

INTRODUCTION

INTRODUCTION

1 CHRONICLES

IN THE HEBREW BIBLE 1 and 2 Chronicles are called "The Events of the Days." The title Chronicles can be traced back to Jerome in the fifth century C.E. The books of 1 and 2 Chronicles were written after the exile and in Jerusalem, probably in the fourth century B.C.E. The author is conventionally called the Chronicler. While these books share many themes with the nearly contemporaneous books of Ezra and Nehemiah, a growing number of scholars believe they are separate compositions. Note, however, that the first verses of Ezra (1.1–3a) are identical to the last verses of Chronicles (2 Chr 36.22–23).

Structure and Sources

The books of Chronicles consist of four sections: genealogies and lists that trace a historical story from Adam to the community after the exile (1 Chr 1–9); the reign of David (1 Chr 10–29); the reign of Solomon (2 Chr 1–9); and the history of the Davidic monarchy until the Babylonian captivity (2 Chr 10–36).

The books are largely parallel to the books of Samuel and Kings, which are part of the Deuteronomistic History, a portion of the Hebrew Bible running from Deuteronomy to 2 Kings and edited in its final form in the mid-sixth century B.C.E. (2 Sam 9–20 is passed over, and the material on the Northern Kingdom is largely omitted). In fact, Samuel and Kings served as the major source for the Chronicler, though his copy of these books differed in significant ways from the text as we now have it in the Hebrew Bible. Especially useful in establishing the earlier text of Samuel and Kings are the Greek translation of the Bible (the Septuagint, including the proto-Lucianic and *kaige* recensions) and the Dead Sea Scrolls. The genealogical notices of 1 Chr 1–8 show strong ties to Genesis, Exodus, Numbers, Joshua, Samuel, and Ruth although they also contain much unique genealogical material. Pss 96; 105; and 106 are cited in 1 Chr 16. The Chronicler also used the books of Isaiah, Jeremiah, and Zechariah. The Chronicler refers readers to additional sources at the end of every king's history, though most of these references are taken over or revised from the Deuteronomistic History. The genealogies in 1 Chr 1–9 came to the Chronicler from a variety of sources, as did a number of other lists of names (1 Chr 12; 23–27). Material that appears to come from other non-biblical sources includes the description of the fortifications of Rehoboam (2 Chr 11.5–10), the descriptions of armies (2 Chr 14.8; 17.14–19; 25.5; 26.11–15), and the reference to Hezekiah's tunnel (2 Chr 32.30). Because of their importance parallels in Samuel and Kings are cited at the beginning of notes wherever appropriate.

Theology

Whereas past scholarship often debated the historical value of the Chronicler's additional material, there is a greater interest today in the theological point the author was making. At the same time archaeological and form-critical judgments are reaching new levels of sophistication. Occasionally there is no hard data that justify a historical judgment. The Chronicler's magnification of an account, often for theological reasons, can be seen in his use of large numbers. Abijah, for example, accompanied by an army of 400,000, attacked the army of Jeroboam, which was 800,000 strong, and inflicted 500,000 casualties (2 Chr 13).

The author frequently expresses his own views in royal speeches and prayers that often base their appeal on an authoritative scriptural text. These compositions play a significant role in the structuring of Chronicles. The speeches (1 Chr 22; 28; 29) and a prayer of David (1 Chr 29.10–19) link David closely with Solomon and place great emphasis on the temple. The period of the Divided Monarchy is enclosed with speeches calling for repentance by Abijah (2 Chr 13.4–12) and by Hezekiah (2 Chr 30.6–9). Both speeches indicate the Chronicler's openness to the Northern Kingdom's participation in the ritual life of the Jerusalem temple. Frequent references to prophets are found in material taken from the parallel accounts in Samuel and Kings, in material added by the Chronicler, and in source references that mention prophets in connection with certain kings (2 Chr 9.29).

Other Matters of Worldview

The Chronicler shows special loyalty to the Levites and includes in their number singers, gatekeepers, and even bakers (1 Chr 9.31–32). Among the many tasks of the Levites was teaching (2 Chr 17.7–9). They were also in charge of holy objects, prepared the rows of "show" bread (1 Chr 9.28–32; 23.29–31; 2 Chr 29.18), and served as judges and scribes. In addition, they led in singing and praise (1 Chr 15.16–24; 16.4–42).

The author devotes extraordinary attention to David and Solomon and treats them as equals, often omitting negative information contained in his sources. In his presentation of events, the work of David and Solomon centered on the building of the temple and the installation of its personnel. The Chronicler calls on all Israel of his day, including especially people in the area of the former Northern Kingdom, to join in recognizing the Second Temple and its ritual life in Jerusalem.

The Chronicler interprets divine punishments or blessings as retribution for a king's behavior. Such retribution is immediate, with the consequences befalling the evil or righteous king during his own lifetime. Faithful royal behavior is accompanied by many children, building projects, a well-equipped army, victory in war, cultic reforms, or tribute from the nations. A wicked king experienced God's wrath, war, defeat in battle, disease, or conspiracy.

Interpreters of Chronicles now find a far more open attitude to people from the North than was previously recognized. Those willing to return to the LORD and come to his sanctuary were to be welcomed (2 Chr 30.7–8). Hezekiah's Passover celebration was unique in its inclusion of the North, and both he and Josiah conducted reforming activities in the North. The Chronicler seems to be inviting Northerners to acknowledge the claims of the temple in Jerusalem and to participate in its ritual life. *Ralph W. Klein*

NOTES

{book}1 Chronicles

{np}1.1 – 2.2 The real goal of the genealogy in ch. 1 is reached with Israel (2.1 – 2). God's purpose for Israel began at creation. The genealogical materials in 1.1 – 2.2 relate Israel to the panoply of the nations of the world. Israel understood its role within the family of nations and as a witness to all humanity. One may detect here testimony to Israel's God who governs the whole world, but focuses attention on Israel—even though there is no mention of God at all in this opening unit.

{np} **1.1 - 27** Cf. Gen 5.1 - 32; 10.1 - 29; 11.10 - 26. The author traces human history from Adam, the first ancestor of humankind, to Abraham, the ancestor of the faithful. Nearly all the genealogies of Genesis are included except Gen 4.17 - 22 (the genealogy of Cain) and 19.30 - 38 (the births of Moab and Ben-ammi [Ammonites]).

{ro} **1.1 - 4** The list of names is derived from Gen 5, but other details of that genealogy are omitted.

{ro} **1.5 - 23** The Table of Nations in Gen 10 divides the then-known world into geographical/cultural groups roughly as follows: the children of Shem are in Mesopotamia and Arabia; the children of Ham are in northeast Africa and Syro-Palestine; the children of Japheth are in Europe and Asia. Nations are assigned to eponymous ancestors who fit into a genealogical tree (e.g., Egypt in vv. 8, 11).

{ro} **1.7** *Rodanim*, the inhabitants of Rhodes.

{ro} **1.8** *Canaan*, considered a son of Ham, as in Gen 9.22. In modern discussions, Canaan and the Amorites (v. 14) are considered Semites.

{ro} **1.10** *Nimrod*. Much additional information about this hunter is provided in Gen 10.8 - 12 (vv. 9 - 14 in Hebrew).

{ro} **1.11** *Caphtorim*, the people of Crete (cf. Jer 47.4; Am 9.7).

{ro} **1.24 - 27** This genealogical list is derived from Gen 11.10 - 26, with the omission of the details, as in vv. 1 - 4. There is some overlap with the materials in vv. 17 - 23.

{ro} **1.25** *Eber*. Cf. Gen 10.24 - 25; 11.14 - 17. The root of this name is a word-play on the name "Hebrew" and thus portrays Eber as the eponymous ancestor, the namesake, of the Hebrew people.

{ro} **1.27** *Abram*. His name is changed to Abraham in Gen 17.5.

{np} **1.28 - 54** Cf. Gen 25.1 - 4, 13 - 16, 19 - 26; 36.1 - 5, 10 - 13, 20 - 28, 31 - 43. Abraham's descendants through three separate women (only Keturah is mentioned by name, v. 32), with the subsidiary, nonelect lines reported first.

{ro} **1.29 - 31** *Ishmael*, the son of Abraham and his Egyptian slave-girl Hagar (Gen 16; 21).

{ro} **1.32 - 33** Perhaps a later addition to the Chronicler's account; note the summary in v. 28. *Keturah*, a concubine Abraham took after the death of Sarah.

{ro} **1.34** *Israel*, the standard name for Jacob in Chronicles (except for 1 Chr 16.13, 17, where both occurrences are in quotations from Ps 105).

{ro} **1.35 - 54** *Esau/Edom*, the brother of Israel, is given lengthy attention.

{ro} **1.36** *Timna*, in Gen 36.12 a concubine of Eliphaz and mother of Amalek.

{ro} **1.38 - 42** The *sons of Seir* inhabited the same territory as Edom (cf. Gen 36.8).

{ro} **1.43 - 51a** List of Edomite kings.

{ro} **1.43** This verse presupposes the existence of the monarchy in Israel. The corresponding verse in Gen 36:31 is used to show that the Pentateuch comes from a time considerably later than Moses.

{ro} **1.51** *Hadad's* death is not recorded in Genesis. This addition makes the chiefs clearly subsequent to the list of Edomite kings. *Clans. Chiefs* (see text note *h*) is preferable.

{ro} **2.1 - 2** Chronicles has an inclusive view of Israel and so lists all twelve tribes. For the order of the tribes in these verses, with the exception of Dan, see Gen 35.23 - 26. The rest of chs. 2 - 8 provides details of the Israelite genealogy though no details are provided for Zebulun and, perhaps, Dan (but see 7.12).

{np}2.3-4.23 The genealogy of Judah, the most important tribe in the postexilic community, begins the genealogies of individual tribes. The genealogies conclude in ch. 8 with Benjamin, another important postexilic tribe.

{ro}2.3 - 4 Based on Gen 38. *Judah* sires twins by his daughter-in-law Tamar.

{ro}2.3 *Bath-shua*, the daughter of Shua (Gen 38.2).

{ro}2.4 *Perez*, a twin, who makes a “breach” and comes out of the womb before his brother Zerah (Gen 38.27 - 30).

{ro}2.5 *Hezron and Hamul*, grandsons of Judah (Gen 46.12; Num 26.21).

{ro}2.6 - 8 Descendants of Zerah, the younger brother of Perez.

{ro}2.7 *Achar* (cf. Achan in Josh 7.1, 18; Achor in Josh 7.24, 26) violated the provisions of holy war by taking booty from Jericho.

{ro}2.9 *Chelubai*, Caleb. The descendants of Hezron, grandson of Judah, are divided into the descendants of Ram (2.10 - 17; 3.1 - 24 [descendants of David]), Caleb (2.18 - 24, 42 - 55), and Jerahmeel (2.25 - 33; 2.34 - 41).

