

1 Chronicles

Adam's Descendants

1:1 Adam, Seth, Enosh, **1:2** Kenan, Mahalalel, Jered, **1:3** Enoch, Methuselah, Lamech, **1:4** Noah, Shem, Ham, and Japheth.¹

Japheth's Descendants

1:5 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

1:6 The sons of Gomer: Ashkenaz, Riphath,² and Togarmah.

1:7 The sons³ of Javan: Elishah, Tarshish, the Kittites, and the Rodanites.⁴

Ham's Descendants

1:8 The sons of Ham: Cush, Mizraim,⁵ Put, and Canaan.

1:9 The sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan.

1:10 Cush was the father of Nimrod, who established himself as a mighty warrior on earth.⁶

1:11 Mizraim was the father of the Ludites, Anamites, Lehabites, Naphtuhites, **1:12** Pathrusites, Casluhites (from whom the Philistines descended⁷), and the Caphtorites.

1:13 Canaan was the father of Sidon – his firstborn – and Heth, **1:14** as well as the Jebusites, Amorites, Girgashites, **1:15** Hivites, Arkites, Sinites, **1:16** Arvadites, Zemarites, and Hamathites.

Shem's Descendants

1:17 The sons of Shem: Elam, Asshur, Arphaxad, Lud, and Aram. The sons of Aram:⁸ Uz, Hul, Gether, and Meshech.⁹

1:18 Arphaxad was the father of Shelah, and Shelah was the father of Eber. **1:19** Two sons were born to Eber: the first was named Peleg, for during his lifetime the earth was divided;¹⁰ his brother's name was Joktan.

1:20 Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, **1:21** Hadoram, Uzal, Diklah, **1:22** Ebal,¹¹ Abimael, Sheba, **1:23** Ophir, Havilah, and Jobab. All these were the sons of Joktan.

1:24 Shem, Arphaxad, Shelah,¹² **1:25** Eber, Peleg, Reu, **1:26** Serug, Nahor, Terah, **1:27** Abram (that is, Abraham).

1:28 The sons of Abraham: Isaac and Ishmael.

1:29 These were their descendants:

Ishmael's Descendants

Ishmael's firstborn son was Nebaioth; the others were¹³ Kedar, Adbeel, Mibsam, **1:30** Mishma, Dumah, Massa, Hadad, Tema, **1:31** Jetur, Naphish, and Kedemah. These were the sons of Ishmael.

Keturah's Descendants

1:32 The sons to whom Keturah, Abraham's concubine,¹⁴ gave birth:

¹ **tc** The LXX reads "Noah; the sons of Noah [were] Shem, Ham, and Japheth." Several English translations (e.g., NIV, NLT) follow the LXX.

sn *Shem, Ham, and Japheth* were Noah's three sons (Gen 6:10).

² **tc** Many medieval Hebrew MSS, along with the LXX and Vulgate, read "Riphath" (see Gen 10:3). This is followed by several English translations (e.g., NAB, NIV, NLT), while others (e.g., ASV, NASB, NRSV) follow the MT reading ("Diphath").

³ **tn** Or in this case, "descendants."

⁴ **tc** The *Kethib* has "Rodanim," which probably refers to the island of Rhodes. The *Qere* has "Dodanim," which refers to one of the most ancient and revered locations in ancient Greece. The MT and most medieval Hebrew MSS of the parallel list in Gen 10:4 read "Dodanim," but a few have "Rodanim."

tn *Heb* "Kittim and Rodanim."

⁵ **tn** That is, "Egypt."

⁶ **tn** *Heb* "he began to be a mighty warrior in the earth."

⁷ **tn** *Heb* "came forth."

⁸ **tc** The words "the sons of Aram" do not appear in the Hebrew text. Apparently the phrase *uv⁶ney 'aram* has accidentally dropped out of the text by homoioteleuton (note the presence of *אָרָם* just before this). The phrase is included in Gen 10:23.

⁹ **tc** The MT of the parallel genealogy in Gen 10:23 reads "Mash," but the LXX there reads "Meshech" in agreement with 1 Chr 1:17.

¹⁰ **sn** Perhaps this refers to the scattering of the people at Babel (Gen 11:1-9).

¹¹ **tc** Some medieval Hebrew MSS and the Syriac read "Obal" (see Gen 10:28).

¹² **tc** Some LXX MSS read "Arphaxad, Cainan, Shelah" (see also the notes on Gen 10:24; 11:12-13).

¹³ **tn** The words "the others were" are supplied in the translation for stylistic reasons.

¹⁴ **sn** A *concubine* was a slave woman in ancient Near Eastern societies who 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. After the period of the Judges concubines may have become more of a royal prerogative (2 Sam 21:10-14; 1 Kgs 11:3).

Zimran, Jokshan, Medan, Midian, Ishbak, Shuah.

The sons of Jokshan:

Sheba and Dedan.

1:33 The sons of Midian:

Ephah, Epher, Hanoah, Abida, and Eldaah. All these were the sons of Keturah.

Isaac's Descendants

1:34 Abraham was the father of Isaac. The sons of Isaac:

Esau and Israel.

Esau's Descendants

1:35 The sons of Esau:

Eliphaz, Reuel, Jeush, Jalam, and Korah.

1:36 The sons of Eliphaz:

Teman, Omar, Zephi,¹ Gatam, Kenaz, and (by Timna) Amalek.²

1:37 The sons of Reuel:

Nahath, Zerah, Shammah, and Mizzah.

The Descendants of Seir

1:38 The sons of Seir:

Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

1:39 The sons of Lotan:

Hori and Homam. (Timna was Lotan's sister.)³

1:40 The sons of Shobal:

Alyan,⁴ Manahath, Ebal, Shephi,⁵ and Onam.

The sons of Zibeon:

Aiah and Anah.

1:41 The son⁶ of Anah:

Dishon.

The sons of Dishon:

Hamran,⁷ Eshban, Ithran, and Keran.

1:42 The sons of Ezer:

Bilhan, Zaavan, Jaakan.⁸

The sons of Dishan:⁹

Uz and Aran.

Kings of Edom

1:43 These were the kings who reigned in the land of Edom before any king ruled over the Israelites:

Bela son of Beor; the name of his city was Dinhabah.

1:44 When Bela died, Jobab son of Zerah from Bozrah, succeeded him.¹⁰

1:45 When Jobab died, Husham from the land of the Temanites succeeded him.

1:46 When Husham died, Hadad son of Bedad succeeded him. He struck down the Midianites in the plains of Moab; the name of his city was Avith.

1:47 When Hadad died, Samlah from Masrekah succeeded him.

1:48 When Samlah died, Shaul from Rehoboth on the River¹¹ succeeded him.

1:49 When Shaul died, Baal-Hanan son of Achbor succeeded him.

1:50 When Baal-Hanan died, Hadad succeeded him; the name of his city was Pai.¹² His wife was Mehetabel, daughter of Matred, daughter of Me-Zahab.

1:51 Hadad died.

Tribal Chiefs of Edom

The tribal chiefs of Edom were:

Timna, Alvah, Jetheth, **1:52** Oholibamah, Elah, Pinon, **1:53** Kenaz, Teman,¹³ Mibzar, **1:54** Magdiel, Iram.¹⁴ These were the tribal chiefs of Edom.

Israel's Descendants

2:1 These were the sons of Israel:¹⁵

Reuben, Simeon, Levi, and Judah;

Issachar and Zebulun;

2:2 Dan, Joseph, and Benjamin;

Naphtali, Gad, and Asher.

¹ **tc** Many medieval Hebrew *MSS*, along with some *LXX MSS* and the Syriac, read "Zepho" (see Gen 36:11).

² **tn** The Hebrew text has simply, "and Timna and Amalek," but Gen 36:12 indicates that Timna, a concubine of Eliphaz, was the mother of Amalek. See also v. 39 below, which states that Timna was the sister of Lotan.

³ **tn** Perhaps this is the Timna mentioned in v. 36.

⁴ **tc** Some medieval Hebrew *MSS* and a few *LXX MSS* read "Alvan" (see Gen 36:23).

⁵ **tc** A few medieval Hebrew *MSS* read "Shepho" (see Gen 36:23).

⁶ **tn** *Heb* "sons." The Hebrew text has the plural, but only one son is listed. For stylistic reasons the singular "son" was used in the translation.

⁷ **tn** The parallel genealogy in Gen 36:26 has the variant spelling "Hemdan." Some English versions follow the variant spelling here (e.g., NAB, NIV, NCV, CEV, NLT).

⁸ **tn** The parallel genealogy in Gen 36:27 has the variant spelling "Akan." Among English versions that use the variant spelling here are NIV, NCV, NLT.

⁹ **tc** The MT reads "Dishon" here, but this should be emended to "Dishan." See the list in v. 38 and Gen 36:28.

¹⁰ **tn** *Heb* "ruled in his place," here and in vv. 45-50.

¹¹ **tn** Or "near the river."

¹² **tn** The river may refer to the Euphrates River (cf. NRSV, CEV, NLT).

¹³ **tc** Many medieval Hebrew *MSS*, along with some *LXX MSS*, the Syriac, and Vulgate, read "Pau." See also Gen 36:39.

¹⁴ **tn** The parallel genealogy in Gen 36:42 has the variant spelling "Temam."

¹⁵ **tn** Each of the names in this list is preceded by the word "chief" in the Hebrew text. This has not been included in the translation because it would appear very redundant to the modern reader.

¹⁶ **tn** The groupings in the list that follows, as well as the conjunctions (vav-consecutives in Hebrew), reflect those of the Hebrew text.

Judah's Descendants

2:3 The sons of Judah:

Er, Onan, and Shelah. These three were born to him by Bathshua,¹ a Canaanite woman. Er, Judah's firstborn, displeased the LORD, so the LORD killed him.²

2:4 Tamar, Judah's³ daughter-in-law, bore to him Perez and Zerah. Judah had five sons in all.

2:5 The sons of Perez:

Hezron and Hamul.

2:6 The sons of Zerah:

Zimri, Ethan, Heman, Kalkol, Dara⁴ – five in all.

2:7 The son⁵ of Carmi:

Achan,⁶ who brought the disaster on Israel when he stole what was devoted to God.⁷

2:8 The son⁸ of Ethan:

Azariah.

2:9 The sons born to Hezron:

Jerahmeel, Ram, and Caleb.⁹

Ram's Descendants

2:10 Ram was the father of Amminadab, and Amminadab was the father of Nahshon, the tribal chief of Judah. 2:11 Nahshon was the father of Salma,¹⁰ and Salma was the father of Boaz. 2:12 Boaz was the father of Obed, and Obed was the father of Jesse.

2:13 Jesse was the father of Eliab, his firstborn; Abinadab was born second, Shimea third, 2:14 Nethanel fourth, Raddai fifth, 2:15 Ozem sixth, David seventh. 2:16 Their sisters were Zeruihah and Abigail. Zeruihah's three sons were Abshai,¹¹ Joab, and Asahel. 2:17 Abigail bore Amasa, whose father was Jether the Ishmaelite.

Caleb's Descendants

2:18 Caleb son of Hezron fathered sons by his wife Azubah (also known as Jerioth).¹² Her

¹ **tn** The name means "daughter of Shua." Shua is identified in Gen 38:2 as a "Canaanite man."

² **tn** *Heb* "was evil in the eyes of the LORD, so he [i.e., the LORD] killed him [i.e., Er]."

³ **tn** *Heb* "his"; the referent (Judah) has been specified in the translation for clarity.

⁴ **tc** Many medieval Hebrew MSS, some LXX MSS, and Syriac read "Darda" (see 1 Kgs 4:31 ET = 1 Kgs 5:11 HT).

⁵ **tn** *Heb* "sons." The Hebrew text has the plural, but only one son is listed.

⁶ **tc** The Hebrew text has "Achar," which means "disaster," but a few medieval Hebrew MSS read "Achan." See Josh 7:1.

⁷ **tn** *Heb* "the troubler of Israel who was unfaithful with respect to the devoted [things]."

⁸ **tn** *Heb* "sons." The Hebrew text has the plural, but only one son is listed.

⁹ **tn** The Hebrew text has "Celubai," but see v. 18, where Caleb is described as the son of Hezron.

¹⁰ **tc** The LXX reads "Salmon" (cf. Ruth 4:21) and is followed by some English versions (e.g., NIV, NCV, TEV, NLT).

¹¹ **tn** In 2 Sam 2:18 this name appears as "Abishai," a spelling followed by many English versions here.

¹² **tn** *Heb* "and Caleb son of Hezron fathered [children] with Azubah, a wife, and with Jerioth." Jerioth could be viewed as a second wife (so NLT; cf. also NASB, NIV, NRSV), but the following context mentions only "her [presumably Azubah's]

sons were Jeshur, Shobab, and Ardon. 2:19 When Azubah died, Caleb married¹³ Ephrath, who bore him Hur. 2:20 Hur was the father of Uri, and Uri was the father of Bezalel.

2:21 Later¹⁴ Hezron had sexual relations with¹⁵ the daughter of Makir, the father of Gilead. (He had married¹⁶ her when he was sixty years old.) She bore him Segub. 2:22 Segub was the father of Jair, who owned twenty-three cities in the land of Gilead. 2:23 (Geshur and Aram captured the towns of Jair,¹⁷ along with Kenath and its sixty surrounding towns.) All these were descendants of Makir, the father of Gilead.

2:24 After Hezron's death, Caleb had sexual relations with Ephrath, his father Hezron's widow, and she bore to him Ashhur the father of Tekoa.¹⁸

Jerahmeel's Descendants

2:25 The sons of Jerahmeel, Hezron's firstborn, were Ram, the firstborn, Bunah, Oren, Ozem, and Ahijah. 2:26 Jerahmeel had another wife named Atarah; she was Onam's mother.

2:27 The sons of Ram, Jerahmeel's firstborn, were Maaz, Jamin, and Eker.

2:28 The sons of Onam were Shammai and Jada.

The sons of Shammai:

Nadab and Abishur.

2:29 Abishur's wife was Abihail, who bore him Ahban and Molid.

2:30 The sons of Nadab:

sons." Another option, the one chosen in the translation, is that Jerioth is another name for Azubah.

¹³ **tn** *Heb* "took for himself."

¹⁴ **sn** This means "later" in relation to the births of the three sons (Jerahmeel, Ram and Caleb) mentioned in v. 9.

¹⁵ **tn** *Heb* "Hezron went to."

¹⁶ **tn** *Heb* "he took," referring to taking in marriage.

¹⁷ **tn** Or "Havvoth Jair" (NIV, NRSV). Some translations do not translate the phrase ("havvoth" = "the towns of"), but treat it as part of the place name.

¹⁸ **tn** *Heb* "And after the death of Hezron in Caleb Ephrathah, and the wife of Hezron, Abijah, and she bore to him Ashhur the father of Tekoa." Perhaps one could translate: "After Hezron died in Caleb Ephrathah, Abijah, Hezron's wife, bore to him Ashhur, the father of Tekoa" (cf. NASB, NIV, NRSV). In this case the text suggests that Abijah was born after his father's death. Because of the awkward syntax and the odd appearance of "Caleb Ephrathah" as a place name, some prefer to emend the text. Some alter אֶבְיָהּ אֲבִיחָהּ (*b^hkhalev 'efratah*, "in Caleb Ephrathah") to בָּאֵלֶיךָ אֲבִיחָהּ (*bo' khalev 'efratah*, "Caleb had sexual relations with Ephrath") and then change אֲבִיחָהּ (*aviyah*, "Abijah") to אֲבִיחָהּ (*avihu*, "his father"). This results in the following translation: "And after Hezron's death, Caleb had sexual relations with Ephrath, his father Hezron's wife, and she bore to him Ashhur the father of Tekoa" (cf. NAB). This would mean that Caleb's second wife Ephrath had actually been his late father's wife (probably Caleb's stepmother). Perhaps the text was subsequently altered because Caleb's actions appeared improper in light of the injunctions in Lev 18:8; 20:11; Deut 22:30; 27:20 (which probably refer, however, to a son having sexual relations with his stepmother while his father is still alive).

Seled and Appaim. (Seled died without having sons.)

2:31 The son¹ of Appaim:

Ishi.

The son of Ishi:

Sheshan.

The son of Sheshan:

Ahlai.

2:32 The sons of Jada, Shammai's brother:

Jether and Jonathan. (Jether died without having sons.)

2:33 The sons of Jonathan:

Peleth and Zaza.

These were the descendants of Jerahmeel.

2:34 Sheshan had no sons, only daughters.

Sheshan had an Egyptian servant named Jarha. **2:35** Sheshan gave his daughter to his servant Jarha as a wife; she bore him Attai.

2:36 Attai was the father of Nathan, and Nathan was the father of Zabad. **2:37** Zabad was the father of Ephlal, and Ephlal was the father of Obed. **2:38** Obed was the father of Jehu, and Jehu was the father of Azariah. **2:39** Azariah was the father of Helez, and Helez was the father of Eleasah. **2:40** Eleasah was the father of Sismai, and Sismai was the father of Shallum. **2:41** Shallum was the father of Jekamiah, and Jekamiah was the father of Elishama.

More of Caleb's Descendants

2:42 The sons of Caleb, Jerahmeel's brother:

His firstborn Meshah, the father of Ziph, and his second son Mareshah,² the father of Hebron.

2:43 The sons of Hebron:

Korah, Tappuah, Rekem, and Shema.

2:44 Shema was the father of Raham, the father of Jorkeam. Rekem was the father of Shammai. **2:45** Shammai's son was Maon, who was the father of Beth-Zur.

2:46 Caleb's concubine³ Ephah bore Haran, Moza, and Gazez. Haran was the father of Gazez.

2:47 The sons of Jhdai:

Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

2:48 Caleb's concubine Maacah bore Sheber and Tirhanah. **2:49** She also bore Shaaph the father of Madmannah and Sheva the father of Machbenah and Gibeah. Caleb's daughter was Achsah.

2:50 These were the descendants of Caleb.

The sons⁴ of Hur, the firstborn of Ephrath:⁵

Shobal, the father of Kiriath Jearim, **2:51** Salma, the father of Bethlehem, Hareph, the father of Beth-Gader.

2:52 The sons of Shobal, the father of Kiriath Jearim, were Haroeh, half of the Manahathites,⁶ **2:53** the clans of Kiriath Jearim – the Ithrites, Puthites, Shumathites, and Mishraitites. (The Zorathites and Eshtaolites descended from these groups.)⁷

2:54 The sons of Salma:

Bethlehem, the Netophathites, Atroth Beth-Joab, half the Manahathites, the Zorites, **2:55** and the clans of the scribes⁸ who lived in Jabez: the Tirathites, Shimeathites, and Sucathites. These are the Kenites who descended⁹ from Hammath, the father of Beth-Rechab.¹⁰

David's Descendants

3:1 These were the sons of David who were born to him in Hebron:

The firstborn was Amnon, whose mother was Ahinoam from Jezreel;

the second was Daniel, whose mother was Abigail from Carmel;

3:2 the third was Absalom whose mother was Maacah, daughter of King Talmi of Geshur;

the fourth was Adonijah, whose mother was Haggith;

3:3 the fifth was Shephatiah, whose mother was Abital;

the sixth was Ithream, whose mother was Eglah.

3:4 These six were born to David¹¹ in Hebron, where he ruled for seven years and six months.

He ruled thirty-three years in Jerusalem.¹²

3:5 These were the sons born to him in Jerusalem:

¹ **tn** *Heb* "sons." The Hebrew text has the plural "sons" in all three instances in this verse, even though the following lists have only one name each.

² **tc** *Heb* "and the sons of Mareshah," but this does not fit contextually. Perhaps the text originally had וּבְנֵי מִשְׁנֶה מַרְשָׁה (uv^{no} mishneh mareshah, "and his second son, Mareshah"), with מִשְׁנֶה ("second") later accidentally falling out by homoioteleuton (cf. the note in *BHS* here).

³ **sn** See the note on the word "concubine" in 1:32.

⁴ **tn** *Heb* "son." The Hebrew text has the singular, but the following list contains more than one name.

⁵ **tn** The Hebrew text reads "Ephrathah" here, but see v. 19, which mentions "Ephrath" as the wife of Hur.

⁶ **tn** The Hebrew text has "Menuchites" here, but v. 54 has "Manachathites."

⁷ **tn** *Heb* "from these went forth the Zorathites and Eshtaolites."

⁸ **tn** Or perhaps "the Sopherim." The NAB transliterates this term and treats it as a proper name.

⁹ **tn** *Heb* "came."

¹⁰ **tn** Or (if בית [beth] is translated as "house" rather than considered to be part of the name) "the father of the house [i.e., family] of Rechab."

¹¹ **tn** *Heb* "him"; the referent (David) has been specified in the translation for clarity.

¹² **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

Shimea,¹ Shobab, Nathan, and Solomon – the mother of these four was Bathsheba² the daughter of Ammiel.³

3:6 The other nine were Ibhar, Elishua,⁴ Elpelet,⁵ **3:7** Nogah, Nepheg, Japhia, **3:8** Elishama, Eliada, and Eliphelet.

3:9 These were all the sons of David, not counting the sons of his concubines.⁶ Tamar was their sister.

Solomon's Descendants

3:10 Solomon's son was Rehoboam, followed by Abijah his son,

Asa his son,
Jehoshaphat his son,

3:11 Joram⁷ his son,
Ahaziah his son,

Joash his son,
3:12 Amaziah his son,

Azariah his son,
Jotham his son,

3:13 Ahaz his son,
Hezekiah his son,

Manasseh his son,
3:14 Amon his son,

Josiah his son.

3:15 The sons of Josiah:
Johanan was the firstborn; Jehoiakim was born second; Zedekiah third; and Shallum fourth.

3:16 The sons of Jehoiakim:
his son Jehoiachin⁸ and his son Zedekiah.

3:17 The sons of Jehoiachin the exile:⁹
Shealtiel his son, **3:18** Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

3:19 The sons of Pedaiah:

Zerubbabel and Shimei.

The sons of Zerubbabel:

Meshullam and Hananiah. Shelomith was their sister.

3:20 The five others were Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed.

3:21 The descendants of Hananiah:

Pelatiah, Jeshaiiah, the sons of Rephaiah, of Arnan, of Obadiah, and of Shecaniah.

3:22 The descendants of Shecaniah:

Shemaiah and his sons: Hattush, Igal, Bariah, Neariah, and Shaphat – six in all.

3:23 The sons of Neariah:

Elioenai, Hizkiah, and Azrikam – three in all.

3:24 The sons of Elioenai:

Hodaviah, Eliashib, Pellaiah, Akkub, Johanan, Delaiah, and Anani – seven in all.

Judah's Descendants

4:1 The descendants of Judah:

Perez, Hezron, Carmi, Hur, and Shobal.

4:2 Reaiah the son of Shobal was the father of Jahath, and Jahath was the father of Ahumai and Lahad. These were the clans of the Zorathites.

4:3 These were the sons of Etam:

Jezeel, Ishma, and Idbash. Their sister was Hazzeleponi.

4:4 Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the descendants of Hur, the firstborn of Ephrathah and the father of Bethlehem.

4:5 Ashhur the father of Tekoa had two wives, Helah and Naarah. **4:6** Naarah bore him Ahuzzam, Hopher, Temeni, and Haahashtari. These were the sons of Naarah. **4:7** The sons of Helah: Zereth, Zohar, Ethnan, **4:8** and Koz, who was the father of Anub, Hazzobebah, and the clans of Aharhel the son of Harum.

4:9 Jabez was more respected than his brothers. His mother had named him Jabez, for she said, "I experienced pain when I gave birth to him."¹⁰ **4:10** Jabez called out to the God of Israel, "If only¹¹ you would greatly bless me and expand my territory! May your hand be with me! Keep me from harm so I might not endure pain!"¹² God answered his prayer.¹³

4:11 Kelub, the brother of Shuhah, was the father of Mehir, who was the father of Eshton.

4:12 Eshton was the father of Beth-Rapha, Paseah, and Tehinnah, the father of Ir Nahash.¹⁴ These were the men of Rechah.

4:13 The sons of Kenaz:

Othniel and Seraiah.

The sons of Othniel:

¹ **tn** "Shimea" (שִׁמְעָא, *shim'a*) is a variant spelling of "Shammua" (שַׁמּוּא, *shammua*); see 2 Sam 5:14). Some English versions use the spelling "Shammua" here (e.g., NIV, NCV).

² **tn** Most Hebrew mss read "Bathshua" here, but 2 Sam 12:24 makes it clear Bathsheba was Solomon's mother. "Bathsheba" is read by one Hebrew ms and the Vulgate. Many English translations (e.g., NAB, NIV, NLT) render the name "Bathsheba" to avoid confusion.

³ **tn** In 2 Sam 11:3 Bathsheba is called "the daughter of Eliam," while here her father's name is given as "Ammiel."

