

38. 1 Chronicles - Divrei

(Version 4.1 - 1-26-17)

Chapter 1

1:1 Adam, Shet, Enosh,

Adam means ruddy; human being; dirt.
He was created from the soil **adamah**.
But the term generically means a human being,
one made from dirt.
Shet means established.
Enosh means mortal; finite.

1:2 Kenan, Mahalal'el, Yered,

Kenan means nest, fixed dwelling.
Mahalal'el means praise of El.
Yered means descent, to go down.

1:3 Hanok, Metushelah, Lemek,

Hanok means disciplined; initiated or taught.
This is "Enoch".
Metushelah means man of the spear; missile of attack.
Lemek meaning uncertain.

1:4 Noah, Shem, Ham, and Yepheth.

Noah means relief, consolation.
Shem means a designation of individuality.
Ham means hot.
Yepheth means expansion.

1:5 The sons of Yepheth:

Gomer, and Magog, and Madai, and Yavan,
and Tubal, and Meshek, and Tiras.

Yepheth means expansion.
Gomer means completion
Magog means covering; fear - uncertain.
Madai means sufficiency.
Yavan means effervescing one.
Tubal means brought back.
Meshek means to draw off.
Tiras means to distress.

1:6 And the sons of Gomer:

Ashkenaz, and Riphath, and Togarmah.

Ashkenaz means a fire that spreads.
Riphath means slander; fault.
Togarmah means bone of sorrow - uncertain.

1:7 And the sons of Yavan:

Elishah and Tarshish, Kittim and Dodanim.

Elishah means my El is deliverance.
Tarshish means will shatter.
Kittim means my mark; crushers.
Dodanim means nipples - uncertain.

1:8 The sons of Ham:

Kush and Mitsrayim, Put and Kena'an.

Ham means hot.
Kush means black, dark; terror.
Mitsrayim means double straits. (This is Egypt.)
Put means afflicted.
Kena'an means humiliated.

1:9 And the sons of Kush:

Seba, and Havilah, and Sabtah,
and Ra'amah, and Sabteka.

And the sons of Ra'amah:

Sheba and Dedan.

Seba means drunk.
Havilah means circular.
Sabhah means to encompass.
Ra'amah means thunder; trembling.

Sabteka means the striking.
Sheba means seven; oath.
Dedan means their love.

1:10 And Kush brought forth Nimrod *himself* תא,
He was made profane, existing as a mighty one in the land.

Nimrod means rebellion.
chalal means to bore or pierce, wound; to profane.
The combination of these two terms within the context of these verses suggest a very different translation than the one that is normally given. There are other sources that add information concerning Nimrod, also identifying him as one who rebelled against YAHWEH, and was a hunter of people lives.
As the founder of Babel, where rebellion against YAHWEH began after the flood, we can even see a possible connection with the Nephilim. The same terminology is used of them. From them came "the mighty men of old", "heroes".
This is exactly how Nimrod is characterized.

1:11 And Mitsrayim brought forth
the Ludim *themselves* תא,
and the Anamim *themselves* תא,
and the Lehabim *themselves* תא,
and the Naphtuhim *themselves* תא,

Keep in mind that Mitsraim is Egypt.
Ludim means firebrands.
Anamim means afflictions.
Lehabim means flames.
Naphtuhim means struggles, wrestlings.

1:12 and the Pathrusim *themselves* תא,
and the Kasluhim *themselves* תא
from whom came the Philistim,
and the Kaphtorim *themselves* תא.

Pathrusim means morsels.
Kasluhim means foolish ones - uncertain.
Philistim means overturners; sojourners - uncertain.
The Philistim are the Philistines.
Kaphtorim means bindings.

1:13 And Kena'an brought forth Tzidon *himself* תא,
his first-born, and Heth *himself* תא,

Tzidon means fishery.
Heth means terror.

1:14 and the Yebusite *themselves* תא,
and the Amorite *themselves* תא,
and the Girschite *themselves* תא,

Yebusite means trampled.
Amorite means a proclaimer.
Girschite means stranger.

1:15 and the Hivvite *themselves* תא,
and the Arkite *themselves* תא,
and the Sinite *themselves* תא,

Hivvite means a villager.
Arkite means gnawing.
Sinite means thorns.

1:16 and the Arvadite *themselves* תא,
and the Tzemarite *themselves* תא,
and the Hamathite *themselves* תא,

Arvadite means fugitive, wanderer.
Tzemarite means wool; shaggy.
Hamathite means warmth; enclosure.

1:17 The sons of Shem:
Elam, and Asshur, and Arpakshad, and Lud,
and Aram, and Uts, Hul, and Gether, and Meshek.

Elam means hidden, distant.
Asshur means straight step.
Arpakshad means spread out - uncertain.
Lud means firebrand; dry, thirsty.
Aram means high, exalted.
Meshek means to draw off.

1:18 And Arpakshad brought forth Shelah *himself* **תא**.
And Shelah brought forth Eber *himself* **תא**.

Shelah means spear; missile of attack.
Eber means one who crosses over (passes over). He is the father of Abram. His name, Eber, is the foundation for the term 'Hebrew' (Eberim), which also means he who crosses over.

1:19 And to Eber were born two sons.
The name of one was Peleg,
because in his days the earth was divided.
And his brother's name was Yoktan.

Peleg means earthquake; from a root that means to split.
Yoktan means diminished, made little.

1:20 And Yoktan brought forth
Almodad *himself* **תא**,
and Sheleph *himself* **תא**,
and Hatzarmaveth *himself* **תא**,
and Yerah *himself* **תא**.

Almodad means desolate - uncertain.
Sheleph means extract. draw out.
Hatzarmaveth means village of death.
Yerah means month, moon.

1:21 and Hadoram *himself* **תא**,
and Uzal *himself* **תא**,
and Diklah *himself* **תא**.

Hadoram means honor - uncertain.
Uzal means desired of El.
Diklah means crushed.

1:22 and Ebal *himself* **תא**,
and Abima'el *himself* **תא**,
and Sheba *himself* **תא**,

Ebal means bare; bald.
Abima'el means El is my father.
Sheba means oath; seven.

1:23 and Ophir *himself* **תא**,
and Havilah *himself* **תא**,
and Yobab *himself* **תא**.

