὶ ἰσχύος εἰς παρατάξιν 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'.

- לא ומן־בני אפרים עשרים אלף ושמונה מאות
גבורי חיל אנשי שמות לבית אבותם: {ס}
- לב ומחצית מטה מנשה שמונה עשר אלף אשר
נקבו בשמות לבוא להמליך את־דוד: {ס}
- לג ומבני יששכר יודעי בינה לעתים לדעת מה־
יעשה ישראל ראשיהם מאתים וכל־אחיהם על־
פיהם: {ס}
- לד מזבולון יוצאי צבא ערכי מלחמה בכל־כלי
מלחמה חמשים אלף ולעדר בלא־לב ולב: {ס}
- לה ומנפתלי שרים אלף ועמהם בצנה וחזית
שלשים ושבעה אלף: {ס}
- לו ומן־הדני ערכי מלחמה עשרים־ושמונה אלף
ושש מאות: {ס}
- לז ומאשר יוצאי צבא לערך מלחמה ארבעים
אלף: {ס}
- 31 Ephraimites: twenty thousand eight hundred valiant champions, men famous in their families.
- 32 Of the half-tribe of Manasseh: eighteen thousand men assigned by name to go and proclaim David king.
- 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.
- 34 Zebulunites: fifty thousand men fit for service, marshalled for battle, with warlike weapons of every kind, staunch-hearted auxiliaries.
- 35 Naphtalites: a thousand commanders and, with them, thirty-seven thousand men armed with shield and spear.
- 36 Danites: twenty-eight thousand six hundred men marshalled for battle.
- 37 From Asher: forty thousand men fit for service and marshalled for battle.

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

32 The LXX reads: *καὶ ἀπὸ τοῦ ἡμίσεος 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 θυρεοῖς 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.*

לח ומעבר לירדן מן-הראובני והגדי וחצי | שבט
 מנשה בכל כלי צבא מלחמה מאה ועשרים
 אלה: {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.

לט כל-אלה אנשי מלחמה עדרי מערכה בלבב
 שלם באו חברונה להמליך את-דוד על-כל-
 ישראל וגם כל-שרית ישראל לב אחד להמליך
 את-דוד: מ ויהיו-שם עם-דוד ימים שלושה
 אכלים ושותים כיהינו להם אחיהם: מא וגם
 הקרובים אליהם עד-יששכר וזבולון ונפתלי
 מביאים לחם בחמורים ובגמלים ובפרדים |
 ובבקר מאכל קמח דבילים וצמוקים ויין ושמן
 ובקר וצאן לרב כי שמחה בישראל: {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.

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

³⁹ The phrase, 'ready to march' (following NETB), assumes an emendation of עֲדָרִי ('helpers of') to עָרָכִי ('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 וַיִּזְעַק דָּוִיד עִם־שָׂרֵי הָאֲלָפִים וְהַמָּאוֹת לְכָל־נֶגֶד:
ב וַיֹּאמֶר דָּוִיד לְכָל ׀ קֹהֵל יִשְׂרָאֵל אִם־עֲלֵיכֶם טוֹב
וּמִן־יְהוָה אֱלֹהֵינוּ נִפְרָצָה נִשְׁלַחַה עַל־אֲחֵינוּ
הַנְּשָׂאִים בְּכָל אֲרָצוֹת יִשְׂרָאֵל וְעִמָּהֶם הַכֹּהֲנִים
וְהַלְוִיִּם בְּעָרֵי מִגְרָשֵׁיהֶם וַיִּקְבְּצוּ אֲלֵינוּ: ג וַנִּסְבֶּה
אֶת־אֲרוֹן אֱלֹהֵינוּ אֵלֵינוּ כִּי־לֹא דִרְשָׁנָהּ בַּיָּמִי
שָׂאוֹל:

ד וַיֹּאמְרוּ כָל־הַקָּהָל לַעֲשׂוֹת כֵּן כִּי־יֵשֶׁר הַדָּבָר
בְּעֵינֵי כָל־הָעָם: ה וַיִּקְהַל דָּוִיד אֶת־כָּל־יִשְׂרָאֵל מִן־
שִׁיחֹר מִצְרַיִם וְעַד־לְבֹא חֲמַת לְהֵבִיא אֶת־אֲרוֹן
הָאֱלֹהִים מִקִּרְיַת יַעֲרִים: ו וַיַּעַל דָּוִיד וְכָל־יִשְׂרָאֵל
בְּעֹלְתָהּ 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' (וְאַחִיו) as 'his brother'; cf. #7:34.

אֲשֶׁר-נִקְרָא שֵׁם: ^ז וַיִּרְפִּיבוּ אֶת-אָרוֹן הָאֱלֹהִים עַל-
 עֲגָלָה חֲדָשָׁה מִבַּיִת אַבִּינָדָב וְעֹזָא וְאַחִיו נְהֻגִים
 בָּעֲגָלָה: ^ח וְדָוִיד וְכָל-יִשְׂרָאֵל מִשְׁחָקִים לִפְנֵי
 הָאֱלֹהִים בְּכָל-עֹז וּבְשִׁירִים וּבְכַנְרֹת וּבְנִבְלִים
 וּבַתְּפִילִּים וּבַמִּצְלִיתִים וּבַחֲצֹצְרוֹת: ^ט וַיָּבֹאוּ עַד-גֶּרֶן
 כִּידֹן וַיִּשְׁלַח עֹזָא אֶת-יָדוֹ לְאַחֹז אֶת-הָאָרוֹן כִּי
 שָׁמְטוּ הַבָּקָר: ^י וַיַּחֲרֹאֲף יְהוָה בְּעֹזָא וַיִּפְּהוּ עַל
 אֲשֶׁר-שָׁלַח יָדוֹ עַל-הָאָרוֹן וַיָּמָת שֵׁם לִפְנֵי אֱלֹהִים:
^{יא} וַיַּחֲרֹ לְדָוִיד כִּי-פָרַץ יְהוָה פָּרֹץ בְּעֹזָא וַיִּקְרָא
 לַמָּקוֹם הַהוּא פָּרֹץ עֹזָא עַד הַיּוֹם הַזֶּה:

^{יב} וַיִּירָא דָוִיד אֶת-הָאֱלֹהִים בַּיּוֹם הַהוּא לֵאמֹר הִיךְ
 אָבִיא אֵלַי אֶת אָרוֹן הָאֱלֹהִים: ^{יג} וְלֹא-הִסִּיר דָוִיד
 אֶת-הָאָרוֹן אֵלָיו אֶל-עִיר דָּוִיד וַיֵּטְהוּ אֶל-בֵּית
 עֲבֹד-אֲדָם הַגִּתִּית: ^{יד} וַיֵּשֶׁב אָרוֹן הָאֱלֹהִים עִם-בֵּית
 עֲבֹד אֲדָם בְּבֵיתוֹ שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת-
 בֵּית עֲבֹד-אֲדָם וְאֶת-כָּל-אֲשֶׁר-לָו: {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-דָּוִיד וְעֲצֵי אֲרָזִים וְחֲרָשֵׁי קִיר וְחֲרָשֵׁי עֲצִים לִבְנוֹת לוֹ בֵּית: ^ב וַיַּדַּע דָּוִיד כִּי-יְהוָה יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל כִּי-נִשְׂאֵת לְמַעַל מַלְכוּתוֹ בְּעַבּוֹר עַמּוֹ יִשְׂרָאֵל: {ס}
- ^ג וַיִּקַּח דָּוִיד עוֹד נָשִׁים בִּירוּשָׁלַם וַיּוֹלֶד דָּוִיד עוֹד בָּנִים וּבָנוֹת: ^ד וְאֵלֶּה שְׁמוֹת הַיּוֹלָדִים אֲשֶׁר הָיוּ לוֹ בִּירוּשָׁלַם שְׁמוֹעַ וְשׁוֹבָב וְנָתָן וְשִׁלְמָה: ^ה וַיִּבְחַר וְאֵלִישׁוּעַ וְאֶלְפָּלֶט: ^ו וְנֹגַהּ וְנֶפֶג וַיִּפְיַע: ^ז וְאֵלִישָׁמָע וְבַעֲלִידָע וְאֵלִיפָלֶט: {פ}
- ^ח וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי-נִמְשַׁח דָּוִיד לְמֶלֶךְ עַל-כָּל-יִשְׂרָאֵל וַיַּעֲלוּ כָל-פְּלִשְׁתִּים לְבַקֵּשׁ אֶת-דָּוִיד וַיִּשְׁמַע דָּוִיד וַיֵּצֵא לִפְנֵיהֶם: ^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

1ST CHRONICLES 14

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 Ἰβσαρ καὶ Ἐλισαε καὶ Ἐλιφαλετ
- ⁶ The *LXX* reads: καὶ Ναγε καὶ Ναφαγ καὶ Ἰανουου
- ⁷ The *LXX* reads: καὶ Ἐλισαμαε καὶ Βαλεγδαε 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 בַעֲמֶק רַפְאִים: וַיִּשְׁאַל דָּוִיד בָּאלֹהִים
 לֵאמֹר הֲאֶעֱלֶה עַל-פְּלִשְׁתִּים פְּלִשְׁתִּים וְנִתְּתָם
 בְּיָדִי וַיֹּאמֶר לוֹ יְהוָה עֲלֶה וְנִתְּתִים בְּיָדְךָ: ^{יא} וַיַּעֲלוּ
 בְּבַעַל-פְּרָצִים וַיִּכֶם שָׁם דָּוִיד וַיֹּאמֶר דָּוִיד פָּרַץ
 הָאֱלֹהִים אֶת-אֹיְבֵי בְיָדִי כַּפְרָץ מִים עַל-כֵּן קָרָאוּ
 שֵׁם-הַמָּקוֹם הַהוּא בַּעַל פְּרָצִים: ^{יב} וַיַּעֲזְבוּ שָׁם אֶת-
 אֱלֹהֵיהֶם וַיֹּאמֶר דָּוִיד וַיִּשְׂרְפוּ בָאֵשׁ: {פ}
^{יג} וַיִּסִּיפוּ עוֹד פְּלִשְׁתִּים וַיִּפְשְׁטוּ בַעֲמֶק: ^{יד} וַיִּשְׁאַל
 עוֹד דָּוִיד בָּאלֹהִים וַיֹּאמֶר לוֹ הָאֱלֹהִים לֹא תַעֲלֶה
 אַחֲרֵיהֶם הִסֵּב מַעֲלֵיהֶם וּבֹאתָ לָהֶם מִמּוֹל
 הַבְּכָאִים: ^{טו} וַיְהִי כִשְׁמֹעַךְ אֶת-קוֹל הַצִּעְדָּה
 בְּרָאשֵׁי הַבְּכָאִים אֲזַ תֵּצֵא בַמִּלְחָמָה כִּי-יֵצֵא
 הָאֱלֹהִים לִפְנֶיךָ לְהַכּוֹת אֶת-מַחֲנֶה פְּלִשְׁתִּים:
^{טז} וַיַּעַשׂ דָּוִיד כַּאֲשֶׁר צִוָּהוּ הָאֱלֹהִים וַיִּכּוּ אֶת-מַחֲנֶה
 פְּלִשְׁתִּים מִגְּבֻעוֹן וְעַד-גְּזֵרָה: ^{יז} וַיֵּצֵא שֵׁם-דָּוִיד
 בְּכָל-הָאֲרָצוֹת וַיְהִי נֵתָן אֶת-פַּחַדוֹ 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*) warrants 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'.

1ST CHRONICLES 15

דברי הימים א פרק טו

- ^א וַיַּעַשׂ לוֹ בָּתִּים בְּעִיר דָּוִד וַיִּבֶן מָקוֹם לַאֲרוֹן
הָאֱלֹהִים וַיֵּטֵלוּ אֹהֶל: ^ב אַזְּ אָמַר דָּוִד לֹא לִשְׂאֵת
אֶת־אֲרוֹן הָאֱלֹהִים כִּי אֲסִהְלוּם כִּי־בָם | בָּחַר
יְהוָה לִשְׂאֵת אֶת־אֲרוֹן יְהוָה וּלְשִׁרְתּוֹ עַד־
עוֹלָם: {פ}
- ^ג וַיִּקְהַל דָּוִד אֶת־כָּל־יִשְׂרָאֵל אֶל־יְרוּשָׁלַם לְהַעֲלוֹת
אֶת־אֲרוֹן יְהוָה אֶל־מְקוֹמוֹ אֲשֶׁר־הָכִין לוֹ: ^ד וַיִּאָּסֶף
דָּוִד אֶת־בְּנֵי אֶהֱרֹן וְאֶת־הַלְוִיִּם: {ס}
- ^ה לְבָנֵי קָהָת אוּרִיאֵל הַשָּׂר וְאַחִיו מֵאָה
וְעֶשְׂרִים: {ס}
- ^ו לְבָנֵי מֵרָרִי עֲשִׂיָה הַשָּׂר וְאַחִיו מֵאֲתָנִים
וְעֶשְׂרִים: {ס}
- ^ז לְבָנֵי גֵרְשׁוֹם יוֹאֵל הַשָּׂר וְאַחִיו מֵאָה
וְשָׁלֹשִׁים: {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· Ασαιο ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, διακόσιοι πεντήκοντα.
- ⁷ The LXX reads: τῶν υἱῶν Γερσαμ· Ιωηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν πεντήκοντα.

ח לְבִנֵי אֱלִיצָפָן שְׁמַעְיָה הַשָּׂר וְאַחֵיו
מֵאֲתָיִם: {ס} 8 Of the sons of Elizaphan: Shemaiah the chief and his two hundred kinsmen.

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

י לְבִנֵי עֲזִיֵּאל עֲמִינָדָב הַשָּׂר וְאַחֵיו מֵאָה וְשָׁנִים
עֶשֶׂר: {פ} 10 Of the sons of Uzziel: Amminadab the chief and his one hundred and twelve kinsmen.

יא וַיִּקְרָא דָּוִד לְצֹדֹק וּלְאַבִּיָּתָר הַכֹּהֲנִים וְלִלְוִיִּם
לְאֹרִיֵּאל עֲשִׂיָּה וְיוֹאֵל שְׁמַעְיָה וְאַלִּיֵּאל
וְעֲמִינָדָב: {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 רָאשֵׁי הָאֲבוֹת לִלְוִיִּם
הַתְּקַדְּשׁוּ אִתְּכֶם וְאֶחֱיֵכֶם וְהַעֲלִיתֶם אֶת אֲרוֹן יְהוָה
אֱלֹהֵי יִשְׂרָאֵל אֶל־הַכִּינּוֹתִי לֵאמֹר: י כִּי לְמִבְרָאשׁוֹנָה
לֹא אַתֶּם פָּרַץ יְהוָה אֱלֹהֵינוּ בָּנוּ כִּי־לֹא דִרְשָׁנָהוּ
כַּמִּשְׁפָּט: יד וַיִּתְּקִדְּשׁוּ הַכֹּהֲנִים וְהַלְוִיִּם לְהַעֲלוֹת
אֶת־אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל: טו וַיֵּשְׂאוּ 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 Ελισταφαν· Σαμαιας 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 Οζιηλ· 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 האֱלֹהִים בַּאֲשֶׁר צִוָּה מֹשֶׁה בְּדִבְרֵי יְהוָה
בְּכַתְּפָם בַּמָּטוֹת עֲלֵיהֶם: {פ}

וַיֹּאמֶר דָּוִיד לְשָׂרֵי הַלְוִיִּם לְהַעֲמִיד אֶת־אֲחֵיהֶם
הַמְּשֻׁרְרִים בְּכָל־יִשְׂרָאֵל נְבָלִים וְכִנּוֹרוֹת וּמִצְלִתִּים
מִשְׁמִיעִים לַהֲרִים־בְּקוֹל לְשִׁמְחָה: {פ}