{ro}2.10 - 17 *Ram*, Hezron’s second son, was the ancestor of David.

{ro}2.15 According to 1 Sam 16.10 - 11; 17.12 - 14, David is the eighth son. Josephus (*Ant.* 6.161 – 163) follows the number of sons given by the Chronicler.

{ro}2.16 - 17 *Abishai, Joab, Asahel, and Amasa*, nephews of David and his trusted military leaders.

{ro}2.17 *Ishmaelite*. The Hebrew of 2 Sam 17.25 reads “Israelite.”

{ro}2.18 - 24 Descendants of Caleb/Chelubai, the third son of Hezron.

{ro}2.18 The verse should begin, “Caleb . . . had Jerioth by his wife Azubah.” Hence Jerioth is the mother of the following three men.

{ro}2.20 *Bezalel*, a craftsman who worked on the tabernacle (Ex 31.2; 35.30, 38:22).

{ro}2.24 *In Caleb-ephraathah . . . Ashhur*, better “Caleb went in to Ephraathah (and Hezron’s wife was Abijah) and she bore him Ashhur.” The parenthesis supplies the name of the anonymous daughter of Machir in v. 21.

{ro}2.25 - 33, 34 - 41 Two lists of descendants of Jerahmeel, the oldest son of Hezron. At the time of David the Jerahmeelites lived in the Negeb of Judah (1 Sam 27.10; 30.29). According to v. 31 Ahlai is the son of Sheshan, but according to v. 34 Sheshan had no sons.

{ro}2.35 *his slave Jarha*. The children of a foreign slave who has an Israelite master continue the master’s line of descent.

{ro}2.41 *Elishama*’s pedigree is certified by a linear genealogy of fourteen generations (vv. 34 - 41), but his identity is otherwise unknown.

{ro}2.42 - 50a The additional descendants of Caleb are actually cities from the southern part of Judah. Hebron seems to be the main center around which the other cities cluster.

{ro}2.50b - 55 A continuation of the genealogy of the Calebite Hur, begun in vv. 18 - 19.

{np}3.1 - 24 The descendants of David. Cf. 2 Sam 3.2 - 5; 5.5, 13 – 16 and the Davidic kings in the Book of Kings. The final section of the genealogy, vv. 17-24, is without a biblical parallel.

{ro}3.1 - 4 Sons born to David in Hebron. *Daniel*. The second son of David is called Chileab in 2 Sam 3.3. *Abigail*, widow of Nabal (1 Sam 25).

{ro}3.4 2 Sam 5.5 specifies that David's reign in Hebron was "over Judah," while his reign in Jerusalem was "over all Israel and Judah."

{ro}3.5 - 9 Sons born to David in Jerusalem. Cf. 1 Chr 14.3 - 7.

{ro}3.5 Only Solomon is identified as a son of Bath-shua (Bathsheba) elsewhere.

{ro}3.6 - 7 *Eliphelet, Nogah*. Cf. 1 Chr 14.5 - 6; lacking in 2 Sam 5.15.

{ro}3.9 This verse is an addition by the Chronicler. For *Tamar*, see 2 Sam 13.1.

{ro}3.10 - 16 Kings in Jerusalem.

{ro}3.11 Athaliah is not included in the list of monarchs because she was not a descendant of David.

{ro}3.12 *Azariah* (cf. 2 Kings 15.1) is called *Uzziah* in 2 Chr 26.

{ro}3.15 *Johanan*, otherwise unknown. *Shallum*, Jehoahaz (2 Chr 36.1; Jer 22.11).

{ro}3.16 *Jeconiah*, Jehoiachin (2 Chr 36.9); Coniah (Jer 22.24). *Zedekiah his son*. Zedekiah was the successor (son) to Jeconiah, and Jeconiah the successor (son) to Jehoiakim; Zedekiah's father was Josiah, as v. 15 attests. 2 Chr 36.10 makes Zedekiah the brother of Jehoiachin.

{ro}3.17 - 24 The descendants of Jeconiah, who was taken captive in 597 B.C.E. and released from Babylonian prison some thirty-seven years later (2 Kings 25.27 - 30). The following approximate birth dates have been proposed: Jeconiah, 616 (cf. 2 Kings 24.8; 2 Chr 36.9 [608]); Pedaiah, 595; Zerubbabel, 570; Hananiah, 545; Shecaniah, 520; Shemaiah, 495; Neariah, 470; Elioenai, 445; Hodaviah, 420. If these proposals are correct, the present form of this list would date to about 400 B.C.E. If this list is part of the original edition of Chronicles, a date prior to 400 B.C.E. would be impossible.

{ro}3.17 - 18 The Babylonian Chronicle, a cuneiform historiographical source dated to 592 B.C.E., mentions five sons of the king of Judah instead of the seven named here.

{ro}3.18 *Shenazzar*, to be distinguished from *Sheshbazzar* (Ezra 1.8).

{ro}3.19 *Zerubbabel* and Joshua were leaders of the postexilic community at the time of Haggai. Elsewhere Zerubbabel is called the son of Shealtiel (Ezra 3.2). Perhaps Shealtiel died childless and Pedaiah engendered Zerubbabel in a levirate marriage (Deut 25.5 - 10).

{ro}3.20 The last five children of Zerubbabel may have been born after their parents' return to Palestine. The etymologies of these names express Israel's hope; e.g., Hashubah in Hebrew means "Yahweh has considered," Berechiah, "Yahweh has blessed."

{ro}3.21 *Rephaiah . . . Shecaniah*, brothers of Pelatiah and Jeshaiiah. On the basis of the Septuagint, the NRSV understands these names as four additional generations.

{ro}3.22 *Six*. Only five names are given.

{ro}3.24 *Anani* is mentioned in an Aramaic letter of 407 B.C.E.

{np}4.1 - 23 A miscellaneous collection of genealogies related to Judah.

{ro}4.1 *Sons*, descendants. Hezron was a grandson of Judah (2.5), Hur a great-great-grandson (2.19), etc.

{ro}4.2 *Zorathites*. Zorah (cf. 2.53) was a city fortified by Rehoboam, as were Etam (v. 3) and Tekoa (v. 5; cf. 2 Chr 11.6 - 10).

{ro}4.4 *Bethlehem*, a town five miles south of Jerusalem. Ephrathah is listed as its "grandmother" and either Hur or Salma (1 Chr 2.51, 54) as its "father." Cf. "Bethlehem of Ephrathah" (Mic 5.2).

{ro}4.5 *Tekoa*, home of Amos; six miles south of Bethlehem.

{ro}4.9 - 10 *Jabez* is linked etymologically to the Hebrew words for *pain* and *harm*. His prayer was meant to counteract the threatening character of his name.

{ro}4.13 *Sons of Kenaz*. The Kenizzites were a southern tribe that joined with Judah although we are not told the genealogical links between Judah and Kenaz. Caleb is a Kenizzite in Num 32.12; Josh 14.6, 14.

{ro}4.14 *Ge-harashim*, the Valley of Craftsmen, northwest of Jerusalem, in which were located Lod and Ono; cf. Neh 11.35.

{ro}4.16 *Ziph*, a town south of Hebron.

{ro}4.21 *Shelah*, the oldest surviving son of Judah. *Er*, named after his uncle, the oldest son of Judah. Note the mention of guilds: *linen workers* (v. 21) and *pottery* (v. 23).

{ro}4.23 *King*. The list dates to preexilic times.

{np}4.24 - 43 This genealogy is made up of descendants of Simeon, especially through Shaul (vv. 24 - 27; cf. Gen 46.10; Ex 6.15; Num 26.12 - 14), settlements of the Simeonites near Beer-sheba (vv. 28 - 33; cf. Josh 15.21 - 32; 19.2 - 8), and leaders of Simeon and places to which they migrated (vv. 34 - 43).

{ro}4.39 *Gedor*. The Septuagint reads "Gerar," a town in the Negeb, within Simeonite territory. Attacks at the time of Hezekiah were against the Philistines in the southwest and against Edom in the southeast (vv. 39 - 43).

{np}5.1 - 10 Ch. 5 deals with the two and a half tribes living east of the Jordan (Reuben, Gad, and the half-tribe of Manasseh).

{ro}5.1 Reuben had sexual relations with Bilhah, his father's concubine (Gen 35.22; 49.4). The Chronicler uses this incident to explain why Judah, the fourth oldest son, is listed first in the genealogies.

{ro}5.2 *Ruler*, David and his dynasty. The transfer of the birthright to *Joseph* is unknown elsewhere. Both the Northern tribes (Joseph) and the Southern (Judah) have prominence in this verse.

{ro}5.3 Cf. Gen 46.9; Ex 6.14; Num 26.5 - 6.

{ro}5.4 *Joel's* connection to the Reubenite genealogy is not stated (cf. v. 8).

{ro}5.6 *Tiglath-pileser*. The Assyrian king Tiglath-pileser III conquered Gilead in 733 B.C.E.

{ro}5.8 *Aroer* . . . *Nebo and Baal-meon*. Since these cities were lost to Moab in the late ninth century B.C.E., according to the Mesha Inscription, the materials in these verses must antedate this time.

{ro}5.10 Saul fought with the *Hagrites* (cf. vv. 19 - 20), an enemy from Transjordan (cf. 11.38; 27.30; Ps 83.6), at the end of the eleventh century B.C.E. The relationship of the Hagrites to Hagar, the concubine of Abraham, is unclear.

{np}5.11 - 22 Gad was north of Reuben in Transjordan.

{ro}5.16 The Mesha Inscription mentions a people of *Sharon*.

{ro}5.17 This enrollment, from about 750 B.C.E., presupposes that Jotham and Jeroboam II were contemporaries.

{ro}5.18 - 22 The war against the Hagrites and others is described in terms of holy war (cf. esp. vv. 20, 22).

{ro}5.21 The enormous number of animals and captives demonstrates the size of the God-given victory.

{np}5.23 - 26 The half-tribe of Manasseh lived in the northernmost part of Transjordan.

{ro}5.23 *Senir*. Cf. Deut 3.8 - 9. *Mount Hermon* (9,230 feet) marked the northernmost limit of Joshua's conquest (Josh 11.3).

{ro}5.25 - 26 A summary of the fate of the two and a half tribes, based in part on 2 Kings 17.

{ro}5.26 *Pul*, the Babylonian throne name of Tiglath-pileser III. The Assyrian locales at the end of the verse are derived from 2 Kings 17.6; 18.11.

{np}6.1 - 30 For other genealogies of Levites, see Gen 46.11; Ex 6.16 - 25; Num 3.1 - 4, 17; 26.57 - 58.