All these were the sons of Yoktan.

Ophir means fruitful - uncertain.
Havilah means circular.
Yobab means howler; cry out.

1:24 Shem, Arpakshad, Shelah,

1:25 Eber, Peleg, Re'u,

Re'u means neighbor.

1:26 Serug, Nahor, Terah,

Serug means root, tendril.
Nahor means snorer.
Terah - meaning uncertain.

1:27 Abram, he is Abraham.

Abram means exalted father.
Abraham means father of a multitude.

1:28 The sons of Abraham:

Yitzhak and Yishma'el.

Yitzhak means laughter.
Yishma'el means El will hear.

1:29 These are their generations:
The first born of Yishma'el was Nebayoth,
and Kedar, and Abde'el, and Mibsam,


Nebayoth means fruits.
Kedar means dark skinned.
Abde'el means disciplined by El.
Mibsam means fragrant.

1:30 Mishma, and Dumah, and Massa,
Hadad, and Tema,

Mishma means a report.
Dumah means silent.
Massa means burden.
Hadad means fierce.
Tema means right hand, south.

1:31 Yetur, Naphish, and Kedemah.
These were the sons of Yishma'el.


Yetur means encircled.
Naphish means refreshed; lively.
Kedemah means precedent.

1:32 And the sons born to Keturah,
Abraham's concubine:
Zimran himself ,
and Yokshan, and Medan,
and Midyan, and Yishbak, and Shuwah.
The sons of Yokshan:
Sheba and Dedan.

Keturah means sweet incense.
Zimran means musical.
Yokshan means insidious.
Medan means contentious.
Midyan means brawling.
Yishbak means remaining.
Shuwah means depression.
Sheba means oath; seven.
Dedan - meaning uncertain.

1:33 And the sons of Midyan:
Ephah, and Epher, and Hanok,
and Abida, and Elda'ah.
All these were the children of Keturah.

Ephah means obscurity.
Epher means gazelle.
Hanok means initiated.
Abida means knowing father.
Elda'ah means El knows.

1:34 And Abraham brought forth Yitzhak himself .
The sons of Yitzhak:
Esau and Yisra'el.

Esau means rough.
Yisra'el means he will rule as El.

1:35 The sons of Esau:
Eliphaz, Re'uw'el, and Ye'ush,
and Ya'lam, and Korah.

Eliphaz means god of gold.
Re'uw'el means friend of El.
Ye'ush means hasty.

1:36 And the sons of Eliphaz:
Teman, and Omar, Tzephi, and Gatam,
and Kenaz, and Timna, and Amalek.

Teman means right hand, south.
Omar means talkative.

Tzephi means observant.
Gatam - meaning uncertain.
Kenaz means hunter.
Timna means restraint.
Amalek - foreign origin.

1:37 The sons of Re'uw'el:
Nahath, Zerah, Shammah, and Mizzah.

Nahath means quiet.
Zerah means rising light.
Shammah means stunning.
Mizzah means terror.

1:38 And the sons of Se'ir:
Lotan, and Shobal, and Tzib'on, and Anah,
and Dishon, and Etzer, and Dishan.

Se'ir means means rough.
Lotan means covering.
Shobal means overflowing.
Tzib'on means variegated.
Anah means an answer.
Dishon means leaper.
Etzer means treasure.
Dishan means leaper.

1:39 And the sons of Lotan:
Hori and Homam.
Lotan's sister was Timna.

Hori means cave dweller.
Homam means raging.
Timna means restraint.

1:40 The sons of Shobal:
Alyan, and Manahath, and Ebal,
Shephi, and Onam.
The sons of Tzib'on:
Ayah and Anah.

Alyan means lofty.
Manahath means rest.
Ebal means bare, bald.
Shephi means edge.
Onam means strong.
Ayah means screamer.
Anah means an answer.

1:41 The son of Anah was Dishon.
The sons of Dishon: Hamran, and Eshban,
and Yithran, and Keran.

Hamran means red.
Eshban means vigorous.
Yithran means excellent.
Keran - meaning uncertain.

1:42 The sons of Etzer:
Bilhan, and Za'avan, and Ya'akan.
The sons of Dishan:
Uts and Aran.

Bilhan means timid.
Za'avan means disquiet.
Ya'akan means twisted.
Uts means consultation.
Aran means loud; harsh.

1:43 And these were the kings
who reigned in the land of Edom
before a king was reigning over the children of Yisra'el:
Bela son of Be'or,
and the name of his city was Dinhabah.

Edom means red.
Bela means devouring.

1:44 And when Bela died,
Yobab, son of Zerah of Botzrah,
reigned in his place.

Yobab means howler.
Zerah means rising light.

1:45 And Yobab died.
And Husham, of the land of the Temanites,
reigned in his place.

Husham means hurried.

1:46 And when Husham died,
Hadad son of Bedad, who struck Midyan
in the field of Mo'ab, reigned in his place.
The name of his city was Avith.

Hadad - foreign origin.
Bedad means separation.

1:47 And Hadad died.
And Samlah of Masrekah reigned in his place.

Samlah means mantle.

1:48 And Samlah died.
And Sha'ul of Rehobot-by-the-River
reigned in his place.

Sha'ul means asked.

1:49 And Sha'ul died.
And Ba'al-Hanan, son of Akbor, reigned in his place.

Ba'al Hanan means possessor of favor.
Akbor means nibbling.

1:50 And Ba'al-Hanan died.
And Hadad reigned in his place.
And the name of his city was Pai.
And his wife's name was Mehetab'el,
the daughter of Matred, the daughter of Meyzahab.

1:51 And Hadad died.
And the chiefs of Edom were
Chief Timnah, Chief Alyah, Chief Yetheth,
1:52 Chief Oholibamah, Chief Elah, Chief Pinon,
1:53 Chief Kenaz, Chief Teman, Chief Mibtsar,
1:54 Chief Magdi'el, and Chief Iram.
These were the chiefs of Edom.

Chapter 2

2:1 These were the sons of Yisra'el:
Re'uben, Shim'on, Levi and Yahudah,
Yissaskar and Zebulun,

Re'uben means Behold, a son.
Shim'on means hearing.
Levi means attached.
Yahudah means Yah be praised.
Yissaskar means he will bring a reward.
Zebulun means enclosed; resident.