וַיַּעֲמִידוּ הַלְוִיִּם אֶת הַיָּמִן בְּיֹזָאֵל וּמִן־אַחֲיוֹ אֲסָף
בֶּן־בְּרֻכְיָהוּ {ס} וּמִן־בְּנֵי מְרָרִי אֲחִיהֶם אִיתָן בֶּן־
קוֹשִׁיָּהוּ: יי וְעִמָּהֶם אֲחֵיהֶם הַמְּשָׁנִים זִכְרְיָהוּ בֶן־
יִעֲזִיאֵל וְשִׁמְרָמוֹת וַיְחִיאֵל | וְעֲנִי אֱלִיאָב וּבְנֵיהֶם
וּמַעֲשִׂיָּהוּ וּמַתְתִּיָּהוּ וְאֶלְיָפָלֶהוּ וּמִקְנִיָּהוּ וְעֵבֶד אָדָם
וַיַּעֲיָאֵל הַשָּׁעֲרִים: יט וְהַמְּשֻׁרְרִים הַיָּמִן אֲסָף וְאִיתָן
בַּמִּצְלִתִּים נְחֹשֶׁת לְהַשְׁמִיעַ: כ וְזִכְרְיָה וְעִזִּיאֵל
וְשִׁמְרָמוֹת וַיְחִיאֵל וְעֲנִי וְאֱלִיאָב וּמַעֲשִׂיָּהוּ וּבְנֵיהֶם
בְּנָבָלִים עַל־עֲלָמוֹת: כא וּמַתְתִּיָּהוּ וְאֶלְיָפָלֶהוּ
וּמִקְנִיָּהוּ וְעֵבֶד אָדָם וַיַּעֲיָאֵל וְעִזִּיָּהוּ בְּכִנּוֹרוֹת עַל־

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, בֶּן ('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 לְנֹצֵחַ: ^{כב} וּכְנַנְיָהוּ שֶׁר־הַלְוִיִּם בַּמִּשָּׁא יִסֹּר בַּמִּשָּׁא כִּי מִבֵּין הוּא: ^{כג} וּבִרְכִיָּה וְאֶלְקָנָה שְׁעָרִים לְאָרוֹן: ^{כד} וּשְׁבַנְיָהוּ וְיוֹשֶׁפֶט וְנַתָּנָאֵל וְעַמְשִׁי וְזַכְרְיָהוּ וּבְנֵיהוּ וְאַלְיָעָזָר הַכֹּהֲנִים מַחְצָצִרִים מַחְצָרִים בַּחֲצָצְרוֹת לִפְנֵי אָרוֹן הָאֱלֹהִים וְעַבְדֹּ אָדָם וַיְחִיָּה שְׁעָרִים לְאָרוֹן: ^{כה} וַיְהִי דָוִיד וְזַקְנֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים הַהֹלְכִים לְהַעֲלוֹת אֶת־אָרוֹן בְּרִית־יְהוָה מִן־בֵּית עַבְד־אָדָם בְּשִׂמְחָה: {פ}

^{כו} וַיְהִי בַּעֲזֹר הָאֱלֹהִים אֶת־הַלְוִיִּם נִשְׂאֵי אָרוֹן בְּרִית־יְהוָה וַיִּזְבְּחוּ שִׁבְעָה־פָּרִים וְשִׁבְעָה אֵילִים: ^{כז} וְדָוִיד מְכַרְבֵּל | בַּמַּעִיל בּוֹץ וְכָל־הַלְוִיִּם הַנִּשְׂאִים אֶת־הָאָרוֹן וְהַמְשַׁרְרִים וּכְנַנְיָה הַשֹּׂר הַמִּשָּׁא הַמְשַׁרְרִים וְעַל־דָּוִיד אֶפֹּד בָּד: ^{כח} וְכָל־יִשְׂרָאֵל מַעֲלִים אֶת־אָרוֹן בְּרִית־יְהוָה בַּתְּרוּעָה 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 In place of מַחְצָצִרִים, here following the Kethib, the Qere has מַחְצָרִים.

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."

שׁוֹפָר וּבַחֲצֹצְרוֹת וּבַמְצִלְתִּים מִשְׁמָעִים בְּנִבְלִים
וּכְנָרוֹת: כִּט וַיְהִי אֲרוֹן בְּרִית יְהוָה בָּא עַד־עִיר דָּוִד
וּמִיכַל בֶּת־שָׂאֻל 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 וַיָּבִיאוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיִּצִיגוּ אֹתוֹ בַּתּוֹךְ
הָאֹהֶל אֲשֶׁר נָטָה־לּוֹ דָּוִד וַיִּקְרִיבוּ עֹלֹת וּשְׁלָמִים
לִפְנֵי הָאֱלֹהִים: ב וַיְכַל דָּוִד מִהַעֲלֹת הָעֹלָה
וְהַשְׁלָמִים וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה: ג וַיַּחֲלֹק
לְכָל־אִישׁ יִשְׂרָאֵל מֵאִישׁ וְעַד־אִשָּׁה לֶאֱיֵשׁ כֶּכֶר־
לֶחֶם וְאַשְׁפָּר וְאַשִּׁישָׁה: ד וַיִּתֵּן לִפְנֵי אֲרוֹן יְהוָה מִן־
הַלֵּוִיִּם מְשֻׁרְתִּים וְלִהְזַכִּיר וְלִהְדֹּדֹת וְלִהְלֵל לַיהוָה
אֱלֹהֵי יִשְׂרָאֵל: {ס}

ה אֲסָף הָרֹאשׁ וּמִשְׁנֵהוּ זְכַרְיָה יַעֲיָאֵל וּשְׁמִירָמוֹת
וַיַּחֲיֵאֵל וּמַתִּיתָּה וְאַלְיָאָב וּבְנֵיהֶם וְעֶבֶד אָדָם
וַיַּעֲיָאֵל בְּכָלִי נְבָלִים וּבְכִנּוֹרוֹת וְאֲסָף בַּמַּצְלִתִּים
מִשְׁמִיעַ: וּבְנֵיהֶם וַיַּחֲזִיאֵל הַכֹּהֲנִים בַּחֲצָצְרוֹת
תָּמִיד לִפְנֵי אֲרוֹן בְּרִית־הָאֱלֹהִים: ז בַּיּוֹם הַהוּא אָז
נָתַן דָּוִד בְּרֹאשׁ לַהֲדֹת לַיהוָה בַּיַּד־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 ‘Uzziell’ 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, and proclaim his deeds to the peoples.
ט	הוֹדִיעוּ בְּעַמִּים עֲלִילָתָיו: {ר}	9	Chant to him, play to him, and sing about all his wonders!
י	שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו: {ר}	10	Take pride in his holy name; let your heart rejoice, you seekers of Yahweh!
יא	הִתְהַלְלוּ בְּשֵׁם קֹדֶשׁוֹ {ס}	11	Seek out Yahweh, seek his strength, and continually seek out his presence!
יב	יִשְׁמַח לֵב מְבַקְשֵׁי יְהוָה: {ר}	12	Remember what wonders he has done, what miracles, what rulings he has given,
יג	דְּרָשׁוּ יְהוָה וְעֹזוֹ {ס}	13	you seed of Israel his servant, you children of Jacob his chosen one!
יד	בִּקְשׁוּ פָנָיו תָּמִיד: {ר}	14	For he is Yahweh our God, his authority extends throughout the world.
טו	זְכְּרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה {ס}	15	Forever remember his Covenant, the pact imposed for a thousand generations,
	מִפְתֵּיו וּמִשְׁפָּטֵי־פִיהוּ: {ר}		
	זֶרַע יִשְׂרָאֵל עֲבָדוֹ {ס}		
	בְּנֵי יַעֲקֹב בְּחִירָיו: {ר}		
	הוּא יְהוָה אֱלֹהֵינוּ {ס}		
	בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: {ר}		
	זְכְּרוּ לְעוֹלָם בְּרִיתוֹ {ס}		
	דְּבַר צוּה לְאַלְף דּוֹר: {ר}		

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 לִיצְחָק: {ר}		which was sworn by him to Isaac.
יז	וַיַּעֲמִידָהּ לְעֵקֶב 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 אֶתֵּן אֶרֶץ־כְּנָעַן {ס}	18	saying, "To you I will give the land of Canaan
	חֵבֶל נַחֲלַתְכֶם: {ר}		as your portion for an inheritance."
יט	בְּהֵיּוֹתְכֶם מְתֵי מִסְפָּר {ס}	19	When they were few in number,
	כְּמֵעֻט 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 אֲחֵר: {ר}		from this kingdom to that nation,
כא	לֹא־הִנִּיחַ לְאִישׁ לְעַשְׂקֶם {ס}	21	he would not let anyone oppress them;
	וַיִּזְכֹּחַ עֲלֵיהֶם מְלָכִים: {ר}		and, on their account, he rebuked kings:
כב	אֶל־תִּגְעוּ בַּמְשִׁיחִי {ס}	22	"You are not to touch my anointed ones,
	וּבְנִבְיָאִי אֶל־תִּרְעוּ: {ר} {ש}		my prophets are not to be harmed!"
כג	שִׁירוּ לַיהוָה כָּל־הָאָרֶץ {ס}	23	Sing to Yahweh, all the earth;
	בְּשָׁרוֹ 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־כְּבוֹדּוֹ {ס}	24	Declare his glory among the nations, his marvels to every people!
כה	בְּכָל־הָעַמִּים נִפְלְאֹתָיו: {ר}	25	Great is Yahweh, worthy of praise; he is to be revered above all gods.
כו	כִּי גָדוֹל יְהוָה וּמַהֲלֵל מְאֹד {ס}	26	All the gods of the nations are worthless. Yahweh it was who made the heavens,
כז	וְנֹרָא הוּא עַל־כָּל־אֱלֹהִים: {ר}	27	in his presence are splendour and majesty, in his sanctuary, strength and joy.
כח	כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים {ס}	28	Give Yahweh his due, families of peoples, give Yahweh his due of glory and power.
כט	וַיְהִי שָׁמַיִם עָשָׂה: {ר}	29	Give Yahweh the glory due to his name! Bring an offering and enter his courts,
ל	הוֹד וְהָדָר לִפְנָיו {ס}	30	bow down to Yahweh in holy splendour. Tremble before him, all the earth!
	עֹז וְחֵדוּה בְּמִקְדָּמוֹ: {ר}		The world is firm, it cannot be moved:
	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים {ס}		
	הָבוּ לַיהוָה כְּבוֹד וְעֹז: {ר}		
	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ {ס}		
	שָׂאוּ מִנְחָה וּבָאוּ לִפְנָיו {ר}		
	הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ: {ס}		
	חִילוּ מִלִּפְנָיו כָּל־הָאָרֶץ {ר}		
	אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוּט: {ס}		

- 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'), אֱלִילִים, 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'.

לא יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ {ר}
 וַיֹּאמְרוּ בַּגּוֹיִם יְהוָה מֶלֶךְ: {ס}
 לב יִרְעַם הַיָּם וּמְלוֹאוֹ {ר}
 יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ: {ס}
 לג אִזְ יִרְנְנוּ עֵצֵי הַיַּעַר {ר}
 מִלִּפְנֵי יְהוָה כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ: {ס}
 לד הוֹדוּ לַיהוָה כִּי טוֹב {ר}
 כִּי לְעוֹלָם חֶסֶדּוֹ: {ס}
 לה וַאֲמָרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו {ר}
 וְקַבְּצֵנו וְהַצִּילֵנו מִן־הַגּוֹיִם {ס}
 לְהַדוֹת לְשֵׁם קֹדֶשְׁךָ {ר}
 לְהַשְׁתַּבַּח בְּתִהְלָתְךָ: {ס}
 לו בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל {ר}
 מִן־הָעוֹלָם וְעַד הָעוֹלָם
 וַיֹּאמְרוּ כָל־הָעָם אָמֵן {ס}
 וְהִלֵּל לַיהוָה: {ר}{ש}

31 Let the heavens rejoice and earth be glad!
 Let them say among the nations, "Yahweh is king!"
 32 Let the sea thunder and all it holds;
 let the countryside exult and all that is in it.
 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.
 34 Give thanks to Yahweh, for he is good,
 for his faithful love lasts forever!
 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!"
 36 Blessed be Yahweh, God of Israel,
 from everlasting to everlasting!
 To which all the people said, "Amen"
 and praised Yahweh.

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, the note that traditional term for 'Hallelujah' (הַלְלוּ־יָהּ) is **not** used here.

^{לז} וַיַּעֲזֹב־שָׁם לִפְנֵי אָרוֹן בְּרִית־יְהוָה לְאַסָּף וּלְאַחֵיו
לְשֹׁרֵת לִפְנֵי הָאָרוֹן תָּמִיד לְדַבְר־יוֹם בְּיוֹמוֹ:
^{לח} וַעֲבַד אָדָם וְאַחֵיהֶם שְׁשִׁים וּשְׁמוֹנֶה {ס} וְעַבְד
אָדָם בְּנֵי־יְדִיתוֹן וְחֹסֶה לְשַׁעְרִים: ^{לט} וְאֵת | צְדוֹק
הַכֹּהֵן וְאַחֵיו הַכֹּהֲנִים לִפְנֵי מִשְׁכַּן יְהוָה בַּבֹּמֶה
אֲשֶׁר בְּגִבְעוֹן: ^מ לְהַעֲלוֹת עֹלֹת לַיהוָה עַל־מִזְבֵּחַ
הָעֹלָה תָּמִיד לַבֹּקֶר וְלָעֶרֶב וּלְכָל־הַפֶּתוּחַ בַּתּוֹרַת
יְהוָה אֲשֶׁר צִוָּה עַל־יִשְׂרָאֵל: ^{מא} וְעִמָּהֶם הַיָּמִן
וַיְדוּתוֹן וְשָׂאֵל הַבְּרוּרִים אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת
לְהַדוֹת לַיהוָה כִּי לְעוֹלָם חֲסִדוֹ: ^{מב} וְעִמָּהֶם הַיָּמִן
וַיְדוּתוֹן חֲצָצְרוֹת וּמְצֻלָּתַיִם לְמִשְׁמִיעִים וְכָלִי שִׁיר
הָאֱלֹהִים וּבְנֵי יְדוּתוֹן לְשַׁעַר: ^{מג} וַיֵּלְכוּ כָל־הָעָם
אִישׁ לְבֵיתוֹ וַיֵּסֶב דָּוִיד 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 הֲנֵה אֲנִכִּי יוֹשֵׁב בְּבֵית 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 תִּבְנֶה־לִּי הַבַּיִת לְשֹׁכֵת: ה כִּי לֹא יִשְׁכַּתִּי בְּבֵית מֶן־הַיּוֹם אֲשֶׁר הֵעֲלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאַהֲיָה מְאָהֵל אֶל־אֶהֱלֵה וּמִמָּשְׁכֵן: ו בְּכָל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־יִשְׂרָאֵל הַדְּבָר דְּבַרְתִּי אֶת־אֶחָד שְׂפָטֵי 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־הַנֶּזֶה מִן־

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 whatever 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

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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:"

אֲחֲרֵי הַצֵּאן לִהְיוֹת נֹגֵיד עַל עַמִּי יִשְׂרָאֵל: ^ח וְאֵהִי
עִמָּךְ בְּכָל אֲשֶׁר הִלַכְתָּ וְאֶכְרִית אֶת-כָּל-אֹיְבֶיךָ
מִפָּנֶיךָ וְעָשִׂיתִי לָךְ שֵׁם כְּשֵׁם הַגְּדֹלִים אֲשֶׁר
בָּאָרֶץ: ^ט וְשִׁמַּתִּי מָקוֹם לְעַמִּי יִשְׂרָאֵל וְנִטְעַתִּיהוּ
וְשָׁכְנוּ תַחְתָּיו וְלֹא יִרְגְּזוּ עוֹד וְלֹא-יִזְסִיפוּ בְנֵי-עוֹלָה
לְבַלְתּוֹ כַּאֲשֶׁר בְּרָאשׁוֹנָה: ^י וְלִמְיָמִים אֲשֶׁר צִוִּיתִי
שְׂפָטִים עַל-עַמִּי יִשְׂרָאֵל וְהִכְנַעְתִּי אֶת-כָּל-אֹיְבֶיךָ
וְאֶגְדֶּךָ לָךְ וּבֵית יִבְנֶה-לָּךְ יְהוָה: ^{יא} וְהָיָה כִּי-מָלְאוּ
יָמֶיךָ לָלֶכֶת עִם-אֲבֹתֶיךָ וְהִקִּימוּתִי אֶת-זֶרְעֶךָ
אֲחֵרֶיךָ אֲשֶׁר יִהְיֶה מִבְּנֶיךָ וְהִכִּינוּתִי אֶת-מַלְכוּתוֹ:
^{יב} הוּא יִבְנֶה-לִּי בַיִת וְכִנֵּנְתִּי אֶת-כִּסְאוֹ עַד-עוֹלָם:
^{יג} אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן וְחִסְדִּי לֹא-
אֲסִיר מֵעַמּוֹ כַּאֲשֶׁר הִסִּירוּתִי מֵאֲשֶׁר הָיָה לְפָנֶיךָ:
^{יד} וְהִעֲמַדְתִּיהוּ בְּבֵיתִי וּבְמַלְכוּתִי עַד-הָעוֹלָם
וְכִסְאוֹ יִהְיֶה נָכוֹן עַד-עוֹלָם: ^{טו} כָּל הַדְּבָרִים הָאֵלֶּה
וְכָל הַחֲזוֹן הַזֶּה כֵּן דִּבֶּר נָתַן אֶל-דָּוִיד {פ}

the sheep, to be leader of my people Israel. ⁸ I 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 dynasty; 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.

