

good statutes and commandments.
14 You made your holy Sabbath known to them,
and prescribed commandments and statutes for them
as well as a law through your servant Moses.
15 You gave them bread from heaven
to stop their hunger,
caused water to flow out of a rock
to quench their thirst.
You ordered them to possess the land
which you had promised them.

2. *Israel's Rebellion and Apostasy 9:16 - 18*

16 But our ancestors acted insolently,
for they were obstinate and flouted your commandments.
17 They refused to obey, being unmindful of your wonders
which you had performed for them.
They became obstinate ¹ and appointed leaders
to return to Egypt
but you are a God who is ready to forgive;
gracious and compassionate, long suffering,
and abounding in loving faithfulness.
Therefore you did not abandon them.

18 Even when they had made themselves a sculptured calf
and said, 'This is your god,
who brought you up out of Egypt'
they were committing great blasphemies (*or, impieties*). ²

3. *God's Protection in the Wilderness 9:19 - 21*

19 In your abundant mercies,
you did not abandon them in the wilderness;
the column of cloud which guided them
on their journey did not depart by day,
nor did the column of fire by night
which lighted them on the way they were to go.
20 You endowed them with a good spirit, ³ to instruct them
and you did not withhold manna from their mouths,
giving them water to appease their thirst.
21 For forty years you sustained them in the wilderness,
and they lacked nothing: their clothes did not wear out,
and their feet did not swell (*or, did not become blistered*). ⁴

1 Hebrew unclear. Literally: "stiffened their necks." MT in some manuscripts adds: "in their rebellion."

2 Literally: "acts of rebellion." NAB: "effronteries." A possible translation might be "held you in contempt."

3 LXX: manuscript L "holy spirit."

4 *bisq* "to swell (as does bread dough when rising)" BDB: lists an alternative translation: "blister."

F. Conquest of Canaan 9:22 - 25

- 22 You gave them kingdoms and people,
allotted them with these territories,⁵
so they took possession of the country of Sihon,⁶
king of Hesbon, and the country of Oz, king of Bashan.
- 23 You made their children as numerous
as the stars of the heavens,
and you brought them into the land
which you had told their fathers
to enter and possess.
- 24 Their descendants entered in and took possession of the land
and you subdued the Canaanite residents,⁷
and delivered them into your hands
along with their kings and the residents of the country
that they might deal with you as they desired.⁸
- 25 They captured fortified cities and arable land.
They took possession of houses stocked with pretty things,
hewn cisterns, vineyards, olive orchards,
and fruit trees in profusion.
They ate their fill, being well nourished,⁹
and reveled in your great goodness.

G. Sin and Punishment in Canaan 9:26 - 31

- 26 Despite this they defied you and rebelled against you.
They rejected your teachings (*or, Law*),¹⁰
killing your prophets who admonished them to be loyal to you
but they held you in contempt
(and committed grievous acts of contempt).¹¹
- 27 Therefore you delivered them into the power of their enemies,
who oppressed them and during their oppression
they cried to you, and you heard them from heaven
and according to your great mercies
you gave them saviors¹² who saved them from their
adversaries' hands.
- 28 However as soon as they were able to rest,

5 The Hebrew in this verse is obscure. Literally: "according to a corner."

6 So: one Hebrew manuscript & LXX. Literally: "the land of Sihon and the land of the king of Heshbon." This is possibly dittography.

7 Possibly there is a play on words. *cmq* = "subdue." The Hebrew word sounds very similar to the Hebrew word for "Canaanite."

8 Literally: "according to their desire." Possibly the intention of the Hebrew, which is unclear is: "as you pleased."

9 A more literal translation would be, "becoming fat."

10 Literally: "threw your law behind their back."

11 Some scholars feel this is a later insertion.

12 Hebrew: *mesi'im*. Probably a reference to the Judges.

they again did evil before you.
 You abandoned them to the land of their enemies,
 who subdued them.
 Yet when that occurred they cried to you
 and you heard them from heaven
 and often delivered them,¹³ according to your mercies.
 29 You admonished them in order to turn them to your teachings.
 Yet they become insolent and did not obey your will,
 but sinned against your ordinances,
 by the observance of which a person will live,
 and they turned a stubborn shoulder,¹⁴
 being obstinate and disobedient
 30 You put up with them (*or, were patient*) for many years,
 and warned them by your spirit,
 by means of your prophets, yet they would not heed.
 Therefore you delivered them
 into the hand of the prophets of the lands.
 31 Nevertheless, in your great compassion
 you did not make an end of them, or abandon them
 for you are a gracious and compassionate God.