2:2 Dan, Yoseph and Binyamin,
Naphtali, Gad and Asher.

Dan means judge.
Yoseph means he will add.
Binyamin means son of the right hand.
Naphtali means my wrestling.
Gad means a troop.
Asher means happy.

2:3 The sons of Yahudah:

Er, and Onan, and Shelah, the three born to him
by the daughter of Shua, the Kena'anitess.
And Er, the first born of Yahudah,
was evil in the eyes of YAHWEH.
And He put him to death him.

Er means watchful.
Onan means strong.
Shelah means request.
Shua means wealth.

2:4 And Tamar, his daughter-in-law,
bore him Peretz himself **נח**,
and Zerah himself **נח**.
All the sons of Yahudah were five.

Peretz means breach; divided.
Zerah means rising light.

2:5 The sons of Peretz:
Hetzron and Hamul.

Hetzron means courtyard.
Hamul means pitied.

2:6 And the sons of Zerah:
Zimri, and Eythan, and Heman,
and Kalkol, and Dara, five of them in all.

Zimri means musical.
Eythan means permanent.
Heman means faithful.
Kalkol means sustenance.
Dara means pearl of knowledge.

2:7 And the son of Karmi was Akar,
the troubler of Yisra'el, who trespassed
in that which was devoted to destruction.

Karmi means gardener.
Akar means troublesome.

2:8 And the son of Eythan was Azaryah.

Azaryah means Yah has helped.

2:9 And the sons of Hetzron who were born to him:
Yerahme'el himself **נח**, and Ram himself **נח**,
and Kaleb himself **נח**.

Yerahme'el means El is compassionate.
Ram means high.
Kaleb means attacker.

2:10 Ram brought forth Amminadab himself **נח**,
and Amminadab brought forth Nahshon himself **נח**,
leader of the children of Yahudah;

Amminadab means people of liberality.
Nahshon means enchanter.

2:11 Nahshon brought forth Salma himself **נח**.
And Salma brought forth Bo'az himself **נח**.

Salma means clothing.
Bo'az - meaning uncertain.

2:12 Bo'az brought forth Obed himself **נח**.
And Obed brought forth Yishai himself **נח**.

Obed means servant.
Yishai means existing one.

2:13 Yishai brought forth Eliyab himself **נח**,
his first born himself **נח**.

and Abinadab the second,
and Shim'a the third,

eliy'ab means El is my father.
Abinadab means father of generosity.
Shim'a means annunciation.

2:14 Nethane'l the fourth, Raddai the fifth,

Nethan'el means gift of El.
Raddai means domineering.

2:15 Otzem the sixth, David the seventh.

Otzem means strength.
David means beloved.

2:16 And their sisters:
Tzeruyah and Abigayil.

And the sons of Tzeruyah:
Abishai, and Yo'ab, and Asah'el, three.

Tzeruyah means wounded; injured.
Abigayil means source of joy.
Abishai means gift of the father.
Yo'ab means fathered by Yah.
Asah'el means El has made.

2:17 And Abigayil bore Amasa *himself* **תא**.
And the father of Amasa was Yether, the Yishma'elite.

Amasa means burden.

2:18 And Kaleb, son of Hetzron,
brought forth children by Azubah *herself* **תא**, his wife,
and by Yeriy'oth *herself* **תא**.

Now these were her sons:

Yesher, and Shobab, and Ardon.

Azubah means abandoned.
Yeriyoth means curtains.
Yesher means upright.
Shobab means rebellious.
Ardon means roaming.

2:19 And Azubah died.
And Kaleb took for himself Ephrath *herself* **תא**.
And she brought forth to him Hur *himself* **תא**.

Ephrath means fruitfulness.
Hur means white as linen.

2:20 And Hur brought forth Uri *himself* **תא**.
And Uri brought forth Betzal'el *himself* **תא**.

Uri means fiery.
Betzal'el means protected by El.

2:21 And afterward Hetzron went in
to the daughter of Makir, the father of Gil'ad,
whom he took when he was sixty years old.
And she bore him Segub *himself* **תא**.

Makir means merchant.
Gil'ad means heap of witness.
Segub means aloft.

2:22 And Segub brought forth Ya'ir *himself* **תא**.
And he had twenty three cities in the land of Gil'ad.

Ya'ir means enlightener.

2:23 And he took from they themselves **תא**
Geshur and Aram, Kenath *itself* **תא**
and its towns themselves **תא**, sixty towns,
the towns themselves **תא** of Ya'ir.
All these belonged to the sons of Makir, the father of Gil'ad.

2:24 And *it was* after the death of Hetzron in Kaleb of Ephrathah. And the wife of Hetzron, Abiyah, brought forth to him Ashchur *himself* **nx**, the father of Tekowa.

2:25 And the sons of Yerahme'el, the first born of Hetzron, were Ram the first-born, and Bunah, and Oren, and Otzem, and Ahiyah.

Ram means high; height.
Bunah means discretion.
Oren means harsh.
Otzem means strength.
Ahiyah means kindred of Yah.

2:26 And Yerahme'el had another wife. And her name was Atarah. She was the mother of Onam.

Atarah means a crown.
Onam means strong.

2:27 And the sons of Ram, the first-born of Yerahme'el, were Ma'ats, and Yamin, and Eker.

Ma'ats means attached.
Yamin means right hand.
Eker means hamstrung.

2:28 And the sons of Onam were Shammai and Yada. And the sons of Shammai: Nadab and Abishur.

Shammai means destructive.
Yada means knowing.
Nadab means liberal.
Abishur means father of the wall.

2:29 And the name of the wife of Abishur was Abihayil. And she bore him Ahban *himself* **nx** and Molid *himself* **nx**.

Abihayil means father of might.
Ahban means kindred of understanding.
Molid means genitor.

2:30 And the sons of Nadab: Seled and Appayim. And Seled died with no children.

Seled means exultation.
Appayim means two nostrils.

2:31 And the son of Appayim was Yishi. And the son of Yishi was Sheshan. And the son of Sheshan was Ahlai.

Yishi means deliverer.
Sheshan means trumpet.
Ahlai means wishful.