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

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.”

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 דָּוִיד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי־אֲנִי
 יְהוָה אֱלֹהִים וּמִי בֵיתִי כִּי הֵבִיאָתָנִי עַד־הַלֵּם:
 "וְתִקְטֹן זֹאת בְּעֵינֶיךָ אֱלֹהִים וְתִדְבֹּר עַל־בֵּית־
 עַבְדְּךָ לְמַרְחֹק וּרְאִיתָנִי כְּתוֹר הָאָדָם הַמַּעֲלָה
 יְהוָה אֱלֹהִים: "י" מִה־יּוֹסִיף עוֹד דָּוִיד אֵלָיֶךָ לְכָבוֹד
 אֶת־עַבְדְּךָ וְאַתָּה אֶת־עַבְדְּךָ יַדְעָתָ: "יט יְהוָה בַּעֲבוּר
 עַבְדְּךָ וּכְלָבֶךָ עָשִׂיתָ אֶת כָּל־הַגְּדוּלָּה הַזֹּאת לְהַדְיַע
 אֶת־כָּל־הַגְּדֻלּוֹת: כ' יְהוָה אֵין כְּמוֹךָ וְאֵין אֱלֹהִים
 זוֹלָתְךָ בְּכָל אֲשֶׁר־שָׁמַעְנוּ בְּאֶזְנוֹנוֹ: כא וּמִלְּכָם
 יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹהִים
 לַפְּדוֹת לוֹ עַם לְשׁוֹם לְךָ שֵׁם גְּדֻלּוֹת וְנִרְאוֹת לְגִרְשׁ
 מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם: כב וְתָתֵן
 אֶת־עַמְּךָ יִשְׂרָאֵל | לְךָ לְעַם עַד־עוֹלָם וְאַתָּה יְהוָה

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

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 בְּכָל ('in all') should probably be emended to כָּכָל ('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."

הָיִיתָ לָהֶם לֵאלֹהִים: כִּי וַעֲתָה יְהוָה הַדָּבָר אֲשֶׁר
 דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ יֵאֱמָן עַד־עוֹלָם וַעֲשֵׂה
 כַּאֲשֶׁר דִּבַּרְתָּ: כִּי וַיֵּאֱמָן וַיִּגְדַּל שְׁמֶךָ עַד־עוֹלָם
 לֵאמֹר יְהוָה עֲבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהִים
 לְיִשְׂרָאֵל וּבֵית־דָּוִיד עַבְדְּךָ נִכּוֹן לִפְנֶיךָ: כִּי |
 אַתָּה אֱלֹהֵי גְלִית אֶת־אֲזֹן עַבְדְּךָ לִבְנוֹת לוֹ בַּיִת
 עַל־כֵּן מֵצָא עַבְדְּךָ לְהִתְפַּלֵּל לִפְנֶיךָ: כִּי וַעֲתָה יְהוָה
 אַתָּה־הוּא הָאֱלֹהִים וּתְדַבֵּר עַל־עַבְדְּךָ הַטּוֹבָה
 הַזֹּאת: כִּי וַעֲתָה הוֹאֵלְתָּ לְבָרְךָ אֶת־בֵּית עַבְדְּךָ
 לְהִיזֹת לְעוֹלָם לִפְנֶיךָ כִּי־אַתָּה יְהוָה בְּרַכְתָּ וּמְבָרֵךְ
 לְעוֹלָם: {פ}

forever; and you, Yahweh, became their God. ²³ “Now, Yahweh, may 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 dynasty. 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.”

²³ Literally translated, this verse reads, “And now, Yahweh, the word which you spoke concerning your servant and concerning his house, may it be established permanently.”

²⁴ In place of ‘last’, the NJB has ‘hold good’ (as also in v. 23).

²⁵ The literal translation of ‘dynasty’ is ‘house’.

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 וַיְהִי אַחֲרֵי־כֵן וַיִּדּוּ דָּוִד אֶת־פְּלִשְׁתִּים וַיִּכְנִעֵם וַיִּקַּח אֶת־גַּת וּבְנֵיהָ מִיַּד פְּלִשְׁתִּים: ^ב וַיִּדּוּ אֶת־מוֹאָב וַיְהִיו מוֹאָב עֲבָדִים לְדָוִד נִשְׂאֵי מִנְחָה: ^ג וַיִּדּוּ דָּוִד אֶת־הַדְּדַעְזֹר מֶלֶךְ־צוּבָה חֲמָתָה בְּלִכְתּוֹ לְהַצִּיב יָדוֹ בְּנַהֲר־פָּרָת: ^ד וַיִּלְכֹּד דָּוִד מִמֶּנּוּ אֶלֶף רֶכֶב וְשִׁבְעַת אֲלָפִים פָּרָשִׁים וְעֹשָׂרִים אֶלֶף אִישׁ רַגְלִי וַיַּעֲקֹר דָּוִד אֶת־כָּל־הָרֶכֶב וַיּוֹתֵר מִמֶּנּוּ מֵאָה רֶכֶב: ^ה וַיָּבֹא אַרְם דְּרִמְשֶׁק לַעְזֹר לַהַדְּדַעְזֹר מֶלֶךְ צוּבָה וַיִּדּוּ דָּוִד בְּאֶרֶם עֹשָׂרִים־וּשְׁנַיִם אֶלֶף אִישׁ: ^ו וַיִּשֶׂם דָּוִד בְּאֶרֶם דְּרִמְשֶׁק וַיְהִי אַרְם לְדָוִד עֲבָדִים נִשְׂאֵי מִנְחָה וַיִּזְשַׁע יְהוָה לְדָוִד בְּכָל־אֲשֶׁר הָלַךְ: ^ז וַיִּקַּח דָּוִד אֶת שְׁלֹטִי הַזָּהָב אֲשֶׁר הָיוּ עַל עֲבָדֵי הַדְּדַעְזֹר וַיָּבִיֵּאם יְרוּשָׁלַם: ^ח וּמִטְבַּחַת 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' (טבחַת) is an alternate form of 'Tebah' (2S 8:8).

עָרֵי הַדְּדַעְזֹר לָקַח דָּוִיד נְחֹשֶׁת רַבָּה מְאֹד בָּהּ |
עָשָׂה שְׁלֹמֹה אֶת־יָם הַנְּחֹשֶׁת וְאֶת־הָעִמּוּדִים וְאֶת־
כָּלִי הַנְּחֹשֶׁת: {פ}

ט וַיִּשְׁמַע תָּעוּ מֶלֶךְ חֲמַת כִּי הִכָּה דָּוִיד אֶת־כָּל־חֵיל
הַדְּדַעְזֹר מֶלֶךְ־צוּבָה: י' וַיִּשְׁלַח אֶת־הַדּוֹרִם־בָּנָו אֶל־
הַמֶּלֶךְ־דָּוִיד לִשְׁאֹל לִשְׁאֹל לֵאמֹר לְשָׁלוֹם וּלְבָרְכּוֹ עַל־
אֲשֶׁר נִלְחַם בְּהַדְּדַעְזֹר וַיִּכְּהוּ כִּי־אִישׁ מִלְחָמוֹת
תָּעוּ הֵיחָא הַדְּדַעְזֹר וְכָל כָּלִי זָהָב וְכֶסֶף וְנְחֹשֶׁת:
יא גַּם־אַתֶּם הַקָּדִישׁ הַמֶּלֶךְ דָּוִיד לִיהוָה עִם־הַכֶּסֶף
וְהַזָּהָב אֲשֶׁר נָשָׂא מִכָּל־הַגּוֹיִם מֵאֲדוֹם וּמִמּוֹאָב
וּמִבְּנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִעַמְלָק: יב וְאַבְשָׁי בֶן־
צְרוּיָה הִכָּה אֶת־אֲדוֹם בְּגִיא הַמֶּלֶח שְׂמוֹנָה עָשָׂר
אַלְף: יג וַיִּשֶׁם בְּאֲדוֹם נְצִיבִים וַיְהִיו כָּל־אֲדוֹם
עֲבָדִים לְדָוִיד וַיּוֹשַׁע יְהוָה אֶת־דָּוִיד בְּכָל אֲשֶׁר
הָלַךְ: יד וַיִּמְלֹךְ דָּוִיד עַל־כָּל־יִשְׂרָאֵל וַיְהִי עֹשֶׂה
מִשְׁפָּט וְצִדְקָה לְכָל־עַמּוֹ: טו וַיּוֹאֲב 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 warrants 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'.

הַצֶּבֶא וְיְהוֹשָׁפָט בֶּן־אֲחִילוּד מְזִכִּיר: ^{טז} וְצָדוֹק בֶּן־
אַחִיטֹב וְאַבִּימֶלֶךְ בֶּן־אַבִּיתָר כֹּהֲנִים וְשׁוּשָׁא
סוֹפֵר: ^{יז} וּבְנֵיהוּ בֶן־יְהוֹיָדָע עַל־הַכֹּהֲנִי וְהַפְּלִתִי
וּבְנֵי־דָוִד הָרִאשֹׁנִים לִיד 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.

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דברי הימים א פרק יט

א ויהי אחר־יכן ויָמַת נַחֲשׁ מֶלֶךְ בְּנֵי־עַמּוֹן וַיִּמְלֹךְ
בְּנוֹ תַחְתָּיו: ב וַיֹּאמֶר דָּוִד אֶעֱשֶׂה־חֶסֶד | עִם־חֲנוּן
בֶּן־נַחֲשׁ כִּי־עָשָׂה אָבִיו עָמַל חֶסֶד וַיִּשְׁלַח דָּוִד
מַלְאָכִים לְנַחֲמוֹ עַל־אָבִיו וַיָּבֹאוּ עֲבָדֵי דָוִד אֶל־
אֶרֶץ בְּנֵי־עַמּוֹן אֶל־חֲנוּן לְנַחֲמוֹ: ג וַיֹּאמְרוּ שָׂרֵי בְנֵי־
עַמּוֹן לְחֲנוּן הַמְּכַבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינֶיךָ כִּי־
שָׁלַח לְךָ מְנַחְמִים הֲלֹא בַעֲבוּר לַחֲקֹר וּלְהַפְּזֹד
וּלְרַגֵּל הָאָרֶץ בָּאוּ עֲבָדָיו אֵלֶיךָ: ד וַיִּקַּח חֲנוּן אֶת־
עֲבָדֵי דָוִד וַיַּגְלֵחֵם וַיַּכְרֹת אֶת־מְדוּיָהֶם בַּחֲצִי עַד־
הַמִּפְשָׁעָה וַיִּשְׁלַחֵם: ה וַיֵּלְכוּ וַיֵּגִידוּ לְדָוִד עַל־
הָאֲנָשִׁים וַיִּשְׁלַח לִקְרָאתָם כִּי־הָיוּ הָאֲנָשִׁים
נִכְלָמִים מְאֹד וַיֹּאמֶר הַמֶּלֶךְ שָׁבוּ בִירְחוֹ עַד אֲשֶׁר־
יִצְמַח זָקְנָכֶם וְשִׁבְתֶּם: {ס}

ו וַיֵּרְאוּ בְנֵי עַמּוֹן כִּי הִתְבַּאֲשׁוּ עִם־דָּוִד וַיִּשְׁלַח חֲנוּן
וּבְנֵי עַמּוֹן אֶלֶף כֶּכֶר־כֶּסֶף לְשָׂכָר לָהֶם מִן־אָרֶם

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

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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.

נְהָרִים וּמִן־אַרְם מַעֲכָה וּמִצּוֹבָה רֶכֶב וּפָרָשִׁים:
 וַיִּשְׁכְּרוּ לָהֶם שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף רֶכֶב וְאֶת־מֶלֶךְ
 מַעֲכָה וְאֶת־עַמּוֹ וַיָּבֹאוּ וַיַּחֲנוּ לִפְנֵי מִדְבָּא {ס}
 וּבְנֵי עַמּוֹן נֶאֱסְפוּ מֵעָרֵיהֶם וַיָּבֹאוּ לַמִּלְחָמָה: {ס}

ח וַיִּשְׁמַע דָּוִיד וַיִּשְׁלַח אֶת־יֹאָב וְאֶת כָּל־צָבָא
 הַגְּבוּרִים: ט וַיֵּצְאוּ בְנֵי עַמּוֹן וַיַּעֲרְכוּ מִלְחָמָה פֶּתַח
 הָעִיר וְהַמְּלָכִים אֲשֶׁר־בָּאוּ לְבָדָם בַּשָּׂדֶה: י וַיֵּרָא
 יֹאָב כִּי־הִיטָה פְּנֵי־הַמִּלְחָמָה אֵלָיו פָּנִים וְאַחֲוֹר
 וַיִּבְחַר מִכָּל־בַּחּוֹר בִּישְׂרָאֵל וַיַּעֲרֹךְ לִקְרַאת אֲרָם:
 יא וְאֵת יִתְרֵי הָעָם נָתַן בְּיַד אַבִּשָׁי אָחִיו וַיַּעֲרְכוּ
 לִקְרַאת בְּנֵי עַמּוֹן: יב וַיֹּאמֶר אֶסְתַּחֲזֶק מִמֶּנִּי אֲרָם
 וְהִיטָה לִּי לַתְּשׁוּעָה {ס} וְאֶסְבִּי עַמּוֹן יַחֲזִקוּ מִמֶּךָ
 וְהוֹשַׁעְתִּיד: יג חֲזֶק וְנִתְחַזְקָה בְּעַד־עַמּוֹנוֹ וּבְעַד עָרֵי
 אֱלֹהֵינוּ וַיְהִי הַטּוֹב בְּעֵינָיו יַעֲשֶׂה: יד וַיִּגַּשׁ יֹאָב
 וְהָעָם אֲשֶׁר־עִמּוֹ לִפְנֵי אֲרָם לַמִּלְחָמָה 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 before him.

⁷ The closed space (*Setumah* – {ס}) in the middle of this verse text is 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.