H. Plea for Mercy and Salvation 9:32 - 37

32 Because of this our God is a great, mighty and awesome God,
 who keeps his promises with faithful, enduring love.
 Do not regard the hardships that have come upon us
 from the time of the kings of Assyria until this day,
 which have come upon kings, princes, priests,
 prophets, fathers, and also on all insignificant people.
 33 You certainly have been just with respect to all
 that has come upon us, for you have dealt faithfully,
 and we have acted wickedly:
 34 Our kings, princes, priests and our ancestors
 have not kept your teaching (*or, Law*)
 nor listened to your commandments.
 Neither have they obeyed your testimonies,
 commandments and warnings¹⁵ which you have given.
 35 They did not serve you in their kingdom,¹⁶
 yet in your great goodness with which you granted them
 the large and fertile land which
 you have put at their disposal,
 they did not abandon their wicked ways.

13 A difficult Hebrew text. Some scholars call it "unHebraic."

14 Literally: "gave a withdrawing shoulder." NEB: "in mulish obstinacy."

15 Literally: "witnessed."

16 Two MT manuscripts, LXX & Peshitta have "your kingdom."

36 Therefore today we are slaves,¹⁷
as the land you gave to our fathers,
to enjoy its fruit and its good gifts.
Behold! We are slaves!

37 Its rich yields are profitable and go to the king
whom you have set over us
because of our sins.
They rule over our bodies
and our cattle at their pleasure
and we are in great distress.

XI. Pledge and Reform 9:38 - 10:39 [H.2 - 40]

A. Introduction 9:38 [H. 10:1]¹⁸

38 [H. 39] Because of all this we make a firm pledge¹⁹ and put it in writing,²⁰ and our princes,
Levites and our priests affix their seal on it (*or, confirm it*).²¹

<CHAPTER 10>

B. The Signers of the Document 10:1 - 27 [2 - 28]

1. Civil Authorities 10:1 [H. 2]

¹ [H. 2] Those who set their seal²² in addition to and Nehemiah the governor,²³ the son
of Hacaliah, Zedekiah.

2. Priests 10:2 - 8 [H. 3 - 9]

The Priests:

² [H. 3] Seraiah,²⁴ Azariah, Jeremiah,
³ [H. 4] Pashhur, Amariah, Malchijah,
⁴ [H. 5] Hartush, Shebaniah,²⁵ Malluch,
⁵ [H. 6] Harim, Meremoth, Obadiah,
⁶ [H. 7] Daniel, Ginnethon, Baruch,
⁷ [H. 8] Meshullam, Abijah, Mejamin,
⁸ [H. 9] Maaziah, Bilgai, Shemaiah.

17 There is a play on the word "slave" or "servant."

18 The LXX, Peshitta & Vulgate treat this verse as the end of chapter 9. In the MT it is chapter 10 verse 1. Cf. the additional verse numbers in brackets which refer to the Hebrew numbering.

19 The Hebrew word *mama*, "pledge," is different from the word that seems to be more usual in the Hebrew text: *katar* meaning "covenant."

20 Literally: "to make (out) a firm commitment and write it."

21 Hebrew unclear. MFT translates "endorse it." The history of Israel gives evidence that religious apostasy is not condoned in spite of religious apostasy, however, the people were not forsaken.

22 Hebrew obscure. Literally: "and over those being sealed." Revocalized *hahathomim* would read "the signers." So: LXX, Or, *hahittu mim* "the signatures." Omitted by the Vulgate, Peshitta Arabic versions who replace the questionable Hebrew word with "these."

23 Literally: *tirshathu*, a Persian title. Cf. footnote: Nehemiah 7:65, footnote 64. The last phrase of this sentence is very awkward in Hebrew.