2:32 And the sons of Yada, the brother of Shammai: Yether and Yathonathan. And Yether died with no children.

Yether means superior.
Yathonathan means gift of Yah.

2:33 And the sons of Yonathan: Peleth and Zaza.

These were the sons of Yerahme'el.

Peleth means swift.
Zaza means prominent.

2:34 And Sheshan had no sons, only daughters.
And Sheshan had an Egyptian servant
whose name was Yarha.

2:35 And Sheshan gave his daughter *herself* תא
to Yarha, his servant, as wife.

And she bore him Attai *himself* תא.

Yarha - foreign origin.
Attai means timely; appropriate.

2:36 And Attai brought forth Nathan *himself* תא.

And Nathan brought forth Zabad *himself* תא.

Nathan means given.
Zabad means giver.

2:37 And Zabad brought forth Ephlal *himself* תא.

And Ephlal brought forth Obed *himself* תא.

Ephlal means judge.
Obed means servant.

2:38 And Obed brought forth Yahu *himself* תא.

And Yahu brought forth Azaryah *himself* תא.

Yahu means He is YAHWEH.
Azaryah means Yah has helped.

2:39 And Azaryah brought forth Heletz *himself* תא.

And Heletz brought forth El'asah *himself* תא.

Heletz means to pull off.
El'asah means El has made.

2:40 And El'asah brought forth Sismai *himself* תא.

And Sismai brought forth Shallum *himself* תא.

Sismai - meaning uncertain.
Shallum means retribution.

2:41 And Shallum brought forth Yekamyah *himself* תא.

And Yekamyah brought forth Elishama *himself* תא.

Yekamyah means Yah will rise up.
Elishama means El listens attentively.

2:42 And the sons of Kaleb, the brother of Yerahme'el:
Meysa, his first born, who was the father of Ziph,
and the sons of Mareshah, the father of Hebron.

Meysa means safety.
Ziph means flowing.
Mareshah means summit.
Hebron means seat of association.

2:43 And the sons of Hebron:
Korah, and Tappuwah, and Rekem, and Shema.

Korah means make bald.
Tappuwah means apple.
Rekem means multi-colored.
Shema means something heard.

2:44 And Shema brought forth Raham *himself* תא,
the father of York'am.

And Rekem brought forth Shammai *himself* תא.

Raham means pity.
York'am means a people will be poured forth.
Shammai means destructive.

2:45 And the son of Shammai was Ma'on.

And Ma'on was the father of Bet Tzur.

Ma'on means a dwelling place.
Bet Tzur means house of the rock.

2:46 And Ephah, Kaleb's concubine,
bore Haran *himself* **תא**,
and Motza *himself* **תא**,
and Gazez *himself* **תא**.

And Haran brought forth Gazez *himself* **תא**.

Ephah means obscurity.
Haran means parched.
Motza means an exit; going forth.
Gazez means shaver; shearer.

2:47 And the sons of Yahdai:
Regem, and Yotam, and Geysan,
and Pelet, and Ephah, and Sha'aph.

Yahdai means of Yahudah.
Regem means stone heap.
Yotam means Yah is perfect.
Geysan means lumpy.
Pelet means escape.
Ephah means obscurity.
Sha'aph means fluctuating.

2:48 Ma'akah, Kaleb's concubine,
bore Sheber and Tirhanah *himself* **תא**.

Ma'akah means depression.
Sheber means a fracture.
Tirhanah - meaning uncertain.

2:49 And she bore Sha'aph,
the father of Madmannah,
Sheva *himself* **תא**, the father of Makbena
and the father of Gib'a.
And the daughter of Kaleb was Aksah.

Sha'aph means fluctuating.
Madmannah means dunghill.
Sheva means false.
Makbena means knoll.
Gib'a means hill.
Aksah means anklet.

2:50 These were the descendants of Kaleb:
The sons of Hur, the first born of Ephratah:
Shobal, the father of Kiryat Ye'arim,
Shobal means overflowing.

2:51 Salma, the father of Bet Lechem,
Hareph, the father of Bet Gader.

Salma means clothing.
Hareph means reproachful.
Bet Lechem means house of food/bread.
Bet Gader means house of the wall.

2:52 And Shobal, the father of Kiryat Ye'arim,
had descendants:
Haro'eh, half of the Menuhethites.
Haro'eh means the prophet.

2:53 And the families of Kiryat Ye'arim:
the Yithrites, and the Puthites,
and the Shumathites, and the Mishraites.
From these went out the Tzor'athites and the Eshta'olites.

2:54 The sons of Salma:
Bet Lechem, the Netophathites,
Atroth Bet Yo'ab, and half of the Menahtites, and the Tzor'ites.

2:55 And the families of the scribes, dwelt at Yabetz:
the Tirathites, the Shim'athites, the Sukathites.
These were the Kenites, those having come from Hammath,
the father of the house of Rekab.

Hammath means hot springs.
Rekab means rider.

Chapter 3

3:1 And these were the sons of David
who were born to him in Hebron:
The first-born was Amnon, by Ahino'am the Yizre'elitess;
the second, Dani'el, by Abigail the Karmelitess;

Amnon means faithful.
Dani'el means El is my judge.

3:2 the third, Abshalom son of Ma'akah,
the daughter of Talmi, king of Geshur;
the fourth, Adoniyah son of Haggith;

Abshalom means peace of the father.
Ma'akah means depression.
Talmi means ridged.
Adoniyah means Yah is my Sovereign.

3:3 the fifth, Shephatyah, by Abital;
the sixth, Yithre'am, by his wife Eglah.

Shephatyah means Yah has judged.
Abital means dew of the father.
Yithre'am means excellence of the people.
Eglah means heifer.

3:4 Six were born to him in Hebron.
And he reigned there seven years and six months.
And he reigned in Yerushalaim thirty-three years.

3:5 And these were born to him in Yerushalaim:
Shim'a, and Shobab, and Nathan, and Shelomoh,
four by Batshua, the daughter of Ammi'el.

Shim'a means annunciation.
Shobab means rebellious.
Nathan means given.
Shelomoh means peaceful.
Batshua means daughter of deliverance.
Ammi'el means people of El.