מִפְּנֵיו: ^{טו} וּבְנֵי עַמּוֹן רָאוּ כִּי־נָס אֲרָם וַיָּנוּסוּ גַם־הֵם
מִפְּנֵי אֲבִשָׁי אָחִיו וַיָּבֹאוּ הָעִירָה וַיָּבֹא יוֹאָב
יְרוּשָׁלַם: {ס}

^{טז} וַיֵּרָא אֲרָם כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלַח
מַלְאָכִים וַיּוֹצִיאוּ אֶת־אֲרָם אֲשֶׁר מֵעֵבֶר הַנָּהָר
וַשׁוֹפָח שַׂר־צָבָא הַדְּדַעְזֹר לִפְנֵיהֶם: ^{יז} וַיִּגַּד לְדָוִיד
וַיֵּאֲסֹף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֹר הַיַּרְדֵּן וַיָּבֹא אֲלֵהֶם
וַיַּעֲרֹךְ אֲלֵהֶם וַיַּעֲרֹךְ דָּוִיד לִקְרָאת אֲרָם מִלַּחְמָה
וַיִּלָּחֲמוּ עִמּוֹ: ^{יח} וַיָּנֶס אֲרָם מִלִּפְנֵי יִשְׂרָאֵל וַיִּהְרֹג
דָּוִיד מֵאָרֶם שִׁבְעַת אֲלָפִים רֶכֶב וְאַרְבַּעַם אֱלֹף
אִישׁ רֶגֶלִי וְאֵת שׁוֹפָח שַׂר־הַצָּבָא הַמֵּית: ^{יט} וַיֵּרְאוּ
עַבְדֵי הַדְּדַעְזֹר כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלִימוּ עִם־
דָּוִיד וַיַּעֲבְדֵהוּ וְלֹא־אָבָה אֲרָם לְהוֹשִׁיעַ אֶת־בְּנֵי־
עַמּוֹן עוֹד: {ס}

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 לַעֵת תְּשׁוּבַת הַשָּׁנָה לַעֵת | צֵאת הַמִּלְכִּים
וַיִּנְהַג יוֹאָב אֶת־חֵיל הַצָּבָא וַיִּשְׁחַת | אֶת־אֶרֶץ בְּנֵי־
עַמּוֹן וַיָּבֹא וַיִּצֹר אֶת־רַבָּה וְדָוִד יָשָׁב בִּירוּשָׁלַם וַיֵּךְ
יֹאָב אֶת־רַבָּה וַיַּהַרְסֶהָ: ב וַיִּקַּח דָּוִד אֶת־עֹטֶר־
מֶלֶכָם מֵעַל רֹאשׁוֹ וַיִּמְצָאָהּ | מִשְׁקַל כֶּכֶר־זָהָב
וְבָהּ אֶבֶן יָקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִד וְשָׁלַל הָעִיר
הוֹצִיא הָרַבָּה מֵאֵד: ג וְאֶת־הָעָם אֲשֶׁר־בָּהּ הוֹצִיא
וַיִּשֶׁר בַּמִּגְרָה וּבַחֲרִיצֵי הַבְּרוֹזֹל וּבַמִּגְרֹת וְכֵן יַעֲשֶׂה
דָּוִד לְכָל עָרֵי בְנֵי־עַמּוֹן וַיֵּשֶׁב דָּוִד וְכָל־הָעָם
יְרוּשָׁלַם: {ס}

ד וַיְהִי אַחֲרֵי־כֵן וַתֵּעַמֵּד מִלְחָמָה בְּגִזֹר עַם־
פְּלִשְׁתִּים אֲזִי הָכָה סִבְכִּי הַחֲשָׁתִי אֶת־סַפִּי מִיַּלְדֵי
הָרַפָּאִים וַיִּכְנָעוּ: 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' (מִגְרֹת); however, since saws are already listed, it is better to emend the *MT* reading to מִגְרֹת.
- 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 יַעוֹר אֶת־לַחְמִי אַחִי
גִּלְיָת הַגָּתִי וַעַץ חֲנִיתוֹ כַּמָּנֹר אֲרָגִים: {ס}

וַיְהִי־עוֹד מִלְחָמָה בְּגָת וַיְהִי | אִישׁ מִדָּה
וַאֲצַבְעָתָיו שֵׁשׁ־עָשָׂר עֲשָׂרִים וָאַרְבַּע וְגִס־הוּא
נוֹלָד לְהַרְפָּא: וַיַּחַרֵּף אֶת־יִשְׂרָאֵל וַיַּכֵּהוּ יְהוֹנָתָן
בֶּן־שִׁמְעָא אַחִי דָּוִד: ח אֵל נוֹלָדוֹ לְהַרְפָּא בְּגָת
וַיַּפְּלוּ בְּיַד־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

^א וַיַּעֲמֵד שָׁטָן עַל־יִשְׂרָאֵל וַיִּסֹּת אֶת־דָּוִיד לַמִּנּוֹת אֶת־יִשְׂרָאֵל: ^ב וַיֹּאמֶר דָּוִיד אֶל־יֹאבָב וְאֶל־שָׂרֵי הָעָם לֵכּוּ סַפְּרוּ אֶת־יִשְׂרָאֵל מִבְּעֶר שֶׁבַע וְעַד־דָּן וְהָבִיאוּ אֵלַי וְאִדַּעַה אֶת־מִסְפָּרָם: ^ג וַיֹּאמֶר יֹאבָב יוֹסֵף יְהוָה עַל־עַמּוֹ | כֹּהֵם מֵאָה פְּעָמִים הֲלֹא אֲדֹנִי הַמֶּלֶךְ כָּלָם לֹאֲדֹנִי לַעֲבָדִים לָמָּה יִבְקֹשׁ זֹאת אֲדֹנִי לָמָּה יִהְיֶה לְאַשְׁמָה לְיִשְׂרָאֵל: ^ד וַדְּבַר־הַמֶּלֶךְ חִזַּק עַל־יֹאבָב וַיֵּצֵא יֹאבָב וַיִּתְּהַלֵּךְ בְּכָל־יִשְׂרָאֵל וַיָּבֹא יְרוּשָׁלַם: ^ה וַיִּתֵּן יֹאבָב אֶת־מִסְפָּר מִפְּקַד־הָעָם אֶל־דָּוִיד וַיְהִי כֹל־יִשְׂרָאֵל אֶלֶף אַלְפִים וּמֵאָה אֶלֶף אִישׁ שִׁלָּף חֶרֶב וַיהוּדָה אַרְבַּע מֵאוֹת וּשְׁבַעִים אֶלֶף אִישׁ שִׁלָּף־חֶרֶב: ^ו וְלֹוֹ וּבְנֵימֹן לֹא פָקַד בְּתוֹכָם כִּי־נִתְעַב דְּבַר־הַמֶּלֶךְ אֶת־יֹאבָב: ^ז וַיֵּרַע 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 מֵאֵד אֲשֶׁר
עָשִׂיתִי אֶת־הַדְּבָר הַזֶּה וְעַתָּה הַעֲבֵר־נָא אֶת־עֲוֹן
עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד: {פ}

ט וַיִּדְבֹר יְהוָה אֶל־גָּד חֹזֵה דָּוִד לֵאמֹר: י' לֵךְ וּדְבַרְתָּ
אֶל־דָּוִד לֵאמֹר כֹּה אָמַר יְהוָה שְׁלוֹשׁ אֲנִי נֹטֶה
עָלֶיךָ בַּחֲרֹלֶךְ אַחַת מֵהֵנָּה וְאֶעֱשֶׂה־לָּךְ: י"א וַיָּבֹא גָד
אֶל־דָּוִד וַיֹּאמֶר לוֹ כֹּה־אָמַר יְהוָה קְבַל־לָךְ: י"ב אִם־
שְׁלוֹשׁ שָׁנִים רָעָב וְאִם־שְׁלֹשָׁה חֳדָשִׁים נִסְפָּה
מִפְּנֵי־צָרֶיךָ וְחָרֵב אוֹיְבֶיךָ | לְמִשְׁגַּת וְאִם־שְׁלֹשַׁת
יָמִים חָרֵב יְהוָה וְדָבַר בָּאָרֶץ וּמִלֹּאֲךָ יְהוָה מִשְׁחִית
בְּכָל־גְּבוּל יִשְׂרָאֵל וְעַתָּה רְאֵה מָה־אֶשְׁיב אֶת־
שְׁלָחִי דָּבַר: : {ס}

י"ג וַיֹּאמֶר דָּוִד אֶל־גָּד צִרְלִי מְאֹד אֶפְלֶה־נָּא בְיָד־
יְהוָה כִּי־רַבִּים רַחֲמָיו מֵאֵד 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 על-הרעה
ויאמר למלאך המשחית רב עתה הרף ידך
ומלאך יהוה עמד עס-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 מבסים 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 Dan. 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.

מִתְחַבֵּאים וְאַרְנָן דָּשׁ חֲטִים: ^{כא} וַיָּבֹא דָוִד עַד-
 אֲרָנָן וַיִּבֶט אֲרָנָן וַיֵּרָא אֶת-דָּוִד וַיֵּצֵא מִן-הַגֶּרֶן
 וַיִּשְׁתַּחוּ לְדָוִד אַפָּיִם אֶרְצָה: ^{כב} וַיֹּאמֶר דָּוִד אֶל-
 אֲרָנָן תִּנְהַלֵּי מְקוֹם הַגֶּרֶן וְאַבְנֶה-בּוֹ מִזְבֵּחַ לַיהוָה
 בַּכֶּסֶף מָלֵא תִנְהוּ לִי וְתַעֲצֵר הַמִּגָּפָה מֵעַל הָעָם:
^{כג} וַיֹּאמֶר אֲרָנָן אֶל-דָּוִד קַח-לָךְ וַיַּעַשׂ אֲדֹנִי הַמֶּלֶךְ
 הַטּוֹב בְּעֵינָיו רָאָה נָתַתִּי הַבֶּקֶר לַעֲלוֹת וְהַמּוֹרְגִים
 לַעֲצִים וְהַחֲטִים לַמִּנְחָה הַכֹּל נָתַתִּי: ^{כד} וַיֹּאמֶר
 הַמֶּלֶךְ דָּוִד לְאַרְנָן לֹא כִי-יִקְנֶה אִקְנֶה בַּכֶּסֶף מָלֵא
 כִּי לֹא-אֲשָׂא אֲשֶׁר-לָךְ לַיהוָה וְהַעֲלוֹת עֹלָה חֲנָם:
^{כה} וַיִּתֵּן דָּוִד לְאַרְנָן בַּמָּקוֹם שְׁקָלִי זָהָב מִשְׁקַל שֵׁשׁ
 מֵאוֹת: ^{כו} וַיָּבֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת
 וּשְׁלָמִים וַיִּקְרָא אֶל-יְהוָה וַיַּעֲנֶהוּ בְּאֵשׁ מִן-הַשָּׁמַיִם
 עַל מִזְבֵּחַ הָעֹלָה: {ס}

^{כז} וַיֹּאמֶר יְהוָה לַמַּלְאָךְ וַיֵּשֶׁב חֲרָבוֹ אֶל-נִדְנָה:
^{כח} בָּעֵת הַהִיא בָּרָאוּת 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.

אֶרֶנָּה הַיְבוּסִי וַיִּזְבַּח שָׁם: כֹּס וּמִשְׁכַּן יְהוָה אֲשֶׁר-
עָשָׂה מֹשֶׁה בַּמִּדְבָּר וּמִזְבַּח הָעֹלָה בָּעֵת הַהִיא
בְּבִמָּה בְּגִבְעֹן: לֹא יָכַל דָּוִיד לָלֶכֶת לִפְנֵי לַדָּרֶשׁ
אֱלֹהִים כִּי נִבְעַת מִפְּנֵי חֶרֶב מִלֶּאֲדָיָה: {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 דָּוִיד זֶה הוּא בֵּית יְהוָה הָאֱלֹהִים וְזֶה־
מִזְבֵּחַ לְעֹלָה לְיִשְׂרָאֵל: {פ}
- ב וַיֹּאמֶר דָּוִיד לְכָנוֹס אֶת־הַגֵּרִים אֲשֶׁר בְּאֶרֶץ־
יִשְׂרָאֵל וַיַּעֲמֵד חֲצָבִים לַחֲצוֹב אַבְנֵי גִזִּית לְבָנוֹת
בֵּית הָאֱלֹהִים: ג וּבְרֹזֶל | לָרֹב לְמַסְמְרִים לְדֹלְתוֹת
הַשְּׁעָרִים וּלְמַחְבְּרוֹת הַכִּין דָּוִיד וּנְחֹשֶׁת לָרֹב אֵין
מִשְׁקָל: ד וַעֲצֵי אֲרָזִים לְאֵין מִסְפָּר כִּי־הֵבִיאוּ
הַצִּידָנִים וְהַעֲרָרִים עֲצֵי אֲרָזִים לָרֹב לְדָוִיד: {פ}
- ה וַיֹּאמֶר דָּוִיד שְׁלֹמֹה בְנִי נָעַר וְרַךְ וְהַבֵּית לְבָנוֹת
לַיהוָה לְהַגְדִּיל | לְמַעַלָּה לְשֵׁם וּלְתִפְאֶרֶת לְכָל־
הָאֲרָצוֹת אָכִינָה נָא לוֹ וַיִּכֶן דָּוִיד לָרֹב לְפָנָי מוֹתוֹ:
ו וַיִּקְרָא לְשְׁלֹמֹה בְנוֹ וַיְצַוֵּהוּ לְבָנוֹת בֵּית 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 Deuteronomistic 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 דָּוִיד לְשִׁלְמָה בְּנוֹ בְּנִי אֲנִי הִיָּה עִם-לִבִּי
לְבָנוֹת בַּיִת לַשֵּׁם יְהוָה אֱלֹהֵי: ^ח וַיְהִי עָלַי דְּבַר-יְהוָה
לֵאמֹר דָּם לָרַב שָׁפַכְתָּ וּמִלְחָמוֹת גְּדֹלוֹת עָשִׂיתָ
לֹא-תִבְנֶה בַיִת לַשֵּׁמִי כִּי דָמִים רַבִּים שָׁפַכְתָּ אֶרְצָה
לִפְנָי: ^ט הִנֵּה-בֶן נוֹלָד לָךְ הוּא יִהְיֶה אִישׁ מְנוּחָה
וְהַנִּיחוֹתִי לוֹ מִכָּל-אֹיְבָיו מִסָּבִיב כִּי שְׁלָמָה יִהְיֶה
שְׁמוֹ וְשָׁלוֹם וְשָׁקֵט אֲתֵן עַל-יִשְׂרָאֵל בְּיָמָיו: ^י הוּא-
יִבְנֶה בַיִת לַשֵּׁמִי וְהוּא יִהְיֶה-לִּי לִבֵּן וְאֲנִי-לוֹ לְאָב
וְהַכִּינוֹתִי כִּסֵּא מַלְכוּתוֹ עַל-יִשְׂרָאֵל עַד-עוֹלָם:
^{יא} עַתָּה בְנִי יְהִי יְהוָה עִמָּךְ וְהִצַּלְתָּ וּבִנִיתָ בַיִת
יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר עֲלֶיךָ: ^{יב} אֵךְ יִתֶּן-לָךְ יְהוָה
שָׁכֵל וּבִינָה וְיִצּוֹךְ עַל-יִשְׂרָאֵל וְלִשְׁמֹר אֶת-תּוֹרַת
יְהוָה אֱלֹהֶיךָ: ^{יג} אַז תִּצְלִיחַ אֶס-תְּשֹׁמֹר לַעֲשׂוֹת
אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֶת-
מֹשֶׁה עַל-יִשְׂרָאֵל חֹזֵק וְאַמֵּץ אַל-תִּירָא וְאַל-תַּחַת:
^{יד} וְהָנָה בְּעֵנַי הַכִּינוֹתִי לְבֵית-יְהוָה זֶהב כֶּכָּרִים

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) warrants 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 כִּכָּרִים וְלִנְחָשֶׁת
וְלַבְרֹזֶל אֵין מִשְׁקָל כִּי לְרֹב הִיא וְעַצִּים וְאַבְנִים
הַכִּינוֹתִי וְעֲלֵיהֶם תּוֹסִיף: ^{טו} וְעַמֶּךָ לְרֹב עֹשֵׂי
מְלָאכָה חֲצָבִים וְחֹרָשֵׁי אֲבֹן וְעֹץ וְכָל-חֹכֶם בְּכָל-
מְלָאכָה: ^{טז} לְזָהָב לְכֶסֶף וְלִנְחָשֶׁת וְלַבְרֹזֶל אֵין
מִסְפָּר קוֹם וַעֲשֵׂה וִיהִי יְהוָה עִמָּךְ: ^{יז} וַיֵּצֵא דָוִיד
לְכָל-שָׂרֵי יִשְׂרָאֵל לַעֲזֹר לְשִׁלְמָה בִּנּוֹ: {ס}
^{יח} הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם וְהֵנִיחָ לָכֶם מִסָּבִיב
כִּי | נָתַן בְּיָדִי אֶת יֹשְׁבֵי הָאָרֶץ וְנִכְבְּשָׁה הָאָרֶץ
לִפְנֵי יְהוָה וּלְפָנַי עָמּוּ: ^{יט} עַתָּה תִּנּוּ לִבְבְּכֶם
וְנַפְשְׁכֶם לִדְרוֹשׁ לַיהוָה אֱלֹהֵיכֶם וְקוּמוּ וּבְנוּ אֶת-
מִקְדָּשׁ יְהוָה הָאֱלֹהִים לְהָבִיא אֶת-אֲרוֹן בְּרִית-
יְהוָה וְכָלִי קֹדֶשׁ הָאֱלֹהִים לְבֵית הַנִּבְנֶה 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 וְדָוִיד זָקֵן וְשָׁבַע יָמִים וַיְמַלֵּךְ אֶת־שְׁלֹמֹה בְנוֹ עַל־יִשְׂרָאֵל: ^ב וַיֹּאסֶף אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל וְהַכֹּהֲנִים וְהַלְוִיִּם: ^ג וַיְסַפְּרוּ הַלְוִיִּם מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה וַיְהִי מִסְפָּרָם לְגַלְגֻּלָתָם לְגִבּוֹרִים שְׁלֹשִׁים וּשְׁמוֹנָה אָלֶף: ^ד מֵאֵלֶּה לְנֹצֵחַ עַל־מִלְאכַת בֵּית־יְהוָה עֹשִׂים וְאַרְבַּעַת אָלֶף וְשֹׁטְרִים וְשֹׁפְטִים שֵׁשֶׁת אָלָפִים: ^ה וְאַרְבַּעַת אָלָפִים שְׁעָרִים וְאַרְבַּעַת אָלָפִים מְהַלְלִים לַיהוָה בַּכִּלִּים אֲשֶׁר עָשִׂיתִי לְהַלֵּל: {ס}
- ^ו וַיַּחְלֶקם דָּוִיד מִחֲלֻקֹּת {ס} לְבִנָּי לְוִי לְגֵרְשׁוֹן קָהָת וּמֵרָרִי: {ס}
- ^ז לְגֵרְשׁוֹנֵי לַעֲדָן וְשִׁמְעִי: {ס}
- ^ח בְּנֵי לַעֲדָן הָרִאשׁוֹן יְחִיאֵל וְזֵתָם וְיֹאֵל 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 שְׁלֵמִית וְחִזְיָאֵל וְהָרָן שְׁלֹשָׁה
אֱלֹהֵי רָאשֵׁי הָאֲבוֹת לְלַעֲדָן: {ס}

י וּבְנֵי שִׁמְעִי יַחַת זִינָא וַיְעוֹשׁ וּבְרִיעָה אֱלֹהֵי בְנֵי-
שִׁמְעִי אַרְבַּעַה: יא וַיְהִי-יַחַת הָרָאשׁ וְזִיזָה הַשֵּׁנִי
וַיְעוֹשׁ וּבְרִיעָה לֹא-הָרְבוּ בָנִים וַיְהִיו לְבֵית אָב
לְפָקְדָה אַחַת: {ס}

יב בְּנֵי קָהַת עֲמָרָם יִצְהָר חֶבְרוֹן וְעִזִּיאֵל
אַרְבַּעַה: {ס}

יג בְּנֵי עֲמָרָם אֶהֱרֹן וּמֹשֶׁה וַיִּבְדֵּל אֶהֱרֹן לְהַקְדִּישׁוּ
קֹדֶשׁ קֳדָשִׁים הוּא-וּבְנָיו 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 הָרָאשׁ: יז וַיְהִיו בְּנֵי-אֵלִיעֶזֶר רַחֲבִיָּה הָרָאשׁ

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.