{ro}6.2 - 15 The descendants of Aaron comprise the high priests. Cf. 6.50 - 53; 9.11; Ezra 7.1 - 5; Neh 11.10 - 11.

{ro}6.8 *Zadok* is made a descendant of Aaron through his father Ahitub (2 Sam 8.17). Another Ahitub is the grandfather of Abiathar, another high priest at the time of David (1 Sam 1.3; 2.34; 4.4, 11, 17, 21; 14.3; 22.9, 20). *Ahimaaz*. Cf. 2 Sam 15.27.

{ro}6.9 - 10 *Azariah*. Cf. 1 Kings 4.2.

{ro}6.10 The parenthesis, dating this priest to Solomon, should probably be transferred to Azariah in v. 9.

{ro}6.11 - 12 The sequence *Amariah . . . Ahitub . . . Zadok* is duplicated from vv. 7 - 8.

{ro}6.13 *Hilkiah*. Cf. 2 Chr 34 - 35.

{ro}6.14 *Azariah . . . Seraiah*. *Seraiah* is missing in 1 Chr 9.11, and *Azariah* in Neh 11.10-11. *Seraiah* was killed at the beginning of the Babylonian exile (2 Kings 25.18 - 21).

{ro}6.16 - 30 The genealogy of three sons of Levi.

{ro}6.17, 20 - 21 The genealogy of *Gershon* through Libni, his oldest son.

{ro}6.18, 22 - 28 This genealogy of *Kohath* proceeds to Shaul (v. 24), but then adds a second line (vv. 25 - 28), beginning with Elkanah (v. 23), that makes Samuel a Levite. 1 Sam 1.1 classifies him as an Ephraimite whose father was named Elkanah.

{ro}6.19, 29 - 30 The genealogy of *Merari* through Mahli, his oldest son.

{ro}6.28 *Joel, Abijah*. The corruption of Samuel's sons leads the elders to request a king to rule Israel like all the nations (1 Sam 8.1 - 6).

{np}6.31 - 53 These genealogies connect the singers Heman, Asaph, and Ethan to Kohath, Gershon, and Merari, respectively, and so make the singers Levites. These genealogies begin with the sons and move "backward" to the fathers.

{ro}6.31 - 32 David appoints the Levitical singers; the duties of the priests go back to Moses.

{ro}6.33 *Heman* is a grandson of Samuel.

{ro}6.44 *Ethan*. See 1 Chr 15.17. In 25.1, 3 Jeduthun is the head of the third family of singers.

{ro}6.48 The duties of the singers are distinguished from those of more generic Levites.

{ro}6.49 - 53 The duties of the Aaronite priests (sacrifices and service within the Holy of Holies) and a list of the high priests up until the time of Solomon (cf. 6.2 - 8).

{np}6.54 - 81 Cf. Josh 21.1 - 42. Attempts to date this list to a specific century have not been successful. The list may have arisen by selecting four cities per tribe from the cities named in Joshua 13-19 in order to create a list that shows Levitical and priestly presence throughout the land. The other tribes have their territories and their land possessions; the priests and Levites have only their cities and their pasture lands. It is doubtful whether the Levitical cities were ever connected with the administration of Israel.

{ro}6.55 - 59 Cities from the territories of Simeon and Judah.

{ro}6.60 Cities from Benjamin.

{ro}6.66 - 81 Cities from Ephraim, Manasseh, Issachar, Asher, Naphtali, Zebulun, Reuben, and Gad.

{ro}6.69 The beginning of the verse should read: “And out of the tribe of Dan: Elteke with its pasture lands, Gibbethon with its pasture lands.” Cf. Josh 21.23.

{np}7.1 - 5 The genealogy of Issachar through his oldest son, Tola (cf. Gen 46.13; Num 26.23 - 25). The numbers in these verses (vv. 2, 4, 5) suggest that a military census list has been put in genealogical form (cf. 1 Chr 5.23 - 26).

{ro}7.2 Cf. the census of David in ch. 21.

{np}7.6 - 12 This genealogy of the Benjaminites also appears to be from the military census list used in 7.1 - 5 (note the numbers in vv. 7, 9, 11). The Chronicler returns to the genealogy of Benjamin in ch. 8. Cf. Gen 46.21; Num 26.38 - 41.

{ro}7.12 Some scholars emend *the sons of Ir* to read “the sons of Dan.” Hence this verse may contain a fragment of the genealogy of Dan. Cf. Gen 46.23; Num 26.42.

{ro}7.13 Cf. Gen 46.24 - 25; Num 26.48 - 49. As Gen 46.25 indicates, *Bilhah* is the mother of Dan and Naphtali.

{ro}7.15 *Maacah*, identified in v. 16 as the wife of Machir, but this should probably be emended to Gilead. Inheritance rights in the family of *Zelophehad*, in which there were only daughters, is discussed in Num 27.1 - 11; 36.1 - 12; Josh 17.3 - 6.

{np}7.20 - 21a, 25 - 27 A linear genealogy from Ephraim to Joshua, the leader of the conquest, for whom the Chronicler shows little interest elsewhere.

{ro}7.21b - 24 This anecdote from the life of the ancestor Ephraim interrupts the genealogy. After defeat in an attack upon Gath, Ephraim sires a child, *Beriah*, the etymology of whose name points to the “disaster” that had befallen his house. The family settles farther east near *Lower and Upper Beth-horon* (twin cities in Ephraim near Benjamin that guarded a pass from the coast to Jerusalem).

{ro}7.22 *Brothers*, or relatives. The only true brother of Ephraim known in the Bible is Manasseh.

{ro}7.28 - 29 A list of towns representing the southern and northern boundaries of the territory settled by the sons of Joseph. Cf. Josh 16 - 18.

{np}7.30 - 40 The genealogy of Asher (cf. Gen 46.17; Num 26.44 - 47) based on a military census list (1 Chr 7.40; cf. 7.1 - 12).

{np}8.1 - 40 An extensive and obscure genealogy of Benjamin concludes the Chronicler’s depiction of all Israel and demonstrates the great interest he had in this tribe.

{ro}8.1 - 7 Descendants of Benjamin through his firstborn Bela to the fifth generation.

{ro}8.3 *Abihud*. Read “the father of Ehud” (Judg 3.15). In v. 6 Ehud’s descendants are said to dwell in Geba, a town northeast of Jerusalem.

{ro}8.8 - 12 *Moab*. David met with the king of Moab (1 Sam 22.3 - 4; cf. Ruth 1); perhaps other Israelites lived in Moab in early times.

{ro}8.12 *Ono and Lod*, towns located southeast of Joppa, which were resettled in postexilic times (Ezra 2.33).

{ro}8.13 Originally assigned to Dan and later fortified by Rehoboam (2 Chr 11.10), *Aijalon* apparently became part of Benjamin after the division of the kingdom.

{ro}8.29 - 40 The genealogy of Saul is repeated from 9.35 - 44, where it provides for a transition from the genealogies in chs. 1 - 9 to the account of Saul’s death in ch. 10. The genealogy has its geographical focus at

Gibeon, a Benjaminite city, five and a half miles northwest of Jerusalem. Jeiel's relationship to the Benjaminite genealogy is not specified.

{ro}8.30 Ner should be inserted before *Nadab*, as in Greek manuscript tradition (cf. v. 33).

{ro}8.32 Part of the family of the Benjaminites migrated to Jerusalem.

{ro}8.33 *Esh-baal*. The form of this name (with the northwest Semitic divine name "Baal," familiar from the Canaanite deity of this name, cf. vv. 30, 34) indicates the antiquity of this genealogy. The same person elsewhere is called Ishvi (1 Sam 14.49), Ish-bosheth (2 Sam 2.8) and Esh-baal (2 Sam 2.8 LXX).

{ro}8.34 *Merib-baal*, Mephibosheth (2 Sam 4.4). *Micah*, the last of the descendants of Saul is also known elsewhere in the OT (2 Sam 9.12).

{ro}8.35 - 38 The genealogy of Saul is traced to a point in late preexilic or exilic times.

{ro}8.39 - 40 These verses do not appear in the parallel genealogy of Saul in 9.35 - 44 and make the genealogy in ch. 8 typologically later. The military forces associated with Ulam in this genealogical notice claim prestige for themselves by identifying themselves as descendants of Israel's first king.

{np}9.1 - 34 Cf. Neh 11.3 - 24. The author uses Neh 11, a list of those living in Jerusalem when Nehemiah rebuilt the walls. The nature of the Chronicler's genealogical sources is not clarified by the reference to the *Book of the Kings of Israel* (v. 1). This verse forms a conclusion to the preexilic genealogies in chs. 1 - 8. Vv. 2 - 3 anticipate the repopulation of the land and are followed by lists of Judahites (vv. 4 - 6), Benjaminites (vv. 7 - 9), priests (vv. 10 - 13), Levites (vv. 14 - 16), and gatekeepers (vv. 17 - 27). Israel and Judah once more live in Jerusalem, the city of the temple, where the clergy functions in accord with the LORD's ordinances. The Chronicler links the community of his day with the Israel described in chs. 1 - 9.

{ro}9.2 *In their towns*. Cf. Neh 11.1. 1 Chr 9, however, deals only with those living in Jerusalem. *Temple servants* are mentioned only here in Chronicles but are frequent in Ezra and Nehemiah.

{ro}9.3 *Ephraim and Manasseh*, not mentioned in Neh 11.4 and probably symbolizing the whole Northern Kingdom.

{ro}9.5 - 6 Among the Judahites, Chronicles adds references to the descendants of Shelah (cf. Num 26.20 for an alternate vocalization of "Shilonites") and *Zerah*.

{ro}9.11 *Chief officer of the house of God*. Azariah gains this title because of his connection to the list of high priests.

{ro}9.17 - 34 This paragraph identifies the gatekeepers as Levites. In Neh 11 the singers are among the Levites, but the gatekeepers and temple servants are not.

{ro}9.19 The duties of the gatekeepers continue those of their ancestors in the desert who were in control of the camp of the LORD and guardians of the entrance.

{ro}9.20, 22 The prestige of *Phinehas* (Num 25.11 - 13) stands behind the gatekeepers at the time of Moses, and the prestige of *David and . . . Samuel* lends them authority during the United Monarchy. The reference to Samuel is an anachronism since Samuel died long before David became king. For the Chronicler Samuel was not only a seer but a Levite as well.

{ro}9.21 *Zechariah*, a gatekeeper at the time of David (26.2, 14).

{ro}9.26 The gatekeepers are identified as *Levites*.

{ro}9.33 The singers are considered important enough to be freed from other Levitical duties.