3:6 Yibhar also, and Elishama, and Eliphelet,

Yibhar means choice.
Elishama means My El listens.
Eliphelet means El of deliverance.

3:7 and Nogah, and Nepheg, and Yaphiya,

Nogah means brilliancy.
Nepheg means a sprout.
Yaphiya means bright.

3:8 and Elishama, and Elyada, and Eliphelet, nine,

Elishama means El of hearing.
Elyada means El knows.
Eliphelet means El of deliverance.

3:9 all the sons of David,
besides the sons of the concubines,
and Tamar their sister.

Tamar means erect, a palm tree.

3:10 And Shelomoh's son was Rehab'am,
Abiyah his son, Asa his son,
Yahoshaphat his son,

Rehab'am means expanded people.
Abiyah means Yah is my father.
Asa - meaning uncertain.
Yahoshaphat means judged by Yah.

3:11 Yoram his son, Ahazyah his son, Yo'ash his son,

Yoram means Yah has exalted. (A form of Yahoram.)
Ahazyah means Yah has seized.
Yo'ash means fire of Yah. (A form of Yahow'ash.)

3:12 Amatzyah his son, Azaryah his son, Yotam his son,

Amatzyah means strength of Yah.
Azaryah means Yah has helped.
Yotam means YAHWEH is perfect.

3:13 Ahaz his son, Hizkiyah his son, Menashe his son,

Ahaz means possessor.
Hizkiyah means strengthened by Yah.
Menashe means causing to forget.

3:14 Amon his son, Yoshiyah his son.

Amon means skilled.
Yoshiyah means established by Yah.

3:15 And the sons of Yoshiyah:

Yohanan the first-born, the second Yahoyakim,
the third Tzidkiyah, the fourth Shallum.

Yohanan means given by Yah.
Yahoyakim means Yah will establish.
Tzidkiyah means justice of Yah.

3:16 And the sons of Yahoyakim:

Yekonyah his son, and Tzidkiyah his son.

Yekonyah means Yah will raise up.

3:17 And the sons of Yekonyah the captive:

She'alti'el his son,

She'alti'el means requested of my El.

3:18 and Malkiram, and Pedayah, and Shenazar,

Yekamyah, Hoshama, and Nedabyah.

Malkiram means exalted king.
Pedayah means Yah has ransomed.
Shenazar - foreign origin.
Yekamyah means Yah will raise up.
Hoshama means Yah has listened.
Nedabyah means Yah is willing.

3:19 And the sons of Pedayah:

Zerubbabel and Shim'i.

The sons of Zerubbabel:

Meshullam, and Hananyah, and Shelomith their sister,

Zerubbabel means born in Babel.
Shim'i means famous.
Meshullam means my friend.
Hananyah means favored by Yah.
Shelomith means peaceableness.

3:20 and Hashubah, and Ohel,

and Berekyah, and Hasadyah,

Yushab-hesed, five.

Hashubah means estimation.
Ohel means a tent.
Berekyah means blessing of Yah.
Hasadyah kindness of Yah.

3:21 And the sons of Hananyah:

Pelatyah and Yeshayah,

the sons of Rephayah,

the sons of Arnan,

the sons of Obadyah,

the sons of Shekanyah.

Pelatyah means Yah has rescued.
Yeshayah means Yah is deliverance.
Rephayah means Yah has healed.
Arnan means noisy.
Obadyah means servant of Yah.
Shekanyah means dweller with Yah.

3:22 And the son of Shekanyah:

Shemayah.

The sons of Shemayah:
Hattush, and Yig'al, and Baryah,
and Ne'aryah, and Shaphat, six.

Shemayah means Yah has listened.
Hattush - meaning uncertain.
Yig'al means avenger.
Baryah means fugitive.
Ne'aryah means youth of Yah.
Shaphat means judge.

3:23 And the sons of Ne'aryah:
Elyo'eynai, and Hizkiyah, and Azrikam, three.

Elyo'eynai means my eyes are toward Yah.
Azrikam means help has arisen.

3:24 And the sons of Elyo'eynai:
Hodavyah, and Elyashib, and Pelayah, and Akkub,
and Yohanan, and Delayah, and Anani, seven.

Hodavyah means majesty of Yah.
Elyashib means El will restore.
Pelayah means Yah has distinguished.
Akkub means insidious.
Yohanan means given by Yah.
Delayah means Yah had delivered.
Anani means cloudy.

Chapter 4

4:1 The sons of Yahudah:
Peretz, Hetzron, and Karmi, and Hur, and Shobal.

4:2 And Re'ayah son of Shobal
brought forth Yahath *himself* **nx**,
and Yahath brought forth Ahumai *himself* **nx**
and Lahad *himself* **nx**.

These were the families of the Tzor'athites.

Re'ayah means Yah has seen.
Yahath means unity.
Ahumai means brother of water.
Lahad means bright, glowing.

4:3 And these were the fathers of Etam:
Yizre'el, and Yishma, and Yidbash.
And the name of their sister was Hatzeleponi;

Etam means hawk ground.
Yizre'el means El will plant.
Yishma means desolate.
Yidbash means stickiness.
Hatzeleponi - meaning uncertain.

4:4 and Penu'el was the father of Gedor,
and Ezer was the father of Hushah.
These were the sons of Hur, the first-born of Ephratah
the father of Bet Lechem.

Penu'el means face of El.
Gedor means enclosure.
Ezer means help.
Hushah means haste.

4:5 And Ashhur, the father of Tekoa,
had two wives, Helah and Na'arah.

Helah means rust, scum.
Na'arah means young woman.

4:6 And Na'arah bore him
Ahuzzam *himself* **nx**, and Hopher *himself* **nx**,
and Temeni *himself* **nx**, and Ha'ahashtari *himself* **nx**.
These were the sons of Na'arah.

Ahuzzam means seizure.
Hepher means pit of shame.
Temeni means of Teman.
Ha'ahashtari means the courier.

4:7 And the sons of Helah:
Tzereth, and Yitzchar, and Ethnan.

Tzereth means splendor.
Yitzchar means he will shine.
Ethnan means hire.

4:8 And Kots brought forth Anub *himself* **תנא**,
and Tzobebah *himself* **תנא**,
and the families of Aharhel, son of Harum.