⁹ The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrants 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' (*Zizā*) here.

¹¹ In place of 'did not have many sons', the NJB has 'had not many children'.

¹² The LXX reads: *υἱοὶ Κασαῖ· Ἀμβραμ, Ἰσσαακ, Χεβρων, Οζιηλ, τέσσαρες*.

¹³ Literally translated, the latter part of this verse reads, "and Aaron was set apart to consecrate it, the most holy things, he and his sons, permanently, 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 Μωυσῆ· Γερσαμ καὶ Ἐλιεζρ*.

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.

וְלֹא־הָיָה לְאֵלִיעֶזֶר בָּנִים אַחֲרָיו וּבְנֵי רַחֲבִיָּה רַבּוֹ
לְמַעַלְהָ: {ס}

י^ח בְּנֵי יִצְחָר שְׁלֹמִית הָרִאשׁ: י^ט בְּנֵי חֶבְרוֹן יִרְיָהוּ
הָרִאשׁ אַמְרִיָּה הַשֵּׁנִי יַחְזִיאֵל הַשְּׁלִישִׁי וִיקְמָעָם
הָרְבִיעִי: כ^ב בְּנֵי עֲזִיאֵל מִיכָה הָרִאשׁ וִישִׁיָּה הַשֵּׁנִי:
כ^א בְּנֵי מְרָרִי מַחְלִי וּמוֹשִׁי בְּנֵי מַחְלִי אֶלְעָזָר וְקִישׁ:
כ^ב וַיָּמָת אֶלְעָזָר וְלֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת
וַיִּשְׁאָוּם בְּנֵי־קִישׁ אַחֲיָהֶם: כ^ג בְּנֵי מוֹשִׁי מַחְלִי וְעֶדֶר
וִירְמוֹת שְׁלוֹשָׁה: {ס}

כ^ד אֵלֶּה בְּנֵי־לֵוִי לְבֵית אֲבוֹתֵיהֶם רִאשֵׁי הָאָבוֹת
לְפָקוּדֵיהֶם בְּמִסְפָּר שְׁמוֹת לְגִלְגָּלָתָם עָשָׂה
הַמֶּלֶךְ לְעִבְדָּת בֵּית יְהוָה מִבֶּן עֶשְׂרִים שָׁנָה
וּמַעַלְהָ: כ^ה כִּי אָמַר דָּוִד הִנֵּיחַ יְהוָה אֱלֹהֵי־יִשְׂרָאֵל
לְעַמּוֹ וַיִּשְׁכֵּן בִּירוּשָׁלַם עַד־לְעוֹלָם: כ^ו וְגַם לְלוֹיִם
אֵין־לָשֶׂאת אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כְּלָיו לְעִבְדָּתוֹ:

Eliezer had no other sons, but the sons of Rehabiah were very numerous.

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

¹⁸ The MT has the plural form, 'sons', here, even though only one son is listed.

¹⁹ The LXX reads: υἱοὶ Χεβρων· Ἰδοὺδ ὁ ἄρχων, Αμαδια ὁ δεύτερος, Οζιηλ ὁ τρίτος, Ικεμιας ὁ τέταρτος.

²⁰ The LXX reads: υἱοὶ Οζιηλ· Μιχας ὁ ἄρχων καὶ Ισια ὁ δεύτερος.

²¹ The LXX reads: υἱοὶ Μεραρι· Μοολι καὶ Μουσι. υἱοὶ Μοολι· Ελεαζαρ καὶ Κις.

²² The literal translation of 'married' is 'lifted up'.

²³ The LXX reads: υἱοὶ Μουσι· Μοολι καὶ Εδερ καὶ 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'.

כִּי בְּדַבְרֵי דָוִד הָאֲחֵרוֹנִים הָמָּה מִסְפָּר בְּנֵי-לוֹי
מִבְּנֵי עֶשְׂרִים שָׁנָה וְלַמַּעֲלָה: כֹּחַ כִּי מַעֲמָדִם לַיַּד-בְּנֵי
אַהֲרֹן לְעִבְדַת בֵּית יְהוָה עַל-הַחֲצֹרוֹת וְעַל-
הַלְשָׁכוֹת וְעַל-טֹהַר לְכָל-קֹדֶשׁ וּמַעֲשֵׂה עֲבֹדַת
בֵּית הָאֱלֹהִים: כֹּט וּלְלֶחֶם הַמַּעֲרֹכֶת וּלְסֹלֶת לְמִנְחָה
וּלְרִקְיֵי הַמִּצּוֹת וּלְמַחֲבֵת וּלְמַרְבֶּכֶת וּלְכָל-
מְשֹׁרָה וּמִדָּה: ל וְלַעֲמֹל בִּבְקָר בִּבְקָר לַהֲדוֹת
וּלְהֵלֵל לַיהוָה וְכֵן לָעֶרֶב: לֹא וּלְכָל הָעֵלֹת עֵלֹת
לַיהוָה לְשִׁבְתוֹת לַחֲדָשִׁים וּלְמַעֲדִים בְּמִסְפָּר
כְּמִשְׁפַּט עֲלֵיהֶם תָּמִיד לִפְנֵי יְהוָה: לִב וְשִׁמְרוּ אֶת-
מִשְׁמֶרֶת אֹהֶל-מוֹעֵד וְאֶת מִשְׁמֶרֶת הַקֹּדֶשׁ
וּמִשְׁמֶרֶת בְּנֵי אַהֲרֹן אֲחֵיהֶם לְעִבְדַת בֵּית
יְהוָה: {פ}

David, the Levites who had been enrolled were twenty years or older.
²⁸ Their duty is to help 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."

²⁸ The NJB capitalises 'House' (twice in this verse); here, we follow the NRSV.

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."

1ST CHRONICLES 24

דברי הימים א פרק כד

^א וּלְבָנֵי אֶהֱרֹן מַחֲלֻקֹתֶם בְּנֵי אֶהֱרֹן נָדָב וְאַבִּיהוּא
אֶלְעָזָר וְאִיתָמָר: ^ב וַיָּמָת נָדָב וְאַבִּיהוּא לִפְנֵי
אֲבִיהֶם וּבָנִים לֹא־הָיוּ לָהֶם וַיִּכְהֲנוּ אֶלְעָזָר
וְאִיתָמָר: ^ג וַיַּחֲלֶקֶם דָּוִיד וְצִדּוֹק מִן־בְּנֵי אֶלְעָזָר
וְאַחִימֶלֶךְ מִן־בְּנֵי אִיתָמָר לִפְקֻדָּתָם בַּעֲבֹדָתָם:
^ד וַיִּמָּצְאוּ בְנֵי־אֶלְעָזָר רַבִּים לְרָאשֵׁי הַגְּבֵרִים מִן־בְּנֵי
אִיתָמָר וַיַּחֲלֻקֻם לְבָנֵי אֶלְעָזָר רָאשִׁים לְבֵית־
אֲבוֹת שֵׁשָׁה עָשָׂר וּלְבָנֵי אִיתָמָר לְבֵית אֲבוֹתָם
שְׁמוֹנָה: ^ה וַיַּחֲלֻקֻם בְּגֻרְלוֹת אֵלָּה עִם־אֵלָּה כִּי־הָיוּ
שְׂרֵי־קֹדֶשׁ וְשְׂרֵי הָאֱלֹהִים מִבְּנֵי אֶלְעָזָר וּבְבָנֵי
אִיתָמָר: {ס}

^ו וַיִּכְתְּבֵם שִׁמְעִיָּה בֶן־נְתַנְאֵל הַסּוֹפֵר מִן־הַלְוִי לִפְנֵי
הַמֶּלֶךְ וְהַשָּׂרִים וְצִדּוֹק הַכֹּהֵן וְאַחִימֶלֶךְ בֶּן־אֲבִיתָר
וְרָאשֵׁי הָאֲבוֹת לַכֹּהֲנִים וְלַלְוִיִּם בֵּית־אֵב 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.

1ST CHRONICLES 24

¹ The LXX reads: *Kai' τοῖς υἱοῖς Ααρων διαιρέσεις· υἱοὶ Ααρων Ναδαβ καὶ Αβιουδ, Ελεαζαρ καὶ Ιθαμαρ.*

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 לְשֹׁרִים הָרְבָּעִי: {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} הַתְּשֻׁעִי {ס}	11 the ninth to Jeshua,
טז לְשִׁכְנִיָּהוּ הָעֲשָׂרִי: {ס}	the tenth to Shecaniah,
יז לְאֵלִישַׁיִב {ר} עֲשָׂתִי עֶשֶׂר {ס}	12 the eleventh to Eliashib,
יח לְיָקִים שְׁנִים עָשָׂר: {ס}	the twelfth to Jakim,
יט לְחֻפָּה {ר} שְׁלֹשָׁה עָשָׂר {ס}	13 the thirteenth to Huppah,
כ לְיִשְׁבָּאֵב אַרְבַּעַה עָשָׂר: {ס}	the fourteenth to Jeshebeab,
כא לְבִלְגָּה {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 κληρὸς 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 πεντεκαίδεκατος, τῷ Εμμηρ ὁ ἑκκαίδεκατος,

- טו לחזיר שבֵּעָה {ר} עֶשֶׂר {ס} 15 the seventeenth to Hezir,
 להפִּצֵּץ שְׁמוֹנֶה עָשָׂר: {ס} 16 the eighteenth to Happizzez,
 טז לפתחיה תשֶׁעָה {ר} עֶשֶׂר {ס} 16 the nineteenth to Pethahiah,
 ליחזקאל העֲשָׂרִים: {ס} 17 the twentieth to Jehezkel,
 יז ליכין אֶחָד {ר} וְעֶשְׂרִים {ס} 17 the twenty-first to Jachin,
 לגמול שְׁנַיִם וְעֶשְׂרִים: {ס} 18 the twenty-second to Gamul,
 יח לדליהו שְׁלֹשָׁה {ר} וְעֶשְׂרִים {ס} 18 the twenty-third to Delaiah,
 למעזיהו אַרְבָּעָה וְעֶשְׂרִים: {פ} 19 the twenty-fourth to Maaziah.
- יט אֵלֶּה פְּקֻדֹתָם לַעֲבֹדָתָם לָבוֹא לְבֵית־יְהוָה כַּמִּשְׁפָּטָם בְּיַד אֶהֱרֹן אֲבִיהֶם 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 לְבָנִי שׁוּבְאֵל יַחֲדֵיהוּ: {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 לְבָנִי רַחֲבִיָּהוּ הָרֹאשׁ יִשִּׁיָּה: {ס} 21 As regards Rehabiah, of the sons of Rehabiah: Isshiah, the first one.
- כב לִיצְהָרִי שְׁלֹמֹת לְבָנִי 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 Φεταιια ὁ ἐννεακαιδέκατος, 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 Σαλωμων· τοῖς υἱοῖς Σαλωμων Ιαθ.

- כג ובני יריהו אמריהו השני יחזיאל השלישי
 יקמעם הרביעי: {ס}
- כד בני עזיאל מיכה לבני מיכה שמור שמיר:
 כה אחי מיכה ישיה {ס}
- לבני ישיה זכריהו: {ס}
- כו בני מררי מחלי ומושי {ס}
- בני יעזיהו בנו: {ס}
- כז בני מררי ליעזיהו בנו ושהם זכור ועברי: {ס}
- כח למחלי אלעזר ולא-היה לו בנים: {ס}
- כט לקיש בני-קיש ירחמאל: {ס}
- ל ובני מושי מחלי ועדר וירימות אלה בני הלויים
 לבית אבותיהם: לא ויפילו גם-הם גורלות לעמדת |
 אחיהם בני-אהרן לפני דויד המלך ועדוק
 ואחימלך וראשי האבות לכהנים וללויים אבות
 הראש לעמדת אחיו הקטן: {ס}
- 23 Of the sons of Hebron: Jeriah the first, Amariah the second, Jahaziel
 the third, Jekameam the fourth.
- 24 The son of Uzziel was Micah, of the sons of Micah: Shamir.
- 25 The brother of Micah was Isshiah.
- Of the sons of Isshiah: Zechariah.
- 26 The sons of Merari were Mahli and Mushi.
- Of his sons: Jaaziah his son.
- 27 The sons of Merari by Jaaziah his son were Shoham, Zaccur and Ibri.
- 28 Of Mahli, there was Eleazar who had no sons,
- 29 and Kish; and of the sons of Kish: Jerahmeel.
- 30 The sons of Mushi were Mahli, Eder and Jerimoth. These were the
 Levites according to families. 31 These also cast lots corresponding to
 their kindred, the sons of Aaron, in the presence of King David, Zadok,
 Ahimelech, and the heads of families of the priests and of the Levites,
 the chief as well as the youngest brother.