{ro}9.34 With v. 3 this sentence emphasizes that the list identifies those who had returned from exile and were dwelling in Jerusalem. The Chronicler brought over this verse from ch. 8, together with its sequels in 8:29 - 32 and 8:33 - 38. The assertion that all the preceding people lived in Jerusalem conflicts with vv. 16, 22, and 25.

{np} **9.35 - 44** See notes on 8.29 - 40.

{np} **10.1 – 29.30** The Reign of David

{np} **10.1 - 14** Cf. 1 Sam 31.1 - 13. Chronicles omits the story of Saul's kingship except for his death and his defeat by the Philistines.

{ro} **10.1** *Mount Gilboa* is six miles west of Beth-shan.

{ro} **10.2** Chronicles does not mention another son, Ish-bosheth, who succeeded to a portion of his father's kingdom (2 Sam 2.8 - 10).

{ro} **10.4** *Uncircumcised*, a term of derision for Israel's non-Semitic neighbors (cf. 1 Sam 17.36; 18.25 - 27).

{ro} **10.6** *All his house* (dynasty) indicates the severity of the defeat; the battle of Gilboa marks a decisive change in Israel's history.

{ro} **10.9** The *head* and *armor*, trophies signaling victory, are carried around throughout Philistine territory, giving joy to both idols and people.

{ro} **10.10** *Dagon*, a fertility deity. The temple of Dagon recalls the Israelite loss of the ark at the battle of Ebenezer (1 Sam 5.1 - 4).

{ro} **10.12** *Jabesh*, a city thirteen miles southeast of Beth-shan; it was rescued by Saul from Nahash the Ammonite early in his reign (1 Sam 11). Now its army provides the king and his sons with proper burial.

{ro} **10.13 - 14** The king, wounded by archers, actually commits suicide (v. 4). Saul did not keep the LORD'S command in general, and he sought (the verb is a pun on the name Saul) a medium in order to consult with the spirit world (cf. 1 Sam 28.8 - 25). Thus he also did not seek the Lord in the wider sense of the word. "Seeking the LORD" in Chronicles means showing loyalty or reverence toward God. In retribution for Saul's sins, the LORD turns the kingdom over to David, just as he instigated the division of the kingdom between Rehoboam and Jeroboam (2 Chr 10.15).

{np} **11.1 - 9** Cf. 2 Sam 5.1 - 10. Chronicles omits the events of 2 Sam 1 - 4, many of which might be interpreted as negative events that followed the death of Saul

{ro} **11.3** *Hebron*, a city south of Jerusalem. Chronicles does not mention the separate anointings of David by Judah (2 Sam 2.4) and by Israel (2 Sam 5.3). Instead all Israel anoints him at once. David's covenant with the people is echoed by the great feast in 1 Chr 12.38 - 40.

{ro} **11.4** *Jebus*, an alternate name for Jerusalem, apparently derived from the name of its inhabitants, the Jebusites. In 2 Sam 5.6 - 7 David's personal army conquers the future capital; in Chronicles the campaign is waged by David and a united Israel.

{ro} **11.6** *Joab*, David's nephew, becomes chief officer because of his heroic actions.

{ro} **11.8** In Chronicles, blessed kings undertake building projects. The *Millo* was a series of terraces built on the eastern side of the city.

{ro} **11.9** The LORD is with David as surely as he had departed from Saul.

{np} **11.10 - 47** Cf. 2 Sam 23.8 - 39. The individual exploits told here are not as important as the unanimous support of these chiefs for David's kingship. The Chronicler puts the list at the beginning of David's reign; in Samuel it comes near the king's death. The first twelve names are repeated in 27.2 - 15.

{ro} **11.10** David has the support of all the tribes (ch. 12) in addition to the heroes. David's kingship also results from the divine word of promise.

{ro} **11.11** *Three*. Jashobeam, Eleazar, and Shammah (2 Sam 23.11 - 12) make up this elite group of warriors.

{ro} **11.15 - 19** David refuses to drink water gained by a daring raid on the Philistines.

{ro} **11.20 - 25** Abishai and Benaiah, though outstanding leaders, are not included among the Three.

{ro} **11.41** Uriah, husband of Bathsheba.

{ro} **11.41b - 47** Names without parallel in 2 Samuel.

{np} **12.1 - 22** A list of tribal groups who rallied to David already at Hebron.

{ro} **12.1 - 7** Twenty-three soldiers from Saul's own tribe of Benjamin support David.

{ro} **12.1** *Ziklag*, a city in the southern part of Judah, given to David by Achish, King of Gath (1 Sam 27.5 - 12).

{ro} **12.8 - 15** Eleven Gadites come from their tribal home on the other side of the Jordan River.

{ro} **12.16 - 18** Benjamin and Judah are often linked in Chronicles. Clothed with the spirit, the soldier Amasai delivers a prophetic oracle supporting David. He wishes peace both to the king and to God.

{ro} **12.19 - 22** Seven chiefs of Manasseh, a northern tribe, also join David at Ziklag.

{ro} **12.19** Though David is allied with the Philistines, the enemies of Saul, he is dismissed by them before Saul's death in battle, thus clearing him of any guilt for that death (1 Sam 29).

{ro} **12.22** God's help (v. 18) is matched by help offered by numerous military volunteers. *Army of God* can mean a numerous army or one that exerts the power of God's army in holy war.

{np} **12.23 - 40** The size of the armies that rally to David at Hebron from the southern tribes (Judah, Simeon and Benjamin) is relatively small, but the troops from the north (Ephraim, the half-tribe of Manasseh, Issachar, Zebulun, Naphtali, Dan, and Asher) are quite large, as are the volunteers from the Transjordan (Reuben, Gad, and the half-tribe of Manasseh). The more distant tribes show their enthusiasm for David's kingship by their extremely high numbers. Judah has a mere 6,800 men; Zebulun 50,000. There are a total of 339,600 soldiers. Through large numbers the author stresses the overwhelming and unified support of all Israel for David. Ephraim and Manasseh are more enthusiastic than Judah; the remotest tribes are the most enthusiastic of all.

{ro} **12.28** *Zadok*, possibly to be identified with the high priest who served David in Jerusalem.

{ro} **12.29** Saul's tribe has supported the short-lived kingdom of Ish-bosheth (2 Sam 2 - 4).

{ro} **12.38** Even those who do not participate in the army are of *a single mind* (28.9; 2 Chr 19.9; 25.2).

{ro} **12.40** Three tribes from the far north bring abundant foodstuffs, as if to celebrate the king's coronation with a great banquet. Twin themes emerge: unanimity and joy.

{np} **13.1 - 14** Cf. 2 Sam 6.1 - 11. All Israel, at David's invitation, brings the ark of the covenant from its temporary home in Kiriath-jearim to Jerusalem (cf. 1 Sam 4 - 6, without parallel in Chronicles, which tells of the Philistine capture and return of the ark). All Israel also participates in the dedication of Solomon's temple (2 Chr 7.8) and in Hezekiah's Passover (2 Chr 30.5). The Lord's sharp punishment of Uzzah for touching the ark irritates and terrifies David, causing him not to take the ark directly to Jerusalem. Another explanation for this detour is given in 15.2, 13.

{ro} **13.1 - 5** These verses are added in Chronicles to emphasize the people's total dedication to the ark, including the participation in the procession by priests and Levites. In 2 Sam 6.1 the ark is brought up by thirty thousand men from David's army.

{ro} **13.5** *Shihor*, either the Wadi el Arish or one of the eastern branches of the Nile. *Lebo-hamath* (Hebrew, "Entrance of Hamath"), the traditional northern border of Israel. *Kiriath-jearim*, a city eight miles northwest of Jerusalem, where the ark was left by the Philistines.

{ro} **13.6 - 14** There are numerous minor variations from the text of Samuel.

{ro} **13.6** The epithet *enthroned on the cherubim* first appears in 1 Sam 4.4.

{ro}13.9 *Chidon*, in 2 Sam 6.6 “Nacon.”

{ro}13.11 The Hebrew term translated *burst out* is derived from the same root as Perez in *Perez-uzzah*.

{ro}13.13 *Did not take*. In 2 Sam 6.10 David is “unwilling” to take the ark to Jerusalem. This may have struck the Chronicler as too critical of David. *Obed-edom*, apparently a Philistine expatriate who was loyal to David, but in the remaining parts of the ark narrative Obed-edom appears as a Levitical singer, a gatekeeper, and even a son of Jeduthun (1 Chr 15.18, 21, 24; 16.5, 38).

{np}14.1 - 17 Chronicles places between the first and second attempts to bring the ark to Jerusalem new materials (1 Chr 14.17 – 15.24) and passages equivalent to 2 Sam 5.11 - 25. Hiram’s provision of materials for David’s building projects (14.1 – 2//2 Sam 5.11 - 12), the list of David’s children born in Jerusalem (14.3 – 7//2 Sam 5.13 – 16), and the victories over the Philistines (14.8 – 16//2 Sam 5.17 - 25) appear as rewards for the loyal, though flawed and unsuccessful, initial attempt by David and all Israel to bring the ark to Jerusalem.

{ro}14.1 - 2 Cf. 2 Sam 5.11 - 12.

{ro}14.1 *House*. Cf. 15.1.

{ro}14.2 *And* is not in the Hebrew text. Read “because his kingdom was. . .” David knew that he himself should be king since his kingdom prospered through God’s commitment to Israel.

{ro}14.3 - 7 Cf. 2 Sam 5.13 - 16. While Saul and all his sons die (10.6), David, the blessed king, has many children. An almost identical list of children is found in 3.1 - 9.

{ro}14.3 *More wives* and *more sons and daughters* presuppose 2 Sam 3.2 - 5, a list of David’s sons born at Hebron to six different wives, though this list is not mentioned in Chronicles.

{ro}14.4 *Solomon*, born in Jerusalem, plays a role equal to David’s in Chronicles.

{ro}14.7 *Beeliada*, appears as *Eliada* in 3.8; 2 Sam 5.16.

{ro}14.8 - 17 Cf. 2 Sam 5.17 - 25. David’s victories over the Philistines reflect God’s approval for his attempt to bring the ark to Jerusalem. David inquires of God, follows God’s directions, and wins a decisive victory. Note the clear contrast to his predecessor, Saul.

{ro}14.11 *Burst out*, a translation of a term from the same Hebrew root that appears in *Baal-perazim*, providing an explanation for the naming of that city. Cf. note on 13.11.

{ro}14.12 In 2 Sam 5.21 David and his men take the idols as booty. In Chronicles they burn them according to the law (Deut 7.5; 12.3). Judging by one of the ancient Greek recensions of Samuel, the Lucianic recension, this correction toward the Torah may have already been made in the text of Samuel used by Chronicles.

{ro}14.16 The Philistines are defeated throughout Judah, from *Gibeon*, five and a half miles northwest of Jerusalem, to *Gezer*, about sixteen miles farther west (cf. Isa 28.21).