24 The family of which Ezra is a part.

25 The name "Shecaniah" is found in some manuscripts for Seraiah and also in verse 10.

3. The Levites 10:9 - 13 [H. 10 - 14]

The Levites:

Kamel,
Hanan,

9 [H. 10] Jeshuah, the son of Azaniah, Binnui the son of Henadad
10 [H. 11] their brothers, Shebaniah, Houdiah, Kelita, Pelaiah,
11 [H. 12] Mica, Rehob, Hashabiah,
12 [H. 13] Zaccur, Sherebiah, Shebaniah,²⁶
23 [H. 14] Hodiah, Bani, Benimu.

4. Laymen 10:14 - 27 [H. 15 - 28]

The laymen:

14 [H. 15] The heads of the people:²⁷
Parosh, Pahath-moab, Elam, Zattu, Bani,
15 [H. 16] Bunni, Azgad, Bebai,
16 [H. 17] Adonijah, Bigvai, Adin,
17 [H. 18] Ater, Hezekiah, Azzur,
18 [H. 19] Hodiah, Hashum, Bezai,
19 [H. 20] Hariph, Anathoth, Nebai,²⁸
20 [H. 21] Magplash, Meshullam, Hezir,
21 [H. 22] Meshezable, Zadok, Iuddua,
22 [H. 23] Pelatiah, Hanan, Anaiah,
23 [H. 24] Hoshea, Hananiah, Hasshub,
24 [H. 25] Hallohesh, Pilha, Shobek,
25 [H. 26] Rehum, Hashabnah, Masseiah,
26 [H. 27] Ahiah, Hanan, Anan,
27 [H. 28] Malhush, Harim, Baanah.

C. Abstract of Signed Document 10:28 - 39 [H. 29 - 40]

1. Mixed Marriage 10:28 - 30 [H. 29 - 31]

28 [H. 29] The rest of the people,²⁹ the priests, Levites, warders, cantors, temple servants and all those who had kept themselves apart from the local population,³⁰ regarding the teaching of God (*or, had broken off their connection with the residents of the area who were non-Jewish, in order to properly adhere to the law of God*), their wives, sons and daughters -- all of the children who have attained the age of discretion,³¹ 29 [H. 30] join³² their relatives, leaders and look upon themselves as having entered into being under

26 Some manuscripts substitute "Chenani." This is also found in some manuscripts instead of Benimi in verse 13.

27 Usually translated as "the chief of the fathers."

28 Or, "Nolai." Cf. LXX: 4:17.

29 I.e. those who did not sign.

30 I.e. those whose heritage is not clearly of Hebrew society.

31 Literally: "who have knowledge and understanding." All of the nouns are plural in this verse.

32 Literally: "entering into."

sanction³³ and the need to live by an oath of loyalty³⁴ to God's teachings which were given by Moses the servant of God and to live in accordance to all the commandments of the Lord, our Lord, and his rules and laws.³⁰ [H. 31] Namely: we will not give our daughters in marriage to the people of local citizenry, nor take their daughters as wives for our sons.

2. Sabbath Observance 10:31 [H. 32]

³¹ [H. 32] We pledge: If the people of the land bring merchandise of any kind, such as, grain³⁵ to sell on the Sabbath day, we will not buy any on the Sabbath or on a holy day. Additionally, we will forego the harvest in the seventh year and cancel every debt.³⁶

3. Temple Tax 10:32 - 33 [H. 33 - 34]

³³ [H. 34] We pledge: Imposing an assessment³⁷ on the congregation that everyone personally contribute one third part of a shekel³⁸ for the services of the house of God, ³⁴ [H. 35] intended for the bread of the presence,³⁹ the regular daily cereal offering, the daily burnt offering, as well as offerings on the Sabbaths, the new moon, the appointed feasts, the holy gifts and the sin offerings to make atonement for Israel and for all the work of the house of our God.⁴⁰

4. Wood Offerings 10:34 [H. 35]

³⁴ [H. 35] We pledge: To determine when each family, based on ancestry, should contribute wood we have cast lots among the priests and Levites that they thereby arrange for the people to have wood brought into the house of our God, giving appointed times year by year to provide fuel for the altar of the Lord our God as is written in the teachings (*or, Law*).

5. First Fruits 10:35 - 36 [H. 36 - 37]

³⁶ [H. 37] We pledge: That we obligate ourselves to bring the first fruits⁴¹ of our soil and of all⁴² the fruit of every tree, year by year, to the house of the Lord.