Kots means a thorn.
Anub means humble.
Tzobebah means tent maker.
Aharhel means behind defenses.
Harum means high.

4:9 And Yabetz was more honorable than his brothers.
And his mother called his name Yabetz, saying,
"Because I bore him in pain."

Yabetz means sorrowful.

4:10 And Yabetz called to The Elohim of Yisra'el saying,
"If *only* You will bless me,
bless me and enlarge my boundary *itself* **תנא**;
and have Your hand upon me,
and keep me from evil for the sake of not hurting me!"
And The Elohim gave *that itself* **תנא** which he requested.

4:11 And Kelub, the brother of Shuhah,
brought forth Mehir *himself* **תנא**.
He was the father of Eshton.

Kelub means bird trap.
Shuhah means a chasm.
Mehir means price.
Eshton means restful.

4:12 And Eshton brought forth
Bet-Rapha *himself* **תנא**,
and Paseah *himself* **תנא**,
and Tehinnah *himself* **תנא**, the father of Ir-Nahash.
These were the men of Rekah.

Bet Rapha means house of the giant.
Paseah means limping.
Tehinnah means graciousness.
ir-Nahash means city of the serpent.
Rekah means softness.

4:13 And the sons of Kenaz:
Othni'el and Serayah.
And sons of Othni'el: Hathath,

Othni'el means force of El.
Serayah means Yah has prevailed.

4:14 and Me'onthai,
who brought forth Ophrah *herself* **תנא**.
And Serayah brought forth Yo'ab *himself* **תנא**.
He was the father of Ge-Harashim
because they were craftsmen.

Me'onthai means residing.
Ophrah means female fawn.
Yo'ab means fathered by Yah.
Ge-Harashim means valley of the craftsmen.

4:15 And the sons of Kaleb, the son of Yephunneh:

Iru, Elah, and Na'am.

And the son of Elah was Kenaz.

Kaleb means attacker.
Yephunneh means he will be prepared.
Elah means strong tree.
Ma'am means pleasure.
Kenaz means hunter.

4:16 And the sons of Yahalle'el:

Ziph, and Ziphah, Tireya, and Asar'el.

Yahalle'el means praising El.

Yahalle'el means praising El.
Ziph means pitch.
Ziphah means flowing.
Tireya means fearful.
Asar'el means El is upright.

4:17 And the sons of Ezra:

Yether, and Mered, and Epher, and Yalon.

And she bore Miryam *herself* תא,

and Shammai *himself* תא,

and Yishbah *himself* תא, the father of Eshtemoa.

Ezrah means helper.
Yether means superior.
Mered means rebel.
Epher means gazelle.
Yalon means lodging.
Miryam means rebellious.
Shammai means destructive.
Yishbah means he will praise.

4:18 And his wife Yahudiyah

bore Yered *himself* תא, the father of Gedor,

and Heber *himself* תא, the father of Soko,

and Yekuthi'el *himself* תא, the father of Zanoah.

And these were the sons of Bithyah,
the daughter of Pharaoh, whom Mered took.

Yahudiyah means Yah be praised.
Yered means descender.
Gedor means enclosure.
Heber means community.
Soko means fenced.
Yekuthi'el means obedient to El.
Zanoah means rejected.

4:19 And the sons of Hadiyah's wife, the sister of Naham,
were the fathers of Ke'ilah the Garmite,

and of Eshtemoa, the Ma'akathite.

Hadiyah means a Yahudite.
Naham means consolation, comfort.
Ke'ilah means citadel.

4:20 And the sons of Shimon:

Amnon, and Rinnah, the favored sons, and Tulon.

And the sons of Yishi:

Zoheth and Ben-Zoheth.

Shimon means dry.
Amnon means faithful.
Rinnah means gladness.
Tulon means piled up, elevated.
Yishi means deliverance.
Zoheth - meaning uncertain.

4:21 The sons of Shelah, the son of Yahudah:

Er, the father of Lekah,

and La'dah, the father of Mareshah,

and the families of the house of the linen workers

of the house of Ashbea;

Shelah means request.
Er means watchful.
Lekah means a journey.
La'dah - meaning uncertain.
Mareshah means summit.
Ashbea means one who swears.

4:22 and Yokim, and the men of Kozeba,
and Yo'ash, and Saraph, who ruled in Mo'ab,
and Yashubi-Lechem.

But the records were ancient.

Yokim means Yah will exalt.
Kozeba means liar.
Yo'ash means fire of Yah.
Saraph means burning.
Yashubi-Lechem means refuser of food.

4:23 These were the potters.
And they were dwelling at Neta'im and Gederah with the king.
On account of his work they dwelt there.

4:24 The sons of Shim'on:
Nemu'el, and Yamin, Yarib, Zerah, Sha'ul,

Nemu'el means the day of El.
Yamin means right hand.
Yarib means contentious.
Sha'ul means requested.

4:25 Shallum his son, Mibsam his son, Mishma his son.

4:26 And the sons of Mishma:
Hammu'el his son, Zakkur his son, Shim'i his son.

Hammu'el means a report.
Zakkur means mindful.

4:27 And Shim'i had sixteen sons and six daughters.
But his brothers did not have many children.
And their families did not increase
as much as the children of Yahudah.

4:28 And they dwelt at Be'ersheba,
and Moladah, and Hatzar Shu'al,
4:29 and at Bilhah, and at Etzem, and at Tolad,
4:30 and at Bethu'el, and at Hormah, and at Tziklag,
4:31 and at Bet Markaboth, and at Hatzar Susim,
and at Bet Bir'i, and at Sha'arayim.
These were their cities until the reign of David.

4:32 And their villages were Etam, and Ayin,
and Rimmon, and Token, and Ashan, five cities,
4:33 and all the villages that were around these cities
as far as Ba'al.
These were their dwelling places,
and the generations for them.

4:34 And Meshobab, and Yamlek,
and Yoshah, son of Amatzyah;

Meshobab means returned.
Yamlek means he will make a king.
Yoshah means stationed by Yah.
Amatzyah means strength of Yah.

4:35 and Yo'el, and Yahu,
son of Yoshibyah, son of Serayah, son of Asi'el;

Yo'el means YAH is his El.
Yahu means He is El.
Yoshibyah means Yah will settle.