⁴ **tn** All but two Hebrew mss read "Elishama" here, but 1 Chr 14:5 lists the name as "Elishua," and is followed by a number of English versions here (e.g., NAB, NIV, NCV, TEV, CEV, NLT). Another son named "Elishama" is listed in 3:8.

⁵ **tn** The MT reads "Eliphelet" here, but 1 Chr 14:5 lists the name as "Elpelet" and is followed by some English versions here (e.g., TEV, NLT). Another son named "Eliphelet" is listed in 3:8.

⁶ **sn** See the note on the word "concubine" in 1:32.

⁷ **sn** *Joram* is a variant spelling of the name "Jehoram."

⁸ **tn** *Heb* "Jeconiah," a variation of the name "Jehoiachin" (also in v. 17).

⁹ **tn** *Heb* "prisoner." Jehoiachin was carried off to Babylon as a prisoner. See 2 Chr 36:10.

¹⁰ **tn** In Hebrew the name יַבֵּז (ya'vets, "Jabez") sounds like the noun יַעֲבֹב (*otsev*) which means "pain."

¹¹ **tn** On the use of אם (*im*, "if") here, see HALOT 60 s.v.

¹² **tn** *Heb* "and act from [i.e., so as to prevent] harm so that I might not be in pain."

¹³ **tn** *Heb* "and God brought about what he had asked."

¹⁴ **tn** Or "of the city of Nahash."

Hathath and Meonothai.¹ **4:14** Meonothai was the father of Ophrah.

Seraiah was the father of Joab, the father of those who live in the Valley of the Craftsmen,² for they were craftsmen.

4:15 The sons of Caleb son of Jephunneh:

Iru, Elah, and Naam.

The son of Elah:

Kenaz.³

4:16 The sons of Jehallelel:

Ziph, Ziphah, Tiria, and Asarel.

4:17 The sons of Ezrah:

Jether, Mered, Ephraim, and Jalon.

Mered's wife Bithiah⁴ gave birth to Miriam, Shammai, and Ishbah, the father of Eshtemoa. **4:18** (His Judahite wife gave birth to Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah.) These were the sons of Pharaoh's daughter Bithiah, whom Mered married.⁵

4:19 The sons of Hodiah's wife, the sister of Naham:

the father of Keilah the Garmite, and Eshtemoa the Maacathite.

4:20 The sons of Shimon:

Amnon, Rinnah, Ben Hanan, and Tilon.

The descendants of Ishi:

Zoheth and Ben Zoheth.⁶

4:21 The sons of Shelah son of Judah:

Er the father of Lecah, Laadah the father of Mareshah, the clans of the linen workers at Beth-Ashbea, **4:22** Jokim, the men of Cozebe, and Joash and Saraph, both of whom ruled in Moab and Jashubi Lehem. (This information is from ancient records.)⁷ **4:23** They were the potters who lived in Netaim and Gederah; they lived there and worked for the king.⁸

Simeon's Descendants

4:24 The descendants of Simeon:

Nemuel, Jamin, Jarib, Zerach, Shaul, **4:25** his son Shallum, his son Mibsam, and his son Mishma.

4:26 The descendants of Mishma:

His son Hammuel, his son Zaccur, and his son Shimei.

4:27 Shimei had sixteen sons and six daughters. But his brothers did not have many sons, so their whole clan was not as numerous as the sons of Judah. **4:28** They lived in Beer Sheba, Moladah, Hazar Shual, **4:29** Bilhah, Ezem, Tolad, **4:30** Bethuel, Hormah, Ziklag, **4:31** Beth Marcaboth, Hazar Susim, Beth Biri, and Shaaraim. These were their towns until the reign of David. **4:32** Their settlements also included Etam, Ain, Rimmon, Tochen, and Ashan – five towns. **4:33** They also lived in all the settlements that surrounded these towns as far as Baal.⁹ These were their settlements; they kept genealogical records.

4:34 Their clan leaders were:¹⁰

Meshobab, Jamlech, Joshah son of Amaziah, **4:35** Joel, Jehu son of Joshibiah (son of Seraiah, son of Asiel), **4:36** Eleoenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, **4:37** Ziza son of Shipi (son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah). **4:38** These who are named above were the leaders of their clans.

Their extended families increased greatly in numbers. **4:39** They went to the entrance of Gedor, to the east of the valley, looking for pasture for their sheep. **4:40** They found fertile and rich pasture; the land was very broad, undisturbed and peaceful. Indeed some Hamites had been living there prior to that. **4:41** The men whose names are listed came during the time of King Hezekiah of Judah and attacked the Hamites' settlements,¹¹ as well as the Meunites they discovered there, and they wiped them out to this very day. They dispossessed them,¹² for they found pasture for their sheep there. **4:42** Five hundred men of Simeon, led by Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi, went to the hill country of Seir **4:43** and defeated the rest of the Amalekite refugees;¹³ they live there to this very day.

¹ **tc** "Meonothai" is read here by some MSS of the LXX, along with the Vulgate. The name apparently was dropped from the Hebrew text by haplography. Note that the name appears at the beginning of the next verse as well.

² **tn** *Heb* "Ge-harashim," which could be left untranslated as a place name.

³ **tn** *Heb* "and the sons of Elah and Kenaz." Kenaz was actually the son of Elah.

⁴ **tn** The Hebrew text has simply, "and she gave birth to," without identifying the subject. The words "Mered's wife Bithiah" are added in the translation for clarification. See v. 18b, which mentions "Bethiah, whom Mered married."

⁵ **tn** *Heb* "took," referring to taking in marriage.

⁶ **tn** Or "and the son of Zoheth" (NAB). The word זֶה (ben) in Hebrew means "son [of]."

⁷ **tn** *Heb* "and the words are old."

⁸ **tn** *Heb* "and those who lived in Netaim and Gederah; with the king in his work they lived there."

⁹ **tc** Some LXX MSS read "Baalath" (cf. Josh 19:8). This is followed by some English versions (e.g., NIV, NCV, TEV, NLT).

¹⁰ **tn** The words "their clan leaders were" are added in the translation for clarification. See v. 38a, which makes this clear.

¹¹ **tn** The Hebrew text reads "their tents," apparently referring to those of the Hamites mentioned at the end of v. 40. Some prefer to emend the text to read, "the tents of Ham."

¹² **tn** *Heb* "and they lived in place of them."

¹³ **tn** *Heb* "and struck down the remnant that had escaped belonging to Amalek."

Reuben's Descendants

5:1 The sons of Reuben, Israel's firstborn – (Now he was the firstborn, but when he defiled his father's bed,¹ his rights as firstborn were given to the sons of Joseph, Israel's son. So Reuben is not listed as firstborn in the genealogical records.² **5:2** Though Judah was the strongest among his brothers and a leader descended from him,³ the right of the firstborn belonged to Joseph.)

5:3 The sons of Reuben, Israel's firstborn: Hanoch, Pallu, Hezron, and Carmi.

5:4 The descendants of Joel:

His son Shemaiah, his son Gog, his son Shimei, **5:5** his son Micah, his son Reaiah, his son Baal, **5:6** and his son Beerah, whom King Tiglath-pileser⁴ of Assyria carried into exile. Beerah⁵ was the tribal leader of Reuben.

5:7 His brothers by their clans, as listed in their genealogical records:

The leader Jeiel, Zechariah, **5:8** and Bela son of Azaz, son of Shema, son of Joel.

They lived in Aroer as far as Nebo and Baal Meon. **5:9** In the east they settled as far as the entrance to the desert that stretches to the Euphrates River, for their cattle had increased in numbers in the land of Gilead. **5:10** During the time of Saul they attacked the Hagrites and defeated them. They took over their territory in the entire eastern region of Gilead.⁶

Gad's Descendants

5:11 The descendants of Gad lived near them in the land of Bashan, as far as Salecah.

5:12 They included Joel the leader, Shapham the second in command, Janai, and Shaphat in Bashan. **5:13** Their relatives, listed according to their families,⁷ included Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber – seven in all.

5:14 These were the sons of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz. **5:15** Ahi son of Abdiel, son of Guni, was the leader of the family.⁸ **5:16** They lived in Gilead, in Bashan and its surrounding settlements, and in

the pasturelands of Sharon to their very borders.⁹ **5:17** All of them were listed in the genealogical records in the time of King Jotham of Judah and in the time of King Jeroboam of Israel.

5:18 The Reubenites, Gadites, and the half-tribe of Manasseh had 44,760 men in their combined armies, warriors who carried shields and swords, were equipped with bows, and were trained for war.¹⁰ **5:19** They attacked¹¹ the Hagrites, Jetur, Naphish, and Nadab. **5:20** They received divine help in fighting them, and the Hagrites and all their allies were handed over to them. They cried out to God during the battle; he responded to their prayers because they trusted in him.¹² **5:21** They seized the Hagrites¹³ animals, including 50,000 camels, 250,000 sheep, and 2,000 donkeys. They also took captive 100,000 people. **5:22** Because God fought for them,¹⁴ they killed many of the enemy.¹⁵ They dispossessed the Hagrites and lived in their land until the exile.¹⁶

The Half-Tribe of Manasseh

5:23 The half-tribe of Manasseh settled in the land from Bashan as far as Baal Hermon, Senir, and Mount Hermon. They grew in number.

5:24 These were the leaders of their families:¹⁷ Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were skilled warriors, men of reputation,¹⁸ and leaders of their families. **5:25** But they were unfaithful to the God of their ancestors¹⁹ and worshiped instead²⁰ the gods of the native peoples²¹ whom God had destroyed before them. **5:26** So the God of Israel stirred up²² King Pul of Assyria (that is, King Tiglath-pileser of Assyria),²³ and he carried away the

⁹ *tn* Heb "unto their extremities."

¹⁰ *tn* Heb "the sons of Reuben and the Gadites and half of the tribe of Manasseh, from the sons of bravery, men carrying a shield and sword and treading a bow and trained for war, 44,760 going out for warfare."

¹¹ *tn* Heb "made war with."

¹² *tn* Heb "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 [or "allowed himself to be entreated"] by them for they trusted in him."

¹³ *tn* Heb "their"; the referent (the Hagrites) has been specified in the translation for clarity.

¹⁴ *tn* Heb "from God [was] the battle."

¹⁵ *tn* Heb "many slain fell."

¹⁶ *tn* Heb "and they lived in place of them until the exile." The referent of "them" (the Hagrites) has been specified in the translation for clarity.

¹⁷ *tn* Heb "and these [were] the heads of the house of their fathers."

¹⁸ *tn* Heb "men of names."

¹⁹ *tn* Heb "fathers."

²⁰ *tn* Heb "prostituted themselves after."

²¹ *tn* Heb "the peoples of the land."

²² *tn* Heb "stirred up the spirit of."

²³ *tn* Heb "and the spirit of Tilgath-pileser king of Assyria." "Pul" and "Tilgath-pileser" were names of the same Assyrian ruler, more commonly known as Tiglath-pileser (cf. 2 Kgs 15:29).

¹ *sn* The phrase *when he defiled his father's bed* refers to Reuben having sexual relations with his father Jacob's concubine Bilhah. This incident is recorded in Gen 35:22.

² *tn* Heb "and not to be listed in the genealogical records as (having) the right of the firstborn."

³ *tn* Heb "and [one] for a leader [was] from him." This probably refers to the Davidic king.

⁴ *tn* Heb "Tilgath-pileser," a variant spelling of Tiglath-pileser (also in v. 26).

⁵ *tn* Heb "he"; the referent (Beerah) has been specified in the translation for clarity.

⁶ *tn* Heb "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."

⁷ *tn* Heb "and their brothers by the house of their fathers."

⁸ *tn* Heb "was the head of the house of their fathers."

Reubenites, Gadites, and half-tribe of Manasseh and took them to Halah, Habor, Hara, and the river of Gozan, where they remain to this very day.

Levi's Descendants

6:1 (5:27)⁴ The sons of Levi: Gershon, Kohath, and Merari.

6:2 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.

6:3 The children of Amram: Aaron, Moses, and Miriam.

The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

6:4 Eleazar was the father of Phinehas, and Phinehas was the father of Abishua. **6:5** Abishua was the father of Bukki, and Bukki was the father of Uzzi. **6:6** Uzzi was the father of Zerariah, and Zerariah was the father of Meraioth. **6:7** Meraioth was the father of Amariah, and Amariah was the father of Ahitub. **6:8** Ahitub was the father of Zadok, and Zadok was the father of Ahimaaz. **6:9** Ahimaaz was the father of Azariah, and Azariah was the father of Johanan. **6:10** Johanan was the father of Azariah, who served as a priest in the temple Solomon built in Jerusalem.² **6:11** Azariah was the father of Amariah, and Amariah was the father of Ahitub. **6:12** Ahitub was the father of Zadok, and Zadok was the father of Shallum. **6:13** Shallum was the father of Hilkiah, and Hilkiah was the father of Azariah. **6:14** Azariah was the father of Seraiah, and Seraiah was the father of Jehozadak. **6:15** Jehozadak went into exile when the LORD sent the people of³ Judah and Jerusalem into exile by the hand of Nebuchadnezzar.

6:16 (6:1)⁴ The sons of Levi: Gershom,⁵ Kohath, and Merari.

6:17 These are the names of the sons Gershom:

Libni and Shimei.

6:18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.

6:19 The sons of Merari: Mahli and Mushi.

These are the clans of the Levites by their families.⁶

6:20 To Gershom:

His son Libni, his son Jahath, his son Zimnah, **6:21** his son Joah, his son Iddo, his son Zerah, and his son Jeatherai.

6:22 The sons⁷ of Kohath:

His son Amminadab, his son Korah, his son Assir, **6:23** his son Elkanah, his son Ebiasaph, his son Assir, **6:24** his son Tahath, his son Uriel, his son Uziah, and his son Shaul.

6:25 The sons of Elkanah:

Amasai, Ahimoth,⁸ **6:26** his son Elkanah,⁹ his son Zophai, his son Nahath, **6:27** his son Eliab, his son Jeroham, and his son Elkanah.¹⁰

6:28 The sons of Samuel:

Joel the firstborn¹¹ and Abijah the second oldest.

6:29 The descendants of Merari:

Mahli, his son Libni, his son Shimei, his son Uzzah, **6:30** his son Shimea, his son Haggiah, and his son Asaiah.

Professional Musicians

6:31 These are the men David put in charge of music in the LORD's sanctuary,¹² after the ark was placed there. **6:32** They performed music¹³ before the sanctuary¹⁴ of the meeting tent until Solomon built the LORD's temple in Jerusalem.¹⁵ They carried out their tasks according to regulations.

6:33 These are the ones who served along with their sons:

From the Kohathites:

Heman the musician, son of Joel, son of Samuel, **6:34** son of Elkanah, son of Jeroham, son of Eliel, son of Toah, **6:35** son of Zuph, son of Elkanah, son of Mahath, son of Amasai, **6:36** son of Elkanah, son of Joel, son of Azariah, son of Zephaniah, **6:37** son of Tahath, son of Assir, son of Ebiasaph, son of Korah, **6:38** son of Izhar, son of Kohath, son of Levi, son of Israel.

6:39 Serving beside him was his fellow Levite Asaph,¹⁶ son of Berechiah, son of Shimea,

⁷ **tn** Or perhaps, "descendants," since the list differs from the one in v. 18.

⁸ **tn** *Heb* "and Achimoth."

⁹ **tc** The consonantal Hebrew text (*Kethib*) has, "Elkanah, his son, Elkanah." The marginal reading (*Qere*) is "Elkanah, the sons of Elkanah." The text probably originally read simply, "Elkanah his son."

¹⁰ **tc** After the last named individual ("Elkanah" in v. 27) some LXX MSS insert the words "Samuel his son" to facilitate a transition to the following verse, which begins "and the sons of Samuel." Among the English versions that include this added phrase are NAB, NIV, and NLT.

¹¹ **tc** The Hebrew text lacks the name יוֹאֵל (*yo'el*, "Joel"), which has probably dropped out due to homoioteleuton (note the last three letters of the preceding name שְׁמוּאֵל (*sh^emu^{el}*, "Samuel").

¹² **tn** *Heb* "house."

¹³ **tn** *Heb* "they were serving...with music."

¹⁴ **tn** Or traditionally "tabernacle."

¹⁵ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁶ **tn** *Heb* "and his brother Asaph, the one who stood at his right hand."

¹ **sn** Beginning with **6:1**, the verse numbers through **6:81** in the English Bible differ from the verse numbers in the Hebrew text (*BHS*), with **6:1** ET = **5:27** HT, **6:2** ET = **5:28** HT, **6:16** ET = **6:1** HT, etc., through **6:81** ET = **6:66** HT. Beginning with **7:1** the verse numbers in the ET and HT are again the same.

² **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

³ **tn** The words "the people of" are added in the translation for clarification.

⁴ **sn** Chapter 6 of 1 Chr begins here in the Hebrew text; **6:16-81** ET = **6:1-66** HT. See the note at 6:1.

⁵ **tn** The name "Gershom" (also in vv. 17, 20, 43, 62, 71) appears as "Gershon" in 1 Chr 6:1.

⁶ **tn** *Heb* "by their fathers."

6:40 son of Michael, son of Baaseiah,¹ son of Malkijah, **6:41** son of Ethni, son of Zerah, son of Adaiah, **6:42** son of Ethan, son of Zimmah, son of Shimei, **6:43** son of Jahath, son of Gershom, son of Levi.

6:44 Serving beside them were their fellow Levites, the descendants of Merari, led by² Ethan, son of Kishi, son of Abdi, son of Malluch, **6:45** son of Hashabiah, son of Amaziah, son of Hilkiah, **6:46** son of Amzi, son of Bani, son of Shemer, **6:47** son of Mahli, son of Mushi, son of Merari, son of Levi.

6:48 The rest of their fellow Levites³ were assigned to perform the remaining tasks at God's sanctuary.⁴ **6:49** But Aaron and his descendants offered sacrifices on the altar for burnt offerings and on the altar for incense as they had been assigned to do in the most holy sanctuary.⁵ They made atonement for Israel, just as God's servant Moses had ordered.⁶

6:50 These were the descendants of Aaron:

His son Eleazar, his son Phinehas, his son Abishua, **6:51** his son Bukki, his son Uzzi, his son Zerariah, **6:52** his son Meraioth, his son Amariah, his son Ahitub, **6:53** his son Zadok, and his son Ahimaaz.

6:54 These were the areas where Aaron's descendants lived:⁷

The following belonged to the Kohathite clan, for they received the first allotment.⁸

6:55 They were allotted Hebron in the territory of Judah, as well as its surrounding pasturelands. **6:56** (But the city's land and nearby towns were allotted to Caleb son of Jephunneh.) **6:57** The descendants of Aaron were also allotted as cities⁹ of refuge Hebron, Libnah and its pasturelands, Jattir, Eshtemoa and its pasturelands, **6:58** Hilez¹⁰ and its pasturelands, Debir and its pasturelands, **6:59** Ashan¹¹ and its pasturelands,¹² and Beth Shemesh and its pasturelands.

6:60 Within the territory of the tribe of Benjamin they were allotted¹³ Geba and its pasturelands, Alemeth and its pasturelands, and Anathoth and its pasturelands. Their clans were allotted thirteen cities in all. **6:61** The rest of Kohath's descendants were allotted ten cities in the territory of the half-tribe of Manasseh.¹⁴

6:62 The clans of Gershom's descendants received thirteen cities within the territory of the tribes of Issachar, Asher, Naphtali, and Manasseh (in Bashan).¹⁵

6:63 The clans of Merari's descendants were allotted twelve cities within the territory of the tribes of Reuben, Gad, and Zebulun.¹⁶

6:64 So the Israelites gave to the Levites these cities and their pasturelands. **6:65** They allotted these previously named cities from the territory of the tribes of Judah, Simeon, and Benjamin.¹⁷

6:66 The clans of Kohath's descendants also received territory within the tribe of Ephraim.¹⁸ **6:67** They were allotted as cities¹⁹ of refuge Shechem and its pasturelands (in the hill country of Ephraim), Gezer and its pasturelands, **6:68** Jokmeam and its pasturelands, Beth Horon and its pasturelands, **6:69** Aijalon and its pasturelands, and Gath Rimmon and its pasturelands.

6:70 Within the territory of the half-tribe of Manasseh, the rest of Kohath's descendants received Aner and its pasturelands and Bileam and its pasturelands.²⁰

6:71 The following belonged to Gershom's descendants:²¹

Within the territory of the half-tribe of Manasseh: Golan in Bashan and its pasturelands and Ashtaroth and its pasturelands.

6:72 Within the territory of the tribe of Issachar: Kedesh and its pasturelands, Daberath and

¹ **tc** A few Hebrew MSS, one LXX MS, and the Syriac read "Maaseiah."

² **tn** *Heb* "and the sons of Merari, their brothers, on the left."

³ **tn** *Heb* "their brothers, the Levites."

⁴ **tn** *Heb* "were assigned to all the work of the tabernacle of the house of God."

⁵ **tn** *Heb* "for all the work of the holy of holies."

⁶ **tn** *Heb* "making atonement for Israel according to all which Moses the servant of God commanded."

⁷ **tn** *Heb* "and these were their dwelling places according to their encampments in their territory to the sons of Aaron."

⁸ **tn** *Heb* "to the clan of the Kohathites for to them was the lot."

⁹ **tn** The parallel account in Josh 21:13 has the singular "city," which apparently refers only to Hebron.

¹⁰ **tc** The MT reads "Hilez" here; the place name appears as "Holon" in Josh 21:15.

¹¹ **tc** The MT reads "Ashan" here; the place name appears as "Ain" in Josh 21:16.

¹² **tc** The LXX and Syriac (following the parallel list in Josh 21:16) add "Juttah and its pasturelands" here. Cf. NAB "Jetta"; also NIV, NCV, NLT "Juttah."

¹³ **tn** The parallel passage in Josh 21:17 adds "Gibeon and its pasturelands" (cf. NAB, NIV, NCV, NLT). The words "they were allotted" are supplied in the translation for both clarity and stylistic reasons.

¹⁴ **tn** *Heb* "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."

¹⁵ **tn** *Heb* "and to the sons of Gershom by their clans from the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the tribe of Manasseh in Bashan, thirteen cities."

¹⁶ **tn** *Heb* "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."

¹⁷ **tn** *Heb* "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."

¹⁸ **tn** *Heb* "and from [it is probably preferable to read "to" here] the clans of the sons of Kohath and there were the cities of their territory from the tribe of Ephraim."

¹⁹ **tn** The parallel account in Josh 21:21 has the singular "city," referring only to Shechem.

²⁰ **tn** *Heb* "and from the half of the tribe of Manasseh, Aner and its pasturelands and Bileam and its pasturelands to the clan, to the sons of Kohath who were left."

²¹ **tn** *Heb* "to the sons of Gershom."

its pasturelands, **6:73** Ramoth and its pasturelands, and Anem and its pasturelands.

6:74 Within the territory of the tribe of Asher: Mashal and its pasturelands, Abdon and its pasturelands, **6:75** Hukok and its pasturelands, and Rehob and its pasturelands.

6:76 Within the territory of the tribe of Naphtali: Kedesh in Galilee and its pasturelands, Hammon and its pasturelands, and Kiriathaim and its pasturelands.

6:77 The following belonged to the rest of Merari's descendants:¹

Within the territory of the tribe of Zebulun: Rimmono² and its pasturelands, and Tabor and its pasturelands.

6:78 Within the territory of the tribe of Reuben across the Jordan River east of Jericho:³ Bezer in the desert and its pasturelands, Jahzah and its pasturelands, **6:79** Kedemoth and its pasturelands, and Mephaath and its pasturelands.

6:80 Within the territory of the tribe of Gad: Ramoth in Gilead and its pasturelands, Mahanaim and its pasturelands, **6:81** Heshbon and its pasturelands, and Jazer and its pasturelands.

Issachar's Descendants

7:1 The sons of Issachar:

Tola, Puah, Jashub, and Shimron – four in all.

7:2 The sons of Tola:

Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam,⁴ and Samuel.⁵ They were leaders of their families.⁶ In the time of David there were 22,600 warriors listed in Tola's genealogical records.⁷

7:3 The son⁸ of Uzzi:

Izrachiah.

The sons of Izrahiah:

Michael, Obadiah, Joel, and Isshiah. All five were leaders.

7:4 According to the genealogical records of their families, they had 36,000 warriors available for battle, for they had numerous wives and

sons.⁹ **7:5** Altogether the genealogical records of the clans of Issachar listed 87,000 warriors.¹⁰

Benjamin's Descendants

7:6 The sons of Benjamin:¹¹

Bela, Beker, and Jediael – three in all.

7:7 The sons of Bela:

Ezbon, Uzzi, Uzziel, Jerimoth, and Iri. The five of them were leaders of their families. There were 22,034 warriors listed in their genealogical records.