{ro}14.17 An addition in Chronicles, which records David’s international fame and God’s imposition of the fear of David on the nations. Note the contrast with 10.13 - 14, where the author summarizes his negative views on Saul.

{np}15.1 - 24 Chronicles adds a series of preparations for the movement of the ark.

{ro}15.1 The *tent* David pitched for the ark in Jerusalem is different from the tabernacle, which, according to Chronicles, is still at Gibeon (16.39).

{ro}15.2 Chronicles favors the *Levites*; their duty *to carry the ark* is based on Num 4.15; Deut 10.8.

{ro}15.3 The participation by *all Israel* is also affirmed by v. 25.

{ro}15.4 - 10 This list of six Levite chiefs from six different families provides details supplementing v. 11. The numbers associated with the leaders are small and suggest the relative antiquity of this list. The families of

Kohath, Merari, and Gershom are standard in lists of Levites. The fourth family is that of Elizaphan, who is identified as a grandson of Kohath through Uzziel (see Ex 6.18, 22). The families of Hebron and Uzziel are considered elsewhere as descendants of Kohath (1 Chr 6.18).

{ro} **15.11** *Zadok* and *Abiathar* (cf. 2 Sam 15.24 - 29) serve as chief priests under David. Abiathar, a descendant of Eli, is exiled by Solomon to Anathoth, the hometown of Jeremiah, when Bathsheba asked the king to give Abishag, a concubine of David, to Solomon's rival Adonijah (1 Kings 2.26 - 27). 1 Kings notes that Abiathar had carried the ark in the time of David.

{ro} **15.12** To *sanctify* oneself probably involved at least bathing, washing of clothes, and refraining from sexual intercourse.

{ro} **15.13a** The Hebrew Bible, though the text is difficult, suggests that the Levites' failure to carry the ark (or their failure to carry it with poles, v. 15; cf. Ex 25.13 - 14; 37.4 - 5) had been the cause of the earlier aborted procession of the ark to Jerusalem.

{ro} **15.16 - 24** The installation of Levitical musicians.

{ro} **15.16** Chronicles supports many of the cultic activities of its own day by reporting that they were originally commissioned by King David.

{ro} **15.18** *Obed-edom*, a Levitical singer, later demoted with his family to the rank of gatekeeper (v. 24; cf. 26.1 - 11).

{ro} **15.19 - 21** The singers are divided into groups according to their playing of bronze cymbals, harps, and lyres, respectively.

{np} **15.25 - 16.3** Cf. 2 Sam 6.12 - 19. All Israel now successfully brings the ark to Jerusalem and puts it in David's tent. Chronicles omits an equivalent for 2 Sam 6.12a (the Lord's blessing of the house of Obed-edom) and 2 Sam 6.20b - 23 (an argument between David and his wife Michal about his dancing before the ark). Perhaps the latter verses seemed too negative for this happy occasion, or their criticism of David's wild dancing seemed inappropriate.

{ro} **15.26** God's approval for the procession is shown by his support for the Levites.

{ro} **15.27** Since the linen ephod was worn only by priests in the Chronicler's era, the author considered inappropriate the reference in 2 Sam 6.14 that states that David himself had worn such a garment (perhaps a loincloth). He writes instead that David and all the Levites were *clothed with a robe of fine linen*. The final words of the verse (*David wore a linen ephod*) indicate either a garment worn over the robe of fine linen or they are a later, secondary addition from 2 Sam 6:14.

{ro} **15.29** As a descendant of Saul's house, Michal despises David's efforts on behalf of the ark, just as her father neglected the ark with disastrous consequences for himself and his house (10.13 - 14).

{np} **16.4 - 7** Levites and priests are given specific duties in connection with the ark. The Levites are to invoke, thank, and praise until the temple is built, at which time they will also participate in the sacrificial rituals. Prior to that time, sacrifices are offered only at Gibeon (vv. 39 - 40). The names in this list are related to those in 15.17 - 18, 19 - 24. Their inclusion here gives a Davidic pedigree to the musical guilds of the Chronicler's day.

{np} **16.8 - 36** Cf. Pss 105; 95; 106. Chronicles includes three psalms illustrating how the Levites led Israel's praises. This passage also shows one way the Psalter was used in the postexilic temple.

{ro} **16.8 - 22** Cf. Ps 105.1 - 15. In this call to musical praise, the Levites praise God for his saving deeds for the people. The patriarchs were protected by God because of his covenant promise that they would inherit the land (vv. 16 - 18).

{ro} **16.11** The community is to *seek the LORD* in a way Saul did not.

{ro} **16.13** *Israel*, a replacement for “Abraham” in Ps 105.6. This change focuses the exhortation on the faithful community, Israel, whereas Psalm 105 itself refers to those genealogically descended from two different ancestors.

{ro} **16.15** The imperative *remember* is directed at the author’s community; in Ps 105.8 God is construed as the subject of the verb in the phrase “He is mindful.”

{ro} **16.19** *They*, as in Ps 105.12, refers to the patriarchs themselves. The Hebrew of Chronicles actually reads “When you were few in number.” If this reading is correct, the book’s addressees are called to identify themselves with the experience of the patriarchs.

{ro} **16.22** *Anointed ones* and *prophets* may refer in this context to Israel as a royal and prophetic people. In Ps 105.15 the reference of both terms is to the patriarchs themselves.

{ro} **16.23 - 30** Cf. Ps 96.1 - 10. A call to international praise. The Levites urge people to tell God’s wonders to the nations and to bow before the *LORD*, who is coming to judge. Chronicles omits Ps 96.11b, 13b, both of which refer to God’s judging of the people, but that idea is present in 16.33.

{ro} **16.27, 29** *His place* (v. 27) replaces “his sanctuary” in Ps 96.6, just as *before him* (v. 29) replaces “into his courts” in Ps 96.8. Without these changes the poem would refer to a temple that had not yet been built. There were no sacrifices at Jerusalem, but only the ark and a tent and the service of song.

{ro} **16.31 - 33** Cf. Ps 96.11 - 13; A call to cosmic praise.

{ro} **16.34 - 36** Cf. Ps 106.1, 47. Most of Ps 106, which recites a long history of Israel’s sinful nature and God’s decision to hand Israel over to the enemy, is omitted.

{ro} **16.34** This verse serves as a refrain in Chronicles (cf. v. 41 and the note on 2 Chr 5.13).

{ro} **16.35** *Of our salvation* and *rescue us*, added by Chronicles to the text of Ps 106. Deliverance from Persian domination may have been a bigger issue at the Chronicler’s time than Israel’s dispersal, but the author avoided an explicit attack against the Persians.

{np} **16.37 - 42** Appointment of cultic personnel in Jerusalem and Gibeon.

{ro} **16.39** Cf. 21.29; 2 Chr 1.3 - 6.

{ro} **16.39 - 40** The *morning and evening* sacrifices, required by the Torah (Ex 29.38 - 42; Num 28.3 - 8), are practiced in the time of David at *Gibeon*. The presence of the tabernacle and altar in Gibeon makes Solomon’s visit there (2 Chr 1.3) appropriate.

{ro} **16.43** Cf. 2 Sam 6.19b - 20a. Everyone’s return home brings the ark story to an end. Chronicles omits David’s altercation with his wife Michal in 2 Sam 6.20b - 23.

{np} **17.1 - 15** Cf. 2 Sam 7.1 - 17. In response to David’s desire to build a temple (house) for the Lord, the Lord promises to give David an everlasting dynasty (house).

{ro} **17.1** The term *house* in Hebrew means both temple and dynasty. Chronicles omits “the LORD had given him rest from all his enemies around him” (2 Sam 7.1). Further wars of David appear in chs. 18 - 20 and only their successful conclusion creates a time for temple building. David is disqualified as temple builder because of his warfare (22.8), and Solomon is the man of rest (22.9). Note also the substitution of the verb *subdue* in 1 Chr 17.10 for “give you rest” in 2 Sam 7.11.

{ro} **17.4** *Not*, a change in Chronicles, although the question posed in 2 Sam 7.5 (“Are you the one to build me a house to live in?”) has much the same effect. *Not* already appears in the Septuagint of Samuel.

{ro} **17.6** *Judges*. The Hebrew of 2 Sam 7.7 has “tribes” although the NRSV there reads “tribal leaders,” following the Septuagint.

{ro} **17.9** *Wear them down*. 2 Sam 7.10 reads “afflict them.”

{ro} **17.10** *Subdue*. See note on 17.1. *I declare to you that the LORD will build you a house*. 2 Sam 7.11 reads “the LORD declares to you that the LORD will make you a house.” In this case *house* in Chronicles means temple; in Samuel it refers to the dynasty.

{ro} **17.11** *One of your own sons*. 2 Sam 7.12 reads “who shall come forth from your body.”

{ro} **17.13a** Chronicles leaves out at this point materials from 2 Sam 7.14: “When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings.” This conforms to the Chronicler’s omission elsewhere of negative reports about David and Solomon.

{ro} **17.14** *I will confirm him in my house and in my kingdom forever, and his throne . . . forever*. 2 Sam 7.16 reads “Your house and your kingdom shall be made sure forever before me; your throne . . . forever.” The focus in Chronicles is on Solomon, not David. In this case again, *house* in Chronicles means temple; in Samuel it means dynasty. The *kingdom* in Chronicles refers to God’s kingdom, not David’s.

{np} **17.16 - 27** Cf. 2 Sam 7.18 - 29. In David’s prayer in response to Nathan’s oracle, God’s power, shown in the exodus, is hailed as the authority behind David’s dynasty.

{ro} **17.16** *House* in the prayer always refers to the dynasty. Cf. vv. 17, 23, 24, 25, 27.

{ro} **17.21 - 23** The exodus from Egypt guarantees the promises made to David. In the accounts of Solomon, the promise to David becomes the basis for the entire relationship between God and Israel.

{np} **18.1 - 13** Cf. 2 Sam 8.1 - 14. The wars in the following three chapters demonstrate why David was unfit to build the temple.

{ro} **18.1** *Gath and its villages* replaces the obscure “Metheg-ammah” of 2 Sam 8.1.

{ro} **18.2** *Moab*, a country east of the Dead Sea. David’s harsh treatment of the Moabites in 2 Sam 8.2 is omitted.

{ro} **18.3** *Hadadezer*, an Aramean (Syrian) king located in the Lebanese Beqaa Valley.

{ro} **18.4** Since the cavalry is not yet a major factor in warfare, David destroys the captured horses.

{ro} **18.6** The victories given to David fulfill the promise of 17.10. Cf. 18.13; 19.13.