4:36 and Elyo'eynai, and Ya'akobah,

and Yeshohayah, and Asayah, and Adi'el,
and Yesimi'el, and Benayah;

Elyo'eynai means my eyes are toward Yah.
Ya'akobah means heel catcher.
Yeshohayah means YAH will empty.
Asayah means YAH has made.
Adi'el means finery of El.
Yesimi'el means El will establish.
Benayah means Yah has built.

4:37 and Ziza, son of Shiphi, son of Allon, son of Yedayah,
son of Shimri, son of Shemayah.

Ziza means prominent.
Shiphi means abundance.
Allon means strength.
Yedayah means praised of Yah.
Shimri means watchful.
Shemayah means Yah has listened.

4:38 These having come by name
were leaders among their families.
And the household of their fathers increased greatly.

4:39 And they went to the entrance of Gedor,
as far as the east side of the valley,
for the sake of seeking pasture for their flocks.

4:40 And they found rich and good pasture.
And the land was spacious, quiet, and peaceful
because some from Ham
had been dwelling there before.

4:41 And these came, those having been written by name,
in the days of Hizkiyah, king of Yahudah.

And they struck their tents themselves **nx**
and the houses themselves **nx** which they found there.
And they devoted them to destruction, as it is to this day.
And they dwelt in their place
because there was pasture for their flocks there.

4:42 And from them, from the sons of Shim'on,
five hundred men went to Mount Se'ir.
And Pelatyah, and Ne'aryah, and Rephayah, and Uzzi'el,
the sons of Yishi, were as their commanders.

4:43 And they struck the remainder themselves **nx**
of the Amalekites who had escaped.
And they dwell there until this day.

Chapter 5

5:1 And the sons of Re'uben, the first-born of Yisra'el.
Indeed, he himself was the first-born.
But on account of his defiling of the bed of his father
his birthright had been given to the sons of Yoseph,
son of Yisra'el.
And he himself is not reckoned by genealogy as the first born.

5:2 Indeed, Yahudah prevailed among his brothers,
and as ruler above him.
But the birthright was for Yoseph.

5:3 The sons of Re'uben, the first born of Yisra'el:
Hanok and Pallu, Hetzron and Karmi.

Hanok means initiated; disciplined.
Pallu means distinguished.
Karmi means gardener.

5:4 The sons of Yo'el:
Shemayah his son, Gog his son, Shim'i his son,

Shemayah means Yah has heard.
Gog - meaning uncertain.
Ba'al means possessor, husband, master.
Shim'l means famous.

5:5 Miykah his son, Re'ayah his son, Ba'al his son,

Miykah means who is like Yah.
Re'ayah means Yah has seen.

5:6 and Be'erah his son,
whom Tiglath-Pileser, king of Ashshur, took into exile.
He was leader of the Re'ubenites.

Be'erah means a well.

5:7 And his brothers by families
according to the genealogy of their generations:
the chief, Ye'i'el, and Zekaryah,

Ye'i'el means carried away by El.
Zekaryah means Yah has remembered.

5:8 and Bela son of Azaz, son of Shema, son of Yo'el,
who dwelt in Aro'er, as far as Nebo and Ba'al Me'on.

Bela means devourer.
Azaz means stout.
Shema means famous.
Yo'el means Yah is El.

5:9 And he dwelt eastward
as far as the entrance of the wilderness
next to The River Euphrates
because their livestock had increased in the land of Gil'ad.

5:10 And in the days of Sha'ul
they made war with the Hagarites.
And they fell by their hand.
And they dwelt in their tents
over all the eastern surface of Gil'ad.

5:11 And the children of Gad dwelt opposite to them
in the land of Bashan as far as Salkhah.

5:12 Yo'el was the head, and Shapham was the next,
then Ya'anai, then Shaphat in Bashan.

Yo'el means Yah is El.
Shapham means bare spot.
Ya'anai means responsive.
Shaphat means judge.

5:13 And their kindred of the household of their father:
Mika'el, and Meshullam, and Sheba,
and Yorai, and Yakan, and Ziya, and Eber, seven.

Yorai means rainy one.
Yakan means troublesome.
Ziya means agitator.
Eber means one who crosses over.

5:14 These were the children of Abihayil, son of Huri,
son of Yarowah, son of Gil'ad, son of Mika'el,
son of Yeshishai, son of Yahdo, son of Buz;

Abihayil means father of might.
Huri means my fine linen.
Yarowah means born at the new moon.
Gil'ad means heap of witness.
Mika'el means who is like El.
Yeshishai means an old man.
Yahdo means united.
Buz means disrespectful.

5:15 Ahi son of Abdi'el, son of Guni,
was chief of their father's house.

Ahi means brotherly.
Abdi'el means servant of El.
Guni means protected.

5:16 And they dwelt in Gil'ad, in Bashan and in its villages,
and in all the open lands of Sharon within their borders.

5:17 All these were registered by genealogies
in the days of Yotam, king of Yahudah,
and in the days of Yarob'am, king of Yisra'el.

5:18 The sons of Re'uben, and the Gadites,
and half the tribe of Menashe
had forty four thousand seven hundred and sixty strong men,
men carrying shield and sword, and shooting *with* the bow,
and skilled with battles, who were going out to war.

5:19 And they made war against the Hagrites,
and Yetur, and Naphish, and Nodab.

Yetur means enclosed.
Naphish means lively.
These two were sons of Yishma'el.
Nodab means noble.

5:20 And they were helped against them.
And the Hagrites were given into their hand,
and all who were with them
because they had cried out to The Elohim in the battle,
and He listened to their prayer
because they had trusted in Him.

5:21 And they carried away their livestock:
their camels, fifty thousand,
and sheep, two hundred and fifty thousand,
and asses, two thousand,
and lives, one hundred thousand.

5:22 Indeed, many were killed.
They fell because the battle was of The Elohim.
And they dwelt in their place until the exile.

5:23 And the children of the half-tribe of Menashe
dwelt in the land.
From Bashan to Ba'al Hermon,
and Senir, and Mount Hermon they increased.

5:24 And these were the heads of the houses of their fathers:
Epher, and Yishi, and Eli'el, and Azri'el,
and Yirmeyah, Hodavyah, and Yahdi'el,
mighty brave men, men of name,
and heads of the house of their father.