23 The LXX reads: υἱοὶ Ἰεδίου· Ἀμαδια ὁ δεύτερος, Ἰαζιηλ ὁ τρίτος, Ἰοχομ ὁ τέταρτος.

24 The LXX reads: υἱοὶ Οὔζιηλ Μιχα· υἱοὶ Μιχα Σαμηρ.

25 The LXX reads: ἀδελφὸς Μιχα Ἰσια· υἱοὶ Ἰσια Ζαχαρια.

26 The LXX reads: υἱοὶ Μεραρι Μοολι καὶ Μουσι, υἱοὶ Οὔζια, υἱοὶ Βοννι.

27 The LXX reads: υἱοὶ Μεραρι τῷ Οὔζια, υἱοὶ αὐτοῦ Ἰσοαμ καὶ Ζακχουρ καὶ Αβδι.

28 The LXX reads: τῷ Μοολι Ελεαζαρ καὶ Ἰθαμαρ· καὶ ἀπέθανεν Ελεαζαρ, καὶ οὐκ ἦσαν αὐτῷ υἱοί.

29 The LXX reads: τῷ Κις· υἱοὶ τοῦ Κις Ἰραμαηλ.

30 The LXX opens with: καὶ υἱοὶ τοῦ Μουσι Μοολι καὶ Εδερ καὶ Ιαριμωθ.

31 Literally translated, this verse ends, "the fathers of the head just like his youngest brother."

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דברי הימים א פרק כה

^א וַיִּבְדֵּל דָּוִיד וְשָׂרֵי הָעֶבְרָא לַעֲבֹדָה לִבְנֵי אָסָף וְהִימָן וִידוּתוֹן הַנְּבִיאִים הַנְּבָאִים בְּכִנּוֹרוֹת בְּנִבְלִים וּבַמִּצְלִיתִים וַיְהִי מִסְפָּרָם אֲנָשֵׁי מְלֹאכָה לַעֲבֹדָתָם: ^ב לִבְנֵי אָסָף זָכֹר וַיֹּסֵף וְנִתְנִיָּה וְאַשְׁרָאֵל בְּנֵי אָסָף עַל יַד־אָסָף הַנְּבָא עַל־יְדֵי הַמֶּלֶךְ: ^ג לִידוּתוֹן בְּנֵי יְדוּתוֹן גְּדַלְיָהוּ וְצָרִי וַיִּשְׁעִיָּהוּ חֲשַׁבְיָהוּ וּמַתִּיתָהוּ שֶׁשָּׂה עַל יְדֵי אֲבִיהֶם יְדוּתוֹן בַּכִּנּוֹר הַנְּבָא עַל־הַדּוֹת וְהַלֵּל לַיהוָה: {ס}

^ד לְהִימָן בְּנֵי הִימָן בְּקִיָּהוּ מַתְנִיָּהוּ עֲזִיָּאֵל שְׁבוּאֵל וִירִימוֹת חֲנַנְיָה חֲנָנִי אֱלִיאָתָה גְּדַלְתִּי וְרַמְמָתִי עֶזֶר יִשְׁבְּקָשָׁה מְלֹותִי הוֹתִיר מַחֲזִיאָת: ^ה כָּל־אֵלֶּה בָנִים לְהִימָן חֹזֶה הַמֶּלֶךְ בַּדְּבָרִי הָאֱלֹהִים לְהָרִים קָרֹן וַיִּתֵּן הָאֱלֹהִים לְהִימָן בָּנִים אַרְבַּעַה עָשָׂר וּבָנוֹת שְׁלוֹשׁ: ^ו כָּל־אֵלֶּה עַל־יְדֵי אֲבִיהֶם בַּשִּׁיר בֵּית יְהוָה בַּמִּצְלִיתִים נְבָלִים וְכִנּוֹרוֹת לַעֲבֹדָת בֵּית 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, Jeshaiah, 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 'Jeshaiah', 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 אָסָף וַיְדוּתוֹן וְהִימָן: ^ז וַיְהִי מִסְפָּרָם
 עַם־אֲחֵיהֶם מִלְמַדֵּי־שִׁיר לִיהוָה כָּל־הַמְּבִין מֵאֲתִים
 שְׂמוֹנִים וּשְׁמוֹנֶה: ^ח וַיִּפְּלוּ גוֹרְלוֹת מִשְׁמֶרֶת לְעַמָּת
 בִּקְטָן בְּגָדוֹל מִבֵּין עַם־תַּלְמִיד: {פ}

^ט וַיֵּצֵא הַגּוֹרֵל הָרִאשׁוֹן לְאָסָף לְיוֹסֵף {ס}
 גְּדַלְיָהוּ הַשֵּׁנִי הוּא־וְאֶחָיו {ר} וּבָנָיו שְׁנַיִם
 עָשָׂר: {ס}

^י הַשְּׁלִישִׁי זַכּוּר בָּנָיו וְאֶחָיו שְׁנַיִם {ר}
 עָשָׂר: {ס}

^{יא} הָרְבִיעִי לִיצְרִי בָנָיו וְאֶחָיו שְׁנַיִם
 עָשָׂר: {ס}

^{יב} הַחֲמִישִׁי {ר} נְתַנְיָהוּ בָנָיו וְאֶחָיו שְׁנַיִם
 עָשָׂר: {ס}

^{יג} הַשֵּׁשִׁי בִקְיָהוּ בָנָיו וְאֶחָיו שְׁנַיִם {ר}
 עָשָׂר: {ס}

^{יד} הַשְּׁבַעִי יֶשְׁרָאֵל בָּנָיו וְאֶחָיו שְׁנַיִם
 עָשָׂר: {ס}

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.

⁹ The first to whom the lot fell was the Asaphite, Joseph. The second was Gedaliah, with his sons and brothers: twelve.

¹⁰ The third was Zaccur, with his sons and brothers: twelve.

¹¹ The fourth was Izri, with his sons and brothers: twelve.

¹² The fifth was Nethaniah, with his sons and brothers: twelve.

¹³ The sixth was Bukkiah, with his sons and brothers: twelve.

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 Ιεσδρι, 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 Βουκιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

¹⁴ The LXX reads: ὁ ἑβδόμος Ισεριηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο. 'Jesharelah' is a variant of the name 'Asharelah' (cf. 25:2).

- טו {ר} יִשְׁעִיָּהוּ בְנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 15 The eighth was Jeshaiah, with his sons and brothers:
twelve.
- טז הַתְּשִׁיעִי מַתַּנְיָהוּ בְנֵיו וְאָחָיו {ר} שְׁנַיִם
עָשָׂר: {ס} 16 The ninth was Mattaniah, with his sons and brothers:
twelve.
- יז הָעֲשִׂירִי שִׁמְעִי בְנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 17 The tenth was Shimei, with his sons and brothers:
twelve.
- יח עֲשִׂתִּי- {ר} עֶזְרָאֵל בְּנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 18 The eleventh was Azarel, with his sons and brothers:
twelve.
- יט הַשְּׁנַיִם עָשָׂר לְחִשְׁבִּיָּה {ר} בְּנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 19 The twelfth was Hashabiah, with his sons and brothers:
twelve.
- כ לְשִׁלְשֵׁה עָשָׂר שׁוּבָאֵל בְּנֵיו וְאָחָיו שְׁנַיִם {ר}
עָשָׂר: {ס} 20 The thirteenth was Shubael, with his sons and brothers:
twelve.
- כא לְאַרְבַּעַה עָשָׂר מַתִּיתִיָּהוּ בְנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 21 The fourteenth was Mattithiah, with his sons and brothers:
twelve.
- כב לְחִמְשָׁה {ר} עָשָׂר לִירְמוּת בְּנֵיו וְאָחָיו שְׁנַיִם
עָשָׂר: {ס} 22 The fifteenth was Jeremoth, with his sons and brothers:
twelve.

15 The LXX reads: ὁ ὄγδοος Ιωσια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

16 The LXX reads: ὁ ἕνατος Μανθανιας, 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 Ἀζαρια, 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 Ματταθιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

22 The LXX reads: ὁ πεντεκαιδέκατος Ιεριμωθ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

כג	לְשֵׁשׁה עָשָׂר לְחַנְנִיָּהוּ בְנֵיו {ר} וְאָחָיו שְׁנַיִם	23	The sixteenth was Hananiah, with his sons and brothers:
	עָשָׂר: {ס}		twelve.
כד	לְשִׁבְעָה עָשָׂר לְיֹשְׁבִקָּשָׁה בְנֵיו וְאָחָיו שְׁנַיִם {ר}	24	The seventeenth was Joshbekashah, with his sons and brothers:
	עָשָׂר: {ס}		twelve.
כה	לְשִׁמוּנָה עָשָׂר לְחַנְנִי בְנֵיו וְאָחָיו שְׁנַיִם	25	The eighteenth was Hanani, with his sons and brothers:
	עָשָׂר: {ס}		twelve.
כו	לְתַשְׁעָה {ר} עָשָׂר לְמַלּוּתֵי בְנֵיו וְאָחָיו שְׁנַיִם	26	The nineteenth was Mallothi, with his sons and brothers:
	עָשָׂר: {ס}		twelve.
כז	לְעִשְׂרִים לְאֵלִיָּתָה בְנֵיו {ר} וְאָחָיו שְׁנַיִם	27	The twentieth was Eliathah, with his sons and brothers:
	עָשָׂר: {ס}		twelve.
כח	לְאַחַד וְעִשְׂרִים לְהוֹתִיר בְנֵיו וְאָחָיו שְׁנַיִם {ר}	28	The twenty-first was Hothir, with his sons and brothers:
	עָשָׂר: {ס}		twelve.
כט	לְשְׁנַיִם וְעִשְׂרִים לְגִדְלָתִי בְנֵיו וְאָחָיו שְׁנַיִם	29	The twenty-second was Giddalti, with his sons and brothers:
	עָשָׂר: {ס}		twelve.
	לְשִׁלְשָׁה {ר}	30	The twenty-third was Mahazioth,
	וְעִשְׂרִים לְמַחְזִיאוֹת בְנֵיו וְאָחָיו שְׁנַיִם		with his sons and brothers:
	עָשָׂר: {ס}		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 ἑννεακαιδέκατος 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·

לא־לְאַרְבַּעַה וְעֶשְׂרִים {ר} ³¹ The twenty-fourth was Romamti-Ezer,
 לְרֹמַמְתִּי עֶזֶר בְּנֵי וְאָחִיו שְׁנַיִם with his sons and brothers:
 עֶשְׂרִים: {פ} twelve.

³¹ The LXX reads: ὁ τέταρτος καὶ εἰκοστός Ρωμεμδι – ὡδ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

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דברי הימים א פרק כו

^א לַמַּחֲלָקוֹת לְשַׁעֲרֵים לְקֹרָחִים מִשְׁלֵמְיָהוּ בֶן־קָרָא 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, Jediahel 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 וְלִשְׁמַעְיָה בְנוֹ נִוְלַד בָּנִים הַמְּשָׁלִים לְבֵית אֲבִיהֶם כִּי־גִבּוֹרֵי חֵיל הָמָּה: 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

^ז וְרִפְאֵל וְעוֹבֵד אֶלְזָבָד אָחִיו בְּנֵי־חֵיל אֱלֹהֵיו וְסַמְכִיָּהוּ: ^ח כָּל־אֵלֶּה מִבְּנֵי | עֹבֵד אָדָם הָמָּה וּבְנֵיהֶם וְאֶחָיהֶם אִישׁ־חֵיל בֶּכַח לַעֲבֹדָה שְׂשִׁים

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¹ The NJB has 'Eliasaph' in place of 'Asaph' (see 9:19).

² The LXX reads: καὶ τῷ Μοσολλαμια υἱοί· Ζαχαρίας ὁ πρωτότοκος, Ἰδιηλ ὁ δεύτερος, Ζαβαδίας ὁ τρίτος, Ιεθνουηλ ὁ τέταρτος,

³ The LXX reads: Ωλαμ ὁ πέμπτος, Ιωαναν ὁ ἕκτος, Ελιωηται ὁ ἕβδομος.

⁴ The LXX reads: καὶ τῷ Αβδεδομ υἱοί· Σαμαίας ὁ πρωτότοκος, Ιωζαβαδ ὁ δεύτερος, Ιωαα ὁ τρίτος, Σωχαρ ὁ τέταρτος, Ναθαναηλ ὁ πέμπτος,

⁵ The LXX reads: Αμμηλ ὁ ἕκτος, Ισσαχαρ 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 Ωβηδ καὶ Ελζαβαδ καὶ Αχιου, υἱοὶ δυνατοί, Ελιου καὶ Σαβχια καὶ Ισβακωμ.

⁸ In place of 'well fitted for their task', here following the NJB, the NRSV has 'qualified for the service'.

וּשְׁנַיִם לְעֶבֶד אֲדָם: ט וְלַמְשֻׁלְמִיָּהוּ בָנִים וְאֶחָיו
בְּנֵי־חֵיל שְׁמוֹנָה עָשָׂר: {ס}

י' וְלַחֲסָה מִן־בְּנֵי־מֶרָרִי בָנִים שְׁמֹרֵי הָרֹאשׁ כִּי לֹא־
הָיָה בְּכוֹר וַיִּשְׁמֵימֶהוּ אָבִיהוּ לְרֹאשׁ: י"א חֲלָקִיָּהוּ
הַשְּׁנִי טְבַלְיָהוּ הַשְּׁלִישִׁי זַכְרְיָהוּ הָרְבִיעִי כָל־בָּנִים
וְאֶחָיו לְחֲסָה שְׁלֹשָׁה עָשָׂר: י"ב לְאַלָּה מַחְלָקוֹת
הַשְּׁעָרִים לְרֹאשֵׁי הַגְּבָרִים מִשְׁמֹרוֹת לְעֹמֶת
אֲחֵיהֶם לְשָׂרֵת בְּבֵית יְהוָה: י"ג וַיִּפְּלוּ גּוֹרְלוֹת כְּקֹטָן
כְּגָדוֹל לְבֵית אֲבוֹתָם לְשַׁעַר וְשַׁעַר: {פ}

יד וַיִּפֹּל הַגּוֹרֵל מִזְרַחָה לְשִׁלְמִיָּהוּ וּזְכָרְיָהוּ בָנוּ יוֹעֵץ
| בְּשָׂכָל הַפִּילּוֹ גּוֹרְלוֹת וַיֵּצֵא גּוֹרְלוֹ צָפוֹנָה: טו לְעֶבֶד
אֲדָם נִגְבָּה וּלְבָנָיו בֵּית הָאֲסָפִים: טז לְשָׁפִים
וְלַחֲסָה לְמַעְרָב עִם שַׁעַר שְׁלֹכֶת בַּמִּסְלָה הָעוֹלָה
מִשְׁמֶר לְעֹמֶת מִשְׁמֶר: {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 Hilkiah 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 διαίρεσεως 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' (עֶבֶד אֲדָם), 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 לַמִּזְרַח הַלְוִיִּם שֵׁשָׁה לַצִּפּוֹנָה לַיּוֹם אַרְבַּעַה
 לַנֶּגֶב לַיּוֹם אַרְבַּעַה {ס} וְלֹאֲסָפִים שְׁנַיִם שְׁנַיִם:
 י"ח לַפְּרָבֶר לַמַּעְרֵב אַרְבַּעַה לַמָּסְלָה שְׁנַיִם לַפְּרָבֶר:
 י"ט אֵלֶּה מַחְלֻקֹּת הַשְּׁעָרִים לַבְּנֵי הַקֶּרְחִי וְלַבְּנֵי
 מֶרָרִי: כ' וְהַלְוִיִּם אַחִיָּה עַל־אֲצֻרוֹת בֵּית הָאֱלֹהִים
 וְלֹאֲצֻרוֹת הַקִּדְּשִׁים: {ס}
 כ"א בְּנֵי לַעֲדָן בְּנֵי הַגֵּרְשֹׁנִי לַלְעָדָן רָאשֵׁי הָאָבוֹת
 לַלְעָדָן הַגֵּרְשֹׁנִי יַחִיאֵלִי: {ס}
 כ"ב בְּנֵי יַחִיאֵלִי זֶתָם וְיֹאֵל אָחִיו עַל־אֲצֻרוֹת בֵּית
 יְהוָה: {ס}
 כ"ג לַעֲמֶרְמֵל לִיִּצְהָרִי לַחֶבְרוֹנִי לַעֲזִיאֵלִי: כ"ד וְשִׁבְאוֹל
 בֶּן־גֵּרְשֹׁם בֶּן־מֹשֶׁה נָגִיד עַל־הָאֲצֻרוֹת: {ס}
 כ"ה וְאָחִיו לְאֵלִיעֶזֶר רַחֲבִיָּהוּ בְנוֹ וְיִשְׁעִיָּהוּ בְנוֹ וְיֹרָם
 בְּנוֹ וְזִכְרִי בְנוֹ וְשִׁלְמוֹת וְשִׁלְמִית בְּנוֹ: כ"ו הוּא

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

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 Ἰσασαρ 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) warrants an explanation.