{ro} **18.8** David’s war spoils are used by Solomon to prepare various items for the temple. Cf. v. 11. This information is lacking in the parallel Hebrew text of Samuel, but it is attested in the Septuagint and in Josephus.

{ro} **18.9 - 10** Another Aramean king hears of David’s victories and voluntarily sends him tribute.

{ro} **18.11** *Edom*. 2 Sam 8.12 reads “Aram” (Syria), though the Septuagint has “Idumea” (Edom).

{ro} **18.12 - 13** *Abishai* is a nephew of David and commander of the “Thirty” (11.20 - 21). He and his brothers Asahel and Joab are courageous and, at times, foolhardy. *Edom* was located south of Judah and Moab. In 2 Sam 8.13 David himself is credited with these victories.

{np} **18.14 - 17** Cf. 2 Sam 8.15 - 18. This list of royal officials reveals the growing complexity of the David’s administration.

{ro} **18.15a** David entrusts command of the army to his nephew Joab.

{ro} **18.16** *Zadok . . . priests*. The text of Chronicles has been damaged. David has two high priests, Zadok and Abiathar, not Ahimelech.

{ro} **18.17** *Benaiah* is a local commander who supported Solomon in his battle with Adonijah for the throne, and he became the commander of the army after he had executed Joab (1 Kings 2.34 - 35). He also leads foreign mercenary groups such as the *Cherethites and the Pelethites*.

{np}19.1 - 20.3 Cf. 2 Sam 10.1 - 19; 11.1; 12.26, 30, 31. David's additional victories demonstrate God's blessing of the king, but they also show why he is barred from building the temple. The Chronicler omits David's affair with Bathsheba, which took place in the course of his Ammonite wars, as well as his murder of her husband, Uriah, and its aftermath. The Chronicler also does not include 2 Sam 9, which indicates that Mephibosheth, a member of Saul's family survived the battle of Gilboa. Similarly, 2 Sam 13.1 - 21.17 is omitted both because it refers to the "trouble . . . from within your own house" (2 Sam 12.10 - 11) that befell David because of his transgressions and because it indicates that all Israel, including the king's own sons, did *not* support him. Thus we hear nothing in Chronicles about the rape of Tamar, Absalom's murder of Amnon, Absalom's revolt and death and the aftermath of that rebellion, David's role in handing over the descendants of Saul to the Gibeonites, and an anecdote in which David is captured and nearly killed.

{ro}19.1 *Nahash*, an opponent of Saul (1 Sam 11). The *Ammonites* lived north and east of Moab; their name is echoed in the modern city of Amman.

{ro}19.2 - 5 A group sent by David to express official grief is shamefully treated by the Ammonites.

{ro}19.6 - 9 Hanun hires mercenaries to fight David.

{ro}19.7 The *thirty-two thousand chariots* are an escalation of the thirty-three thousand infantry hired according to 2 Sam 10.6. This text already appears in a manuscript of Samuel among the Dead Sea Scrolls. Cf. also David's destruction of seven thousand charioteers (v. 18) with the parallel account in 2 Sam 10.18 and its seven hundred chariot teams. Again the Chronicler seems to have been working with an alternate form of the Hebrew text of 2 Samuel.

{ro}19.10 - 15 When Joab takes on the Arameans and his brother Abishai opposes the Ammonites, the two brothers pledge themselves to mutual aid. Both enemy armies flee.

{ro}19.16 - 19 The defeated Arameans summon more of their kin living beyond the Euphrates. David leads all Israel against them, killing some forty-seven thousand Arameans. As a result the Arameans sue David for peace and no longer assist the Ammonites.

{ro}20.1 *Jerusalem*. At this point 2 Sam 11.2 - 12.25 tells the story of David, Bathsheba, Uriah, and the prophetic condemnation by Nathan before reporting the conclusion of the battle with the Ammonites. Since Chronicles idealizes David's and Solomon's work for the temple and its ritual life, it would not have served its purposes to rehearse the sins of the United Monarchy. We may be sure that the Chronicler and his readers were well aware of these negative incidents.

{ro}20.2 *Milcom*, the national god of the Ammonites. *A talent of gold*, about 70 pounds.

{np}20.4 - 8 Cf. 2 Sam 21.18 - 22. The wars end, as they had begun (18.1), with the Philistines.

{ro}20.4 The hero *Sibbecai* hails from a town near Bethlehem. *Subdued*. Cf. 17.10; 2 Chr 13.18; 28.19.

{ro}20.5 *Elhanan's* killing of Goliath (2 Sam 21.19) is later ascribed to David in 1 Sam 17. The name of the victim in Chronicles, *Lahmi the brother of Goliath*, arose through miswriting of the letters of Elhanan's hometown, Bethlehem, but the reference to the brother of Goliath is a harmonization.

{ro}20.8 *Giants*, or Raphah, a divine patron of four warriors killed by the Israelites (2 Sam 21.22).

{np}21.1 - 17 Cf. 2 Sam 24.1 - 17. Chronicles omits the Song of David (2 Sam 22; Ps 18) and the Last Words of David (2 Sam 23.1 - 7). The list of mighty men in 2 Sam 23.8 - 39 is included in 1 Chr 11.11 - 41.

{ro}21.1 *Satan*. Cf. Job 1 - 2; Zech 3.1 - 10, where, however, the figure is called "the satan." In 2 Sam 24.1 the LORD incites David. The Chronicler was unwilling to assign temptation to the deity.

{ro}21.2 *Beer-sheba to Dan*. Chronicles describes the land from south to north (cf. 2 Chr 30.5).

{ro}21.3 Joab's final accusing question is not found in 2 Sam 24.3. David's census shows reliance on numerical might rather than on the LORD'S help.

{ro}21.5 It is probable that the numbers in Chronicles did not originally include anything for Judah. 2 Sam 24.9 has Israel, “eight hundred thousand,” Judah, “five hundred thousand.” The Chronicler may have calculated that thirteen tribes (Ephraim and Manasseh replaced Joseph) averaged 100,000 apiece. Since Levi and Benjamin were excluded from this census (v. 6), the total for (all) Israel was reduced to one million one hundred thousand. A later hand understood Israel to include only the territory of the Northern Kingdom and not Judah. The figure of *four hundred seventy thousand* for Judah in Chronicles may result from the figure of four hundred thousand for Judah in the proto-Lucianic text of 2 Sam 24.9, to which seventy thousand were added to make up for the lives that would be lost in the divine judgment (v. 14).

{ro}21.6 Levi’s exclusion is based on Num 1.49; 2.33. Benjamin’s exclusion may relate to the presence of the tabernacle in Gibeon.

{ro}21.9 *Spoke*. The LORD’S address is more direct than in 2 Sam 24.11. *Gad*, a court prophet.

{ro}21.12 *Angel of the LORD*. This figure is not mentioned in 2 Sam 24.13, but see v. 16.

{ro}21.13 David chooses punishment by (the angel of) the LORD, known for his great mercy. God’s grace leads to the choice of the temple site in 22.1.

{ro}21.15 *Ornan*. 2 Sam 24.16 reads “Araunah,” a variant spelling. The punishment does not include Jerusalem.

{ro} 21.16 This dramatic depiction of the angel of the LORD does not appear in the standard Hebrew text of 2 Sam 24, but it does occur in the Dead Sea Scrolls.

{np}21.18 - 27 Cf. 2 Sam 24.18 - 25.

{ro}21.20 Ornan’s *sons* are not mentioned in 2 Sam 24.20 and may have arisen by a copyist’s error.

{ro}21.22 David’s offer to buy the threshing floor *at full price* is an addition by the Chronicler, who relates this purchase to Abraham’s offer to buy the cave of Machpelah as a burial site. Cf. also v. 24; Gen 23.9.

{ro}21.25 *Six hundred shekels of gold*. 2 Sam 24.24. reads “fifty shekels of silver.” The medieval Jewish commentator Rashi suggests that David paid fifty shekels for each tribe.

{ro}21.26 The second sentence in this verse is not found in 2 Sam 24.25. The Lord’s fire confirms the choice of this site, much as the fire at the first sacrifice at Sinai validated the sacrificial system (Lev 9.24).

{ro}21.27 The Lord’s command to the angel does not appear in the standard text of 2 Samuel. The word translated *sheath* is a Persian loanword.

{np}21.28 - 22.1 This significant addition by the Chronicler identifies Ornan’s threshing floor as the site of the future temple.

{ro}21.29 Only in Chronicles do we hear that the tabernacle and the altar of burnt offering were located at Gibeon. This information explains in part why Solomon’s famous dream could take place at Gibeon (1 Kings 3.5).

{ro}21.30 The angel’s *sword* (cf. v. 16) prevents David from worshiping at Gibeon (2 Chr 1.6 - 13).

{ro}22.1 The future site of the temple and its altar is validated by the word of David and the actions of the LORD and his angel. This site has continuity with the Mosaic institutions of tabernacle and altar. The story explains why the nation’s worship center is transferred from Gibeon to Jerusalem.

{np}22.2 - 5 David provides materials for the temple.

{ro}22.2 *Aliens* were used in forced labor gangs. It is unclear whether native Israelites were subject to such service (cf. 1 Kings 5.13; 9.20 - 22).

{ro}22.3 *Bronze* was obtained, in part, through wars (18.8, 10). Note the emphasis on quantity: *great stores* and *beyond weighing*.

{ro}22.4 *Cedar* from Lebanon was supplied by the Phoenicians for the Second Temple (Ezra 3.7).

{ro}22.5 According to the Chronicler, Solomon would have been unable to manage the building of the temple if his father had not assembled all the necessary materials. On the other hand, David was unable to build the temple himself (17.4; 22.7 - 8; 28.2 - 3; 2 Chr 6.7 - 9).

{np}22.6 - 16 A private speech addressed to Solomon based in part on Moses' commissioning of Joshua (Josh 1).

{ro}22.7 Throughout the Deuteronomistic History (see Introduction), the temple is the place where God's *name* dwells (e.g., Deut 12.11; 1 Kings 8.16, 19, 20, 29).

{ro}22.8 David's shedding of blood bars him from building the temple. The Chronicler has in mind the seventy thousand who died as a consequence of David's sinful census in the previous chapter.

{ro}22.9 Solomon fulfills the promises of a royal heir in Nathan's oracle (17.11 - 14). The third occurrence of the word *peace* in this verse is a pun in Hebrew on the word Solomon. The other two occurrences might better be translated "rest." Deut 12.9 - 11 indicates that when the Lord would give the people rest from their enemies, they should gather to one central sanctuary. Only in the reign of Solomon does Israel attain rest.

{ro}22.12 Solomon's wisdom enables him to keep the Torah (Josh 1.7 - 8).

{ro}22.14 The amounts of the precious metals are exaggerated in order to stress the magnificence of the temple. The gold amounts to 3,365 tons, the silver to more than 33,000!