7:8 The sons of Beker:

Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Beker. **7:9** There were 20,200 family leaders and warriors listed in their genealogical records.

7:10 The son¹² of Jediael:

Bilhan.

The sons of Bilhan:

Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish, and Ahishahar. **7:11** All these were the sons of Jediael. Listed in their genealogical records were 17,200 family leaders and warriors who were capable of marching out to battle.

7:12 The Shuppites and Huppites were descendants of Ir; the Hushites were descendants of Aher.¹³

Naphtali's Descendants

7:13 The sons of Naphtali:

Jahziel,¹⁴ Guni, Jezer, and Shallum¹⁵ – sons of Bilhan.

Manasseh's Descendants

7:14 The sons of Manasseh:

Asriel, who was born to Manasseh's Aramean concubine.¹⁶ She also gave birth to Makir the father of Gilead. **7:15** Now Makir married a wife from the Huppites and Shuppites.¹⁷ (His sister's name was Maacah.)

⁹ **tn** *Heb* "and unto them by their generations to the house of their fathers [were] troops of war of battle, 36,000, for they had many wives and sons."

¹⁰ **tn** *Heb* "and their brothers, according to all the clans of Issachar, the warriors [were] 87,000 listed in the genealogical records for all."

¹¹ **tc** The Hebrew text has simply "Benjamin," but בְּנֵי (b^eney, "sons of") has dropped out by haplography (בְּנֵי בְּנֵי, b^eney binyamin).

¹² **tn** The Hebrew text has the plural "sons," but only one son is listed.

¹³ **tn** The name "Aher" appears as "Ahiram" in Num 26:38.

¹⁴ **tn** The name "Jahziel" appears as "Jahzeel" in Gen 46:24.

¹⁵ **tc** Most Hebrew MSS read "Shallum"; some Hebrew MSS and some LXX MSS read "Shillem," the form of the name that appears in Gen 46:24 and Num 26:49.

¹⁶ **sn** See the note on the word "concubine" in 1:32.

¹⁷ **tn** Some translations treat the terms שֻׁפִּיּוֹת (shuppim) and חֻפִּיּוֹת (huppim) as proper names of individuals ("Huppim" and "Shuppim"), but others consider these forms to be plurals and refer to tribal or clan names.

¹ **tn** *Heb* "to the sons of Merari, who were left."

² **tc** Before "Rimmono" the LXX (following the parallel passage in Josh 21:34) adds "Jokneam and its pasturelands, Kartah and its pasturelands." This addition is included in some English versions (e.g., NAB, NIV, NCV, NLT).

³ **tn** *Heb* "and from across the Jordan at Jericho, on the east of the Jordan, from the tribe of Reuben." The word "River" is supplied in the translation for clarity.

map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

⁴ **tn** Many English versions spell this name "Ibsam."

⁵ **tn** Many English versions retain a form of this name closer to the Hebrew, i.e., "Shemuel."

⁶ **tn** *Heb* "heads of the house of their fathers."

⁷ **tn** *Heb* "to Tola [there were] warriors by their generations, their number in the days of David [was] 22,600."

⁸ **tn** The Hebrew text has the plural "sons," but only one son is listed.

Zelophehad was Manasseh's second son,⁴ he had only daughters.

7:16 Maacah, Makir's wife, gave birth to a son, whom she named Peresh. His brother was Sheresh, and his sons were Ulam and Rekem.

7:17 The son² of Ulam: Bedan.

These were the sons of Gilead, son of Makir, son of Manasseh. **7:18** His sister Hammoleketh gave birth to Ishhod, Abiezer, and Mahlah.

7:19 The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

Ephraim's Descendants

7:20 The descendants of Ephraim:

Shuthelah, his son Bered, his son Tahath, his son Eleadah, his son Tahath, **7:21** his son Zabad, his son Shuthelah

(Ezer and Elead were killed by the men of Gath, who were natives of the land, when they went down to steal their cattle. **7:22** Their father Ephraim mourned for them many days and his brothers came to console him. **7:23** He had sexual relations with his wife; she became pregnant and gave birth to a son. Ephraim³ named him Beriah because tragedy had come to his family.⁴ **7:24** His daughter was Sheerah, who built Lower and Upper Beth Horon, as well as Uzzen Sheerah),

7:25 his⁵ son Rephah, his son Resheph,⁶ his son Telah, his son Tahan, **7:26** his son Ladan, his son Ammihud, his son Elishama, **7:27** his son Nun,⁷ and his son Joshua.

7:28 Their property and settlements included Bethel⁸ and its surrounding towns, Naaran to the east, Gezer and its surrounding towns to the west, and Shechem and its surrounding towns as far as Ayyah and its surrounding towns. **7:29** On the border of Manasseh's territory were Beth Shean⁹ and its surrounding towns, Taanach and

its surrounding towns, Megiddo¹⁰ and its surrounding towns, and Dor and its surrounding towns. The descendants of Joseph, Israel's son, lived here.

Asher's Descendants

7:30 The sons of Asher:

Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister.

7:31 The sons of Beriah:

Heber and Malkiel, who was the father of Birzaith.

7:32 Heber was the father of Japhlet, Shomer, Hotham, and Shua their sister.

7:33 The sons of Japhlet:

Pasach, Bimhal, and Ashvath. These were Japhlet's sons.

7:34 The sons of his brother¹¹ Shemer:¹²

Rohgah, Hubbah,¹³ and Aram.

7:35 The sons of his brother Helem:¹⁴

Zophah, Imna, Shelesh, and Amal.

7:36 The sons of Zophah:

Suah, Harnepher, Shual, Beri, Imrah, **7:37** Bezer, Hod, Shamma, Shilshah, Ithran,¹⁵ and Beera.

7:38 The sons of Jether:

Jephunneh, Pispah, and Ara.

7:39 The sons of Ulla:

Arah, Hanniel, and Rizia.

7:40 All these were the descendants of Asher.

They were the leaders of their families, the most capable men, who were warriors and served as head chiefs. There were 26,000 warriors listed in their genealogical records as capable of doing battle.¹⁶

Benjamin's Descendants (Continued)

8:1 Benjamin was the father of Bela, his firstborn; Ashbel was born second, Aharah¹⁷ third, **8:2** Nohah fourth, and Rapha fifth.

8:3 Bela's sons were Addar, Gera, Abihud, **8:4** Abishua, Naaman, Ahoah, **8:5** Gera, Shephuphan, and Huram.

8:6 These were the descendants of Ehud who were leaders of the families living in Geba who were forced to move to Manahath: **8:7** Naaman,

¹ **tn** *Heb* "and the name of the second was Zelophehad."

² **tn** The Hebrew text has the plural "sons," but only one son is listed.

³ **tn** *Heb* "he"; the referent (Ephraim) has been specified in the translation for clarity.

⁴ **tn** *Heb* "because in tragedy there had come to his house." The preposition prefixed to רָחַץ (*ra'ah*) should probably be omitted. The Hebrew noun רָחַץ ("tragedy") should be understood as the subject of the feminine verb form that follows.

⁵ **tn** The antecedent of the pronoun "his" is not clear. The translation assumes that v. 25 resumes the list of Ephraim's descendants (see vv. 20-21a) after a lengthy parenthesis (vv. 21b-24).

⁶ **tc** The Hebrew text has simply "Resheph," but the phrase "his son" has probably been accidentally omitted, since the names before and after this one include the phrase.

⁷ **tn** *Heb* "Non" (so KJV, NASB; cf. Exod 33:11, where the more familiar spelling "Nun" occurs).

⁸ **map** For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

⁹ **tn** "Beth Shean" is a variant spelling of "Beth Shan."

¹⁰ **map** For location see Map1-D4; Map2-C1; Map4-C2; Map5-F2; Map7-B1.

¹¹ **tc** The Hebrew text has אָחִיו (*'akhiy*, "the brother of"), but this should probably be emended to אָחִייו (*'akhiyv*, "his brother"). Cf. v. 35. Most English versions treat this Hebrew word as a proper name ("Ahi") and list it before "Rohgah."

¹² **tn** Or "Shomer," cf. v. 32.

¹³ **tc** "Hubbah" is the marginal reading (*Qere*); the consonantal text (*Kethib*) has "Jacobah."

¹⁴ **tn** Or "Hotham," cf. v. 32.

¹⁵ **tn** The name "Ithran" is sometimes understood to be another name for "Jether" (v. 38).

¹⁶ **tn** *Heb* "all these were the sons of Asher, heads of the house of the fathers, selected, warriors, heads of the leaders, and there was listed in the genealogical records in war, in battle, their number, men, 26,000."

¹⁷ **sn** *Aharah* is called "Ahiram" in Num 26:38.

Ahijah, and Gera, who moved them. Gera¹ was the father of Uzzah and Ahihud.

8:8 Shaharaim fathered sons in Moab after he divorced his wives Hushim and Baara. **8:9** By his wife Hodesh he fathered Jobab, Zibia, Mesha, Malkam, **8:10** Jeuz, Sakia, and Mirmah. These were his sons; they were family leaders. **8:11** By Hushim he fathered Abitub and Elpaal.

8:12 The sons of Elpaal:

Eber, Misham, Shemed (who built Ono and Lod, as well as its surrounding towns), **8:13** Beriah, and Shema. They were leaders of the families living in Aijalon and chased out the inhabitants of Gath.

8:14 Ahio, Shashak, Jeremoth, **8:15** Zebadiah, Arad, Eder, **8:16** Michael, Ishpah, and Joha were the sons of Beriah.

8:17 Zebadiah, Meshullam, Hizki, Heber, **8:18** Ishmerai, Izliah, and Jobab were the sons of Elpaal.

8:19 Jakim, Zikri, Zabdi, **8:20** Elienai, Zillethai, Eliel, **8:21** Adaiah, Beraiah, and Shimrath were the sons of Shimei.

8:22 Ishpan, Eber, Eliel, **8:23** Abdon, Zikri, Hanan, **8:24** Hananiah, Elam, Anthothijah, **8:25** Iphdeiah, and Penuel were the sons of Shashak.

8:26 Shamsherai, Shechariah, Athaliah, **8:27** Jareshiah, Elijah, and Zikri were the sons of Jeroham. **8:28** These were the family leaders listed in the genealogical records; they lived in Jerusalem.²

8:29 The father of Gibeon³ lived in Gibeon; his wife's name was Maacah. **8:30** His firstborn son was Abdon, followed by Zur, Kish, Baal,⁴ Nadab, **8:31** Gedor, Ahio, Zeker, and Mikloth.⁵

8:32 Mikloth was the father of Shimeah. They also lived near their relatives in Jerusalem.⁶

8:33 Ner was the father of Kish, and Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Eshbaal.⁷

8:34 The son of Jonathan:
Meribbaal.⁸

Meribbaal was the father of Micah.

8:35 The sons of Micah:

Pithon, Melech, Tarea, and Ahaz.

8:36 Ahaz was the father of Jehoaddah, and Jehoaddah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza, **8:37** and Moza was the father of Binea. His son was Raphah, whose son was Eleasah, whose son was Azel.

8:38 Azel had six sons: Azrikam his firstborn,⁹ followed by Ishmael, Sheariah,¹⁰ Obadiah, and Hanan. All these were the sons of Azel.

8:39 The sons of his brother Eshek:

Ulam was his firstborn, Jeush second, and Eliphelet third. **8:40** The sons of Ulam were warriors who were adept archers.¹¹ They had many sons and grandsons, a total of 150.

All these were the descendants of Benjamin.

9:1 Genealogical records were kept for all Israel; they are recorded in the Scroll of the Kings of Israel.

Exiles Who Resettled in Jerusalem

The people of Judah¹² were carried away to Babylon because of their unfaithfulness. **9:2** The first to resettle on their property and in their cities were some Israelites, priests, Levites, and temple servants.¹³ **9:3** Some from the tribes of Judah, Benjamin, and Ephraim and Manasseh settled in Jerusalem.¹⁴

9:4 The settlers included:¹⁵ Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, who was a descendant of Perez son of Judah.

9:5 From the Shilonites: Asaiah the firstborn and his sons.

9:6 From the descendants of Zerah: Jeuel.

Their relatives numbered 690.

9:7 From the descendants of Benjamin:

Sallu son of Meshullam, son of Hodaviah, son of Hassenuah; **9:8** Ibneiah son of Jeroham; Elah son of Uzzi, son of Mikri; and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah.

¹ **tn** *Heb* "he"; the referent (Gera) has been supplied in the translation for clarity.

² **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

³ **tc** Some LXX MSS supply the name "Jeiel," which is not in the MT (cf. 1 Chr 9:35). The addition of the name here is followed by many English versions (e.g., ASV, NAB, NASB, NIV, NRSV, NLT).

⁴ **tc** Some LXX MSS add "Ner" here (cf. 1 Chr 9:36 and v. 33 below, where Ner is mentioned as the father of Kish). The form נֶרֶר (*n^ener*) could have been accidentally omitted by homoiarcton since each name in the list has the conjunction prefixed to it. Some English versions follow the LXX here and add "Ner" (e.g., NAB, NIV, NLT).

⁵ **tc** The Hebrew text omits the name "Mikloth," but it may have fallen out accidentally by haplography. Note that the name immediately follows at the beginning of v. 32; cf. NAB.

⁶ **tn** *Heb* "and also they, opposite their brothers, lived in Jerusalem with their brothers." This redundancy has been removed in the translation.

⁷ **sn** *Eshbaal* is called "Ishbosheth" in 2 Sam 2:8.

⁸ **sn** *Meribbaal* is called "Mephibosheth" in 2 Sam 4:4.

⁹ **tc** The Hebrew text has בְּכֹרִי (*bokh^eru*), which some understand as a name: "Bocheru" (so, e.g., NEB, NASB, NIV, NRSV). But the form should probably be revocalized בְּכוֹרֹו (*b^ekhoru*, "his firstborn"). A name has accidentally dropped from the list, and a scribe apparently read בְּכֹרִי as one of the names.

¹⁰ **tc** The Lucianic recension of the LXX inserts another name here, καὶ Ἀζαριᾶς (*kai Azarias*, "and Azariah"), presumably to make up the six sons mentioned at the beginning of the verse (see the previous **tc** note on "firstborn"). Cf. NAB.

¹¹ **tn** *Heb* "and the sons of Ulam were men, warriors and treaders of a bow."

¹² **tn** The Hebrew text has simply "Judah," though the verb הִגְלוּ (*hoglu*, "carried away") is plural.

¹³ **tn** *Heb* "and the inhabitants, the first who [were] in their property in their cities, Israel, the priests, the Levites, and the temple servants."

¹⁴ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁵ **tn** The words "the settlers included" are supplied in the translation for clarity and for stylistic reasons.

9:9 Their relatives, listed in their genealogical records, numbered 956. All these men were leaders of their families.⁴

9:10 From the priests:

Jedaiah, Jehoiarib; Jakin; **9:11** Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub the leader in God's temple; **9:12** Adaiah son of Jeroham, son of Pashhur, son of Malkijah; and Maasai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer.

9:13 Their relatives, who were leaders of their families, numbered 1,760. They were capable men who were assigned to carry out the various tasks of service in God's temple.²

9:14 From the Levites:

Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah a descendant of Merari; **9:15** Bakbakkar; Heresh; Galal; Mattaniah son of Mika, son of Zikri, son of Asaph; **9:16** Obadiah son of Shemaiah, son of Galal, son of Jeduthun; and Berechiah son of Asa, son of Elkanah, who lived among the settlements of the Netophathites.

9:17 The gatekeepers were:

Shallum, Akkub, Talmon, Ahiman, and their brothers. Shallum was the leader; **9:18** he serves to this day at the King's Gate on the east. These were the gatekeepers from the camp of the descendants of Levi.

9:19 Shallum son of Kore, son of Ebiasaph, son of Korah, and his relatives from his family (the Korahites) were assigned to guard the entrance to the sanctuary.³ Their ancestors had guarded the entrance to the LORD's dwelling place.⁴ **9:20** Phinehas son of Eleazar had been their leader in earlier times, and the LORD was with him. **9:21** Zechariah son of Meshelemiah was the guard at the entrance to the meeting tent.

9:22 All those selected to be gatekeepers at the entrances numbered 212. Their names were recorded in the genealogical records of their settlements. David and Samuel the prophet⁵ had appointed them to their positions.⁶ **9:23** They and their descendants were assigned to guard the gates of the LORD's sanctuary (that is, the tabe-

rnacle).⁷ **9:24** The gatekeepers were posted on all four sides – east, west, north, and south. **9:25** Their relatives, who lived in their settlements, came from time to time and served with them for seven-day periods. **9:26** The four head gatekeepers, who were Levites, were assigned to guard the storerooms and treasuries in God's sanctuary.⁸ **9:27** They would spend the night in their posts all around God's sanctuary,⁹ for they were assigned to guard it and would open it with the key every morning. **9:28** Some of them were in charge of the articles used by those who served; they counted them when they brought them in and when they brought them out.¹⁰ **9:29** Some of them were in charge of the equipment and articles of the sanctuary,¹¹ as well as the flour, wine, olive oil, incense, and spices. **9:30** (But some of the priests mixed the spices.) **9:31** Mattithiah, a Levite, the firstborn son¹² of Shallum the Korahite, was in charge of baking the bread for offerings. **9:32** Some of the Kohathites, their relatives, were in charge of preparing the bread that is displayed each Sabbath.

9:33 The musicians and Levite family leaders stayed in rooms at the sanctuary¹³ and were exempt from other duties, for day and night they had to carry out their assigned tasks. **9:34** These were the family leaders of the Levites, as listed in their genealogical records. They lived in Jerusalem.

Jeiel's Descendants

9:35 Jeiel (the father of Gibeon) lived in Gibeon. His wife was Maacah. **9:36** His firstborn son was Abdon, followed by Zur, Kish, Baal, Ner, Nadab, **9:37** Gedor, Ahio, Zechariah, and Mikloth. **9:38** Mikloth was the father of Shimeam. They also lived near their relatives in Jerusalem.¹⁴

9:39 Ner was the father of Kish, and Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Eshbaal.¹⁵

9:40 The son of Jonathan:

Meribbaal,¹⁶ who was the father of Micah.

⁷ **tn** *Heb* "and they and their sons to the gates of the house of the LORD, of the house of the tent, [were assigned] as guards."

⁸ **tn** *Heb* "in the house of God."

⁹ **tn** *Heb* "in the house of God."

¹⁰ **tn** *Heb* "and from them over the articles of the task, for by number they would bring them in, and by number they would bring them out."

¹¹ **tn** *Heb* "holy place."

¹² **tn** The word "son" is not in the Hebrew text, but is implied.

¹³ **tn** *Heb* "were in rooms." The words "at the sanctuary" are supplied in the translation for clarification.

¹⁴ **tn** *Heb* "and also they, opposite their brothers, lived in Jerusalem with their brothers." This redundancy has been removed in the translation.

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁵ **sn** *Eshbaal* is called "Ishbosheth" in 2 Sam 2:8.

¹⁶ **sn** *Meribbaal* is called "Mephibosheth" in 2 Sam 4:4.

¹ **tn** *Heb* "and all these men were heads of fathers for the house of their fathers."

² **tn** *Heb* "capable [for] the work of the task of the house of God."

³ **tn** *Heb* "and his brothers belonging to the house of his father, the Korachites, to the work of the task, guardians of the threshold of the tent."

⁴ **tn** *Heb* "and their fathers to the camp of the LORD, guardians of the entrance." Here "fathers" is used in a more general sense of "forefathers" or "ancestors" and is not limited specifically to their fathers only.

⁵ **tn** The Hebrew term is רֹאֵה (*ro'eh*, "seer"), an older word for נָבִיא (*navi*, "prophet").

⁶ **tn** *Heb* "they – David appointed, and Samuel the seer, in their position."

9:41 The sons of Micah:
Pithon, Melech, Tahrea, and Ahaz.¹

9:42 Ahaz was the father of Jarah,² and Jarah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza, **9:43** and Moza was the father of Binea. His son was Rephaiah, whose son was Eleasah, whose son was Azel.

9:44 Azel had six sons: Azrikam his firstborn,³ followed by Ishmael, Sheariah, Obadiah, and Hanan. These were the sons of Azel.

Saul's Death

10:1 Now the Philistines fought against Israel. The Israelites fled before the Philistines and many of them fell dead on Mount Gilboa. **10:2** The Philistines stayed right on the heels of⁴ Saul and his sons. They⁵ struck down Saul's⁶ sons Jonathan, Abinadab, and Malki-Shua. **10:3** The battle was thick⁷ around Saul; the archers spotted him and wounded him.⁸ **10:4** Saul told his armor bearer, "Draw your sword and stab me with it. Otherwise these uncircumcised people will come and torture me."⁹ But his armor bearer refused to do it, because he was very afraid. So Saul took the sword and fell on it. **10:5** When his armor bearer saw that Saul was dead, he also fell on his sword and died. **10:6** So Saul and his three sons died; his whole household¹⁰ died together. **10:7** When all the Israelites who were in the valley

saw that the army¹¹ had fled and that Saul and his sons were dead, they abandoned their cities and fled. The Philistines came and occupied them.

10:8 The next day, when the Philistines came to strip loot from the corpses, they discovered Saul and his sons lying dead on Mount Gilboa. **10:9** They stripped his corpse, and then carried off his head and his armor. They sent messengers throughout the land of the Philistines proclaiming the news to their idols and their people. **10:10** They placed his armor in the temple of their gods¹² and hung his head in the temple of Dagon. **10:11** When all the residents of Jabesh Gilead heard about everything the Philistines had done to Saul, **10:12** all the warriors went and recovered the bodies of Saul and his sons¹³ and brought them to Jabesh. They buried their remains¹⁴ under the oak tree in Jabesh and fasted for seven days.

10:13 So Saul died because he was unfaithful to the LORD and did not obey the LORD's instructions; he even tried to conjure up underworld spirits.¹⁵ **10:14** He did not seek the LORD's guidance, so the LORD¹⁶ killed him and transferred the kingdom to David son of Jesse.

David Becomes King

11:1 All Israel joined David at Hebron and said, "Look, we are your very flesh and blood!¹⁷ **11:2** In the past, even when Saul was king, you were Israel's commanding general.¹⁸ The LORD your God said to you, 'You will shepherd my people Israel; you will rule over my people Israel.'" **11:3** When all the leaders¹⁹ of Israel came to the king at Hebron, David made an agreement²⁰ with them in Hebron before the LORD.

¹ **tc** The name "Ahaz" is included in the Vulgate and Syriac, but omitted in the MT. It probably was accidentally omitted by haplography. Note that the name appears at the beginning of the next verse. Cf. also 8:35.

² **tc** So MT; some Hebrew MSS and the LXX read "Jadah" (cf. NIV, NCV, NLT) while in 8:36 the name "Jehoaddah" appears (cf. NAB).

³ **tc** The Hebrew text has בְּכוֹרִי (*bokh^eru*), which some understand as a name: "Bocheru" (so, e.g., NEB, NASB, NIV, NRSV, NLT). But the form should probably be revocalized בְּכוֹרִי (*b^ek^horo*, "his firstborn"). A name has accidentally dropped from the list, and a scribe apparently read בְּכוֹרִי as one of the names. Cf. also 1 Chr 8:38.

⁴ **tn** Heb "stuck close after."

⁵ **tn** Heb "the Philistines." The translation has substituted the pronoun "they" to avoid redundancy.

⁶ **tn** Heb "his"; the referent (Saul) has been specified in the translation for clarity.

⁷ **tn** Heb "heavy."

⁸ **tn** Heb "and they found him, the ones who shoot with the bow, and he was in pain from the ones shooting."

⁹ **tn** Heb "so these uncircumcised ones might not come and abuse me."

¹⁰ **tn** Heb "all his house." This is probably to be understood as a general summary statement. It could include other males in Saul's household besides his three sons. Cf. 1 Sam 31:6. If it refers only to the male members of his household who would have stood in succession to the throne (cf. NLT, "bringing his dynasty to an end,") even here there is an exception, since one of Saul's sons, Eshbaal (or "Ishbosheth" in 2 Sam 2:8) was not killed in the battle and became king over Israel, which he ruled for two years (2 Sam 2:10) until he was assassinated by Rechab and Baanah (2 Sam 4:5-6). The tribe of Judah never acknowledged Ishbosheth as king; instead they followed David (2 Sam 2:10).

¹¹ **tn** Heb "they"; the referent (the army) has been specified in the translation for clarity.

¹² **tn** Or "god." The Hebrew term may be translated as singular or plural depending on the context.

¹³ **tn** Heb "arose and carried away the corpse of Saul and the corpses of his sons."

¹⁴ **tn** Heb "their bones."