26 Compare Nb 31:48-54.

שְׁלֹמֹת וְאֶחָיו עַל כָּל־אֲצֵרוֹת הַקִּדְשִׁים אֲשֶׁר
הַקִּדִּישׁ דָּוִיד הַמֶּלֶךְ וְרָאשֵׁי הָאֲבוֹת לְשָׂרֵי־
הָאֲלָפִים וְהַמָּאוֹת וְשָׂרֵי הָעֶבֶא: כו מִן־הַמִּלְחָמוֹת
וּמִן־הַשָּׁלָל הַקִּדִּישׁוֹ לַחֲזֹק לְבֵית יְהוָה: כח וְכָל
הַהִקְדִּישׁ שְׁמוּאֵל הָרֹאֶה וְשָׁאוּל בֶּן־קִישׁ וְאַבְנֵר
בֶּן־נֵר וְיוֹאָב בֶּן־צְרוּיָה כָּל הַמִּקְדָּישׁ עַל יַד־שְׁלֹמֹת
וְאֶחָיו: {פ}

לִיצְהָרִי כְנַנְיָהוּ וּבָנָיו לַמְּלָאכָה הַחִיצוֹנָה עַל־
יִשְׂרָאֵל לְשֹׁטְרִים וְלִשְׁפָטִים: ל לַחֲבֵרוֹנִי חֲשַׁבְיָהוּ
וְאֶחָיו בְּנֵי־חִיל אֶלֶף וְשֶׁבַע־מָאוֹת עַל פְּקֻדַּת
יִשְׂרָאֵל מֵעֵבֶר לִירְדֵן מֵעֶרְבָה לְכָל מְלָאכַת יְהוָה
וְלַעֲבֹדַת הַמֶּלֶךְ: לא לַחֲבֵרוֹנִי יִרְיָה הָרֹאֵשׁ לַחֲבֵרוֹנִי
לְתֹלְדָתוֹ לְאֲבוֹת בִּשְׁנַת הָאָרְבָּעִים לַמִּלְכוּת דָּוִיד
נִדְרָשׁוּ וַיִּמָּצְאוּ בָהֶם גִּבּוֹרֵי חֵיל בִּיעֲזִיר גִּלְעָד:
לב וְאֶחָיו בְּנֵי־חֵיל אֲלָפִים וְשֶׁבַע מָאוֹת רָאשֵׁי
הָאֲבוֹת וַיִּפְקִידֵם דָּוִיד הַמֶּלֶךְ עַל־הָרְאוּבֵנִי וְהַגָּדִי
וְחַצִּי שֵׁבֶט הַמְּנַשֵּׁי לְכָל־דִּבְרֵי הָאֱלֹהִים וּדְבַר
הַמֶּלֶךְ: {פ}

and his kinsmen were in charge of all the treasures dedicated by King 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 רָאשֵׁי הָאֲבוֹת וְשָׂרֵי
הָאֲלָפִים | וְהַמָּאוֹת וְשֹׁטְרֵיהֶם הַמְּשָׁרְתִּים אֶת־
הַמֶּלֶךְ לְכָל | דְּבַר הַמַּחְלָקוֹת הַבָּאָה וְהַיֵּצֵאת
חֹדֶשׁ בַּחֹדֶשׁ לְכָל חֹדֶשִׁי הַשָּׁנָה הַמַּחְלָקָה הָאֶחָת
עֲשָׂרִים וָאַרְבָּעָה אָלֶף: {פ}

^ב עַל הַמַּחְלָקָה הָרִאשׁוֹנָה לַחֹדֶשׁ הָרִאשׁוֹן יִשְׁבָּעָם
בֶּן־זַבְדִּיאֵל וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה
אָלֶף: {ס}

^ג מִן־בְּנֵי־פֶרֶץ הָרֹאשׁ לְכָל־שָׂרֵי הָעֲבָאוֹת לַחֹדֶשׁ
הָרִאשׁוֹן: {ס}

^ד וְעַל מַחְלָקָה | הַחֹדֶשׁ הַשֵּׁנִי דוֹדַי הָאֲחֹחִי
וּמַחְלָקָתוֹ וּמִקְלוֹת הַנָּגִיד וְעַל מַחְלָקָתוֹ עֲשָׂרִים
וָאַרְבָּעָה אָלֶף: {ס}

^ה שֶׁר הָעֲבָא הַשְּׁלִישִׁי לַחֹדֶשׁ הַשְּׁלִישִׁי בְּנִיָּהוּ בֶן־
יְהוֹיָדָע הַכֹּהֵן רֹאשׁ וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה

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

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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, here following the NRSV, 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.

אֵלֶּף: ^והוא בְּנֵיהוּ גִבּוֹר הַשְּׁלֵשִׁים וְעַל־הַשְּׁלֵשִׁים
וּמַחְלָקָתוֹ עֲמִיזָבָד בְּנוֹ: {ס}

י' הָרְבִיעִי לַחֹדֶשׁ הָרְבִיעִי עֲשֵׂהָאֵל אָחִי יוֹאָב
וְזַבְדִּיָּה בְנוֹ אַחֲרָיו וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה
אֵלֶּף: {ס}

ח' הַחֲמִישִׁי לַחֹדֶשׁ הַחֲמִישִׁי הַשָּׂר שְׁמֵהוּת הַיִּזְרָח
וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אֵלֶּף: {ס}

ט' הַשִּׁשִּׁי לַחֹדֶשׁ הַשִּׁשִּׁי עִירָא בֶן־עֵקֶשׁ הַתְּקוּעִי וְעַל
מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אֵלֶּף: {ס}

י' הַשְּׁבִיעִי לַחֹדֶשׁ הַשְּׁבִיעִי חֶלֶץ הַפְּלוֹנִי מִזִּבְנֵי
אֶפְרַיִם וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה
אֵלֶּף: {ס}

יא' הַשְּׁמִינִי לַחֹדֶשׁ הַשְּׁמִינִי סִבְכַּי הַחֲשָׁתִי לִזְרָחִי
וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אֵלֶּף: {ס}

יב' הַתְּשִׁיעִי לַחֹדֶשׁ הַתְּשִׁיעִי אֲבִיעֶזֶר הָעֲנָתוֹתִי
לְבִנְיָמִי [לִבְנֵי | יְמִינִי] וְעַל מַחְלָקָתוֹ עֲשָׂרִים
וָאַרְבָּעָה אֵלֶּף: {ס}

men. ⁶ This was the Benaiah who was an important member of the Thirty and his company. His son was Ammizabad.

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 Ikkes 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.

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.

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 'Ikkes' (עֵקֶשׁ), the LXX reads *Εκκης*.

¹⁰ For 'Helez the Pelonite' (חֶלֶץ הַפְּלוֹנִי), the LXX reads *Χελλης ὁ ἐκ Φαλλους*.

¹¹ For 'Sibbecai of Hushah' (סִבְכַּי הַחֲשָׁתִי), the LXX reads *Σοβοχαι ὁ Ισαθι*.

¹² The Kethib/Qere difference here (insertion of a *Paseq*) would benefit from a full explanation.

- יג העשירי לחדש העשירי מהרי הנטופתי לזרחי
ועל מחלקתו עשרים וארבעה אלף: {ס}
- יד עשתי-עשר לעשתי עשר החדש בניה
הפרעתוני מן-בני אפרים ועל מחלקתו עשרים
וארבעה אלף: {ס}
- טו השנים עשר לשנים עשר החדש חלדי
הנטופתי לעתניאל ועל מחלקתו עשרים וארבעה
אלף: {פ}
- טז ועל שבטי ישראל לראובני נגיד אליעזר בן-
זכרי {ס} לשמעוני שפטיהו בן-מעכה: {ס}
- יז ללוי חשביה בן-קמואל לאהרן צדוק: {ס}
- יח ליהודה אליהו מאחי דוד {ס} ליששכר עמרי
בן-מיכאל: {ס}
- יט לזבולון ישמעיהו בן-עבדיהו {ס} לנפתלי
ירימות בן-עזריאל: {ס}
- 13 The tenth commander for the tenth month was Maharai of Netophah, a Zerahite, whose company consisted of twenty-four thousand men.
- 14 The eleventh commander for the eleventh month was Benaiah of Pirathon, an Ephraimite, whose company consisted of twenty-four thousand men.
- 15 The twelfth commander for the twelfth month was Heldai of Netophah, of Othniel, whose company consisted of twenty-four thousand men.
- 16 Responsible for the tribes of Israel were chief Eliezer son of Zichri for the Reubenites, Shephatiah son of Maacah for the Simeonites.
- 17 Hashabiah son of Kemuel for the Levites, Zadok for the Aaronites.
- 18 Elihu, one of David's brothers, for Judah, Omri son of Michael for Issachar.
- 19 Ishmaiah son of Obadiah for Zebulun, Jerimoth son of Azriel for Naphtali.

13 For 'Maharai of Netophah' (מהרי הנטופתי), the LXX reads *Μεηρα ὁ ἐκ Νετουφατ*.

14 For 'Benaiah of Pirathon' (בניה הפרעתוני), the LXX reads *Βαναϊας ὁ ἐκ Φαραθων*.

15 The LXX has *τῷ Γοθονιηλ* in place of 'of Othniel' (לעתניאל).

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 Λευι Ασαβιας ὁ τοῦ Καμουηλ, τῷ Ααρων Σαδωκ*,

18 The LXX reads: *τῷ Ιουδα Ελιαβ τῶν ἀδελφῶν Δαυιδ, τῷ Ισσαχαρ Αμβρι ὁ τοῦ Μιχαηλ*,

19 The LXX reads: *τῷ Ζαβουλων Σαμιας ὁ τοῦ Αβδιου, τῷ Νεφθαλι Ιεριμωθ ὁ τοῦ Εσριηλ*,

כ לִבְנֵי אֶפְרַיִם הוֹשֶׁעַ בֶּן־עֲזַיָּהוּ לַחֲצִי שִׁבְט מְנַשֶּׁה
יֹאֵל בֶּן־פְּדַיָּהוּ: {ס}

כא לַחֲצִי הַמְּנַשֶּׁה גִּלְעָדָה יִדּוֹ בֶּן־זִכְרְיָהוּ {ס}
לְבִנְיָמִן יַעֲשִׂיאל בֶּן־אַבְנֵר: {ס}

כב לְדָן עֲזָרֵאל בֶּן־יִרְחָם אֱלֹה שָׂרִי שִׁבְטֵי יִשְׂרָאֵל:
כג וְלֹא־נִשָּׂא דָוִד מִסְפָּרָם לְמִבְּנֵי עֲשָׂרִים שָׁנָה
וְלַמָּטָה כִּי אָמַר יְהוָה לְהִרְבּוֹת אֶת־יִשְׂרָאֵל
כְּכֹכְבֵי הַשָּׁמַיִם: כד יוֹאָב בֶּן־זְרוּיָה הָחָל לִמְנוֹת
וְלֹא כָלָה וַיְהִי בָזָאת קֶצֶף עַל־יִשְׂרָאֵל וְלֹא עָלָה
הַמִּסְפָּר בַּמִּסְפָּר דְּבִרְי־הַיָּמִים לְמֶלֶךְ דָּוִד: {ס}

כה וְעַל אֲצֻרוֹת הַמֶּלֶךְ עֲזֻמוֹת בֶּן־עֲדִיאל {ס}
וְעַל הָאֲצֻרוֹת בִּשְׂדֵה בְּעָרִים וּבַכְּפָרִים וּבַמִּגְדָּלוֹת
יְהוֹנָתָן בֶּן־עֲזַיָּהוּ: {ס}

כו וְעַל עֲשֵׂי מְלָאכַת הַשָּׂדֶה לַעֲבֹדֵת הָאָדָמָה עֲזָרִי
בֶּן־כֶּלֻב: {ס}

כז וְעַל־הַכְּרָמִים שִׁמְעִי הַרְמָתִי {ס}

²⁰ Hoshea son of Azaziah for the Ephraimites, Joel son of Pedaiah for the half-tribe of Manasseh.

²¹ Iddo son of Zechariah for the half-tribe of Manasseh in Gilead, Jaasiel son of Abner for Benjamin.

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.

²⁵ Overseer of the king's supplies: Azmaveth son of Adiel.

Overseer of supplies in the countryside, towns, villages, and fortresses: Jonathon son of Uzziah.

²⁶ Overseer of the those who did the work in the land, who tilled the soil: Ezri son of Chelub.

²⁷ Overseer of vineyards: Shimei of Ramah.

²⁰ The LXX reads: τῷ Εφραιμ Ωση ὁ τοῦ Οζίου, τῷ ἡμίσει φυλῆς Μανασση Ιωηλ ὁ τοῦ Φαδαία,

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.”

וְעַל שְׂבִכְרֵמִים לְאַצְרוֹת הַיֵּין זַבְדִּי הַשִּׁפְחִמִּי: {ס}	Overseer of fruit of the vines for the cellars was Zabdi the Shiphmite.
כח וְעַל-הַזִּיתִּים וְהַשְּׁקָמִים אֲשֶׁר בַּשְּׁפֵלָה בְּעַל חֲנָן הַגְּדֵרִי {ס}	²⁸ Overseer of olive and sycamore trees in the Shephelah: Baal-Hanan of Gezer.
וְעַל-אַצְרוֹת הַשֶּׁמֶן יוֹעָשׁ: {ס}	Overseer of oil supplies: Joash.
כט וְעַל-הַבָּקָר הָרְעִים בְּשָׂרוֹן שִׁטְרַי שְׂרָטִי הַשָּׂרוֹנִי {ס}	²⁹ Overseer of the cattle at pasture in the plains of Sharon: Shitrai of Sharon.
וְעַל-הַבָּקָר בְּעִמְקִים שָׁפַט בֶּן-עַדְלָי: {ס}	Overseer of the cattle in the valleys: Shaphat son of Adlai.
ל וְעַל-הַגְּמָלִים אוֹבִיל הִשְׁמַעֲלִי {ס}	³⁰ Overseer of camels: Obil the Ishmaelite.
וְעַל-הָאֲתָנוֹת יַחְדֵּיהוּ הַמֶּרְנָתִי: {ס}	Overseer of donkeys: Jehdeiah of Meranoth.
לא וְעַל-הָעֶצֶן יָזִיז הַהַגְרִי כָּל-אֵלֶּה שְׂרֵי הָרְכוּשׁ אֲשֶׁר לַמֶּלֶךְ דָּוִיד: {ס}	³¹ Overseer of flocks: Jaziz the Hagrite. All these were stewards of King David's property.
לב וַיהוֹנָתָן דּוֹד-דָּוִיד 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.
לג וַאֲחִיתָפֵל יוֹעֵץ לַמֶּלֶךְ וְחוּשֵׁי הָאָרֶץ רַע הַמֶּלֶךְ: {ס}	³³ Ahithopel was the king's counsellor and Hushai, the Archite, was Friend of the King.

²⁸ In place of 'Shephelah', here following the NJB & NRSV, NETB has 'lowlands'.

²⁹ The Kethib/Qere difference here (transposition of 2 letters) warrants an explanation.

³⁰ For 'Jehdeiah of Meranoth' (יַחְדֵּיהוּ הַמֶּרְנָתִי), the LXX reads *Iadiaz ó ek Meradwon*.

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 here is reminiscent of Saul's son (1S 18:1-4); also, 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.

לִדְ וְאַחֲרָי אֲחִיתֹפֶל יְהוֹיָדָע בֶּן־בְּנִיָּהוּ וְאַבִּיָּתָר וְשָׂר־³⁴ Jehoiada son of Benaiah and Abiathar succeeded Ahithopel – Joab was
עָבָא לְמֶלֶךְ יוֹאָב: {פ} commander of the king's army.

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 דָּוִיד אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל שָׂרֵי הַשְּׁבָטִים
וְשָׂרֵי הַמַּחֲלָקוֹת הַמִּשְׁרָתִים אֶת־הַמֶּלֶךְ וְשָׂרֵי
הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת וְשָׂרֵי כָל־רֶכֶשׁ־וּמִקְנֶה |
לַמֶּלֶךְ וּלְבָנָיו עַם־הַסְּרִיסִים וְהַגְּבוּרִים וְכָל־גִּבּוֹר
חֵיל אֶל־יְרוּשָׁלַם: ב וַיָּקָם דָּוִיד הַמֶּלֶךְ עַל־רַגְלָיו
וַיֹּאמֶר שְׁמַעוּנִי אַחֵי וְעַמִּי אֲנִי עִם־לִבִּי לְבָנוֹת
בַּיִת מְנוּחָה לְאַרְזֹן בְּרִית־יְהוָה וּלְהֵדָם רַגְלִי
אֱלֹהֵינוּ וְהַכִּינוֹתִי לְבָנוֹת: ג וְהָאֱלֹהִים אָמַר לִי לֹא־
תִבְנֶה בַיִת לְשְׁמִי כִּי אִישׁ מִלְחָמוֹת אַתָּה וְדָמִים
שָׁפַכְתָּ:

וַיִּבְחַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי מִכָּל בֵּית־אָבִי לְהִיֹּת
לַמֶּלֶךְ עַל־יִשְׂרָאֵל לְעוֹלָם כִּי בִיהֻדָה בָּחַר לְנָגִיד
וּבְבֵית יְהוּדָה בֵּית אָבִי וּבְבָנִי אָבִי בִּי רָצָה לְהַמְלִיךְ
עַל־כָּל־יִשְׂרָאֵל: ה וּמִכָּל־בָּנִי בִּי רַבִּים בָּנִים נָתַן לִי
יְהוָה וַיִּבְחַר בְּשִׁלֹּמֹה בְנִי לְשֹׁבֵת עַל־כִּסֵּא מַלְכוּת

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.