³⁷ [H. 38] We pledge: that we will bring our firstborn -- our sons and from our herds -- to the house of our God to the priests who minister in the house of our God as it is written in the teachings (*or, Law*) along with the firstborn of our herds and flocks.

6. Voluntary Contributions and Tithes 10:37a [H. 38a]⁴³

33 Hebrew unclear. Presumably: they accepted the threat of dire consequences if an individual was proven to be unfaithful.

34 The curse is closely connected with the oath. When the oath is broken the curse will come into effect.

35 The Hebrew word describes threshed grain, not grain that has already been prepared for human consumption.

36 The last phrase is rather abrupt. Does this mean that it was slipped in as an afterthought?

37 Literally: "ordinance." An assessment for the service of the temple.

38 Later the head tax of one half shekel came into being. Cf. Matthew 17:21, 27. One third shekel would amount to one eighth ounce of silver or 4 grams of silver.

39 Traditionally this was translated as "show (or, shew) bread." 12 unleavened loaves (or, cakes), each made with one fifth of an ephah of fine flour, (An ephah was .652 bushel.) The bread was placed on a table in the shrine (or, temple). This originally was a procedure in Babylon intended as food for the god. TAN: "rows of bread."

40 Literally: "for every work of the house of our God."

41 Hebrew: *bekkurim*. These gifts are to be brought as a tribute to the Deity as the Lord God.

42 "All" is omitted by the LXX manuscripts A, B & Aleph.

43 Some scholars alter the verse order of the remainder of this chapter, assuming that the altered form flows more aptly.

³⁷[H. 38] We pledge: To bring the priests the first of the best kneading of our dough ⁴⁴ and our contributions of fruit of ever tree , wine and oil, ⁴⁵ for the storerooms of the house of our God, and to bring the tithes from the ground to the Levites.

7. Chronicler's Supplement 10:37b - 39a [H. 38b - 40a]

We pledge: The Levites will collect the tithes in the rural towns. ⁴⁶ ³⁸ [H. 39] An Aaronite priest will be with the Levites when the Levites receive the tithes and the Levites will bring the tithes to the house of our God, to the room ⁴⁷ in the storehouse.

³⁹[H. 40] The people of Israel and the descendants of Levi are to bring the contribution of grain, wine and oil to the appropriate room of the storehouse where the vessels of the sanctuary are.

8. Pledge in Support of the Temple 10:39b [H. 40b]

We the priests that minister, the warders and the cantors pledge: "We will not neglect ⁴⁸ the house of our God."

<CHAPTER 11>

XII. Distribution of People 11:1 - 36⁴⁹

A. Repopulation of Jerusalem 11:1 - 2

¹ The officers of the people had settled in Jerusalem and the rest of the people drew lots for only one family in ten was to settle in the holy city of Jerusalem, ⁵⁰ while the other nine-tenths ⁵¹ of the families remained in the other towns. ² Some people volunteered to live in Jerusalem and the others praised them for their decisions.

B. Leaders Dwelling in Jerusalem 11:3 - 21

1. Judean Laymen 11:3 - 6

¹. These are the provincial leaders who resided in the other towns. ² Some people volunteered to live in Jerusalem and the others praised them for their decision.

B. Leaders Dwelling in Jerusalem 11:3 - 21

1. Judean Laymen 11:3 - 6

³ ⁵²These are the provincial leaders who resided in Jerusalem, while in the towns of Judah the people lived in their own property. Thus the priests, Levites, temple warders and the descendants of Solomon's servants resided in their own towns. ⁴. Certain Judeans and Benjamites ⁵³ lived in

44 Hebrew: *reshith* which means "first" or "prime." If it is deemed to be from an Akkadian root word *aresah* it would mean "grits" or "hulled barley" which was used as a porridge. In describing the first fruits the Hebrew word *bikkurim* is used which the ICC translates as "dough" as does the NRSV.