¹⁵ **tn** Heb "and Saul died because of his unfaithfulness by which he acted unfaithfully against the LORD, concerning the word of the LORD which he did not keep, also to Saul, a ritual pit to seek." The text alludes to the incident recorded in 1 Sam 28. The Hebrew term אוֹב (*ov*, "ritual pit") refers to a pit used by a magician to conjure up underworld spirits. In 1 Sam 28:7 the witch of Endor is called a בַּעַלְתֵּי-אוֹב (*ba'alat-ov*, "owner of a ritual pit"). See H. A. Hoffner, "Second Millennium Antecedents to the Hebrew 'ob,'" *JBL* 86 (1967): 385-401.

¹⁶ **tn** Heb "he"; the referent (the LORD) has been specified in the translation for clarity.

¹⁷ **tn** Heb "look, your bone and your flesh [are] w^e."

¹⁸ **tn** Heb "you were the one who led out and the one who brought in Israel."

¹⁹ **tn** Heb "elders."

²⁰ **tn** Or "covenant."

They anointed⁴ David king over Israel, just as the LORD had announced through Samuel.²

David Conquers Jerusalem

11:4 David and the whole Israelite army³ advanced to Jerusalem (that is, Jebus).⁴ (The Jebusites, the land's original inhabitants, lived there.)⁵ **11:5** The residents of Jebus said to David, "You cannot invade this place!" But David captured the fortress of Zion (that is, the City of David). **11:6** David said, "Whoever attacks⁷ the Jebusites first will become commanding general!"⁸ So Joab son of Zeruiah attacked⁹ first and became commander.¹⁰ **11:7** David lived in the fortress; for this reason it is called the City of David. **11:8** He built up the city around it, from the terrace to the surrounding walls;¹¹ Joab restored the rest of the city. **11:9** David's power steadily grew, for the LORD who commands armies was with him.¹²

David's Warriors

11:10 These were the leaders of David's warriors who helped establish and stabilize his rule over all Israel, in accordance with the LORD's word.¹³ **11:11** This is the list of David's warriors:¹⁴

Jashobeam, a Hacmonite, was head of the officers.¹⁵ He killed three hundred men with his spear in a single battle.¹⁶

11:12 Next in command¹⁷ was Eleazar son of Dodo the Ahohite. He was one of the three elite warriors. **11:13** He was with David in Pas Dam-

mim¹⁸ when the Philistines assembled there for battle. In an area of the field that was full of barley, the army retreated before the Philistines, **11:14** but then they made a stand in the middle of that area. They defended it¹⁹ and defeated the Philistines; the LORD gave them a great victory.²⁰

11:15 Three of the thirty leaders went down to David at the rocky cliff at the cave of Adullam, while a Philistine force was camped in the Valley of Rephaim. **11:16** David was in the stronghold at the time, while a Philistine garrison was in Bethlehem.²¹ **11:17** David was thirsty and said, "How I wish someone would give me some water to drink²² from the cistern in Bethlehem near the city gate!" **11:18** So the three elite warriors²³ broke through the Philistine forces and drew some water from the cistern in Bethlehem near the city gate. They carried it back to David, but David refused to drink it. He poured it out as a drink offering to the LORD **11:19** and said, "God forbid that I should do this!²⁴ Should I drink the blood of these men who risked their lives?"²⁵ Because they risked their lives to bring it to him, he refused to drink it. Such were the exploits of the three elite warriors.²⁶

11:20 Abishai the brother of Joab was head of the three²⁷ elite warriors. He killed three hundred men with his spear²⁸ and gained fame along with the three elite warriors.²⁹ **11:21** From³⁰ the three he was given double honor and he became their officer, even though he was not one of them.³¹

11:22 Benaiah son of Jehoiada was a brave warrior from Kabzeel who performed great exploits. He struck down the two sons of Ariel of Moab;³² he also went down and killed a lion inside a cistern on a snowy day. **11:23** He even

¹ **tn** Or "They poured olive oil on David to designate him as king."

² **tn** *Heb* "according to the word of the LORD by the hand of Samuel."

³ **tn** *Heb* "all Israel."

⁴ **sn** *Jebus* was an older name for the city of Jerusalem (cf. Josh 15:8; Judg 1:21).

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁵ **tn** *Heb* "and there [were] the Jebusites, the inhabitants of the land."

⁶ **sn** Verse 6 inserts into the narrative parenthetical information about Joab's role in the conquest of the city. Verse 7 then picks up where v. 5 left off.

⁷ **tn** Or perhaps "strikes down."

⁸ **tn** *Heb* "head and officer."

⁹ **tn** *Heb* "went up."

¹⁰ **tn** *Heb* "head."

¹¹ **tn** *Heb* "to that which surrounds." On the referent here as "the surrounding walls," see HALOT 740 s.v. סָבִיב.

¹² **tn** *Heb* "and David went, going and becoming great, and the LORD who commands armies [traditionally, LORD of hosts] was with him."

¹³ **tn** *Heb* "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 the LORD, over Israel."

¹⁴ **tn** *Heb* "and these are the number of the warriors who were David's."

¹⁵ **tc** The marginal reading (*Qere*) has "officers;" the consonantal text (*Kethib*) has "the Thirty" (see v. 15).

¹⁶ **tn** *Heb* "he was wielding his spear against 300, [who were] slain at one time."

¹⁷ **tn** *Heb* "after him."

¹⁸ **tc** Some read here "Ephes Dammim." See 1 Sam 17:1.

¹⁹ **tn** *Heb* "delivered it."

²⁰ **tn** *Heb* "and the LORD delivered [with] a great deliverance."

²¹ **map** For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

²² **tn** *Heb* "Who will give me water to drink?" On the rhetorical use of מִי (*mi*) here, see BDB 566 s.v. f.

²³ **tn** *Heb* "the three," referring to the three elite warriors mentioned in v. 12.

²⁴ **tn** *Heb* "Far be it to me from my God from doing this."

²⁵ **tn** *Heb* "with their lives." The same expression occurs later in this verse.

²⁶ **tn** *Heb* "These things the three warriors did."

²⁷ **tc** The Syriac reads "thirty" here and at the beginning of v. 21; this reading is followed by some English translations (cf. NAB, NASB, NRSV, NLT).

²⁸ **tn** *Heb* "he was wielding his spear against three hundred, [who were] slain."

²⁹ **tn** *Heb* "and to him [reading with the *Qere*] there was a name among the three."

³⁰ **tn** Or "more than."

³¹ **tn** *Heb* "of the three."

³² **tc** *Heb* "the two of Ariel, Moab." The precise meaning of אַרְיֵל (*'ari'el*) is uncertain; some read "warrior." The present translation assumes that the word is a proper name and that בְּנֵי (*bē'ney*, "sons of") has accidentally dropped from the text by homoioarcton (note the preceding שְׁנֵי *shēney*).

killed an Egyptian who was seven and a half feet¹ tall. The Egyptian had a spear as big as the cross-beam of a weaver's loom; Benaiah attacked² him with a club. He grabbed the spear out of the Egyptian's hand and killed him with his own spear. **11:24** Such were the exploits of Benaiah son of Jehoiada, who gained fame along with the three elite warriors. **11:25** He received honor from³ the thirty warriors, though he was not one of the three elite warriors. David put him in charge of his bodyguard.

11:26 The mighty warriors were:

Asahel the brother of Joab,
Elhanan son of Dodo, from Bethlehem,⁴

11:27 Shammoth the Harorite,⁵

Helez the Pelonite,⁶

11:28 Ira son of Ikkesheh the Tekoite,

Abiezer the Anathothite,

11:29 Sibbekai⁷ the Hushathite,

Iai⁸ the Ahohite,

11:30 Maharai the Netophathite,

Heled son of Baanah the Netophathite,

11:31 Ithai⁹ son of Ribai from Gibeah in

Benjaminite territory,

Benaiah the Pirathonite,

11:32 Hurai¹⁰ from the valleys of Gaash,

Abiel¹¹ the Arbathite,

11:33 Azmaveth the Baharumite,¹²

Eliabha the Shaalbonite,

11:34 the sons of Hashem¹³ the Gizonite,

Jonathan son of Shageh¹⁴ the Hararite,

11:35 Ahiam son of Sakar¹⁵ the Hararite,

Eliphai son of Ur,¹⁶

11:36 Hephher the Mekerathite,

Ahijah the Pelonite,

11:37 Hezro¹⁷ the Carmelite,

Naarai son of Ezbai,

11:38 Joel the brother of Nathan,¹⁸

Mibhar son of Hagri,

11:39 Zelek the Ammonite,

Naharai the Beerthite, the armor-bearer of

Joab son of Zeruiah,

11:40 Ira the Ithrite,

Gareb the Ithrite,

11:41 Uriah the Hittite,

Zabad son of Achli,

11:42 Adina son of Shiza the Reubenite, leader of the Reubenites and the thirty warriors with him,

11:43 Hanan son of Maacah,

Joshaphat the Mithnite,

11:44 Uzziya the Ashterathite,

Shama and Jeiel, the sons of Hotham the Aroerite,

11:45 Jediel son of Shimri,

and Joha his brother, the Tizite,

11:46 Eliel the Mahavite,

and Jeribai and Joshaviah, the sons of Elnaam,

and Ithmah the Moabite,

11:47 Eliel,

and Obed,

and Jaasiel the Mezobaite.

Warriors Who Joined David at Ziklag

12:1 These were the men who joined David in Ziklag, when he was banished¹⁹ from the presence of Saul son of Kish. (They were among the warriors who assisted him in battle. **12:2** They were armed with bows and could shoot arrows or sling stones right or left-handed. They were fellow tribesmen of Saul from Benjamin.²⁰) These were:²¹

12:3 Ahiezer, the leader, and Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet, the sons of Azmaveth;

Berachah,

Jehu the Anathothite,

12:4 Ishmaiah the Gibeonite, one of the thirty warriors and their leader,

(12:5)²² Jeremiah,

Jahaziel,

Johanan,

spelling "Hezrai."

¹⁸ **tn** The parallel text of 2 Sam 23:36 has the variant "Igal son of Nathan from Zobah."

¹⁹ **tn** *Heb* "kept from."

²⁰ **tn** *Heb* "ones armed with bow[s], using the right hand and the left hand with stones and with arrows with the bow, from the brothers of Saul from Benjamin."

²¹ **tn** The words "These were" have been supplied in the translation for stylistic reasons, because of the length of the intervening material since the beginning of the verse.

²² **sn** In the Hebrew text (*BHS*) a verse division occurs at this point, and for the remainder of the chapter the verse numbers of the Hebrew Bible differ by one from the English Bible. Thus 1 Chr **12:4b** ET = **12:5** HT, and **12:5-40** ET = **12:6-41** HT. Beginning with **13:1** the verse numbers in the ET and HT are again the same.

¹ **tn** *Heb* "five cubits." Assuming a length of 18 inches for the standard cubit, this individual would be 7.5 feet (2.3 m) tall.

² **tn** *Heb* "went down to."

³ **tn** Or "more than."

⁴ **map** For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

⁵ **tn** The parallel text of 2 Sam 23:25 has the variant spelling of "Shammah."

⁶ **tn** The parallel text of 2 Sam 23:26 has the variant spelling of "Paltite."

⁷ **tn** In 2 Sam 23:27 this individual's name is given as "Mebunnai."

⁸ **tn** The parallel text of 2 Sam 23:28 has the variant "Zalmon."

⁹ **tn** The parallel text of 2 Sam 23:29 has the variant spelling "Ittai."

¹⁰ **tn** The parallel text of 2 Sam 23:28 has the variant spelling "Hiddai."

¹¹ **tn** The parallel text of 2 Sam 23:31 has the variant spelling "Abi-Albon."

¹² **tn** The parallel text of 2 Sam 23:31 has the variant spelling "Barhumite."

¹³ **tn** In 2 Sam 23:32 this individual's name is given as "Jashen."

¹⁴ **tn** The parallel text of 2 Sam 23:33 has the variant spelling "Shammah."

¹⁵ **tn** In 2 Sam 23:33 this individual's name is given as "Sharar."

¹⁶ **tn** The parallel text of 2 Sam 23:34 has the variant "Eliphelet son of Ahasbai the Maacathite."

¹⁷ **tn** The parallel text of 2 Sam 23:35 has the variant

Jozabad the Gederathite,

12:5 (12:6) Eluzai,

Jerimoth,

Bealiah,

Shemariah,

Shephatiah the Haruphite,

12:6 Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, who were Korahites,

12:7 and Joelah and Zebadiah, the sons of Jeroham from Gedor.

12:8 Some of the Gadites joined David at the stronghold in the desert. They were warriors who were trained for battle; they carried shields and spears. They were as fierce as lions and could run as quickly as gazelles across the hills.¹ 12:9 Ezer was the leader, Obadiah the second in command, Eliab the third, 12:10 Mishmannah the fourth, Jeremiah the fifth, 12:11 Attai the sixth, Eliel the seventh, 12:12 Johanan the eighth, Elzabad the ninth, 12:13 Jeremiah the tenth, and Machbannai the eleventh. 12:14 These Gadites were military leaders; the least led a hundred men, the greatest a thousand.² 12:15 They crossed the Jordan River³ in the first month,⁴ when it was overflowing its banks, and routed those living in all the valleys to the east and west.⁵

12:16 Some from Benjamin and Judah also came to David's stronghold. 12:17 David went out to meet them and said,⁶ "If you come to me in peace and want to help me, then I will make an alliance with you.⁷ But if you come to betray me to my enemies when I have not harmed you,⁸ may the God of our ancestors⁹ take notice and judge!" 12:18 But a spirit¹⁰ empowered¹¹ Amasai, the leader of the thirty warriors, and he said:¹²

"We are yours, O David!

We support¹³ you, O son of Jesse!

May you greatly prosper!¹⁴

May those who help you prosper!¹⁵

Indeed¹⁶ your God helps you!"

So David accepted them and made them leaders of raiding bands.

12:19 Some men from Manasseh joined¹⁷ David when he went with the Philistines to fight against Saul. (But in the end they did not help the Philistines because, after taking counsel, the Philistine lords sent David away, saying: "It would be disastrous for us if he deserts to his master Saul.")¹⁸ 12:20 When David¹⁹ went to Ziklag, the men of Manasseh who joined him were Adnach, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, leaders of a thousand soldiers each in the tribe of Manasseh. 12:21 They helped David fight against raiding bands, for all of them were warriors and leaders in the army. 12:22 Each day men came to help David until his army became very large.²⁰

Support for David in Hebron

12:23 The following is a record of the armed warriors who came with their leaders and joined David in Hebron in order to make David king in Saul's place, in accordance with the LORD's decree:²¹

12:24 From Judah came 6,800 trained warriors carrying shields and spears.²²

12:25 From Simeon there were 7,100 warriors.

12:26 From Levi there were 4,600.

12:27 Jehoiada, the leader of Aaron's descendants, brought 3,700 men with him, 12:28 along with Zadok, a young warrior, and twenty-two leaders from his family.

12:29 From Benjamin, Saul's tribe,²³ there were 3,000, most of whom, up to that time, had been loyal to Saul.²⁴

12:30 From Ephraim there were 20,800 warriors, who had brought fame to their families.²⁵

¹ **tn** *Heb* "warriors, men of battle for war, prepared with shield and spear, and [like] the face of a lion were their faces, and like gazelles on the hills to hurry."

² **tn** *Heb* "one for a hundred the small, and the great for a thousand." Another option is to translate the preposition לְ (*lamed*) as "against" and to understand this as a hyperbolic reference to their prowess: "the least could stand against a hundred, the greatest against a thousand."

³ **tn** The word "River" is not in the Hebrew text, but has been supplied for clarity.

⁴ **sn** That is, March-April.

⁵ **tn** *Heb* "and they chased all the valleys to the east and to the west."

⁶ **tn** *Heb* "and David went out before them and answered and said to them."

⁷ **tn** *Heb* "there will be to me concerning you a heart for unity."

⁸ **tn** *Heb* "with no violence in my hands."

⁹ **tn** *Heb* "fathers."

¹⁰ **tn** Perhaps "the Spirit," but the text has simply רוּחַ (*ruakh*) with no article (suggesting an indefinite reference).

¹¹ **tn** *Heb* "clothed."

¹² **tn** The words "and he said" are supplied in the translation for clarity and for stylistic reasons.

¹³ **tn** *Heb* "are with."

¹⁴ **tn** *Heb* "Peace, peace to you." The Hebrew term שָׁלוֹם (*shalom*, "peace") is repeated to emphasize degree.

¹⁵ **tn** *Heb* "and peace to the one who helps you."

¹⁶ **tn** Or "for."

¹⁷ **tn** *Heb* "fell upon," here in a good sense.

¹⁸ **tn** *Heb* "and they did not help them for by counsel they sent him away, the lords of the Philistines, saying, 'With our heads he will fall to his master Saul.'"

¹⁹ **tn** *Heb* "he"; the referent (David) has been specified in the translation for clarity.

²⁰ **tn** *Heb* "for at the time of day in a day they were coming to David to help him until [there was] a great camp like the camp of God." The term אֱלֹהִים (*elohim*, "God") is probably used idiomatically here to indicate the superlative.

²¹ **tn** *Heb* "these are the numbers of the heads of the forces armed for battle [who] came to David in Hebron to turn over the kingdom of Saul to him according to the mouth of the LORD."

²² **tn** *Heb* "the sons of Judah, carrying shield and spear, [were] 6,800 armed for battle."

²³ **tn** *Heb* "from the sons of Benjamin, the brothers of Saul."

²⁴ **tn** *Heb* "and until then, the majority of them were keeping the charge of the house of Saul."

²⁵ **tn** *Heb* "men of names for the house of their fathers."

12:31 From the half tribe of Manasseh there were 18,000 who had been designated by name to come and make David king.

12:32 From Issachar there were 200 leaders and all their relatives at their command – they understood the times and knew what Israel should do.¹

12:33 From Zebulun there were 50,000 warriors who were prepared for battle, equipped with all kinds of weapons, and ready to give their undivided loyalty.²

12:34 From Naphtali there were 1,000 officers, along with 37,000 men carrying shields and spears.

12:35 From Dan there were 28,600 men prepared for battle.

12:36 From Asher there were 40,000 warriors prepared for battle.

12:37 From the other side of the Jordan, from Reuben, Gad, and the half tribe of Manasseh, there were 120,000 men armed with all kinds of weapons.

12:38 All these men were warriors who were ready to march.³ They came to Hebron to make David king over all Israel by acclamation,⁴ all the rest of the Israelites also were in agreement that David should become king.⁵ **12:39** They spent three days feasting⁶ there with David, for their relatives had given them provisions. **12:40** Also their neighbors, from as far away as Issachar, Zebulun, and Naphtali, were bringing food on donkeys, camels, mules, and oxen. There were large supplies of flour, fig cakes, raisins, wine, olive oil, beef, and lamb,⁷ for Israel was celebrating.⁸

Uzzah Meets Disaster

13:1 David consulted with his military officers, including those who led groups of a thousand and those who led groups of a hundred.⁹ **13:2** David said to the whole Israelite assembly, “If you so desire and the LORD our God approves,¹⁰ let’s spread the word¹¹ to our brothers who remain

in all the regions of Israel, and to the priests and Levites in their cities,¹² so they may join us. **13:3** Let’s move the ark of our God back here,¹³ for we did not seek his will¹⁴ throughout Saul’s reign.”¹⁵ **13:4** The whole assembly agreed to do this,¹⁶ for the proposal seemed right to all the people.¹⁷ **13:5** So David assembled all Israel from the Shihor River¹⁸ in Egypt to Lebo Hamath,¹⁹ to bring the ark of God from Kiriath Jearim. **13:6** David and all Israel went up to Baalah (that is, Kiriath Jearim) in Judah to bring up from there the ark of God the LORD, who sits enthroned between the cherubim – the ark that is called by his name.²⁰

13:7 They transported the ark on a new cart from the house of Abinadab; Uzzah and Ahio were guiding the cart, **13:8** while David and all Israel were energetically²¹ celebrating before God, singing and playing various stringed instruments,²² tambourines, cymbals, and trumpets. **13:9** When they arrived at the threshing floor of Kidon, Uzzah reached out his hand to take hold of²³ the ark, because the oxen stumbled. **13:10** The LORD was so furious with Uzzah,²⁴ he killed him, because he reached out his hand and touched the ark.²⁵ He died right there before God.²⁶

13:11 David was angry because the LORD attacked Uzzah;²⁷ so he called that place Perez Uzzah,²⁸ which remains its name to this very day. **13:12** David was afraid of God that day and

¹ **tn** Heb “in the cities of their pasturelands.”

² **tn** Heb “to us.”

³ **tn** Heb “him.” In this case, seeking God’s will is what is implied.

⁴ **tn** Heb “in the days of Saul.”

⁵ **tn** Heb “all the assembly said to do so.”

⁶ **tn** Heb “for right was the word in the eyes of all the people.”

⁷ **tn** The word “River” is not in the Hebrew text, but has been supplied for clarity.

⁸ **sn** The *Shihor River* was a river on the border of Egypt, probably the eastern branch of the Nile.

⁹ **tn** Or “the entrance to Hamath.”

¹⁰ **tn** Heb “the ark of God the LORD who sits [between] the cherubim which is called [by his] name.”

¹¹ **tn** Heb “with all strength.”

¹² **tn** Heb “with songs and with zithers [meaning uncertain] and with harps.” Due to the collocation with “harps,” some type of stringed instrument is probably in view.

¹³ **tn** Or “to steady.”

¹⁴ **tn** Heb “and the anger of the LORD burned against Uzzah.”

¹⁵ **tn** Heb “because he stretched out his hand over the ark.”

¹⁶ **sn** The modern reader might think God seemed to overreact here, but Israel needed a vivid object lesson of God’s holiness. By loading the ark on a cart, David had violated the instructions in God’s law (Exod 25:12-14; Num 4:5-6, 15). Uzzah’s action, however innocent it may seem, betrayed a certain lack of reverence for God’s presence. God had to remind his people that his holiness could not under any circumstances be violated.

¹⁷ **tn** Heb “because the LORD broke out [with] breaking out [i.e., an outburst] against Uzzah.”

¹⁸ **sn** The name *Perez Uzzah* means in Hebrew “the outburst [against] Uzzah.”

¹ **tn** Heb “from the sons of Issachar, knowers of understanding for times to know what Israel should do, their heads [were] 200, and all their brothers according to their mouth.”

² **tn** Heb “from Zebulun, those going out for battle, prepared for war with all weapons of war, 50,000, and to help without a heart and a heart.”

³ **tc** Heb “all these [were] men of war, helpers of the battle line.” The present translation assumes an emendation of עֲדָרָי (‘*od^{re}y*, “helpers of”) to עֲדָרָי (‘*or^khey*, “prepared for”).

⁴ **tn** Heb “with a complete heart they came to Hebron to make David king over all Israel.”

⁵ **tn** Heb “and also all the rest of Israel [was of] one mind to make David king.”

⁶ **tn** Heb “eating and drinking.”

⁷ **tn** Heb “cattle and sheep.”

⁸ **tn** Heb “for there was joy in Israel.”

⁹ **tn** Heb “and David consulted with the officers of thousands and hundreds, to every ruler.”

¹⁰ **tn** Heb “If to you [it is] good and from the LORD our God.”

¹¹ **tn** Heb “let us spread and let us send.” The words “the word” are supplied in the translation for clarification.

said, “How will I ever be able to bring the ark of God up here?” **13:13** So David did not move the ark to the City of David;¹ he left it in the house of Obed-Edom the Gittite. **13:14** The ark of God remained in Obed-Edom’s house for three months; the LORD blessed Obed-Edom’s family and everything that belonged to him.

David’s Prestige Grows

14:1 King Hiram of Tyre² sent messengers to David, along with cedar logs, stonemasons,³ and carpenters to build a palace for him. **14:2** David realized that the LORD had established him as king over Israel and that he had elevated⁴ his kingdom for the sake of his people Israel.

14:3 In Jerusalem⁵ David married⁶ more wives and fathered more sons and daughters. **14:4** These are the names of children born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, **14:5** Ibhara, Elishua, Elpelet, **14:6** Nogah, Nepheg, Japhia, **14:7** Elishama, Beeliada,⁷ and Eliphelet.

14:8 When the Philistines heard that David had been anointed⁸ king of all Israel, all the Philistines marched up to confront him.⁹ When David heard about it, he marched out against¹⁰ them. **14:9** Now the Philistines had come and raided¹¹ the Valley of Rephaim. **14:10** David asked God, “Should I march up against the Philistines? Will you hand them over to me?” The LORD said to him, “March up! I will hand them over to you!” **14:11** So they marched against Baal Perazim and David defeated them there. David said, “Using me as his instrument,¹² God has burst out against my enemies like water bursts out.” So that place is called Baal Perazim.¹³ **14:12** The Philistines left¹⁴ their idols¹⁵ there, so David ordered that they be burned.