{ro}22.16 *Begin the work*. The encouragement in David's speech is clarified by a literal translation, "Rise and act."

{ro}22.17 - 19 A speech addressed to the leaders of Israel.

{ro}22.18 "Rest" is again preferable to *peace* (see note on 22.9). The Chronicler seeks to suggest that God is with the people of his own period and gives them rest, just as he was with Solomon and gave him rest (vv. 9 - 11).

{ro}22.19 The people's *seeking of the LORD* would result in their building the *sanctuary* for the ark.

{np}23.1 - 6 Introduction to the Levitical organization. It is likely that some of the materials in chs. 23 - 27 were a later addition to the Chronicler's work.

{ro}23.1 The transition from David to Solomon is orderly and honorable and contrasts with the palace intrigues in the second half of 2 Samuel and 1 Kings 1 - 2. David's death and Solomon's coronation are narrated in 1 Chr 29.22 - 30.

{ro}23.3 *Thirty years old*. Cf. Num 4.3, but in 1 Chr 23.24, 27; 2 Chr 31.17; Ezra 3.8 the beginning age for Levites is twenty. Num 8.23 - 26 sets the age at twenty-five. *Thirty-eight thousand*. Note by comparison the small number of Levites among the returnees in Ezra 2 and how few Levites accompany Ezra on his trip home (Ezra 8.15 - 20).

{ro}23.4 - 5 The four groups of Levites are listed in decreasing numerical order. David is credited for arranging them into four groups and assigning them their duties: those in charge of work in the temple, officers and judges, gatekeepers, and musicians.

{ro}23.6 *Gershon, Kohath, and Merari*. The three sons of Levi provide the names for the Levitical divisions.

{np}23.7 - 24 A list of the fathers' houses of the Levites, who are in charge of the work of the house of the LORD.

{ro}23.7 - 11 Descendants of *Gershon*. The genealogy extends only three generations after Levi and hence would not have reached to David.

{ro}23.7 *Ladan*. Elsewhere the first son of Gershon is Libni (cf. Ex 6.17; Num 3.18, 21; 1 Chr 6.17, 20).

{ro}23.9 Read “The sons of Jehiel” instead of *The sons of Shimei*.

{ro}23.12 - 20 Descendants of *Kohath*.

{ro}23.13 Aaron’s priestly duties are defined.

{ro}23.14 - 17 The genealogy of Moses is provided. While Aaron is genealogically a Levite, he and his descendants are distinguished from the rest of the Levites by their priestly responsibilities in v. 13.

{ro}23.21 - 23 Descendants of *Merari*.

{ro}23.24 Conclusion of the list.

{np}23.25 - 32 The duties of the Levites as compared to those of the priests (cf. 9.28 - 32).

{ro}23.25 The *rest* that is necessary for the temple to be built is already present in David’s time. Cf. the different point of view in 17.1, 10; 22.9.

{ro}23.26 - 27 The construction of the temple obviates the need for the Levites to carry the tabernacle. Elsewhere the Chronicler speaks of the Levites carrying the ark (1 Chr 15.2, 12, 15, 26, 27; 2 Chr 5.4; 35.3), probably indicating that this reference comes from a secondary hand.

{ro}23.30 Note the role of the Levites as musicians.

{np}24.1 - 19 The twenty-four priestly courses. This final, organizational development of the priesthood in the OT may have been completed by the mid-fourth century B.C.E.

{ro}24.1 For the descendants of *Aaron*, see 6.2; Ex 6.2 - 15; Num 3.2 - 4.

{ro}24.2 - 3 The author of this section does not mention that *Nadab and Abihu* died because they offered illicit fire (Num 3.4). *Zadok* was a leading priest during David’s and Solomon’s reigns. *Ahimelech* is Abiathar’s father, not his son as in v. 6. Abiathar is the other leading priest at the time of David. Ahimelech’s tie to Ithamar in this chapter is in tension with other evidence that would link him to Eleazar (18.16; 1 Sam 22.20).

{ro}24.4 The descendants of Eleazar are superior to the descendants of Ithamar in numbers and in ranking, despite the implication of v. 5.

{ro}24.5 *By lot*. The role of David, Zadok, and Ahimelech is mentioned in v. 3.

{ro}24.7 - 18 A list in order of the twenty-four priestly houses. Ten of the twenty-four names in the priestly courses are also attested in list of post-exilic priests in Neh 12.1 – 7 and Neh 12.12 – 21.

{ro}24.7 The family of the Maccabees descend from *Jehoiarib*, but there is no need to date this list that late (1 Macc 2.1; 14.29).

{ro}24.10 *Hakkoz*’s descendants are barred from the priesthood after the return because they could not find their record in the genealogies (Ezra 2.61). His inclusion in the present list may indicate that this list is later and that the family had made gains in having its claims acknowledged. *Abijah*, the priestly course to which Zechariah, the father of John the Baptist, belonged (Lk 1.5).

{ro}24.19 The duties of the priests were given by God, as revealed to Aaron. The duties of the Levites in ch. 23 are assigned by David.

{np}24.20 - 31 A supplementary list of Levites. This list repeats some of the information of 23.7 - 24, extends five families of Kohath and one of Merari by another generation, and adds another son, Jaaziah, to Merari.

{ro}24.31 The Levites, like the priests, have their positions assigned by lot.

{np}25.1 - 7 The families of Levitical singers. The families are listed in a traditional order of Asaph, Heman, and Jeduthun in v. 1, but in vv. 2 - 6 the order is Asaph, Jeduthun, and Heman. The fourteen people assigned to

Heman indicate his increasing prominence. In even later lists of singers, Jeduthun is replaced by Ethan. The singers are said to *prophesy* (vv. 1, 2, 3), and Heman is called *the king's seer* (v. 5). Their prophetic activity may carry on the tradition of the preexilic prophets associated with ritual activities at shrines, or it may indicate that the hortatory words of Levites (and priests) are viewed as a way in which God reveals himself to his people (cf. the description of Levitical singers in prophetic terms elsewhere, 2 Chr 20.14; 29.25; 35.15). Prophetic and musical activities are combined in v. 1.

{ro}25.2 Perhaps the number “four” originally appeared after *Asarelah* but has been dropped out; cf. vv. 3, 5.

{ro}25.3 *Shimei* is restored on the basis of v. 17 and the Septuagint.

{ro}25.4 Some scholars have reconstructed a poem (or the first lines of five poems) out of the names *Hananiah . . . Mahazioth* (“Be gracious to me, O Yahweh, be gracious to me; You are my God./ I have magnified (you), I have exalted (you)./ Oh, my helper, fulfill my request. / Give abundant visions.”). The number *fourteen* in v. 5, however, presupposes that all these words in v. 4 are to be understood as proper names.

{ro}25.7 - 31 A supplementary list of singers that arranges the singers named in vv. 1 - 6 into twenty-four courses, like the priests in ch. 24. Small differences in the spelling of names suggest that the supplementary list has developed over a period of time.

{ro}25.7 The number *two hundred eighty-eight* is a product of twenty-four courses multiplied by twelve members in each course.

{ro}25.8 The assignment to the twenty-four courses was made by *lot*; cf. 24.5; 26.13. David and his officers select the families of Levitical singers in the first place without using lots. *Teacher and pupil*. Perhaps there was some kind of instructional program to train the singers.

{ro}25.9 After *Joseph* should appear “his sons and his brothers, twelve,” as with the other twenty-three names.

{np}26.1 - 19 A list of the gatekeepers appointed by David (23.5; gatekeepers are also mentioned in 9.17 - 32; 15.18, 24; 16.38). Since gatekeepers were not originally Levites, this list is relatively late.

{ro}26.1 *Korahites*. Korah was from the clan of Kohath (6.22). *Asaph* should read “Ebiasaph.” Cf. the Septuagint.

{ro}26.4 - 8 The materials about *Obed-edom* are intrusive since he is not linked by descent to the Levites and since the total number in his family, sixty-two, is out of proportion with the rest of the chapter. Meshelemiah has eighteen in his family, Hosah thirteen. On Obed-edom, see 15.18, 24; 16.38 (where his number is given as sixty-eight). V. 9 continues the content of v. 3. If vv. 4 - 8 are a later addition, then vv. 12 - 18, which presuppose them, are also a later addition.

{ro}26.12 - 18 See note on 26.4 - 8.

{ro}26.13 *Lots*. Cf. 24.5, 31; 25.8. David is not mentioned in this chapter since gatekeepers presuppose the existence of the temple, which David did not live to see.

{ro}26.14 In order to come up with four names for the four gates, both Shelemiah (Meshelemiah of vv. 1 - 2) and his son Zechariah were assigned gates.

{ro}26.16 *Shuppim*, a mistaken repetition of the previous Hebrew word. *Gate of Shallecheth*, otherwise unknown.

{ro}26.18 *Colonnade*. The *Temple Scroll* from Qumran (11QTemple) describes an area full of pillars in the temple, used for offerings. The total of the number of watches in vv. 17 - 18 is twenty-four, corresponding to the twenty-four courses of the priests and the singers.

{np}26.20 - 32 Other Levites.

{ro}26.20 Many would emend *Ahijah* to “their brothers,” with the Septuagint. These brothers, or Gershonites (absent from vv. 1 - 19), were in charge of the temple treasuries (vv. 21 - 22); they (v. 20) or the Kohathites of Amram’s line (v. 25) were in charge of the treasuries of dedicated gifts (v. 25 - 28).

{ro}26.22 The *treasuries of the house of the LORD* contained things like temple vessels.

{ro}26.23 These four Levitical families are descended from Kohath. The Uzzielites are not mentioned in the rest of the chapter.

{ro}26.24 *Shebuel*. Cf. 23.12 - 16. A descendant of Moses’ son Gershom, he is in charge of both treasuries (though cf. v. 20).

{ro}26.25 - 27 The treasuries of the dedicated gifts contained booty won in battles (v. 27; cf. 18.7 - 8, 11).

{ro}26.25 *Shelomoth* is a descendant of Moses’ son Eliezer.

{ro}26.28 *Abner* is Saul’s general (cf. 27.21); *Joab* is David’s general. Samuel too had won military victories (1 Sam 7.3 - 14). The favorable mention of Saul contrasts with 10.13 - 14 and may indicate it is a later addition.

{ro}26.29 *Izharites* were Kohathites (v. 23). *Officers and judges*. See 23.4; Deut 17.9.

{ro}26.30 *Work of the LORD and . . . service of the king*, religious and secular responsibilities, including taxes. Cf. v. 32. Hashabiah and seventeen hundred Hebronites have oversight of Cisjordan.

{ro}26.31 David’s *fortieth* is his last year (29.27; 1 Kings 2.11).