45 Included would be wheat, barley, wine, figs, pomegranates, olives, honey, etc. Cf. Deuteronomy 8:8 & the Midrash.

46 Literally: "the towns of our labor."

47 LXX, Peshitta & Vulgate add "of the Levites" or "of the priests."

48 Literally: "forsake."

49 I Chronicles 9 fills out the list with additional names along with glimpses of the work of the temple servants. Many scholars feel chapters 8 - 10 are out of order. They also feel verses 1 - 2 should be preceded by 7:73a. Scholars are divided on the reason why they find some verses are misplaced. One suggestion is that there is a later insertion into the existing text.

50 Literally: "to bring one out of ten to live in Jerusalem the holy city."

51 Literally: "and ten parts (*or, hands*) in the towns."

52 Verse 3 is considered by many scholars as a redactional note that was inserted as an introduction to the list.

53 Some scholars question the name Benjamin. Some manuscripts simply have a space for a name to be inserted.

Jerusalem. The Judeans: Athaiah,⁵⁴ the son of Uzziyah, son of Zechariah, the son of Amariah, son of Shephariah, son of Mahalalei, of the clan of Perez;⁵⁵ and Measeiah, the son of Baruch, son of Colhozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite,⁵⁶ all the descendants of the clan of Perez totaled four hundred and sixty-eight, all of whom were valiant warriors (*or, men of substance, outstanding men*).

2. Benjamite Laymen 11:7-9

⁷ These are the sons of Benjamin: Sallu,⁵⁶ son of Meshullam, son of Joed, son of Pedaiiah, son of Kolaiah,⁵⁷ son of Maaseiah, son of Ithiel, son of Jeshaiiah,⁸ Additionally⁵⁸ Gabbai and Sallai, totaling nine-hundred and twenty-eight.⁵⁹ ⁹ Joel the son of Zichri was the official in charge;⁶⁰ and Judah the son of Hassenuah⁶¹ was second in command of the city (*or, over the second quarter of the city*).

3. Priests 11:10-14

¹⁰ ⁶² Of the priests: Jedaiah the son of Joiarib, Jachin,⁶³ ¹¹ Seraiah, son of Hilkiyah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, chief officer⁶⁴ of the house of God,¹² and their brothers whose responsibility was that of the care of the house (*or temple of God*), eight hundred and twenty-two: and Adaiah, son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah,⁶⁵ ¹³ and his associates, heads of their clans, two-hundred and forty-two; and Amashsai,⁶⁶ son of Azarel, son of Ahzai,⁶⁷ son of Meshillemoth, son of Immer,¹⁴ and their associates, valiant warriors, one hundred twenty-eight. Zabdiel, son of Hagedolim⁶⁸ was in charge of them.

4. Levites 11:15-18

¹⁵ Of the Levites: Shemaiah, the son of Hasshub. His ancestors were Azrikam, son of Hashabiah, son of Bunni,⁶⁹ ¹⁶ and Shabbethai and Jozabad of the chiefs of the Levites who were

54 Elsewhere abbreviated as Uthai. Cf. I Chronicles 9:1.

55 I.e. man from Shiloh. It can be revocalized to read "Shelanite."

56 In other extant listings of Benjamites the name "Sallu" is not found.

57 A pre-exilic name. Cf. LXX, Ezra 10:23 where the MT has "Kelaiah."

58 NRSV has emended to read "And his brothers." TEV: "close relatives of." Revocalized it could read "the men of strength" or "mighty men of valor" with Sallai omitted.

59 In I Chronicles 9:9 three additional families of Benjamites are included. These then number only 956.

60 Originally a cuneiform word *paqioth* meaning "mayor."

61 This name is in question in the MT. The meaning, according to BDB is "the poorest classes."

62 There is an element of textual uncertainty in verses 10 - 14. A number of emendations have been suggested by scholars for a difficult Hebrew text.

63 Omitted by the Peshitta. The Hebrew name may be a corruption of the Hebrew expression "son of" *ikin*. The Hebrew "koph" is very similar in appearance to the Hebrew "beth."

64 Literally: "the one in first" or "the conspicuous one." A title sometimes given to the High Priest.

65 In I Chronicles 9 the genealogy is incomplete.

66 A non-Hebraic name. Numerous emendations have been suggested by scholars. MT: *Amashsai*.

67 Omitted by LXX. Found in I Chronicles 9:12. It appears as "Jahzerah," possibly a corruption.

68 The name means "may the great man" thus hardly a person's name. Some emend to "the great priest" or "the leading family."