14:13 The Philistines again raided the valley. **14:14** So David again asked God what he should

do.¹⁶ This time¹⁷ God told him, “Don’t march up after them; circle around them and come against them in front of the trees.¹⁸ **14:15** When you hear the sound of marching in the tops of the trees, then attack.¹⁹ For at that moment the LORD is going before you to strike down the army²⁰ of the Philistines.” **14:16** David did just as God commanded him, and they struck down the Philistine army from Gibeon to Gezer.

14:17 So David became famous²¹ in all the lands; the LORD caused all the nations to fear him.²²

David Brings the Ark to Jerusalem

15:1 David constructed buildings in the City of David; he then prepared a place for the ark of God and pitched a tent for it. **15:2** Then David said, “Only the Levites may carry the ark of God, for the LORD chose them to carry the ark of the LORD and to serve before him perpetually. **15:3** David assembled all Israel at Jerusalem²³ to bring the ark of the LORD up to the place he had prepared for it. **15:4** David gathered together the descendants of Aaron and the Levites:

15:5 From the descendants of Kohath: Uriel the leader and 120 of his relatives.

15:6 From the descendants of Merari: Asaiah the leader and 220 of his relatives.

15:7 From the descendants of Gershon:²⁴ Joel the leader and 130 of his relatives.

15:8 From the descendants of Elizaphan: Shemaiah the leader and 200 of his relatives.

15:9 From the descendants of Hebron: Eliel the leader and 80 of his relatives.

15:10 From the descendants of Uzziel: Amminadab the leader and 112 of his relatives.

15:11 David summoned the priests Zadok and Abiathar, along with the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. **15:12** He told them: “You are the leaders of the Levites’ families. You and your relatives must consecrate yourselves and bring the ark of the LORD God of Israel up to the place I have prepared for it. **15:13** The first time you did not carry it; that is why the LORD God attacked us, because we did not ask him about the proper way to carry it.”²⁵ **15:14** The priests and Levites consecrated themselves so they could bring up

¹ **sn** The phrase *the City of David* refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

² **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

³ **tn** *Heb* “craftsman of a wall,” that is, masons skilled at building stone walls.

⁴ **tn** *Heb* “was lifted upwards.”

⁵ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁶ **tn** *Heb* “took.”

⁷ **tn** In 1 Chr 3:8 and 2 Sam 5:16 this name appears as “Eliada.” The form here represents a variant spelling of the name.

⁸ **tn** Or “designated”; NCV “had been made king”; CEV “had become king.”

⁹ **tn** *Heb* “to seek David.”

¹⁰ **tn** *Heb* “went out before.”

¹¹ **tn** *Heb* “stripped.”

¹² **tn** *Heb* “by my hand.”

¹³ **sn** The name *Baal Perazim* means “Lord of outbursts” in Hebrew.

¹⁴ **tn** *Heb* “abandoned.”

¹⁵ **tn** *Heb* “gods.”

¹⁶ **tn** *Heb* “and David again asked God.”

¹⁷ **tn** The words “this time” are not in the Hebrew text.

¹⁸ **tn** The Hebrew word translated “trees” is defined by HALOT 129 s.v. עֲצָיִם as “shrubs.” Some translate “balsam trees” (see BDB 113 s.v. עֲצָיִם), cf. NASB, NIV, NRSV, NLT.

¹⁹ **tn** *Heb* “go out in battle.”

²⁰ **tn** *Heb* “camp.”

²¹ **tn** *Heb* “the name of David went out.”

²² **tn** *Heb* “and the LORD placed fear of him upon all the nations.”

²³ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁴ **sn** *Gershon* is a variant spelling of the name Gershon.

²⁵ **tn** *Heb* “because for what was at first [i.e., formerly] you [were] not, the LORD our God broke out against us, because we did not seek him concerning the procedure.”

the ark of the LORD God of Israel. **15:15** The descendants of Levi carried the ark of God on their shoulders with poles, just as Moses had ordered according to the divine command.

15:16 David told the leaders of the Levites to appoint some of their relatives as musicians; they were to play various instruments, including stringed instruments and cymbals, and to sing loudly and joyfully.¹ **15:17** So the Levites appointed Heman son of Joel; one of his relatives, Asaph son of Berechiah; one of the descendants of Merari,² Ethan son of Kushaiah; **15:18** along with some of their relatives who were second in rank, including Zechariah,³ Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers.

15:19 The musicians Heman, Asaph, and Ethan were to sound the bronze cymbals; **15:20** Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah were to play the harps according to the *alamoth* style;⁴ **15:21** Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azariah were to play the lyres according to the *sheminith* style,⁵ as led by⁶ the director; **15:22** Kenaniah, the leader of the Levites, was in charge of transport, for he was well-informed on this matter;⁷ **15:23** Berechiah and Elkanah were guardians⁸ of the ark; **15:24** Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer the priests were to blow the trumpets before the ark of God; Obed-Edom and Jehiel were also guardians⁹ of the ark.

15:25 So David, the leaders of Israel, and the commanders of units of a thousand went to bring up the ark of the LORD's covenant from the house of Obed-Edom with celebration. **15:26** When God helped the Levites who were carrying the ark of the LORD's covenant, they sacrificed seven bulls and seven rams. **15:27** David was wrapped in a linen robe, as were all the Levites carrying the ark, the musicians, and

Kenaniah the supervisor of transport and the musicians;¹⁰ David also wore a linen ephod.¹¹ **15:28** All Israel brought up the ark of the LORD's covenant; they were shouting, blowing trumpets, sounding cymbals, and playing stringed instruments. **15:29** As the ark of the LORD's covenant entered the City of David, Michal, Saul's daughter, looked out the window. When she saw King David jumping and celebrating, she despised him.¹²

David Leads in Worship

16:1 They brought the ark of God and put it in the middle of the tent David had pitched for it. Then they offered burnt sacrifices and peace offerings¹³ before God. **16:2** When David finished offering burnt sacrifices and peace offerings, he pronounced a blessing over the people in the LORD's name. **16:3** He then handed out to each Israelite man and woman a loaf of bread, a date cake, and a raisin cake. **16:4** He appointed some of the Levites to serve before the ark of the LORD, to offer prayers, songs of thanks, and hymns to the LORD God of Israel. **16:5** Asaph was the leader and Zechariah second in command, followed by Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. They were to play stringed instruments; Asaph was to sound the cymbals; **16:6** and the priests Benaiah and Jahaziel were to blow trumpets regularly before the ark of God's covenant.

David Thanks God

16:7 That day David first gave to Asaph and his colleagues this song of thanks to the LORD:

16:8 Give thanks to the LORD!

Call on his name!

Make known his accomplishments
among the nations!

16:9 Sing to him! Make music to him!

Tell about all his miraculous deeds!

16:10 Boast about his holy name!

Let the hearts of those who seek the LORD
rejoice!

16:11 Seek the LORD and the strength he
gives!

Seek his presence¹⁴ continually!

16:12 Recall the miraculous deeds he
performed,

his mighty acts and the judgments he
decreed.¹⁵

¹ **tn** *Heb* "causing to be heard to lift up with a voice of joy."

² **tn** The Hebrew text adds, "their brothers."

³ **tc** The Hebrew text adds בן (*ben*, "son") here; the word is omitted in three Hebrew MSS and most LXX MSS. If the word is original, perhaps the name of Zechariah's father was accidentally omitted. Some English versions treat the word as an additional name in the list ("Ben"; e.g., KJV, ASV, NASB).

⁴ **tn** The meaning of the Hebrew word עֲלָמוֹת (*alamot*) is uncertain; perhaps it refers to a particular style of music. See HALOT 835-36 s.v. עֲלָמוֹת.

⁵ **tn** The meaning of the Hebrew word שְׁמִינִית (*sh^eminit*) is uncertain; perhaps it refers to a particular style of music. See HALOT 1562 s.v. שְׁמִינִית.

⁶ **tn** *Heb* "for" or "according to."

⁷ **tn** *Heb* "and Kenaniah, the leader of the Levites, with lifting up, supervising with lifting up, for he was well-informed." The precise nuance of מַסָּא (*masa*, "lifting up") is unclear. Some understand it as a reference to supervising the singing and music (e.g., NIV: "Kenaniah...was in charge of the singing"; NEB: "Kenaniah...was precentor in charge of the music").

⁸ **tn** *Heb* "gatekeepers."

⁹ **tn** *Heb* "gatekeepers."

¹⁰ **tn** *Heb* "the leader, the lifting up, the musicians." See also the note on the word "matter" in v. 22.

¹¹ **sn** An *ephod* was a priestly garment worn over the robe.

¹² **tn** The Hebrew text adds "in her heart."

¹³ **tn** Or "tokens of peace"; NIV "fellowship offerings."

¹⁴ **tn** *Heb* "face."

¹⁵ **tn** *Heb* "and the judgments of his mouth."

16:13 O children¹ of Israel, God's² servant, you descendants of Jacob, God's³ chosen ones!

16:14 He is the LORD our God; he carries out judgment throughout the earth.⁴

16:15 Remember⁵ continually his covenantal decree, the promise he made⁶ to a thousand generations –

16:16 the promise⁷ he made to Abraham, the promise he made by oath to Isaac!⁸

16:17 He gave it to Jacob as a decree, to Israel as a lasting promise,⁹

16:18 saying, “To you I will give the land of Canaan

as the portion of your inheritance.”

16:19 When they were few in number, just a very few, and foreign residents within it,

16:20 they wandered from nation to nation, and from one kingdom to another.¹⁰

16:21 He let no one oppress them, he disciplined kings for their sake,

16:22 saying,¹¹ “Don't touch my anointed ones!

Don't harm my prophets!”

16:23 Sing to the LORD, all the earth!

Announce every day¹² how he delivers!

16:24 Tell the nations about his splendor, tell¹³ all the nations about his miraculous deeds!

16:25 For the LORD is great and certainly worthy of praise,

he is more awesome than¹⁴ all gods.

16:26 For all the gods of the nations are worthless,¹⁵

but the LORD made the heavens.¹⁶

16:27 Majestic splendor emanates from him,¹⁷

he is the source of strength and joy.¹⁸

16:28 Ascribe to the LORD, O families of the nations, ascribe to the LORD splendor and strength!

16:29 Ascribe to the LORD the splendor he deserves!¹⁹

Bring an offering and enter his presence! Worship the LORD in holy attire!²⁰

16:30 Tremble before him, all the earth! The world is established, it cannot be moved.

16:31 Let the heavens rejoice, and the earth be happy!

Let the nations say,²¹ “The LORD reigns!”

16:32 Let the sea and everything in it shout!

Let the fields and everything in them celebrate!

16:33 Then let the trees of the forest shout with joy before the LORD, for he comes to judge the earth!

16:34 Give thanks to the LORD, for he is good

and his loyal love endures.²²

16:35 Say this prayer:²³ “Deliver us, O God who delivers us!

Gather us! Rescue us from the nations!

Then we will give thanks²⁴ to your holy name,

and boast about your praiseworthy deeds.”²⁵

16:36 May the LORD God of Israel be praised,

in the future and forevermore.²⁶

Then all the people said, “We agree!²⁷ Praise the LORD!”

¹ *tn* Heb “seed.”

² *tn* Heb “his”; the referent (God) has been specified in the translation for clarity.

³ *tn* Heb “his”; the referent (God) has been specified in the translation for clarity.

⁴ *tn* Heb “in all the earth [are] his judgments.”

⁵ *tn* The Hebrew text has a masculine plural imperative, addressed to the people. Some LXX MSS harmonize the wording here to Ps 105:8, which has זָכַר (*zakhar*), the perfect third masculine singular form of the verb, “He (the LORD) remembers” (so NIV; NEB reads “He called to mind his covenant”).

⁶ *tn* Heb “[the] word he commanded.” The text refers here to God's unconditional covenantal promise to Abraham and the patriarchs, as vv. 16-18 make clear.

⁷ *tn* Heb “which.”

⁸ *tn* Heb “his oath to Isaac.”

⁹ *tn* Or “eternal covenant.”

¹⁰ *tn* Heb “and from a kingdom to another nation.”

¹¹ *tn* The word “saying” is supplied in the translation for clarification and for stylistic reasons.

¹² *tn* Heb “from day to day.”

¹³ *tn* The verb “tell” is understood by ellipsis (note the preceding line).

¹⁴ *tn* Or “feared above.”

¹⁵ *tn* The Hebrew word אֱלִילִים (*elilim*, “worthless”) sounds like אֱלֹהִים (*elohim*, “gods”). The sound play draws attention to the statement. Many modern English translations render this term as “idols” here.

¹⁶ *tn* Or “the sky” (also in v. 31). The Hebrew term שָׁמַיִם

(*shamayim*) may be translated “heaven(s)” or “sky” depending on the context.

¹⁷ *tn* Heb “majesty and splendor [are] before him.”

¹⁸ *tn* Heb “strength and joy [are] in his place.”

¹⁹ *tn* Heb “the splendor of [i.e., due] his name.”

²⁰ *tn* Or “in holy splendor.”

²¹ *tn* Heb “let them say among the nations.”

²² *tn* Or “is eternal.”

²³ *tn* The words “this prayer” are supplied in the translation for clarity and for stylistic reasons.

²⁴ *tn* Heb “to give thanks.” The infinitive construct indicates result after the imperative.

²⁵ *tn* Heb “to boast in your praise.”

²⁶ *tn* Heb “from everlasting to everlasting.”

²⁷ *tn* This is the Hebrew term אָמֵן (*amen*, “surely”), traditionally transliterated “amen.”

David Appoints Worship Leaders

16:37 David¹ left Asaph and his colleagues there before the ark of the LORD's covenant to serve before the ark regularly and fulfill each day's requirements,² **16:38** including Obed-Edom and sixty-eight colleagues. Obed-Edom son of Jeduthun and Hosah were gatekeepers. **16:39** Zadok the priest and his fellow priests served³ before the LORD's tabernacle at the worship center⁴ in Gibeon, **16:40** regularly offering burnt sacrifices to the LORD on the altar for burnt sacrifice, morning and evening, according to what is prescribed in the law of the LORD which he charged Israel to observe.⁵ **16:41** Joining them were Heman, Jeduthun, and the rest of those chosen and designated by name to give thanks to the LORD. (For his loyal love endures!)⁶ **16:42** Heman and Jeduthun were in charge of the music, including the trumpets, cymbals, and the other musical instruments used in praising God. The sons of Jeduthun guarded the entrance.⁷

16:43 Then all the people returned to their homes, and David went to pronounce a blessing on his family.⁸

God Makes a Promise to David

17:1 When David had settled into his palace,⁹ he¹⁰ said to Nathan the prophet, "Look, I am living in a palace¹¹ made from cedar, while the ark of the LORD's covenant is under a tent."¹² **17:2** Nathan said to David, "You should do whatever you have in mind,¹³ for God is with you."

17:3 That night God told Nathan the prophet,¹⁴ **17:4** "Go, tell my servant David: 'This is what the LORD says: "You must not build me a house in which to live. **17:5** For I have not lived in a house from the time I brought Israel up from Egypt¹⁵ to the present day. I have lived in a tent that has been in various places. **17:6** Wherever I moved throughout Israel, I did not say¹⁷ to any of the leaders whom I appointed to care for my people Israel,¹⁸ "Why have you not built me a house made from cedar?"'"

17:7 "So now, say this to my servant David: 'This is what the LORD who commands armies¹⁹ says: "I took you from the pasture and from your work as a shepherd²⁰ to make you a leader of my people Israel. **17:8** I was with you wherever you went and I defeated²¹ all your enemies before you. Now I will make you as famous as the great men of the earth.²² **17:9** I will establish a place for my people Israel and settle²³ them there; they will live there and not be disturbed²⁴ anymore. Violent men will not oppress them again, as they did in the beginning²⁵ **17:10** and during the time when I appointed judges to lead my people Israel. I will subdue all your enemies.

"I declare to you that the LORD will build a dynastic house²⁶ for you! **17:11** When the time comes for you to die,²⁷ I will raise up your descendant,²⁸ one of your own sons, to succeed you, and I will establish his kingdom. **17:12** He will build me a house, and I will make his

¹⁴ **tn** *Heb* "the word of God was [i.e., came] to Nathan the prophet."

¹⁵ **tn** The words "from Egypt" are supplied in the translation for clarification.

¹⁶ **tc** *Heb* "and I was from tent to tent and from tabernacle." The words אֶל־מִשְׁכָּן ('*el-mishkan*, "to tabernacle") should probably be added at the end of the sentence to complete this prepositional phrase and produce symmetry with the preceding prepositional phrase. The words probably fell from the text by homoioteleuton.

¹⁷ **tn** *I have lived in a tent that has been in various places.* The point here is that the Lord moved with the tabernacle as it moved from place to place; he did not confine himself to a particular location.

¹⁸ **tn** In the Hebrew text the statement is phrased as a rhetorical question ("Did I say?") meaning "I did not say."

¹⁹ **tn** *Heb* "to one of the judges of Israel whom I commanded to shepherd my people."

²⁰ **tn** Traditionally, "LORD of hosts."

²¹ **tn** *Heb* "and from after sheep."

²² **tn** *Heb* "cut off."

²³ **tn** *Heb* "and I will make for you a name like the name of the great men who are in the earth."

²⁴ **tn** *Heb* "plant."

²⁵ **tn** *Heb* "shaken."

²⁶ **tn** *Heb* "and sons of violence will no longer consume them as in the beginning."

²⁷ **tn** Here the word "house" is used in a metaphorical sense, referring to a royal dynasty. The LORD's use of the word here plays off the literal sense that David had in mind as he contemplated building a temple ("house") for the LORD. In the translation the adjective "dynastic" is supplied to indicate that the term is used metaphorically.

²⁸ **tn** *Heb* "and it will be when your days are full to go with your ancestors."

²⁹ **tn** *Heb* "your seed."

¹ **tn** *Heb* "he"; the referent (David) has been specified in the translation for clarity.

² **tn** *Heb* "according to the matter of the day in its day."

³ **tn** The word "served" is supplied in the translation for clarity and for stylistic reasons.

⁴ **tn** Or "high place."

⁵ **tn** *Heb* "which he commanded Israel."

⁶ **tn** Perhaps this refers to the refrain of their songs of praise (see Ps 136). In this case one could translate, "to give thanks to the LORD with songs using the refrain, 'For his loyal love endures.'"

⁷ **tn** *Heb* "and with them, Heman and Jeduthun, trumpets and cymbals for sounding, and the instrument of song of God, and the sons of Jeduthun [were] at the gate."

⁸ **tn** *Heb* "to bless his house." Elsewhere when "house" is the object of "bless," it refers to a household or family. See, for example, 1 Chr 13:14; 17:27. However, since בַּיִת (*bet*, "house") refers to a literal house or home earlier in the verse and to David's palace in 17:1, one might translate here, "David went to pronounce a blessing on [i.e., dedicate] his house [i.e., palace]."

⁹ **tn** *Heb* "house."

¹⁰ **tn** *Heb* "David." The pronoun "he" has been used in the translation here to avoid redundancy in keeping with contemporary English style.

¹¹ **tn** *Heb* "house."

¹² **tn** *Heb* "tent curtains."

¹³ **tn** *Heb* "all which is in your heart."

dynasty permanent.⁴ **17:13** I will become his father and he will become my son. I will never withhold my loyal love from him, as I withheld it from the one who ruled before you.² **17:14** I will put him in permanent charge of my house and my kingdom; his dynasty will be permanent.”””³ **17:15** Nathan told David all these words that were revealed to him.⁴

David Praises God

17:16 David went in, sat before the LORD, and said: “Who am I, O LORD God, and what is my family,⁵ that you should have brought me to this point? **17:17** And you did not stop there, O God! You have also spoken about the future of your servant’s family.⁶ You have revealed to me what men long to know,⁷ O LORD God. **17:18** What more can David say⁸ to you? You have honored your servant; you have given your servant special recognition.⁹ **17:19** O LORD, for the sake of your servant and according to your will,¹⁰ you have done this great thing in order to reveal your greatness.¹¹ **17:20** O LORD, there is none like you; there is no God besides you! What we heard is true!¹² **17:21** And who is like your people, Israel, a unique nation¹³ in the earth? Their God¹⁴ went to claim¹⁵ a nation for himself! You made a name for yourself by doing great and awesome deeds¹⁶ when you drove out¹⁷ nations before your people whom you had delivered from the

Egyptian empire and its gods.¹⁸ **17:22** You made Israel your very own nation for all time.¹⁹ You, O LORD, became their God. **17:23** So now, O LORD, may the promise you made about your servant and his family become a permanent reality!²⁰ Do as you promised,²¹ **17:24** so²² it may become a reality²³ and you may gain lasting fame,²⁴ as people say,²⁵ ‘The LORD who commands armies is the God of Israel.’²⁶ David’s dynasty²⁷ will be established before you, **17:25** for you, my God, have revealed to your servant that you will build a dynasty²⁸ for him. That is why your servant has had the courage to pray to you.²⁹ **17:26** Now, O LORD, you are the true God;³⁰ you have made this good promise to your servant.³¹ **17:27** Now you are willing to bless your servant’s dynasty³² so that it may stand permanently before you, for you, O LORD, have blessed it and it will be blessed from now on into the future.””³³

David Conquers the Neighboring Nations

18:1 Later David defeated the Philistines and subdued them. He took Gath and its surrounding towns³⁴ away from the Philistines.³⁵

¹ **tn** Heb “and I will establish his throne permanently.”

² **sn** The one who ruled before you is a reference to Saul, from whom the kingdom was taken and given to David.

³ **tn** Heb “and his throne will be established permanently.”

⁴ **tn** Heb “according to all these words and according to all this revelation, so Nathan said to David.”

⁵ **tn** Heb “house.”

⁶ **tn** Heb “and this was small in your eyes, O God, so you spoke concerning the house of your servant for a distance.”

⁷ **tn** The translation “You have revealed to me what men long to know” is very tentative; the meaning of the Hebrew text is unclear. The text appears to read literally, “and you see me like the searching of man, that which is upward,” which is nonsensical. The translation above assumes the following: (1) The Qal verb translated “you see me” is repositioned as a Hiphil, “you showed me,” (2) תור (tor) is understood in the sense of “searching, exploring,” and (3) המעלה (hamma’alah) is taken in a temporal sense of “that which lies beyond.” Thus one could translate, “you have shown me what men search for, what lies beyond.”

⁸ **tn** The word “say” is supplied in the translation for clarification.

⁹ **tn** Heb “for honoring your servant, and you, your servant, know.”

¹⁰ **tn** Heb “heart.”

¹¹ **tn** Heb “to make known all the great deeds.”

¹² **tn** The Hebrew text reads literally, “in all which we heard with our ears,” but כָּל (khol, “in all”) should probably be emended to כָּל (k’khol, “according to all”).

¹³ **tn** Heb “a nation, one.”

¹⁴ **tn** Heb “whose God,” or “because God.” In the Hebrew text this clause is subordinated to what precedes. The clauses are separated in the translation for stylistic reasons.

¹⁵ **tn** Heb “redeem” or “deliver.”

¹⁶ **tn** Heb “to make for yourself a name [with] great and awesome [deeds].”

¹⁷ **tn** Heb “to drive out.”

¹⁸ **tn** Heb “from Egypt, nations.” The parallel text in 2 Sam 7:23 reads “from Egypt, nations and its gods.”

¹⁹ **tn** Heb “and you made your people Israel your own for a people permanently.”

²⁰ **tn** Heb “and now, O LORD, the word which you spoke concerning your servant and concerning his house, may it be established permanently.”

²¹ **tn** Heb “as you have spoken.”

²² **tn** Following the imperative in v. 23b, the prefixed verbal form with vav (v) conjunctive indicates purpose/result: “so it might become a reality.”

²³ **tn** Heb “so it might be established.”

²⁴ **tn** Heb “and your name might be great permanently.” Following the imperative in v. 23b, the prefixed verbal form with vav conjunctive indicates purpose/result (parallel to the previous purpose/result clause): “[so]...you might gain lasting fame.”

²⁵ **tn** Heb “saying.” The words “as people” are supplied in the translation for clarification and for stylistic reasons.

²⁶ **tc** Heb “the LORD who commands armies [traditionally, the LORD of hosts], the God of Israel, Israel’s God.” The phrases אֱלֹהֵי יִשְׂרָאֵל (‘elohey yisra’el, “God of Israel”) and אֱלֹהִים לְיִשְׂרָאֵל (‘elohim l’yisra’el, “Israel’s God”) are probably alternative readings that have been conflated in the text.

²⁷ **tn** Heb “the house of David.”

²⁸ **tn** Heb “house.”

²⁹ **tn** Heb “That is why your servant found to pray before you.” Perhaps the phrase אֶת לִבּוֹ (et libbo, “his heart”) should be supplied as the object of the verb “found.”