{ro}26.31 - 32 *Jerijah* (cf. 23.19; 24.23) and twenty-seven hundred Hebronites have oversight of the two and a half Transjordanian tribes.

{np}27.1 - 15 Commanders of the monthly divisions. The twelve commanders in this list are similar to twelve of the first sixteen chiefs recorded in 11.10 - 47. Two hundred eighty-eight thousand men were at the king’s disposal, with twenty-four thousand on duty each month. Since the list does not concern the Levites or the final acts of David, it is a later addition in this context. There is no evidence that civilians at David’s time served the king for a month each year. The model for this chapter may lie in the officials who provided food for Solomon’s household each month (1 Kings 4.7 - 19) and the priestly courses and other groups of twelve and twenty-four in the immediate context. The Davidic era is portrayed as a time of perfect order.

{ro}27.1 *Commanders of the thousands and the hundreds*, words denoting the military character of the following list.

{ro}27.4 *Mikloth was the chief officer of his division*, perhaps a marginal comment about the difference between this verse and 11.12, where Eleazar son of Dodo is called the Ahohite, or a corrupt doublet of v. 6b.

{ro}27.7 *Asahel* is killed by Abner early in David’s reign (2 Sam 2.18 - 23), when his kingdom included only Judah; Asahel could not have commanded troops for a united Israel one month a year. The mention of his son *Zebadiah* is an effort to correct this error.

{np}27.16 - 24 The aim of this list of tribal leaders, a later addition to the text, is to lessen the criticism of David for the census described in ch. 21. The number of tribes is kept at twelve by omitting Gad and Asher (the last of the twelve tribes in 2.2) although the tribe of Joseph is represented by three names: the Ephraimites and the two halves of Manasseh.

{ro}27.17 *Aaron* is never considered a tribe and no father’s name is provided for *Zadok*.

{ro}27.18 *Elihu*. David has a brother Eliab, perhaps here misspelled, or Elihu might be an eighth son of Jesse mentioned, but not named, in 1 Sam 16.10 - 11; 17.12.

{ro}27.23 David's census is compared to the one taken by Moses in the wilderness, which also numbers only those who are over twenty years of age (Num 1.1 - 19). This verse is an attempt to remove the guilt of David that permeates the account in ch. 21. *Stars of heaven*. Cf. Gen 15.5; 22.17.

{ro}27.24 *Did not finish*. In ch. 21 Joab is the one who objects to the census. The author explains why the census numbers for individual tribes did not appear in the *Annals of King David*, a source document known to him (but see 21.5, where numbers are given for Israel and Judah).

{np}27.25 - 31 David's twelve administrators, who manage his treasuries (or storehouses), agricultural endeavors, and livestock. This list indicates the probable sources of the king's income. Cf. also the list of officials in 18.14 - 17.

{np}27.32 - 34 David's seven advisors.

{ro}27.32 *Jonathan*, not to be confused with Saul's son and David's friend with the same name.

{ro}27.33 *Ahithophel*. See 2 Sam 16.23; 17.23. He sides with Absalom and commits suicide. *Hushai*. See 2 Sam 15.32 - 37.

{ro}27.34 *Abiathar*, one of two high priests under David. *Joab*. Cf. 18.15.

{np}28.1 - 10 David's public charge to Solomon echoes his private admonition (22.6 - 16).

{ro}28.1 The substance of 23.2 repeated. The groups listed include many that were discussed in chs. 23 - 27.

{ro}28.2 *Footstool*. Cf. Ps 132.7. *Rest* in this verse and in Ps 132 refers to the ark's or to God's rest, not the rest God gives to Israel. Cf. note on 22.9.

{ro}28.3 David the *warrior* is contrasted with Solomon, the man of peace. Cf. 22.8 - 9.

{ro}28.4 The choice of David is made through a series of eliminations, much as in earlier lot-casting ceremonies (cf. Josh 7.16 - 18; 1 Sam 10.20 - 21).

{ro}28.5 The oracle of Nathan (17.1 - 15) is fulfilled first of all in Solomon.

{ro}28.6 Only in Chronicles is Solomon designated as *chosen*. Cf. vv. 5, 10; 29.1.

{ro}28.7 The promise to Solomon is made conditionally, but his current obedience indicates that compliance is attainable.

{ro}28.8 This verse is addressed to the leaders of Israel and makes presence in the land conditional upon carrying out the commandments (Deut 5.33 - 6.3). *Possess* and *leave*. This challenge is addressed to every generation.

{ro}28.9 - 10 Direct address to Solomon.

{ro}28.9 *Plan and thought*. The vocabulary is drawn from Gen 6.5; 8.21. *Seek* and *abandon*, typical words for obedience and disobedience in Chronicles (10.13 - 14; 2 Chr 15.2). The Chronicler has David articulate clearly the positive and negative consequences of the doctrine of retribution.

{np}28.11 - 21 David's provision of the plan for the temple and related items (vv. 11 - 13, 18a) and his gift of gold and silver for the furnishings of the temple (vv. 14-18a).

{ro}28.11 *Plan*, a technical term is also used when God gives Moses instructions about the tabernacle (Ex 25.9, 40). David's written plan comes from divine inspiration according to v. 19 (cf. "the hand of the LORD," Ezek 1.3; 3.14). Detailed plans for the Second Temple are also given in Ezek 40 - 48. *Room for the mercy seat*, a reference to the innermost room or Holy of Holies.

{ro}28.12 On the treasuries, see 26.22 - 28.

{ro}28.13a On the *divisions* of the priests and Levites, see chs. 23 - 24.

{ro}28.13b - 18 The details about the temple vessels indicate that they serve as a source of continuity between the First and the Second temples. Cf. 2 Chr 4.1 - 22; 36.18; Ezra 1.7 - 11; 7.19; 8.25, 33. The silver vessels are not mentioned elsewhere but are presupposed in 2 Kings 25.15.

{ro}28.18 The ark is given emphasis by a repetition of the word *plan*. The reference to the *golden chariot of the cherubim* evokes the visions of Ezek 1; 10.

{ro}28.20 - 21 A final admonition to Solomon indicates the difficulties he faces.

{ro}28.20 *He will not fail you or forsake you*. Cf. Josh 1.5.

{ro}28.21 *Skill*. Cf. Ex 35.10. The reference to those who will assist Solomon sets the stage for ch. 29.

{np}29.1 - 9 Contributions to the temple. Cf. the parallel to the tabernacle account, Ex 25.1 - 7; 35.4 - 9, 20 - 29.

{ro}29.1 - 5 David's contributions. Cf. 22.2 - 5, 14.

{ro}29.1 The word translated *temple* occurs only in late biblical Hebrew and is a postexilic loanword. Cf. v. 19.

{ro}29.4 *Three thousand talents of gold*, 112.5 tons. *Seven thousand talents of refined silver*, 235 tons. *Ophir*, a source of gold, reached by ship, perhaps in Africa or Arabia.

{ro}29.5 David invites the people to contribute and is heeded; cf. the same sequence when Moses invites the people to give to the tabernacle (Ex 35.4 - 9; 35.20 - 29).

{ro}29.6 - 9 Contributions by others. In the wilderness period, the people make contributions and work on the tabernacle. Since only Levites are permitted in the temple, lay participation in building is impossible.

{ro}29.7 *Five thousand talents* (of gold), 168 tons. *Ten thousand darics of gold*, 84,200 grams or 185 pounds. This coin was introduced about 515 B.C.E. by Darius I and is, hence, used anachronistically in this passage. *Ten thousand talents of silver*, 336 tons. *Eighteen thousand talents of bronze*, 605 tons. *One hundred thousand talents of iron*, 3,365 tons. All the weights, except perhaps for the darics, are exaggerations. They demonstrate all Israel's dedication to the temple.

{ro}29.8 *Jehiel*, cf. 23.8; 26.21 - 22.

{ro}29.9 The joy of David and the people in contributing echoes the joy of Israel in making David king (12.39 - 41).

{np}29.10 - 19 David praises God with joy and humility.

{ro}29.11 This verse is the source of the concluding doxology to the Lord's Prayer, which appears in later manuscripts of Mt 6.13: "For the kingdom and the power and the glory are yours forever. Amen." God's kingship is a persistent theme in Chronicles (1 Chr 16.23 - 33; 17.14) and relativizes the upcoming kingship of Solomon.

{ro}29.14 The generous gifts of vv. 1 - 9 are first of all God's gifts to Israel.

{ro}29.15 David recalls that the landless *ancestors* were few, but received the promise of the land. Cf. vv. 10, 18. Even in the land the Israelites share their ancestors' vulnerability and dependency.

{ro}29.18 David asks that the people maintain their present generous *purposes and thoughts* and that their faith always be directed toward God. The building of the temple is crucial, but it is not the ultimate in religious devotion.

{ro}29.19 David prays that Solomon will obey the law and build the temple and so maintain the dynasty (cf. ch. 17).

{ro}29.20 - 22a The assembly blesses the LORD.

{ro}29.21 *Sacrifices*, peace offerings in which the people eat the sacrificial animal and contribute to the joy mentioned in v. 22. The large number of animals indicates the significance of the event. Cf. 2 Chr 7.4 - 5; 30.23 - 27.

{np}29.22b - 25 The anointing of Solomon.

{ro}29.22b *A second time*, lacking in Septuagint and added by someone who did not understand that 23.1 was a heading for the whole following section. *Zadok* is already active as priest (16.39) and does not succeed Abiathar as sole priest until later (1 Kings 2.35). The present notice gives the high priest nearly equal standing with the king.

{ro}29.23 *Throne of the LORD*. The kingdom is the LORD'S (cf. 17.14).

{ro}29.24 The claim that all the king's sons and all the leaders obey him is contradicted by 1 Kings 1 - 2.

{ro}29.25 The Lord's exaltation of *Solomon* is also mentioned in 2 Chr 1.1. Cf. Josh 3.7; 4.14.

{np}29.26 - 30 Cf. 1 Kings 2.10 - 12. Chronicles puts the notice of David's death after the accession of Solomon and so binds the two reigns closely together. Vv. 28 - 30 were added by the Chronicler to the summary from 1 Kings.

{ro}29.27 David's reign in Hebron is already over all Israel.

{ro}29.28 David dies in *riches and honor*. In 1 Kings 1, the frail king has to be warmed by a young virgin and prodded by Bathsheba to prevent Adonijah from taking the throne from Solomon.

{ro}29.29 Authorship of the books of Samuel and Kings—and of other records?—is attributed to the prophetic figures of *Samuel* (1 Chr 6.28, 33; 9.22; 11.3; 26.28; 2 Chr 35.18), *Nathan* (1 Chr 17; 2 Chr 9.29; 29.25), and *Gad* (1 Chr 21.9; 2 Chr 29.25).