1ST CHRONICLES 28

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."

יְהוָה עַל־יִשְׂרָאֵל: וַיֹּאמֶר לִי שְׁלֹמֹה בִנְךָ הוּא־
יִבְנֶה בֵּיתִי וְחִצְרוֹתַי כִּי־בָחַרְתִּי בּוֹ לִי לְבֵן וְאָנִי
אֶהְיֶה־לּוֹ לְאָב: וְהַכִּינוֹתִי אֶת־מַלְכוּתוֹ עַד־לְעוֹלָם
אֲסִיחֹק לַעֲשׂוֹת מִצְוֹתַי וּמִשְׁפָּטַי כִּי־זֶה הֵזֶה:
^ח וְעַתָּה לְעֵינַי כָּל־יִשְׂרָאֵל קָה־לַּיהוָה וּבְאָזְנִי
אֱלֹהֵינוּ שָׁמְרוּ וּדְרָשׁוּ כָּל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם
לְמַעַן תִּירָשׁוּ אֶת־הָאָרֶץ הַטּוֹבָה וְהַנְּחַלְתֶּם
לְבָנֵיכֶם אַחֲרֵיכֶם עַד־עוֹלָם: ^ט וְאַתָּה שְׁלֹמֹה־בְנִי
דַּע אֶת־אֱלֹהֵי אָבִיךָ וְעַבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ
חֲפָצָה כִּי כָל־לִבָּבוֹת דּוֹרֵשׁ יְהוָה וְכָל־יֵצֵר
מַחְשָׁבוֹת מִבֵּין אֲסִתְּדַרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־
תַּעֲזֹבֵנּוּ יִזְנִיחֶךָ לְעַד: ^י רֵאֵה | עַתָּה כִּי־יְהוָה בָּחַר
בְּךָ לְבָנוֹת־בֵּית לְמִקְדָּשׁ חֹזֵק וְעֹשֶׂה: {פ}

^{יא} וַיֵּתֶן דָּוִיד לְשְׁלֹמֹה בְנוֹ אֶת־תְּבִנֵּית הָאוּלָם וְאֶת־
בְּתֵי וְגִזְזֵי וְעֲלִיתָיו וְחִדְרָיו הַפְּנִימִים וּבֵית
הַכֹּפֶרֶת: ^{יב} וְתְבִנֵּית כָּל־אֲשֶׁר הָיָה בְּרוּחַ עֲמוֹ

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.

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:

⁶ At the opening of this verse, the NJB adds ‘furthermore’.

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.”

לַחֲצֵרוֹת בֵּית־יְהוָה וּלְכָל־הַלְשָׁכוֹת סָבִיב לְאַצְרוֹת
 בֵּית הָאֱלֹהִים וּלְאַצְרוֹת הַקִּדְשִׁים: י^ג וּלְמַחְלָקוֹת
 הַכֹּהֲנִים וְהַלְוִיִּם וּלְכָל־מְלָאכֶת עֲבוֹדַת בֵּית־יְהוָה
 וּלְכָל־כְּלֵי עֲבוֹדַת בֵּית־יְהוָה: יד לְזָהָב בַּמִּשְׁקָל
 לְזָהָב לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה לְכָל כְּלֵי הַכֶּסֶף
 בַּמִּשְׁקָל לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה: טו וּמִשְׁקָל
 לְמִנְרוֹת הַזָּהָב וְנִרְתֵּיהֶם זָהָב בַּמִּשְׁקָל־לְמִנְרוֹהָ
 וּמִנְרוֹהָ וְנִרְתֵּיהָ וּלְמִנְרוֹת הַכֶּסֶף בַּמִּשְ�קָל לְמִנְרוֹהָ
 וְנִרְתֵּיהָ כַּעֲבוֹדַת מִנְרוֹהָ וּמִנְרוֹהָ: טז וְאֶת־הַזָּהָב
 מִשְׁקָל לְשִׁלְחָנוֹת הַמַּעֲרֶכֶת לְשִׁלְחֹן וּשְׁלֹחַן וְכֶסֶף
 לְשִׁלְחָנוֹת הַכֶּסֶף: יז וְהַמִּזְלָגוֹת וְהַמִּזְרָקוֹת וְהַקְּשֻׁוֹת
 זָהָב טָהוֹר וּלְכַפּוּרֵי הַזָּהָב בַּמִּשְׁקָל לְכַפּוֹר וְכַפּוֹר
 וּלְכַפּוּרֵי הַכֶּסֶף בַּמִּשְׁקָל לְכַפּוֹר וְכַפּוֹר: יח וּלְמִזְבֵּחַ
 הַקְּטֹרֶת זָהָב מִזְקָק בַּמִּשְׁקָל וּלְתַבְנִית הַמִּרְכָּבָה
 הַפְּרוּבִים זָהָב לְפָרָשִׁים וְסִכְכִּים עַל־אֲרוֹן בְּרִית־
 יְהוָה: יט הַכֹּל בְּכֹתֵב מִיַּד יְהוָה עָלֵי הַשִּׁבְיִל כֹּל
 מְלָאכֹת הַתַּבְנִית: {פ}

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
 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.

¹³ The NJB capitalizes 'House' (twice in this verse); here, we follow the NRSV.

¹⁴ Throughout this paragraph, the NJB adds 'bullion' after 'gold' and 'silver' (when used as nouns).

¹⁵ There are several lamp-stands (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).

כִּי וַיֹּאמֶר דָּוִיד לְשִׁלְמֹה בְנוֹ חֲזַק וְאַמֵץ וַעֲשֵׂה אֶל־
 תִּירָא וְאַל־תִּתַּחַת כִּי יְהוָה אֱלֹהִים אֱלֹהֵי עִמָּךְ לֹא
 יִרְפָּךְ וְלֹא יַעֲזֹבְךָ עַד־לְכָלוֹת כָּל־מְלָאכֶת עֲבוֹדַת
 בֵּית־יְהוָה: ^{כא} וְהִנֵּה מַחְלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם
 לְכָל־עֲבוֹדַת בֵּית הָאֱלֹהִים וְעִמָּךְ בְּכָל־מְלָאכָה
 לְכָל־נָדִיב בְּחָכְמָה לְכָל־עֲבוֹדָה וְהַשָּׂרִים וְכָל־הָעָם
 לְכָל־דְּבָרֶיךָ: {ס}

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 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.”

²⁰ The NJB has ‘resolute and courageous’ in place of ‘strong and brave’, here following NETB.

²¹ The NJB opens with ‘Besides, there are’ in place of ‘These are’, here following the NRSV.

דברי הימים א פרק כט

א וַיֹּאמֶר דָּוִיד הַמֶּלֶךְ לְכָל־הַקָּהָל שְׁלֹמֹה בְנִי אֶחָד
בְּחַר־בּוֹ אֱלֹהִים נָעַר וְרֹדֵף וְהַמְּלָאכָה גְדוֹלָה כִּי לֹא
לְאָדָם הַבִּירָה כִּי לַיהוָה אֱלֹהִים: ב וְכָכֹל־כַּחֲי
הַכִּינּוֹתִי לְבֵית־אֱלֹהֵי הַזֶּהב | לְזֹהֵב וְהַפֶּסֶף לְפֶסֶף
וְהַנְּחָשֶׁת לְנַחֲשֶׁת הַבְּרוֹזֹל לְבְרוֹזֹל וְהָעֵצִים לְעֵצִים
אֲבָנֵי־שֹׁהַם וּמִלּוֹאִים אֲבָנֵי־פֹדֶד וְרִקְמָה וְכָל אֲבָן
יָקָרָה וְאֲבָנֵי־שִׁישׁ לָרֹב: ג וְעוֹד בְּרָצוֹתַי בְּבֵית
אֱלֹהֵי יִשְׂרָאֵל סִגְלָה זָהָב וְכֶסֶף נָתַתִּי לְבֵית־אֱלֹהֵי
לְמַעַלָּה מִכָּל־הַכִּינּוֹתִי לְבֵית הַקֹּדֶשׁ: ד שְׁלֹשֶׁת
אַלְפִים כֶּכָּרִי זָהָב מִזֶּהָב אוֹפִיר וְשִׁבְעַת אַלְפִים
כֶּכָּר־כֶּסֶף מִזֶּקֶק לְטוֹחַ קִירוֹת הַבָּתִּים: ה לְזֹהָב
לְזֹהָב וְלַכֶּסֶף לְפֶסֶף וְלְכָל־מְלָאכָה בְּיַד חֲרָשִׁים וּמִי
מִתְנַדָּב לְמַלְאוֹת יָדוֹ הַיּוֹם לַיהוָה: ו וַיִּתְּנָדְבוּ שָׂרֵי
הָאֲבוֹת וְשָׂרֵי | שְׁבֻטֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים

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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

1ST CHRONICLES 29

- 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."

והמאות ולשרי מלאכת המלך: ויתנו לעבודת
בית־האלהים זהב כפרים חמשת־אלפים
ואדרכנים רבו וכסף כפרים עשרת אלפים
ונחשת רבו ושמונת אלפים כפרים וברזל מאה־
אלף כפרים: והנמצא אתו אבנים נתנו לאוצר
בית־יהוה על יד־יחיאֵל הגרשני: וישמחו העם
על־התנדבם כי בלב שלם התנדבו ליהוה וגם
דוד המלך שמח שמחה גדולה: {פ}

ויברך דוד את־יהוה לעיני כל־הקהל ויאמר
דוד ברוך אתה יהוה אלהי ישראל אבינו מעולם
ועד־עולם: יי לך יהוה הגדלה והגבורה
והתפארת והנצח וההוד כי־כל בשמים ובארץ
לך יהוה הממלכה והמתנשא לכל | לראש:
יב והעשר והכבוד מלפניך ואתה מושל בכל
ובידך פח וגבורה ובידך לגדל ולחזק לכל:
יג ועתה אלהינו מודים אנחנו לך ומהללים לשם

chiefs of Israel, the commanders of the thousands and the hundreds and 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,

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'.

תַּפְאַרְתָּךְ: יְיָ וְכִי מִי אֲנִי וּמִי עָמִי כִּי־נִעְצָר כָּח
 לַהֲתַנְדֵּב כְּזֹאת כִּי־מִמֶּךָ הִכָּל וּמִיָּדְךָ נָתַנוּ לָךְ:
 כִּי־גֵרִים אֲנַחְנוּ לִפְנֶיךָ וְתוֹשָׁבִים כְּכֹל־אֲבֹתֵינוּ
 בְּצֹל | יָמֵינוּ עַל־הָאָרֶץ וְאֵין מִקּוֹה: יְיָ אֱלֹהֵינוּ
 כָּל הַהֶמְזֶן הַזֶּה אֲשֶׁר הֵכִינוּנוּ לַבְנוֹת־לָךְ בֵּית לְשֵׁם
 קֹדֶשְׁךָ מִיָּדְךָ הֵיא הוּא וְלָךְ הִכָּל: יְיָ וַיַּדְעֵתִי אֱלֹהֵי
 כִּי אַתָּה בַּחֲן לִבָּב וּמִישְׁרִים תִּרְצֶה אֲנִי בִישׁוֹר
 לִבִּבִּי הַתַּנְדֵּבְתִּי כָל־אֱלֹהִי וְעַתָּה עִמָּךְ הַנִּמְצָאוּ־פֹה
 רָאִיתִי בְשִׂמְחָה לַהֲתַנְדֵּב־לָךְ: יְיָ אֱלֹהֵי
 אֲבֹרָהִם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ שְׁמֶרֶה־זֹאת
 לְעוֹלָם לִיַּצֵּר מַחְשְׁבוֹת לִבָּב עִמָּךְ וְהִכֵּן לִבָּבם
 אֵלֶיךָ: יְיָ וְלִשְׁלֹמֹה בְנִי תֵן לִבָּב שָׁלֵם לְשִׁמּוֹר
 מִצְוֹתֶיךָ עֲדוּתֶיךָ וְחֻקֶּיךָ וְלַעֲשׂוֹת הִכָּל וְלַבְנוֹת
 הַבֵּיָרָה אֲשֶׁר־הֵכִינוּתִי: {פ}
 כִּי־אָמַר דָּוִיד לְכָל־הַקָּהָל בָּרְכוּ נָא אֶת־יְהוָה
 אֱלֹהֵיכֶם וַיְבָרְכוּ כָל־הַקָּהָל לַיהוָה אֱלֹהֵי אֲבֹתֵיהֶם
 וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ לַיהוָה וּלְמֶלֶךְ: כֹּא וַיִּזְבְּחוּ לַיהוָה |

that we should make this freewill offering? For, all things come from 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

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.

זָבָחִים וַיַּעֲלוּ עֹלֹת לַיהוָה לַמַּחֲרֹת הַיּוֹם הַהוּא
 פָּרִים אֲלֹף אֲלִים אֲלֹף כִּבְשִׁים אֲלֹף וְנִסְכֵּיהֶם
 וְזִבְחִים לָרֹב לְכָל־יִשְׂרָאֵל: כב וַיֹּאכְלוּ וַיִּשְׁתּוּ לִפְנֵי
 יְהוָה בַּיּוֹם הַהוּא בְּשִׂמְחָה גְדוֹלָה וַיִּמְלִיכוּ שְׁנִית
 לְשִׁלְמָה בֶן־דָּוִיד וַיִּמְשְׁחוּ לַיהוָה לְנָגִיד וּלְצִדּוֹק
 לְכֹהֵן: כג וַיָּשֶׁב שְׁלֹמֹה עַל־כִּסֵּא יְהוָה | לְמֶלֶךְ
 תַּחַת־דָּוִיד אָבִיו וַיִּצְלַח וַיִּשְׁמְעוּ אֵלָיו כָּל־יִשְׂרָאֵל:
 כד וְכָל־הַשָּׂרִים וְהַגְּבֻרִים וְגַם כָּל־בְּנֵי הַמֶּלֶךְ דָּוִיד
 נָתְנוּ יָד תַּחַת שְׁלֹמֹה הַמֶּלֶךְ: כה וַיַּגְדֵּל יְהוָה אֶת־
 שְׁלֹמֹה לְמַעַלְהָ לְעֵינָיו כָּל־יִשְׂרָאֵל וַיִּתֵּן עָלָיו הוֹד
 מַלְכוּת אֲשֶׁר לֹא־הָיָה עַל־כָּל־מֶלֶךְ לִפְנָיו עַל־
 יִשְׂרָאֵל: {פ}

כו וְדָוִיד בֶּן־יִשָּׁי מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל: כז וְהַיָּמִים
 אֲשֶׁר מָלַךְ עַל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מֶלֶךְ
 שִׁבְעַת שָׁנִים וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים וְשָׁלוֹשׁ:
 כח וַיָּמָת בְּשִׁיבָה טוֹבָה שִׁבְעַת יָמִים עֲנָשׁ וְכָבוֹד

following this, they slaughtered sacrifices and brought burnt offerings 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

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.

וַיִּמְלֹךְ שְׁלֹמֹה בֶּן־דָּוִד הַמֶּלֶךְ
הָרִאשֹׁנִים וְהָאַחֲרָיִם הֵנָּס כְּתוּבִים עַל־דְּבַרִּי
שְׁמוּאֵל הָרֹאֶה וְעַל־דְּבַרִּי נָתָן הַנָּבִיא וְעַל־דְּבַרִּי גָד
הַחֹזֶה: ^ל עִם כָּל־מַלְכוּתוֹ וּגְבוּרָתוֹ וְהַעֲתִים אֲשֶׁר
עָבְרוּ עָלָיו וְעַל־יִשְׂרָאֵל וְעַל כָּל־מַמְלָכוֹת
הָאָרְצוֹת: {פ}

him. ²⁹ Now, the accomplishments of King David, from the first to the 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.

²⁹ Evidently, prophetic sources give the same picture, at least in this case, as the canonical books of Samuel and Kings, which in the Hebrew Bible belong to the 'Former Prophets'.

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.