³⁰ **tn** Heb “the God.” The article indicates uniqueness here.

³¹ **tn** Heb “and you have spoken to your servant this good thing.”

³² **tn** Heb “house.”

³³ **tn** Heb “for you, O LORD, have blessed and [it is] blessed permanently.”

³⁴ **tn** 2 Sam 8:1 identifies this region as “Metheg Ammah.”

³⁵ **tn** Heb “from the hand of the Philistines.” Here “hand” is figurative language for “control.”

18:2 He defeated the Moabites; the Moabites became David's subjects and brought tribute.¹

18:3 David defeated King Hadadezer of Zobah as far as Hamath, when he went to extend his authority² to the Euphrates River.³ **18:4** David seized from him 1,000 chariots, 7,000 charioteers,⁴ and 20,000 infantrymen. David cut the hamstrings of all but a hundred of Hadadezer's⁵ chariot horses.⁶ **18:5** The Arameans of Damascus came to help King Hadadezer of Zobah, but David killed 22,000 of the Arameans. **18:6** David placed garrisons in the territory of the Arameans of Damascus;⁷ the Arameans became David's subjects and brought tribute. The LORD protected⁸ David wherever he campaigned.⁹ **18:7** David took the golden shields which Hadadezer's servants had carried¹⁰ and brought them to Jerusalem.¹¹ **18:8** From Tibhath¹² and Kun,¹³ Hadadezer's cities, David took a great deal of bronze. (Solomon used it to make the big bronze basin called "The Sea,"¹⁴ the pillars, and other bronze items.)

18:9 When King Tou¹⁵ of Hamath heard that David had defeated the entire army of King Hadadezer of Zobah, **18:10** he sent his son Hadoram¹⁶ to King David to extend his best wishes¹⁷ and to pronounce a blessing on him for his victory over Hadadezer, for Tou had been at

war with Hadadezer.¹⁸ He also sent various items made of gold, silver, and bronze.¹⁹ **18:11** King David dedicated these things to the LORD,²⁰ along with the silver and gold which he had carried off from all the nations, including²¹ Edom,²² Moab, the Ammonites, the Philistines, and Amalek.

18:12 Abishai son of Zeruiah²³ killed 18,000 Edomites in the Valley of Salt. **18:13** He placed garrisons in Edom, and all the Edomites became David's subjects. The LORD protected²⁴ David wherever he campaigned.²⁵

David's Officials

18:14 David reigned over all Israel; he guaranteed justice for all his people.²⁶ **18:15** Joab son of Zeruiah was commanding general of²⁷ the army; Jehoshaphat son of Ahilud was secretary; **18:16** Zadok son of Ahitub and Abimelech son of Abiathar were priests; Shavsha²⁸ was scribe; **18:17** Benaiah son of Jehoiada supervised²⁹ the Kerethites and Pelethites; and David's sons were the king's leading officials.³⁰

David's Campaign against the Ammonites

19:1 Later King Nahash of the Ammonites died and his son succeeded him. **19:2** David said, "I will express my loyalty³¹ to Hanun son of Nahash, for his father was loyal³² to me." So David sent messengers to express his sympathy over his father's death.³³ When David's servants entered Ammonite territory to visit Hanun and express the king's sympathy,³⁴ **19:3** the Ammonite officials said to Hanun, "Do you really think David is trying to honor your father by sending

¹ **tn** *Heb* "and the Moabites were servants of David, carriers of tribute."

² **tn** *Heb* "hand."

³ **tn** *Heb* "when he went to set up his hand at the Euphrates River." The Hebrew word יָד (*yad*, "hand") is usually understood to mean "control" or "dominion" here. However, since יָד does occasionally refer to a monument, perhaps one could translate, "to set up his monument at the Euphrates River" (i.e., as a visible marker of the limits of his dominion). For another example of the Hiphil of נָצַב (*natsav*) used with יָד ("monument"), see 1 Sam 15:12.

⁴ **tn** Or "horsemen."

⁵ **tn** *Heb* "his"; the referent (Hadadezer) has been specified in the translation for clarity.

⁶ **tn** *Heb* "and David cut the hamstrings of all the chariot horses, and he left from them one hundred chariot horses."

⁷ **tc** *Heb* "and David placed in Aram of Damascus." The object מְצִיבֵי (*n^otsivim*, "garrisons") appears to have been accidentally omitted from the text. See v. 13, as well as the parallel passage in 2 Sam 8:6, which includes it.

⁸ **tn** Or "delivered."

⁹ **tn** Or "wherever he went."

¹⁰ **tn** *Heb* "which were upon the servants of Hadadezer."

¹¹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹² **tn** The MT reads "Tibhath" here, a variant name for Tebah (cf. 2 Sam 8:8). Some English translations substitute the other version of the name here (e.g., NIV, NLT), while others follow the reading of the Hebrew text at this point (e.g., NAB, NASB, NRSV).

¹³ **tn** The parallel text of 2 Sam 8:8 has the variant name "Berothai."

¹⁴ **tn** *Heb* "the sea of bronze," or "[the] sea, the bronze one." See the note at 1 Kgs 7:23.

¹⁵ **tn** The name is spelled "Toi" in the parallel text in 2 Sam 8:9.

¹⁶ **tn** The name is spelled "Joram" in the parallel text in 2 Sam 8:10.

¹⁷ **tn** *Heb* "to ask concerning him for peace."

¹⁸ **tn** *Heb* "and to bless him because he fought with Hadadezer and defeated him, for Hadadezer was a man of battles with Tou."

¹⁹ **tn** *Heb* "[along with] all items of gold and silver and bronze."

²⁰ **tn** *Heb* "also them King David made holy to the LORD."

²¹ **tn** *Heb* "from."

²² **tc** The parallel text of 2 Sam 8:12 of the MT reads "Aram." However, a few Hebrew MSS along with the LXX and Syriac of 2 Sam 8:12 read "Edom" in agreement with 1 Chr 18:11 (cf. 2 Sam 8:14).

²³ **tn** The parallel text of 2 Sam 8:13 attributes this victory to David.

²⁴ **tn** Or "delivered."

²⁵ **tn** Or "wherever he went."

²⁶ **tn** *Heb* "and he was doing what is just and fair for all his people."

²⁷ **tn** *Heb* "over."

²⁸ **tn** The parallel text of 2 Sam 8:17 has the variant spelling "Seraiah."

²⁹ **tn** *Heb* "[was] over."

³⁰ **tn** *Heb* "and the sons of David [were] the heads at the hand of David." The parallel text of 2 Sam 8:18 identifies them as "priests" (see **sn** there on the word "priests").

³¹ **tn** *Heb* "do loyalty."

³² **tn** *Heb* "did loyalty."

³³ **tn** *Heb* "to console him concerning his father."

³⁴ **tn** *Heb* "and the servants of David came to the land of the sons of Ammon to Hanun to console him."

these messengers to express his sympathy?¹ No, his servants have come to you so they can get information and spy out the land!² **19:4** So Hanun seized David's servants and shaved their beards off.³ He cut off the lower part of their robes so that their buttocks were exposed⁴ and then sent them away. **19:5** Messengers⁵ came and told David what had happened to the men, so he summoned them, for the men were thoroughly humiliated. The king said, "Stay in Jericho⁶ until your beards grow again; then you may come back."

19:6 When the Ammonites realized that David was disgusted with them,⁷ Hanun and the Ammonites sent 1,000 talents⁸ of silver to hire chariots and charioteers from Aram Naharaim, Aram Maacah, and Zobah.⁹ **19:7** They hired 32,000 chariots, along with the king of Maacah and his army, who came and camped in front of Medeba. The Ammonites also assembled from their cities and marched out to do battle.

19:8 When David heard the news, he sent Joab and the entire army to meet them.¹⁰ **19:9** The Ammonites marched out and were deployed for battle at the entrance to the city, while the kings who had come were by themselves in the field. **19:10** When Joab saw that the battle would be fought on two fronts, he chose some of Israel's best men and deployed them against the Arameans.¹¹ **19:11** He put his brother Abishai in charge of the rest of the army and they were

deployed against the Ammonites. **19:12** Joab¹² said, "If the Arameans start to overpower me,¹³ you come to my rescue. If the Ammonites start to overpower you,¹⁴ I will come to your rescue. **19:13** Be strong! Let's fight bravely for the sake of our people and the cities of our God! The LORD will do what he decides is best!"¹⁵ **19:14** So Joab and his men¹⁶ marched toward the Arameans to do battle, and they fled before him. **19:15** When the Ammonites saw the Arameans flee, they fled before Joab's¹⁷ brother Abishai and withdrew into the city. Joab went back to Jerusalem.¹⁸

19:16 When the Arameans realized they had been defeated by Israel, they sent for reinforcements from beyond the Euphrates River,¹⁹ led by Shophach the commanding general of Hadadezer's army.²⁰ **19:17** When David was informed, he gathered all Israel, crossed the Jordan River,²¹ and marched against them.²² David deployed his army against the Arameans for battle and they fought against him.²³ **19:18** The Arameans fled before Israel. David killed 7,000²⁴ Aramean charioteers and 40,000 infantrymen; he also killed Shophach²⁵ the commanding general. **19:19** When Hadadezer's subjects saw they were defeated by Israel, they made peace with David and became his subjects. The Arameans were no longer willing to help the Ammonites.

20:1 In the spring, at the time when kings normally conduct wars,²⁶ Joab led the army into battle and devastated the land of the Ammonites. He went and besieged Rabbah, while David stayed in Jerusalem. Joab defeated Rabbah and tore it down. **20:2** David took the crown from the

¹ **tn** Heb "Is David honoring your father in your eyes when he sends to you ones consoling?"

² **tc** Heb "Is it not to explore and to overturn and to spy out the land (that his servants have come to you?)" The Hebrew term לָהַפֵּךְ (*lahafakh*, "to overturn") seems misplaced in the sequence. Some emend the form to לָחֶפֶר (*lakhpor*, "to spy out"). The sequence of three infinitives may be a conflation of alternative readings.

³ **tn** Heb "shaved them." See v. 5.

⁴ **tn** Heb "and he cut their robes in the middle unto the buttocks."

⁵ **tn** Heb "they." The logical referent, though not specified in the Hebrew text, has been supplied in the translation for clarity.

⁶ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

⁷ **tn** Heb "that they were a stench [i.e., disgusting] with David."

⁸ **tn** The Hebrew word כִּכָּר (*kikar*, "circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or, by extension, to a standard unit of weight. According to the older (Babylonian) standard the "talent" weighed 130 lbs. (58.9 kg), but later this was lowered to 108.3 lbs. (49.1 kg). More recent research suggests the "light" standard talent was 67.3 lbs. (30.6 kg). Using this as the standard for calculation, the Ammonites hired chariots and charioteers for about 33.7 tons (30,600 kg) of silver.

⁹ **tn** The parallel text of 2 Sam 10:6 has "Aram Beth Rehob and Aram Zobah."

¹⁰ **tn** The words "the news" and "to meet them" are added in the translation for stylistic reasons and for clarification.

¹¹ **tc** The parallel text of 2 Sam 10:10 has "the Ammonites" in place of "the Arameans" here.

¹² **tn** Heb "and Joab saw that the face of the battle was to him before and behind and he chose from all the best in Israel and arranged to meet Aram."

¹² **tn** Heb "he"; the referent (Joab) has been specified in the translation for clarity.

¹³ **tn** Heb "if Aram is stronger than me."

¹⁴ **tn** Heb "if the sons of Ammon are stronger than you."

¹⁵ **tn** Heb "and the LORD, what is good in his eyes, he will do."

¹⁶ **tn** Heb "and the army which was with him."

¹⁷ **tn** Heb "his"; the referent (Joab) has been specified in the translation for clarity.

¹⁸ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁹ **tn** Heb "the River," referring to the Euphrates. This has been specified in the translation for clarity.

²⁰ **tn** Heb "and Aram saw that they were struck down before Israel and they sent messengers and brought out Aram which is beyond the River, and Shophach the commander of the army of Hadadezer [was] before them."

²¹ **tn** The word "River" is not in the Hebrew text, but has been supplied in the translation for clarity.

²² **tc** The parallel text of 2 Sam 10:17 "he came to Helam."

²³ **tn** Heb "and he came to them and was deployed against them."

²⁴ **tn** Heb "and David was deployed to meet Aram [for] battle and they fought with him."

²⁵ **tc** The parallel text of 2 Sam 10:18 has "seven hundred."

²⁶ **tn** The parallel text of 2 Sam 10:18 has the variant spelling "Shobach."

²⁶ **tn** Heb "and it was at the time of the turning of the year, at the time of the going out of kings."

head of their king¹ and wore it² (its weight was a talent³ of gold and it was set with precious stones). He took a large amount of plunder from the city. **20:3** He removed the city's residents and made them do hard labor with saws, iron picks, and axes.⁴ This was his policy⁵ with all the Ammonite cities. Then David and all the army returned to Jerusalem.

Battles with the Philistines

20:4 Later there was a battle⁶ with the Philistines in Gezer.⁷ At that time Sibbekai the Hushathite killed Sippai,⁸ one of the descendants of the Rephaim, and the Philistines⁹ were subdued.

20:5 There was another battle with the Philistines in which Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite,¹⁰ whose spear had a shaft as big as the crossbeam of a weaver's loom.¹¹

20:6 In a battle in Gath¹² there was a large man who had six fingers on each hand and six toes on each foot – twenty-four in all! He too was a descendant of Rapha. **20:7** When he taunted Israel, Jonathan son of Shimea,¹³ David's brother, killed him.

20:8 These were the descendants of Rapha who lived in Gath; they were killed¹⁴ by the hand of David and his soldiers.¹⁵

The Lord Sends a Plague against Israel

21:1 An adversary¹⁶ opposed¹⁷ Israel, inciting David to count how many warriors Israel

had.¹⁸ **21:2** David told Joab and the leaders of the army,¹⁹ “Go, count the number of warriors²⁰ from Beer Sheba to Dan. Then bring back a report to me so I may know how many we have.”²¹ **21:3** Joab replied, “May the Lord make his army²² a hundred times larger! My master, O king, do not all of them serve my master? Why does my master want to do this? Why bring judgment on Israel?”²³

21:4 But the king's edict stood, despite Joab's objections.²⁴ So Joab left and traveled throughout Israel before returning to Jerusalem.²⁵ **21:5** Joab reported to David the number of warriors.²⁶ In all Israel there were 1,100,000²⁷ sword-wielding soldiers; Judah alone had 470,000 sword-wielding soldiers.²⁸ **21:6** Now Joab²⁹ did not number Levi and Benjamin, for the king's edict disgusted him. **21:7** God was also offended by it,³⁰ so he attacked Israel.

¹⁸ **tn** *Heb* “and incited David to count Israel.” As v. 5 indicates, David was not interested in a general census, but in determining how much military strength he had.

¹⁹ **sn** The parallel text in 2 Sam 24:1 says, “The Lord's anger again raged against Israel and he incited David against them, saying: ‘Go, count Israel and Judah!’” The version of the incident in the Book of 2 Samuel gives an underlying theological perspective, while the Chronicler simply describes what happened from a human perspective. Many interpreters and translations render the Hebrew *שָׂטָן* as a proper name here, “Satan” (NEB, NASB, NIV, NRSV). However, the Hebrew term *שָׂטָן*, which means “adversary,” is used here without the article. Elsewhere when it appears without the article, it refers to a personal or national adversary in the human sphere, the lone exception being Num 22:22, 32, where the angel of the Lord assumes the role of an adversary to Balaam. When referring elsewhere to the spiritual entity known in the NT as Satan, the noun has the article and is used as a title, “the Adversary” (see Job 1:6-9, 12; 2:1-4, 6-7; Zech 3:1-2). In light of usage elsewhere the adversary in 1 Chr 21:1 is likely a human enemy, probably a nearby nation whose hostility against Israel pressured David into numbering the people so he could assess his military strength. For compelling linguistic and literary arguments against taking the noun as a proper name here, see S. Japhet, *I & II Chronicles* (OTL), 374-75.

¹⁹ **tn** Or “people.”

²⁰ **tn** *Heb* “Go, count Israel.” See the note on “had” in v. 1.

²¹ **tn** *Heb* “their number.”

²² **tn** Or “people.”

²³ **tn** *Heb* “Why should it become guilt for Israel?” David's decision betrays an underlying trust in his own strength rather than in divine provision. See also 1 Chr 27:23-24.

²⁴ **tn** *Heb* “and the word of the king was stronger than Joab.”

²⁵ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁶ **tn** *Heb* “and Joab gave to David the number of the numbering of the army [or “people”].”

²⁷ **tn** *Heb* “a thousand thousands and one hundred thousand.”

²⁸ **tc** The parallel text in 2 Sam 24:9 has variant figures: “In Israel there were eight hundred thousand sword-wielding warriors, and in Judah there were five hundred thousand soldiers.”

²⁹ **tn** *Heb* “he”; the proper name (“Joab”) has been substituted for the pronoun here for stylistic reasons; the proper name occurs at the end of the verse in the Hebrew text, where it has been replaced by the pronoun (“him”) in the translation.

³⁰ **tn** *Heb* “There was displeasure in the eyes of God concerning this thing.”

¹ **tc** The translation follows the MT, which reads “of their king”; the LXX and Vulgate read “of Milcom” (cf. 1 Kgs 11:5). Milcom, also known as Molech, was the god of the Ammonites.

² **tn** *Heb* “and it was on the head of David.”

³ **sn** See the note on the word “talents” in 19:6.

⁴ **tc** The Hebrew text reads “saws,” but since saws were just mentioned, it is preferable to emend בְּגֵרוֹת (*m^egerot*, “saws”) to מַגְזָרוֹת (*magz^erot*, “axes”).

⁵ **tn** *Heb* “and so he would do.”

⁶ **tn** *Heb* “battle stood.”

⁷ **tn** The parallel text in 2 Sam 21:18 identifies this site as “Gob.”

⁸ **tn** The parallel text in 2 Sam 21:18 has the variant spelling “Saph.”

⁹ **tn** *Heb* “they”; the referent (the Philistines) has been specified in the translation for clarity.

¹⁰ **tc** The Hebrew text reads, “Elchanaan son of Jair killed Lachmi the brother of Goliath the Gittite.” But it is likely that the accusative marker in front of לַחְמִי (*lakhmī*, “Lachmi”) is a corruption of בֵּית (*bet*), and that אֶת־לַחְמִי (*et-lakhmī*) should be emended to בֵּית הַלַּחְמִי (*bet hallakhmī*, “the Bethlehemite”). See 2 Sam 21:19.

¹¹ **tc** See **tc** note on the parallel passage in 2 Sam 21:19.

¹² **tn** *Heb* “and there was another battle, in Gath.”

¹³ **tn** The parallel text in 2 Sam 21:21 has the variant spelling “Shimeah.”

¹⁴ **tn** *Heb* “they fell.”

¹⁵ **tn** *Heb* “his servants.”

¹⁶ **tn** Or “Satan.” The Hebrew word *שָׂטָן* (*satan*) can refer to an adversary in general or Satan in particular. There is no article accompanying the term here, which suggests it should be understood generally (cf. NAB “a satan”).

¹⁷ **tn** *Heb* “stood against.”

21:8 David said to God, “I have sinned greatly by doing this! Now, please remove the guilt of your servant, for I have acted very foolishly.” **21:9** The LORD told Gad, David’s prophet,¹ **21:10** “Go, tell David, ‘This is what the LORD says: “I am offering you three forms of judgment from which to choose. Pick one of them.”’”² **21:11** Gad went to David and told him, “This is what the LORD says: ‘Pick one of these: **21:12** three³ years of famine, or three months being chased by your enemies and struck down by their swords,⁴ or three days being struck down by the LORD, during which a plague will invade the land and the LORD’s messenger will destroy throughout Israel’s territory.’”⁵ Now, decide what I should tell the one who sent me.” **21:13** David said to Gad, “I am very upset! I prefer to be attacked by the LORD, for his mercy is very great; I do not want to be attacked by men!”⁶ **21:14** So the LORD sent a plague through Israel, and 70,000 Israelite men died.

21:15 God sent an angel⁷ to ravage⁸ Jerusalem. As he was doing so,⁹ the LORD watched¹⁰ and relented from¹¹ his judgment.¹² He told the angel who was destroying, “That’s enough!¹³ Stop now!”¹⁴

Now the LORD’s angel was standing near the threshing floor of Ornan¹⁵ the Jebusite. **21:16** David looked up and saw the LORD’s messenger standing between the earth and sky with his sword drawn and in his hand, stretched out over Jerusalem. David and the leaders, covered with sackcloth, threw themselves down with their faces to the ground.¹⁶ **21:17** David said to God,

“Was I not the one who decided to number the army? I am the one who sinned and committed this awful deed!¹⁷ As for these sheep – what have they done? O LORD my God, attack me and my family,¹⁸ but remove the plague from your people!”¹⁹

21:18 So the LORD’s messenger told Gad to instruct David to go up and build²⁰ an altar for the LORD on the threshing floor of Ornan the Jebusite. **21:19** So David went up as Gad instructed him to do in the name of the LORD.²¹ **21:20** While Ornan was threshing wheat, he turned and saw the messenger, and he and his four sons hid themselves. **21:21** When David came to Ornan, Ornan looked and saw David; he came out from the threshing floor and bowed to David with his face²² to the ground. **21:22** David said to Ornan, “Sell me the threshing floor²³ so I can build²⁴ on it an altar for the LORD – I’ll pay top price²⁵ – so that the plague may be removed²⁶ from the people.” **21:23** Ornan told David, “You can have it!²⁷ My master, the king, may do what he wants.²⁸ Look, I am giving you the oxen for burnt sacrifices, the threshing sledges for wood, and the wheat for an offering. I give it all to you.” **21:24** King David replied to Ornan, “No, I insist on buying it for top price.²⁹ I will not offer to the LORD what belongs to you or offer a burnt sacrifice³⁰ that cost me nothing.³¹ **21:25** So David bought the place from Ornan for 600 pieces of gold.³² **21:26** David built there an altar to the LORD and offered burnt sacrifices and peace offerings.³³ He called out to the LORD,

¹⁷ **tn** “and doing evil I did evil.” The infinitive absolute precedes the finite form of the verb for emphasis.

¹⁸ **tn** *Heb* “let your hand be on me and on the house of my father.”

¹⁹ **tn** *Heb* “but on your people not for a plague.”

²⁰ **tn** *Heb* “that he should go up to raise up.”

²¹ **tn** *Heb* “and David went up by the word of Gad which he spoke in the name of the LORD.”

²² **tn** *Heb* “nostrils.”

²³ **tn** *Heb* “the place of the threshing floor.”

²⁴ **tn** Following the imperative, the prefixed verbal form with *vav* (ו) conjunctive here indicates the immediate purpose/result: “so I can build.”

²⁵ **tn** *Heb* “For full silver sell to me.”

²⁶ **tn** Following the imperative and first person prefixed verbal form with *vav* (ו) conjunctive, this third person prefixed verbal form with *vav* conjunctive introduces the ultimate purpose/result: “so the plague may be removed.” Another option is subordinate this form to the preceding imperative, but the latter may be taken as a parenthetical expansion of the initial request.

²⁷ **tn** *Heb* “take for yourself.”

²⁸ **tn** *Heb* “what is good in his eyes.”

²⁹ **tn** *Heb* “No, for buying I will buy for full silver.” The infinitive absolute precedes the finite verb for emphasis.

³⁰ **tc** The parallel text in 2 Sam 24:24 has the plural “burnt sacrifices.”

³¹ **tn** Or “without [paying] compensation.”

³² **tc** The parallel text of 2 Sam 24:24 says David bought the threshing floor and the oxen for “fifty pieces of silver.” This would have been about 20 ounces (568 grams) of silver by weight.

tn *Heb* “six hundred shekels of gold.” This would have been about 15 lbs. (6.8 kg) of gold by weight.

³³ **tn** Or “tokens of peace.”

¹ **tn** *Heb* “seer.”

² **tn** *Heb* “Three I am extending to you; choose for yourself one of them and I will do it to you.”

³ **tc** The parallel text in the MT of 2 Sam 24:13 has “seven,” but LXX has “three” there.

⁴ **tc** *Heb* “or three months being swept away from before your enemies and the sword of your enemies overtaking.” The Hebrew term נִסְפֶּה (*nisppeh*, Niphal participle from נִסַּף, *nisaph*, *safah*) should probably be emended to נִסְכַּח (*nus^hkhah*, Qal infinitive from נִסַּח [*nus*] with second masculine singular suffix). See 2 Sam 24:13.

⁵ **tn** *Heb* “or three days of the sword of the LORD and plague in the land, and the messenger [or “angel”] of the LORD destroying in all the territory of Israel.”

⁶ **tn** *Heb* “There is great distress to me; let me fall into the hand of the LORD for his mercy is very great, but into the hand of men let me not fall.”