69 For an expansion of the details found in 11:15 - 24 cf. I Chronicles 9:17 - 34,

over the exterior work of the house of God;⁷⁰ 17⁷¹ and Mattahian,⁷² son of Micah, Zabdi,⁷³ son of Asaph, who was the one designated⁷⁴ to lead in the thanksgiving and petition (*possibly, Psalms*), and Bakbukiah, who was second in command among his brothers, and Abda,⁷⁵ the son of Shammua,⁷⁶ son of Galal, son of Jeduthun. 18 All the Levites in the holy city numbered two hundred eighty-four.

5. Supplements 11:19-24

19 The warders (*or, gatekeepers*) were Akkub, Tahmon and their relatives, who stood watch at the gate, numbering one hundred and seventy-two.⁷⁷ 20 [The rest of Israel {and the Levitical Priests}⁷⁸ and the Levites]⁷⁹ were in all the towns of Jedah, each on his inherited property. 21 But the temple attendants who lodged on Opha, Ziba and Gishspa were in charge of the temple attendants.⁸⁰

22⁸¹ The overseer of the Levites in Jerusalem was Uzzi,⁸² the son of Bani, son of Hashabiah, son of Mattaniah, son of Mica of the clan of Asaph, who was in charge of the singers within the house of God. 23 There was a royal order from the king concerning them, and a stipulated daily amount to provide for the cantors (*or, singers*). 24 Pethahiah the son of Meshezabel, son of Zerah, son of Judah was the king's representative⁸³ in all matters concerning the people's affairs.

C. Towns settled outside Jerusalem 11:21 - 26⁸⁴

1. Judean Settlements 11:17 - 30

25 Concerning the settlements,⁸⁵ along with their fields: some of the people of Judah lived in Keriath-araba and surrounding hamlets, in Dibon and its hamlets and in Jakabzeel⁸⁶ and its surrounding hamlets. 26 Also in Jeshua, Moladah, Beth-peler; 27 Hazarshual, Beer-sheba and its hamlets, 28 Ziklag, Meconah and its hamlets, 29 Enrimmon, Zorah, Jarmuth, 30 Zanoah, Adullam and their hamlets, Lachish and its fields, and Azekah and its outlying villages. So they became settled from Beer-sheba to the valley of Hinnom.

70 This job description is omitted in the LXX. The work was menial secular tasks, possibly maintenance of the temple buildings, etc.

71 Verses 17 - 18a are omitted in the LXX but found in manuscripts L & Aleph as marginal corrections.

72 In Ezra 10:20 Mattaniah is described in the margin as "the head of the beginning" or "thanksgiving for prayer." This is surely corrupt. LXX has that person "in charge of the songs of thanksgiving;" Scholars emend the text in hopes of finding a correction to the problem.

73 LXX in manuscript L, inserts "his ancestors were" The name there appears as "Zichri."

74 Literally: "hand." The Hebrew of this verse is awkward. A literal translation might be "the hand (head) of the beginning (who) gave thanks at the prayer." Possibly "praise" should be used instead of "beginning."

75 An abbreviation of Obadiah as found in LXX manuscript L.. Cf. I Kings 4:6; Ezra 8:9.

76 LXX manuscript L: "Shemaiah." So also: I Chronicles 9:16.

77 I Chronicles 9:22 gives the number as 212.

78 This is deemed by scholars to be intrusive.

79 This portion of verse 10 is omitted in Hebrew. It is a repetition of v. 3. It is supplied in the LXX.

80 Some scholars transliterate the Hebrew word for "attendants" as a proper noun: "Nethinim." The text of verse 21 is questionable. This translation is an attempt to translate a difficult Hebrew text. The LXX is of no help.

81 Verses 22 & 23 are possibly a later interpolation. The LXX and Peshitta attempt to translate the MT literally, ending in nonsense.

82 He was responsible for the work of the singers, i.e. the choral music.

83 Literally: "at the king's hand."

84 Some scholars had felt this list was of pre-exilic or Maccabean times. In more recent years it has come to be considered genuine by many scholars.