⁷ **tn** The parallel text of 2 Sam 24:15 reports that God sent a plague, while 24:16-17 attributes this to the instrumentality of an angel.

⁸ **tn** Or “destroy.”

⁹ **tn** *Heb* “while he was destroying.”

¹⁰ **tn** Or “saw.”

¹¹ **tn** Or “was grieved because of.”

¹² **tn** *Heb* “concerning the calamity.”

¹³ **tn** For this nuance of the Hebrew word רָב (*rav*), see BDB 913 s.v. 1.f.

¹⁴ **tn** *Heb* “Now, drop your hand.”

¹⁵ **tn** In the parallel text in 2 Sam 24:16 this individual is called אֲרַבְנָה (*‘aravna*, “Aravna”), traditionally “Araunah.” The form of the name found here also occurs in vv. 18-28.

¹⁶ **tn** *Heb* “and David and the elders, covered with sackcloth, fell on their faces.”

and the LORD¹ responded by sending fire from the sky and consuming the burnt sacrifice on the altar. **21:27** The LORD ordered the messenger² to put his sword back into its sheath.

21:28 At that time, when David saw that the LORD responded to him at the threshing floor of Ornan the Jebusite, he sacrificed there. **21:29** Now the LORD's tabernacle (which Moses had made in the wilderness) and the altar for burnt sacrifices were at that time at the worship center³ in Gibeon. **21:30** But David could not go before it to seek God's will, for he was afraid of the sword of the LORD's messenger. **22:1** David then said, "This is the place where the temple of the LORD God will be, along with the altar for burnt sacrifices for Israel."

David Orders a Temple to Be Built

22:2 David ordered the resident foreigners in the land of Israel to be called together. He appointed some of them to be stonecutters to chisel stones for the building of God's temple. **22:3** David supplied a large amount of iron for the nails of the doors of the gates and for braces, more bronze than could be weighed, **22:4** and more cedar logs than could be counted. (The Sidonians and Tyrians had brought a large amount of cedar logs to David.)

22:5 David said, "My son Solomon is just an inexperienced young man,⁴ and the temple to be built for the LORD must be especially magnificent so it will become famous and be considered splendid by all the nations.⁵ Therefore I will make preparations for its construction." So David made extensive preparations before he died.

22:6 He summoned his son Solomon and charged him to build a temple for the LORD God of Israel. **22:7** David said to Solomon: "My son, I really wanted⁶ to build a temple to honor⁷ the LORD my God. **22:8** But the LORD said to me:⁸ 'You have spilled a great deal of blood and fought many battles. You must not build a temple to honor me,⁹ for you have spilled a great deal of blood on the ground before me. **22:9** Look, you will have a son, who will be a peaceful man.¹⁰ I will give him rest from all his enemies on every side.¹¹ Indeed, Solomon¹² will be

his name; I will give Israel peace and quiet during his reign.¹³ **22:10** He will build a temple to honor me;¹⁴ he will become my son, and I will become his father. I will grant to his dynasty permanent rule over Israel.¹⁵

22:11 "Now, my son, may the LORD be with you! May you succeed and build a temple for the LORD your God, just as he announced you would.¹⁶

22:12 Only may the LORD give you insight and understanding when he places you in charge of Israel, so you may obey¹⁷ the law of the LORD your God. **22:13** Then you will succeed, if you carefully obey the rules and regulations which the LORD ordered Moses to give to Israel.¹⁸ Be strong and brave! Don't be afraid and don't panic!¹⁹ **22:14** Now, look, I have made every effort to supply what is needed to build the LORD's temple.²⁰ I have stored up 100,000 talents²¹ of gold, 1,000,000²² talents of silver, and so much bronze and iron it cannot be weighed, as well as wood and stones. Feel free to add more! **22:15** You also have available many workers, including stonecutters, masons, carpenters,²³ and an innumerable array of workers who are skilled **22:16** in using gold, silver, bronze, and iron.²⁴ Get up and begin the work! May the LORD be with you!"

22:17 David ordered all the officials of Israel to support²⁵ his son Solomon. **22:18** He told them,²⁶ "The LORD your God is with you!²⁷ He has made you secure on every side,²⁸ for he handed over to me the inhabitants of the region²⁹ and the region³⁰ is subdued before the LORD and his people. **22:19** Now seek the LORD your God

¹³ **tn** Heb "in his days."

¹⁴ **tn** Heb "for my name."

¹⁵ **tn** Heb "and I will establish the throne of his kingdom over Israel permanently."

¹⁶ **tn** Heb "as he spoke concerning you."

¹⁷ **tn** Or "keep."

¹⁸ **tn** Heb "which the LORD commanded Moses concerning Israel."

¹⁹ **tn** Or perhaps, "and don't get discouraged."

²⁰ **tn** Heb "and look, in my affliction [or perhaps, "poverty"] I have supplied for the house of the LORD."

²¹ **tn** See the note on the word "talents" in 19:6.

²² **tn** Heb "a thousand thousands."

²³ **tn** Heb "craftsmen of stone and wood."

²⁴ **tn** Heb "and every kind of skilled one in all work, concerning gold, concerning silver, and concerning bronze, and concerning iron, there is no numbering."

²⁵ **tn** Or "help."

²⁶ **tn** The words "he told them" are added in the translation for clarity and for stylistic reasons.

²⁷ **tn** In the Hebrew text the statement is phrased as a rhetorical question, "Is not the LORD your God with you?" The question anticipates the response, "Of course he is!" Thus in the translation the positive statement "The LORD your God is with you!" has been used.

²⁸ **tn** Heb "and he gives rest to you all around."

²⁹ **tn** Or "earth."

³⁰ **tn** Or "earth."

¹ **tn** Heb "he"; the referent (the LORD) has been specified in the translation for clarity.

² **tn** Heb "spoke to the messenger."

³ **tn** Or "high place."

⁴ **tn** Heb "a young man and tender."

⁵ **tn** Heb "and the house to build to make exceedingly great for a name and for splendor for all the lands."

⁶ **tn** Heb "I was with my heart."

⁷ **tn** Heb "for the name of."

⁸ **tn** Heb "and the word of the LORD was [i.e., came] to me saying."

⁹ **tn** Heb "for my name."

¹⁰ **tn** Heb "man of rest."

¹¹ **tn** Heb "his enemies all around."

¹² **sn** The name *Solomon* (שְׁלֹמֹה, *sh^lomoh*) sounds like (and may be derived from) the Hebrew word for "peace" (שָׁלוֹם, *shalom*).

wholeheartedly and with your entire being!¹ Get up and build the sanctuary of the LORD God! Then you can bring² the ark of the LORD's covenant and the holy items dedicated to God's service³ into the temple that is built to honor the LORD."⁴

David Organizes the Levites

23:1 When David was old and approaching the end of his life,⁵ he made his son Solomon king over Israel.

23:2 David⁶ assembled all the leaders of Israel, along with the priests and the Levites. **23:3** The Levites who were thirty years old and up were counted; there were 38,000 men.⁷ **23:4** David said,⁸ "Of these, 24,000 are to direct the work of the LORD's temple; 6,000 are to be officials and judges; **23:5** 4,000 are to be gatekeepers; and 4,000 are to praise the LORD with the instruments I supplied for worship."⁹ **23:6** David divided them into groups corresponding to the sons of Levi: Gershon, Kohath, and Merari.

23:7 The Gershonites included Ladan and Shimei.

23:8 The sons of Ladan:

Jehiel the oldest, Zetham, and Joel – three in all.

23:9 The sons of Shimei:

Shelomoth, Haziël, and Haran – three in all.

These were the leaders of the family of Ladan.

23:10 The sons of Shimei:

Jahath, Zina,¹⁰ Jeush, and Beriah. These were Shimei's sons – four in all.¹¹ **23:11** Jahath was the oldest and Zizah the second oldest. Jeush and Beriah did not have many sons, so they were considered one family with one responsibility.

23:12 The sons of Kohath:

Amram, Izhar, Hebron, and Uzziel – four in all.

23:13 The sons of Amram:

Aaron and Moses.

Aaron and his descendants were chosen on a permanent basis to consecrate the most holy items, to offer sacrifices before the LORD, to serve him, and to praise his name.¹² **23:14** The descendants of Moses the man of God were considered Levites.¹³

23:15 The sons of Moses:

Gershom and Eliezer.

23:16 The son¹⁴ of Gershom:

Shebuel¹⁵ the oldest.

23:17 The son of Eliezer was¹⁶ Rehabiah, the oldest. Eliezer had no other sons, but Rehabiah had many descendants.

23:18 The son¹⁷ of Izhar:

Shelomith the oldest.

23:19 The sons of Hebron:

Jeriah the oldest, Amariah the second, Jahaziel the third, and Jekameam the fourth.

23:20 The sons of Uzziel:

Micah the oldest, and Isshiah the second.

23:21 The sons of Merari:

Mahli and Mushi.

The sons of Mahli:

Eleazar and Kish.

23:22 Eleazar died without having sons; he had only daughters. The sons of Kish, their cousins, married them.¹⁸

23:23 The sons of Mushi:

Mahli, Eder, and Jeremoth – three in all.

23:24 These were the descendants of Levi according to their families, that is, the leaders of families as counted and individually listed who carried out assigned tasks in the LORD's temple and were twenty years old and up.¹⁹ **23:25** For David said, "The LORD God of Israel has given his people rest and has permanently settled

¹ **tn** *Heb* "now give your heart and your being to seek the LORD your God."

² **tn** *Heb* "to bring."

³ **tn** *Heb* "items of holiness of God."

⁴ **tn** *Heb* "for the name of the LORD."

⁵ **tn** *Heb* "and full of years."

⁶ **tn** *Heb* "he"; the referent (David) has been specified in the translation for clarity.

⁷ **tn** *Heb* "and their number by their heads, by men, was 38,000."

⁸ **tn** The words "David said" are supplied here in the translation for clarification. The appearance of the first person verb "I supplied" in v. 5 indicates that David is speaking here.

⁹ **tn** *Heb* "made to [or "for"] praise."

¹⁰ **tc** The MT reads "Zina" here and "Zizah" in v. 11. One Hebrew ms, the LXX, and the Vulgate, harmonizing the form of the name to that found in v. 11, read "Zizah" here.

¹¹ **sn** Verses 8-10 are confusing. Two different lists of Shimei's sons appear. In between these lists is the statement "these were the leaders of the family of Ladan," suggesting that the list just before this includes the sons of Ladan, not Shimei. But verse 8 already lists Ladan's sons. Apparently the text as it stands is a conflation of differing traditions.

¹² **tn** *Heb* "and Aaron was set apart to consecrate it, the most holy things, he and his sons, permanently, to sacrifice before the LORD, to serve him, and to bless his name permanently."

¹³ **tn** *Heb* "and Moses the man of God, his sons were called to the tribe of Levi."

¹⁴ **tn** The Hebrew text has the plural "sons," but only one name appears after this. The attached phrase "the oldest" might indicate that Shebuel was only Gershom's only son, but note v. 17.

¹⁵ **tc** The LXX reads Σουβαήλ (*Soubāēl*) here, a reading followed by NAB, NIV, NCV, CEV ("Shubael"); cf. 24:20.

¹⁶ **tn** The Hebrew text has "the sons of Eliezer were," but only one name appears after this in the verse, and we are specifically told that Eliezer had no other sons.

¹⁷ **tn** The Hebrew text has the plural "sons," but only one name appears after this. The attached phrase "the oldest" might indicate that Shelomith was not Izhar's only son, but note v. 17.

¹⁸ **tn** *Heb* "the sons of Kish, their brothers [i.e., relatives/cousins] lifted them up." For other uses of נָסָא (*na'as*, "lift up") in the sense of "marry," see BDB 671 s.v. Qal.3.d.

¹⁹ **tn** *Heb* "these were the sons of Levi according to the house of their fathers, heads of the fathers, according to their numberings, by number of names, according to their heads, doer[s] of the work for the service of the house of the LORD, from a son of twenty years and upwards."

in Jerusalem.¹ **23:26** So the Levites no longer need to carry the tabernacle or any of the items used in its service.” **23:27** According to David’s final instructions, the Levites twenty years old and up were counted.²

23:28 Their job was to help Aaron’s descendants in the service of the LORD’s temple. They were to take care of the courtyards, the rooms, ceremonial purification of all holy items, and other jobs related to the service of God’s temple.³ **23:29** They also took care of⁴ the bread that is displayed, the flour for offerings, the unleavened wafers, the round cakes, the mixing, and all the measuring.⁵ **23:30** They also stood in a designated place⁶ every morning and offered thanks and praise to the LORD. They also did this in the evening **23:31** and whenever burnt sacrifices were offered to the LORD on the Sabbath and at new moon festivals and assemblies. A designated number were to serve before the LORD regularly in accordance with regulations.⁷ **23:32** They were in charge of the meeting tent and the holy place, and helped their relatives, the descendants of Aaron, in the service of the LORD’s temple.⁸

David Organizes the Priests

24:1 The divisions of Aaron’s descendants were as follows:

The sons of Aaron:

Nadab, Abihu, Eleazar, and Ithamar.

24:2 Nadab and Abihu died before their father did; they had no sons. Eleazar and Ithamar served as priests.

24:3 David, Zadok (a descendant of Eleazar), and Ahimelech (a descendant of Ithamar) divided them into groups to carry out their assigned responsibilities.⁹ **24:4** The descendants of Eleazar had more leaders than the descendants of Ithamar, so they divided them up accordingly; the descendants of Eleazar had sixteen leaders, while the descendants of Ithamar had eight.¹⁰

¹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

² **tn** *Heb* “for by the final words of David, they were the number of the sons of Levi, from a son of twenty years and upward.”

³ **tn** *Heb* “For their assignment was at the hand of the sons of Aaron for the work of the house of the LORD concerning the courtyards and concerning the rooms and concerning the purification of all holiness and the work of the service of the house of God.”

⁴ **tn** *Heb* “with respect to.”

⁵ **tn** The Hebrew terms מִשׁוּרָה (*m^esurah*) and מִדְּבָרָה (*middah*) refer to different types of measurements.

⁶ **tn** *Heb* “and to stand.”

⁷ **tn** *Heb* “by number according to the manner upon them, regularly before the LORD.”

⁸ **tn** *Heb* “and they kept the charge of the tent of meeting and the charge of the holy place and the charge of the sons of Aaron, their brothers, for the service of the house of the LORD.”

⁹ **tn** *Heb* “for their assignment in their service.”

¹⁰ **tn** *Heb* “And the sons of Eleazar were found to be more, with respect to the heads of men, than the sons of Ithamar, and they divided them. To the sons of Eleazar there were

24:5 They divided them by lots, for there were officials of the holy place and officials designated by God among the descendants of both Eleazar and Ithamar.¹¹ **24:6** The scribe Shemaiah son of Nathanel, a Levite, wrote down their names before the king, the officials, Zadok the priest, Ahimelech son of Abiathar, and the leaders of the priestly and Levite families. One family was drawn by lot from Eleazar, and then the next from Ithamar.¹²

24:7 The first lot went to Jehoiarib,

the second to Jedaiiah,

24:8 the third to Harim,

the fourth to Seorim,

24:9 the fifth to Malkijah,

the sixth to Mijamin,

24:10 the seventh to Hakkoz,

the eighth to Abijah,

24:11 the ninth to Jeshua,

the tenth to Shecaniah,

24:12 the eleventh to Eliashib,

the twelfth to Jakim,

24:13 the thirteenth to Huppah,

the fourteenth to Jeshebeab,

24:14 the fifteenth to Bilgah,

the sixteenth to Immer,

24:15 the seventeenth to Hezir,

the eighteenth to Happizzez,

24:16 the nineteenth to Pethahiah,

the twentieth to Jehezkel,

24:17 the twenty-first to Jakin,

the twenty-second to Gamul,

24:18 the twenty-third to Delaiah,

the twenty-fourth to Maaziah.

24:19 This was the order in which they carried out their assigned responsibilities when they entered the LORD’s temple, according to the regulations given them by their ancestor¹³ Aaron, just as the LORD God of Israel had instructed him.¹⁴

Remaining Levites

24:20 The rest of the Levites included:¹⁵

Shubael¹⁶ from the sons of Amram,

Jehdeiah from the sons of Shubael,

sixteen heads, according to the house of the fathers; and to the sons of Ithamar there were eight, according to the house of their fathers.”

¹¹ **tn** *Heb* “and they divided them by lots, these with these, for the officials of the holy place and the officials of God were from the sons of Eleazar and among the sons of Ithamar.”

¹² **tn** *Heb* “one house of a father was drawn by lot for Eleazar, and one [this assumes an emendation of אֶחָדוּ ('*akhuz*) אֶחָדוּ ('*ekhad*, “one”)] was drawn by lot for Ithamar.”

¹³ **tn** *Heb* “father.”

¹⁴ **tn** *Heb* “these were their responsibilities for their service to enter the house of the LORD according to their manner [given] by the hand of Aaron their father, as the LORD God of Israel commanded him.”

¹⁵ **tn** *Heb* “Belonging to the rest of the sons of Levi.”

¹⁶ **tn** This appears to be a variant of the name Shebuel (cf. 1 Chr 23:16 and 26:24).

24:21 the firstborn Isshiah from Rehabiah and the sons of Rehabiah,

24:22 Shelomoth from the Izharites, Jahath from the sons of Shelomoth.

24:23 The sons of Hebron:¹

Jeriah, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24:24 The son² of Uzziel:

Micah;

Shamir from the sons of Micah.

24:25 The brother of Micah:

Isshiah.

Zechariah from the sons of Isshiah.

24:26 The sons of Merari:

Mahli and Mushi.

The son of Jaaziah:

Beno.³

24:27 The sons of Merari, from Jaaziah:

Beno,⁴ Shoham, Zaccur, and Ibrì.

24:28 From Mahli:

Eleazar, who had no sons.

24:29 From Kish:

Jerahmeel.⁵

24:30 The sons of Mushi:

Mahli, Eder, and Jerimoth.

These were the Levites, listed by their families.

24:31 Just like their relatives, the descendants of Aaron, they also cast lots before King David, Zadok, Ahimelech, the leaders of families, the priests, and the Levites. The families of the oldest son cast lots along with the those of the youngest.⁶

David Organizes the Musicians

25:1 David and the army officers selected some of the sons of Asaph, Heman, and Jeduthun to prophesy as they played stringed instruments and cymbals.⁷ The following men were assigned this responsibility:⁸

25:2 From the sons of Asaph: Zaccur, Joseph, Nathaniah, and Asarelah. The sons of As-

aph were supervised by Asaph, who prophesied under the king's supervision.⁹

25:3 From the sons of Jeduthun:¹⁰ Gedaliah, Zeri,¹¹ Jeshaiiah,¹² Hashabiah, and Mattithiah – six in all,¹³ under supervision of their father Jeduthun, who prophesied as he played a harp, giving thanks and praise to the LORD.

25:4 From the sons of Heman:¹⁴ Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. **25:5** All these were the sons of Heman, the king's prophet. God had promised him these sons in order to make him prestigious.¹⁵ God gave Heman fourteen sons and three daughters.

25:6 All of these were under the supervision of their fathers; they were musicians in the LORD's temple, playing cymbals and stringed instruments as they served in God's temple. Asaph, Jeduthun, and Heman were under the supervision of the king. **25:7** They and their relatives, all of them skilled and trained to make music to the LORD, numbered two hundred eighty-eight.¹⁶

25:8 They cast lots to determine their responsibilities – oldest as well as youngest, teacher as well as student.¹⁷

25:9 The first lot went to Asaph's son Joseph and his relatives and sons – twelve in all,¹⁸ the second to Gedaliah and his relatives and sons – twelve in all,

25:10 the third to Zaccur and his sons and relatives – twelve in all,

25:11 the fourth to Izri¹⁹ and his sons and relatives – twelve in all,

25:12 the fifth to Nathaniah and his sons and relatives – twelve in all,

25:13 the sixth to Bukkiah and his sons and relatives – twelve in all,

⁹ **tn** Heb “the sons of Asaph [were] upon the hand of Asaph, the one prophesying upon the hands of the king.”

¹⁰ **tn** Heb “belonging to Jeduthun, the sons of Jeduthun.”

¹¹ **tn** This name appears as “Izri” in v. 11.

¹² **tc** One Hebrew MS and some LXX MSS supply the name “Shimei” after “Jeshaiiah.” Most Hebrew MSS omit the name here (but cf. v. 17).

¹³ **tc** The list includes only five names. Apparently the name “Shimei” (see v. 17), which appears in one medieval Hebrew MS and in the LXX, has been accidentally omitted from the Hebrew text.

¹⁴ **tn** Heb “belonging to Heman, the sons of Heman.”

¹⁵ **tn** Heb “by the words of God to exalt a horn.” An animal's horn is sometimes used metaphorically as a symbol of strength and honor. See BDB 901-2 s.v. קַרְנִי.

¹⁶ **tn** Heb “and their number with their brothers, trained in music to the LORD, all skilled, was 288.”

¹⁷ **tn** Heb “and they cast lots [for] service, just as like small, like great, teacher with student.”

¹⁸ **tc** Heb “The first lot went to Asaph, to Joseph.” Apparently the recurring formula, “and his sons and his relatives, twelve” has been accidentally omitted from the Hebrew text at this point (see vv. 10-31; the formula is slightly different in v. 9b). If the number “twelve” is not supplied here, the total comes to only 276, not the 288 required by v. 7.

¹⁹ **tn** “Izri” is a variant of the name “Zeri” (cf. 25:3).

¹ **tc** Most Hebrew MSS omit “Hebron” here, but see 1 Chr 23:19. The name is included in two Hebrew MSS and some LXX MSS.

² **tn** The Hebrew text has the plural “sons,” but only one name appears after this.

³ **tn** Heb “the sons of Jaaziah, Beno.” Apparently בְּנוֹ (v^ono), which could be translated “his son,” is a proper name here. The text, however, may be corrupt at this point; a list of Jaaziah's sons may have been accidentally omitted. See v. 27.

⁴ **tn** Or “from Jaaziah his son.” See the note on “Beno” in v. 26.

⁵ **tc** The Hebrew text has, “Belonging to [i.e., from] Kish, the sons of Kish, Jerahmeel.” There appears to be a conflation of headings.

⁶ **tn** Heb “the fathers [i.e., families] of the head [i.e., oldest] just like his youngest brother.”

⁷ **tn** Heb “David and the officers of the army set apart for service the sons of Asaph and Heman and Jeduthun, the ones prophesying by harps, by lyres, and by cymbals.”

⁸ **tn** Heb “and their number was, the men of work for their service.”

25:14 the seventh to Jesharelah¹ and his sons and relatives – twelve in all,

25:15 the eighth to Jeshaiiah and his sons and relatives – twelve in all,

25:16 the ninth to Mattaniah and his sons and relatives – twelve in all,

25:17 the tenth to Shimei and his sons and relatives – twelve in all,

25:18 the eleventh to Azarel² and his sons and relatives – twelve in all,

25:19 the twelfth to Hashabiah and his sons and relatives – twelve in all,

25:20 the thirteenth to Shubael and his sons and relatives – twelve in all,

25:21 the fourteenth to Mattithiah and his sons and relatives – twelve in all,

25:22 the fifteenth to Jerimoth and his sons and relatives – twelve in all,

25:23 the sixteenth to Hananiah and his sons and relatives – twelve in all,

25:24 the seventeenth to Joshbekashah and his sons and relatives – twelve in all,

25:25 the eighteenth to Hanani and his sons and relatives – twelve in all,

25:26 the nineteenth to Mallothi and his sons and relatives – twelve in all,

25:27 the twentieth to Eliathah and his sons and relatives – twelve in all,

25:28 the twenty-first to Hothir and his sons and relatives – twelve in all,

25:29 the twenty-second to Giddalti and his sons and relatives – twelve in all,

25:30 the twenty-third to Mahazioth and his sons and relatives – twelve in all,

25:31 the twenty-fourth to Romamti-Ezer and his sons and relatives – twelve in all.

Divisions of Gatekeepers

26:1 The divisions of the gatekeepers:

From the Korahites: Meshelemiah, son of Kore, one of the sons of Asaph.

26:2 Meshelemiah's sons:

The firstborn Zechariah, the second Jediael, the third Zebadiah, the fourth Jathniel, **26:3** the fifth Elam, the sixth Jehohanan, and the seventh Elihoenai.

26:4 Obed-Edom's sons:

The firstborn Shemaiah, the second Jehozabab, the third Joah, the fourth Sakar, the fifth Nethanel, **26:5** the sixth Ammiel, the seventh Issachar, and the eighth Peullethai. (Indeed, God blessed Obed-Edom.)

26:6 His son Shemaiah also had sons, who were leaders of their families, for they were highly respected. **26:7** The sons of Shemaiah:

Othni, Rephael, Obed, and Elzabad. His relatives³ Elihu and Semakiah were also respected.