85 Literally: "and to the villages (or, enclosures)."

86 The name is unsupported in the versions. The spelling of the transliteration of the name is questionable. "Surrounding hamlets" literally is "her daughters," i.e. tiny settlements depending on the neighboring larger community.

2. Benjamite Settlements 11:31 - 36

³¹ The Benjamites ⁸⁷ also lived in Geba and beyond, at Michmash, Aija, Bethel, and its outlying villages; ³² Anathoth, Nob, Ananiah, ³³ Hazor, ⁸⁸ Raman, Gittiam; ³⁴ Hadid, Zeboim, Neballat, ³⁵ Lod, Ono, the valley of the craftsmen, ⁸⁹ ³⁶ Some of the Levites in Judah were assigned (*or, moved out to reside in Benjamin*) to live in Benjamin.

<CHAPTER XII>

XIII. Clerical Genealogies 12:1 - 26

A. Priests 12:1 - 7

¹ These are the priests and Levites who came up with Zerubbabel, the son of Shealtiel and Jeshua; ⁹⁰ Saraiah, Jeremiah, Ezra, ² Amariah, Malluch, ⁹¹ Hattush, ⁹² ³ Shecaniah, ⁹³ Rehum, Meremoth, ⁴ Iddo, ⁹⁴ Ginnethoi, ⁹⁵ Abijah, ⁵ Mijamin, Maadiah, Bilgah, ⁶ Shemaiah, Joiarib, Jedaiah, ⁷ Sullu, Amok, Hilkiyah and Jedaiah. These were the leaders of the priests and of their associates in the days of Judah.

B. The Levites 12:5 - 9

⁸ The Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah and Mattaniah, were in charge of the hymns of thanksgiving along with their associates, ⁹ while Bakbukiah and Unno, ⁹⁶ and their associates who served in alternating shifts in carrying out their official duties.

C. Post-exilic High Priests 12:10 - 11

¹⁰ Jeshua was the father of Jorakim whose father was Joiakim, whose father of Eliasheb whose father was Joida ¹¹ whose father was Jonathan ⁹⁷ whose father was Juddua. ⁹⁸

D. Priests under Joiakim 12:12 - 21

¹² In the days of Joiakim there were priests who were heads of the ancestral houses (*or, belonging to the family*) ⁹⁹ of Seraiah, Maraiyah, Jeremiah, Hananiah, ¹³ Ezra, Misullam, Amariah, Jenhohanan; ¹⁴ Melichu, Jonathan, Shebaniah, Joseph, ¹⁵ Harim, Adna, Meraioth, Helkai, ¹⁶ Iddo, Zechariah, Ginnethon, Meshullam, ¹⁷ Abijah, Zichri, Miniamin, Moadiah, Piltai, ¹⁸ Bilgah, Shammua, Shemaiah, Jehonathan, ¹⁹ Joiarib, Mattenai, Jedaniah, Uzzi, ²⁰ Sallai, Kallai, Amok, Ebei (*or, Eber*), ²¹ Helkiah, Hashabiah, Jedaiah, Nethanel.

87 Literally: "and some of the sons of Benjamin."

88 Surely not the Hazor location that is the important archaeological site which would be north of the Benjamite territory.

89 Possibly a wooded area -- Sarafatid el-Kharab - Syriac, & Peshitta only have the last letter, not the word.. Some scholars simply transliterate: *Geharashim*.

90 LXX adds "the High Pries." Possibly: "Joshua."

91 So: LXX, Vulgate & Peshitta. MT: "Malchiah."

92 Omitted by the LXX.

93 Shehaniah in 3 major manuscripts & the Vulgate.

94 LXX: "Addiah."

95 Seemingly a corruption of "Ginnethon" found in many MT manuscripts & Vulgate.

96 Some scholars read this name as a verb thus translating: "and they used to answer." An example of Qere and Ketiv.

97 Scholars feel the name should be read as "Johanon," assuming there is an error in the MT, based on other listings of the High Priests.

98 This name is linked with Alexander the Great (443 BCE) by Josephus.

99 The translation of the versions is: "And in the days of Joiakim, his brothers, the priests and the heads of the fathers' houses were..." LXX & Peshitta generally agree but with slight difference from the other early versions. The spelling of the names sometimes varies, especially "Meremiah" making it "Masachad" or "Moreariau."