26:8 All these were the descendants of Obed-Edom. They and their sons and relatives were respected men, capable of doing their responsibilities. There were sixty-two of them related to Obed-Edom.

26:9 Meshelemiah had sons and relatives who were respected – eighteen in all.

26:10 Hosah, one of the descendants of Merari, had sons:

The firstborn Shimri (he was not actually the firstborn, but his father gave him that status), **26:11** the second Hilkiah, the third Tebaliah, and the fourth Zechariah. All of Hosah's sons and relatives numbered thirteen.

26:12 These divisions of the gatekeepers, corresponding to their leaders, had assigned responsibilities, like their relatives, as they served in the LORD's temple.

26:13 They cast lots, both young and old, according to their families, to determine which gate they would be responsible for.⁴ **26:14** The lot for the east gate went to Shelemiah.⁵ They then cast lots for his son Zechariah, a wise adviser, and the lot for the north gate went to him. **26:15** Obed-Edom was assigned the south gate, and his sons were assigned the storehouses. **26:16** Shuppim and Hosah were assigned the west gate, along with the Shalleketh gate on the upper road. One guard was adjacent to another.⁶ **26:17** Each day there were six Levites posted on the east, four on the north, and four on the south. At the storehouses they were posted in pairs. **26:18** At the court on the west there were four posted on the road and two at the court. **26:19** These were the divisions of the gatekeepers who were descendants of Korah and Merari.

Supervisors of the Storehouses

26:20 Their fellow Levites were in charge of the storehouses⁷ in God's temple and the storehouses containing consecrated items. **26:21** The descendants of Ladan,⁸ who were descended from Gershon through Ladan and were leaders of the families of Ladan the Gershonite, included Jehieli⁹ **26:22** and the sons of Jehieli, Zetham and his brother Joel. They were in charge of the storehouses in the LORD's temple.

26:23 As for the Amramites, Izharites, Hebronites, and Uzzielites:

26:24 Shebuel¹⁰ son of Gershom, the son of Moses, was the supervisor of the storehouses. **26:25** His relatives through Eliezer included:

⁴ **tn** Heb "for a gate and a gate," i.e., for each gate.

⁵ **tn** "Shelemiah" is a variant of the name "Meshelemiah" (cf. 26:2).

⁶ **tn** Heb "a guard alongside a guard."

⁷ **tn** Or "treasuries."

⁸ **tn** "Ladan" is a variant of the name "Libni" (cf. 6:17).

⁹ **tn** "Jehieli" is a variant of the name "Jehiel" (cf. 23:8).

¹⁰ **tn** A number of English versions follow the LXX and Vulgate and read "Shubael" here (e.g., NAB, NIV, NCV, CEV).

¹ **tn** "Jesharelah" is a variant of the name "Asarelah" (cf. 25:2).

² **tn** "Azarel" is a variant of the name "Uzziel" (cf. 25:4).

³ **tn** Or "brothers."

Rehabiah his son, Jeshaiiah his son, Joram his son, Zikri his son, and Shelomith¹ his son. **26:26** Shelomith² and his relatives were in charge of all the storehouses containing the consecrated items dedicated by King David, the family leaders who led units of a thousand and a hundred, and the army officers. **26:27** They had dedicated some of the plunder taken in battles to be used for repairs on the LORD's temple. **26:28** They were also in charge of everything dedicated by Samuel the prophet,³ Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah; Shelomith and his relatives were in charge of everything that had been dedicated.

26:29 As for the Izharites: Kenaniah and his sons were given responsibilities outside the temple⁴ as officers and judges over Israel.

26:30 As for the Hebronites: Hashabiah and his relatives, 1,700 respected men, were assigned responsibilities in Israel west of the Jordan; they did the LORD's work and the king's service.

26:31 As for the Hebronites: Jeriah was the leader of the Hebronites according to the genealogical records. In the fortieth year of David's reign, they examined the records and discovered⁵ there were highly respected men in Jazer in Gilead. **26:32** Jeriah had 2,700 relatives who were respected family leaders.⁶ King David placed them in charge of the Reubenites, the Gadites, and the half-tribe of Manasseh; they took care of all matters pertaining to God and the king.⁷

Leaders of the Army

27:1 What follows is a list of Israelite family leaders and commanders of units of a thousand and a hundred, as well as their officers who served the king in various matters. Each division was assigned to serve for one month during the year; each consisted of 24,000 men.⁸

27:2 Jashobeam son of Zabdiel was in charge of the first division, which was assigned the first month. His division consisted of 24,000 men.

27:3 He was a descendant of Perez; he was in charge of all the army officers for the first month.

27:4 Dodai the Ahohite was in charge of the division assigned the second month; Mikloth was the next in rank.⁹ His division consisted of 24,000 men.

27:5 The third army commander, assigned the third month, was Benaiah son of Jehoiada the priest. He was the leader of his division, which consisted of 24,000 men. **27:6** Benaiah was the leader of the thirty warriors and his division; his son was Ammizabad.¹⁰

27:7 The fourth, assigned the fourth month, was Asahel, brother of Joab; his son Zebadiah succeeded him.¹¹ His division consisted of 24,000 men.

27:8 The fifth, assigned the fifth month, was the commander Shamhuth the Izrahite. His division consisted of 24,000 men.

27:9 The sixth, assigned the sixth month, was Ira son of Ikkesh the Tekoite. His division consisted of 24,000 men.

27:10 The seventh, assigned the seventh month, was Helez the Pelonite, an Ephraimite. His division consisted of 24,000 men.

27:11 The eighth, assigned the eighth month, was Sibbekai the Hushathite, a Zerahite. His division consisted of 24,000 men.

27:12 The ninth, assigned the ninth month, was Abiezer the Anathothite, a Benjaminite. His division consisted of 24,000 men.

27:13 The tenth, assigned the tenth month, was Maharai the Netophathite, a Zerahite. His division consisted of 24,000 men.

27:14 The eleventh, assigned the eleventh month, was Benaiah the Pirathonite, an Ephraimite. His division consisted of 24,000 men.

27:15 The twelfth, assigned the twelfth month, was Heldai the Netophathite, a descendant of Othniel. His division consisted of 24,000 men.

27:16 The officers of the Israelite tribes:

Eliezer son of Zikri was the leader of the Reubenites,

Shephatiah son of Maacah led the Simeonites,

27:17 Hashabiah son of Kemuel led the Levites,

Zadok led the descendants of Aaron,

27:18 Elihu, a brother of David, led Judah,

Omri son of Michael led Issachar,

27:19 Ishmaiah son of Obadiah led Zebulun,

Jerimoth son of Azriel led Naphtali,

27:20 Hoshea son of Azaziah led the Ephraimites,

¹ **tc** The marginal reading (*Qere*) is "Shelomith," while the consonantal text (*Kethib*) has "Shelomoth."

² **tc** The MT reads "Shelomoth"; the name is spelled "Shelomith" in the marginal reading (*Qere*) of v. 25.

³ **tn** Or "seer."

⁴ **tn** The words "the temple" are supplied in the translation for clarification.

⁵ **tn** *Heb* "and they were searched and there were found in them."

⁶ **tn** *Heb* "and his brothers, sons of respect, [were] 2,700, heads of fathers."

⁷ **tn** *Heb* "with respect to every matter of God and matter of the king."

⁸ **tn** *Heb* "and the sons of Israel according to their number, heads of the fathers and the commanders of the thousands and the hundreds and their officers who served the king with respect to every matter of the divisions, [that which] comes and goes out month by month according to all the months of the year, one division [was] twenty-four thousand."

⁹ **tn** *Heb* "the leader."

¹⁰ **tn** *Heb* "That [was the] Benaiah [who was] a warrior of the thirty and over the thirty, and his division, Ammizabad his son."

¹¹ **tn** *Heb* "[was] after him."

Joel son of Pedaiah led the half-tribe of Manasseh,

27:21 Iddo son of Zechariah led the half-tribe of Manasseh in Gilead,

Jaasiel son of Abner led Benjamin,

27:22 Azarel son of Jeroham led Dan.

These were the commanders of the Israelite tribes.

27:23 David did not count the males twenty years old and under, for the LORD had promised to make Israel as numerous as the stars in the sky.

27:24 Joab son of Zeruiah started to count the men but did not finish. God was angry with Israel¹ because of this, so the number was not recorded in the scroll² called The Annals of King David.

Royal Officials

27:25 Azmaveth son of Adiel was in charge of the king's storehouses;

Jonathan son of Uziah was in charge of the storehouses in the field, in the cities, in the towns, and in the towers.

27:26 Ezri son of Kelub was in charge of the field workers who farmed the land.³

27:27 Shimei the Ramathite was in charge of the vineyards;

Zabdi the Shiphmite was in charge of the wine stored in the vineyards.⁴

27:28 Baal-Hanan the Gederite was in charge of the olive and sycamore trees in the lowlands;⁵

Joash was in charge of the storehouses of olive oil.

27:29 Shitrai the Sharonite was in charge of the cattle grazing in Sharon;

Shaphat son of Adlai was in charge of the cattle in the valleys.

27:30 Obil the Ishmaelite was in charge of the camels;

Jehdeiah the Meronothite was in charge of the donkeys.

27:31 Jaziz the Hagrite was in charge of the sheep.

All these were the officials in charge of King David's property.

27:32 Jonathan, David's uncle, was a wise adviser and scribe.⁶

Jehiel son of Hacmoni cared for⁷ the king's sons.

27:33 Ahithophel was the king's adviser;

Hushai the Arkite was the king's confidant.⁸

27:34 Ahithophel was succeeded by Jehoiada son of Benaiah and by Abiathar.

Joab was the commanding general of the king's army.

David Commissions Solomon to Build the Temple

28:1 David assembled in Jerusalem⁹ all the officials of Israel, including the commanders of the tribes, the commanders of the army divisions that served the king, the commanders of units of a thousand and a hundred, the officials who were in charge of all the property and livestock of the king and his sons, the eunuchs, and the warriors, including the most skilled of them.

28:2 King David rose to his feet and said: "Listen to me, my brothers and my people. I wanted to build a temple where the ark of the LORD's covenant could be placed as a footstool for our God.¹⁰ I have made the preparations for building it. **28:3** But God said to me, 'You must not build a temple to honor me,¹¹ for you are a warrior and have spilled blood.' **28:4** The LORD God of Israel chose me out of my father's entire family to become king over Israel and have a permanent dynasty.¹² Indeed,¹³ he chose Judah as leader, and my father's family within Judah, and then he picked me out from among my father's sons and made me king over all Israel.¹⁴ **28:5** From all the many sons the LORD has given me, he chose Solomon my son to rule on his behalf over Israel.¹⁵ **28:6** He said to me, 'Solomon your son is the one who will build my temple and my courts, for I have chosen him to become my son and I will become his father. **28:7** I will establish his kingdom permanently, if he remains committed to obeying my commands and regulations, as you are doing this day.'¹⁶ **28:8** So now, in the sight of all Israel, the LORD's assembly, and in the hearing of our God, I say this:¹⁷ Carefully observe¹⁸ all the commands of

⁸ *tn* Heb "friend."

⁹ *map* For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁰ *tn* Heb "I, with my heart to build a house of rest for the ark of the covenant of the LORD and for a stool of the feet of our God."

¹¹ *tn* Heb "for my name."

¹² *tn* Heb "out of all the house of my father to become king over all Israel permanently."

¹³ *tn* Or "for."

¹⁴ *tn* Heb "and among the sons of my father he desired to make me king over all Israel."

¹⁵ *tn* Heb "from all my sons, for many sons the LORD has given to me, he chose Solomon my son to sit on the throne of the kingdom of the LORD over Israel."

¹⁶ *tn* Heb "if he is strong to do my commands and my regulations like this day."

¹⁷ *tn* The words "I say this" are not in the Hebrew text, but are supplied in the translation for clarity and for stylistic reasons.

¹⁸ *tn* Heb "Watch! Seek!"

¹ *tn* Heb "anger was on Israel."

² *tc* The Hebrew text has "in the number," but מִסְפָּר (*mispar*) is probably dittographic – note that the same word appears immediately before this. The form should be emended to מִסְפָּר (*b^ssefar*, "in the scroll").

³ *tn* Heb "with respect to the work of the land." The phrase refers to agricultural labor; see HALOT 776-77 s.v. עָבַדָה.

⁴ *tn* Heb "and over [that] which is in the vineyards, with respect to the storehouses of the wine, [was] Zabdi the Shiphmite."

⁵ *tn* Or "foothills"; Heb "the Shephelah."

⁶ *tn* Heb "was an adviser, a man of insight, and a scribe."

⁷ *tn* Heb "[was] with" (so KJV, ASV); NASB "tutored"; NRSV "attended"; NLT "was responsible to teach."

the LORD your God, so that you may possess this good land and may leave it as a permanent inheritance for your children after you.

28:9 “And you, Solomon my son, obey¹ the God of your father and serve him with a submissive attitude and a willing spirit,² for the LORD examines all minds and understands every motive of one’s thoughts. If you seek him, he will let you find him,³ but if you abandon him, he will reject you permanently. **28:10** Realize⁴ now that the LORD has chosen you to build a temple as his sanctuary. Be strong and do it!”

28:11 David gave to his son Solomon the blueprints for the temple porch,⁵ its buildings, its treasuries,⁶ its upper areas, its inner rooms, and the room⁷ for atonement. **28:12** He gave him⁸ the blueprints of all he envisioned⁹ for the courts of the LORD’s temple, all the surrounding rooms, the storehouses of God’s temple, and the storehouses for the holy items.

28:13 He gave him the regulations¹⁰ for the divisions of priests and Levites, for all the assigned responsibilities within the LORD’s temple, and for all the items used in the service of the LORD’s temple.

28:14 He gave him¹¹ the prescribed weight for all the gold items to be used in various types of service in the LORD’s temple, for all the silver items to be used in various types of service,¹² **28:15** for the gold lampstands and their gold lamps, including the weight of each lampstand and its lamps, for the silver lampstands, including the weight of each lampstand and its lamps, according to the prescribed use of each lampstand, **28:16** for the gold used in the display tables, including the amount to be used in each table, for the silver to be used in the silver tables, **28:17** for the pure gold used for the meat forks, bowls, and jars, for the small gold bowls, including the weight for each bowl, for the small silver bowls, including the weight for each bowl, **28:18** and for the refined gold of the incense altar.

He gave him¹³ the blueprint for the seat¹⁴ of

the gold cherubim that spread their wings¹⁵ and provide shelter for the ark of the LORD’s covenant.

28:19 David said,¹⁶ “All of this I put in writing as the LORD directed me and gave me insight regarding the details of the blueprints.”¹⁷

28:20 David said to his son Solomon: “Be strong and brave! Do it! Don’t be afraid and don’t panic!¹⁸ For the LORD God, my God, is with you. He will not leave you or abandon you before all the work for the service of the LORD’s temple is finished. **28:21** Here are the divisions of the priests and Levites who will perform all the service of God’s temple. All the willing and skilled men are ready to assist you in all the work and perform their service.¹⁹ The officials and all the people are ready to follow your instructions.”²⁰

The People Contribute to the Project

29:1 King David said to the entire assembly: “My son Solomon, the one whom God has chosen, is just an inexperienced young man,²¹ and the task is great, for this palace is not for man, but for the LORD God. **29:2** So I have made every effort²² to provide what is needed for the temple of my God, including the gold, silver, bronze, iron, wood,²³ as well as a large amount of onyx, settings of antimony and other stones, all kinds of precious stones, and alabaster. **29:3** Now, to show my commitment to the temple of my God, I donate my personal treasure of gold and silver to the temple of my God, in addition to all that I have already supplied for this holy temple. **29:4** This includes 3,000 talents²⁴ of gold from Ophir and 7,000 talents of refined silver for overlaying the walls of the buildings, **29:5** for gold and silver items, and for all the work of the craftsmen. Who else wants to contribute to the LORD today?”

he (ה) on the immediately following word. It is preferable to read מְרִיבָה (*merkav*, “seat”).

¹⁵ **tc** The Hebrew text does not have “their wings,” but the word כַּנְפָּיִם (*kʿnafayim*, “wings”) has probably been accidentally omitted by homoioteleuton. Note that the immediately preceding לְפָרְסִים (*ʿforsim*) also ends in *mem* (ם).

¹⁶ **tn** The words “David said” are supplied in the translation for clarification and for stylistic reasons.

¹⁷ **tn** *Heb* “the whole in writing from the hand of the LORD upon me, he gave insight [for] all the workings of the plan.”

¹⁸ **tn** Or perhaps, “don’t be discouraged.”

¹⁹ **tn** *Heb* “and with you in all work, for every willing [one] in skill for all service.”

²⁰ **tn** *Heb* “and the officials and all the people to all your works.”

²¹ **tn** *Heb* “a young man and tender.”

²² **tn** *Heb* “and according to all my strength.”

²³ **tn** *Heb* “the gold for the gold, and the silver for the silver, and the bronze for the bronze, and the iron for the iron, and the wood for the wood.”

²⁴ **tn** See the note on the word “talents” in 19:6. Using the “light” standard talent of 67.3 lbs. (30.6 kg) as the standard for calculation, David had supplied 101 tons (91,800 kg) of gold and 235.5 tons (214,200 kg) of silver.

¹ **tn** *Heb* “know.”

² **tn** *Heb* “with a complete heart and a willing being.”

³ **tn** *Heb* “he will allow himself to be found by you.”

⁴ **tn** *Heb* “see.”

⁵ **tn** *Heb* “for the porch.” The word “temple” was supplied in the translation for clarity.

⁶ **tn** Or “storerooms.”

⁷ **tn** *Heb* “house.”

⁸ **tn** The words “he gave him” are supplied in the translation for clarity and for stylistic reasons.

⁹ **tn** *Heb* “the pattern of all which was in the spirit with him.”

¹⁰ **tn** The words “he gave him the regulations” are supplied in the translation for clarity and for stylistic reasons.

¹¹ **tn** The words “he gave him” are supplied in the translation for clarity and for stylistic reasons.

¹² **tn** *Heb* “for the gold, by the weight, for the gold, for all the items of service and service, for all the items of silver by weight for all the items of service and service.”

¹³ **tn** The words “he gave him” are supplied in the translation for clarity and for stylistic reasons.

¹⁴ **tc** The Hebrew text reads מְרִיבָה (*merkavah*, “chariot”), but the final *he* (ה) is probably dittographic – note the prefixed

29:6 The leaders of the families, the leaders of the Israelite tribes, the commanders of units of a thousand and a hundred, and the supervisors of the king's work contributed willingly. **29:7** They donated for the service of God's temple 5,000 talents¹ and 10,000 darics² of gold, 10,000 talents of silver, 18,000 talents of bronze, and 100,000 talents of iron. **29:8** All who possessed precious³ stones donated them to the treasury of the LORD's temple, which was under the supervision of Jehiel the Gershonite. **29:9** The people were delighted with their donations, for they contributed to the LORD with a willing attitude;⁴ King David was also very happy.⁵

David Praises the Lord

29:10 David praised the LORD before the entire assembly:⁶

"O LORD God of our father Israel, you deserve praise forevermore! **29:11** O LORD, you are great, mighty, majestic, magnificent, glorious, and sovereign⁷ over all the sky and earth! You have dominion and exalt yourself as the ruler⁸ of all. **29:12** You are the source of wealth and honor;⁹ you rule over all. You possess strength and might to magnify and give strength to all.¹⁰ **29:13** Now, our God, we give thanks to you and praise your majestic name!

29:14 "But who am I and who are my people, that we should be in a position to contribute this much?¹¹ Indeed, everything comes from you, and we have simply given back to you what is yours.¹² **29:15** For we are resident foreigners and nomads in your presence, like all our ancestors;¹³ our days are like a shadow on the earth,

without security.¹⁴ **29:16** O LORD our God, all this wealth, which we have collected to build a temple for you to honor your holy name, comes from you; it all belongs to you. **29:17** I know, my God, that you examine thoughts¹⁵ and are pleased with integrity. With pure motives¹⁶ I contribute all this; and now I look with joy as your people who have gathered here contribute to you. **29:18** O LORD God of our ancestors Abraham, Isaac, and Israel, maintain the motives of your people and keep them devoted to you.¹⁷ **29:19** Make my son Solomon willing to obey your commands, rules, and regulations, and to complete building the palace for which I have made preparations."¹⁸

29:20 David told the entire assembly: "Praise the LORD your God!" So the entire assembly praised the LORD God of their ancestors; they bowed down and stretched out flat on the ground before the LORD and the king.

David Designates Solomon King

29:21 The next day they made sacrifices and offered burnt sacrifices to the LORD (1,000 bulls, 1,000 rams, 1,000 lambs), along with their accompanying drink offerings and many other sacrifices for all Israel. **29:22** They held a feast¹⁹ before the LORD that day and celebrated.²⁰

Then they designated Solomon, David's son, as king a second time;²¹ before the LORD they anointed him as ruler and Zadok as priest. **29:23** Solomon sat on the LORD's throne as king in place of his father David; he was successful and all Israel was loyal to him.²² **29:24** All the officers and warriors, as well as all of King David's sons, pledged their allegiance to King Solomon.²³ **29:25** The LORD greatly magnified Solomon before all Israel and bestowed on him greater majesty than any king of Israel before him.²⁴

¹ **tn** See the note on the word "talents" in 19:6. Using the "light" standard talent of 67.3 lbs. (30.6 kg) as the standard for calculation, the people donated 168.3 tons (153,000 kg) of gold, 336.5 tons (306,000 kg) of silver, 605.7 tons (550,800 kg) of bronze, and 3,365 tons (3,060,000 kg) of iron.

² **tn** On the "daric" as a unit of measure, see BDB 204 s.v. "דָּרִיִּם, דָּרוֹן." Some have regarded the daric as a minted coin, perhaps even referring to the Greek drachma, but this is less likely.

sn The *daric* was a unit of weight perhaps equal to between 8 and 9 grams (just under one-third of an ounce), so 10,000 darics of gold would weigh between 80 and 90 kilograms (between 176 and 198 pounds).

³ **tn** The word "precious" is supplied in the translation for clarification.

⁴ **tn** *Heb* "with a complete heart."

⁵ **tn** *Heb* "was rejoiced with great joy."

⁶ **tn** *Heb* "assembly, and David said." The words "and David said" are redundant according to contemporary English style and have not been included in the translation.

⁷ **tn** The words "and sovereign" are added in the translation for clarification and for stylistic reasons.

⁸ **tn** *Heb* "head."

⁹ **tn** *Heb* "wealth and honor [are] from before you."

¹⁰ **tn** *Heb* "and in your hand [is] strength and might and in your hand to magnify and to give strength to all."

¹¹ **tn** *Heb* "that we should retain strength to contribute like this."

¹² **tn** *Heb* "and from you we have given to you."

¹³ **tn** *Heb* "fathers" (also in vv. 18, 20).

¹⁴ **tn** Or perhaps "hope."

¹⁵ **tn** *Heb* "a heart."

¹⁶ **tn** *Heb* "with integrity of heart."

¹⁷ **tn** *Heb* "keep this permanently with respect to the motive of the thoughts of the heart of your people, and make firm their heart to you."

¹⁸ **tn** *Heb* "and to Solomon my son give a complete heart to keep your commands, your rules and your regulations, and to do everything, and to build the palace [for] which I have prepared."

¹⁹ **tn** *Heb* "they ate and drank."

²⁰ **tn** *Heb* "with great joy."

²¹ **sn** See 1 Chr 23:1, where David had previously designated Solomon as king over Israel.

²² **tn** *Heb* "listened to him."

²³ **tn** *Heb* "placed a hand under Solomon the king."

²⁴ **tn** *Heb* "and gave to him glory of kingship which there was not concerning every king before him over Israel."

David's Reign Comes to an End

29:26 David son of Jesse reigned over all Israel. **29:27** He reigned over Israel forty years; he reigned in Hebron seven years and in Jerusalem¹ thirty-three years. **29:28** He died at a good old age, having enjoyed long life, wealth, and honor.² His son Solomon succeeded him. **29:29** King David's accomplishments, from start to finish, are recorded in the Annals of Samuel the prophet, the Annals of Nathan the prophet, and the Annals of Gad the prophet.³ **29:30** Recorded there are all the facts about his reign and accomplishments, and an account of the events that involved him, Israel, and all the neighboring kingdoms.⁴

¹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

² **tn** *Heb* "satisfied with days, wealth, and honor."

³ **tn** *Heb* "and the events of David the king, the former and the latter, look they are written in the annals of Samuel the seer, and in the annals of Nathan the prophet, and in the annals of Gad the seer."

⁴ **tn** *Heb* "with all his reign and his might, and the times which passed over him and over Israel and over all the kingdoms of the lands."