Epher means a gazelle.
Yishi means deliverer.
Eli'el means El is my el.
Azri'el means help of El.
Yirmeyah means YAH will raise up.
Hodavyah means majesty of Yah.
Yahdi'el means Oneness of EL.

5:25 But they acted unfaithfully
against The Elohim of their fathers.
And they committed adultery after the gods
of the peoples of the land,
whom The Elohim had caused to be destroyed
from before their faces.

5:26 And the Elohim of Yisra'el
stirred up the breath *itself* **nx** of Pul, king of Ashshur,
and the breath *itself* **nx** of Tiglath-Pileser, king of Ashshur.
And he exiled the Re'ubenites, and the Gadites,

and the half-tribe of Menashe.
And he brought them to Halah, and Habor, and Hara,
and the river of Gozan until this very day.

ruach - breath, wind. It does **not** mean 'spirit'. 'Spirit' is a Greek term. It was unknown to Yisra'el and the surrounding nations prior to the Greek culture.
The Hebrews viewed the breath as representing the inner essence of a person, their character, or their nature. It was this that The Elohim stirred up.

Chapter 6

H 6:1 (H 5.27) The sons of Levi:
Gershom, Kohath, and Merari.

Note: In the Hebrew text Chapter 5 continues.
It does not stop with verse 26.
Levi means attached.
Gershom means driven away.
Kohath means allied; partner.
Merari means bitter.

6:2 (H 5.28) And the sons of Kohath:
Amram, Yitzhar, and Hebron, and Uzzi'el.

Amram means exalted people.
Yitzhar - meaning uncertain.
Hebron means seat of association.
Uzzi'el means strength of El.

6:3 (H 5.29) And the children of Amram:
Aharon, and Moshe, and Miryam.
And the sons of Aharon:
Nadab and Abihu, El'azar and Ithamar.

Aharon - mean unknown.
Moshe means drawn out.
Miryam means rebellious.
Nadab means liberal.
Abihu means He is my father.
El'azar means El is helper.
Ithamar means desirable; upright.

6:4 (H 5.30) El'azar brought forth Pinehas *himself* **תא**,
Pinehas brought forth Abishua *himself* **תא**;

Pinehas means mouth of a serpent.
Abishua means father of abundance.

6:5 (H 5.31) and Abishua brought forth Bukki *himself* **תא**.
And Bukki brought forth Uzzi *himself* **תא**.

Bukki means wasteful.
Uzzi means forceful.

6:6 (H 5.32) And Uzzi brought forth Zerahyah *himself* **תא**.
And Zerahyah brought forth Merayoth *himself* **תא**.

Zerahyah means Yah is a rising light.
Merayoth means rebellious.

6:7 (H 5.33) Merayoth brought forth Amaryah *himself* **תא**.
And Amaryah brought forth Ahitub *himself* **תא**.

Amaryah means Yah has spoken.
Ahitub means brother of goodness.

6:8 (H 5.34) and Ahitub brought forth Tzadok *himself* **תא**.
And Tzadok brought forth Ahima'atz *himself* **תא**.

Tzadok means a just one.
Ahima'atz means angry brother.

6:9 (H 5.35) and Ahima'atz brought forth Azaryah *himself* **תא**,
and Azaryah brought forth Yohanan *himself* **תא**;

Azaryah means Yah has helped.
Yohanan means favored by Yah.

6:10 (H 5.36) and Yohanan brought forth Azaryah *himself* **תא**.
He is the one who served as priest in The House
which Shelomoh had built in Yerushalaim.

6:11 (H 5.37) and Azaryah brought forth Amaryah *himself* **תא**,

and Amaryah brought forth Ahitub himself אחיתוב.
6:12 (H 5.38) and Ahitub brought forth Tzadok himself צדוק.
And Tzadok brought forth Shallum himself שלום.
6:13 (H 5.39) And Shallum brought forth Hilkiyah himself חלכיה.
And Hilkiyah brought forth Azaryah himself אזריה.
6:14 (H 5.40) and Azaryah brought forth Serayah himself סרayah,
and Serayah brought forth Yahotzadak himself יהוצדק.

Serayah means Yah has prevailed.
Yahotzadak means justified by Yah.
Note: It becomes difficult to discern who is being identified in other parts of Scripture when the names given here are used since there is so much duplication. In our culture a 'last name' allows us to distinguish who is being identified. Hebrew culture did not have this feature.

6:15 (H 5.41) And Yahotzadak went when **YAHWEH** caused Yahudah itself יהודה and Yerushalaim to go into exile by the hand of Nebukadnetzar.

Note: Chapter 6 begins at the next verse in the Hebrew text.

6:16 (H 6.1) The sons of Levi:
Gershom, Kohath, and Merari.

6:17 (H 6.2) And these are the names of the sons of Gershom:
Libni and Shim'i.

Libni means white.
Shim'i means famous.

6:18 (H 6.3) And the sons of Kohath:
Amram, and Yitzhar, and Hebron, and Uzzi'el.

6:19 (H 6.4) The sons of Merari:
Mahli and Mushi.

Mahli means sickly.
Mushi means sensitive.

And these are the families of the Levites by their fathers:

6:20 (H 6.5) To Gershom by Libni, his son:

Yahath his son, Zimmah his son,

Yahath means unity.
Zimmah means mischief.

6:21 (H 6.6) Yo'ah his son, Iddo his son,
Zerah his son, Ye'atherai his son.

Yo'ah means kindred of Yah.
Iddo means timely.
Zerah means a rising of light.
Ye'atherai - meaning uncertain.

6:22 (H 6.7) The sons of Kohath:
Amminadab his son, Korah his son, Assir his son,

Amminidab means people of liberality.
Korah means bald.
Assir means prisoner.

6:23 (H 6.8) Elkanah his son, Ebyasaph his son,
Assir his son,

Elkanah means El has procured.
Ebyasaph means father of gathering.

6:24 (H 6.9) Tahath his son, Uri'el his son, Uzziyah his son,
and Sha'ul his son.

Tahath means the bottom.
Uri'el means light of Yah.
Uzziyah means strength of Yah.
Sha'ul means requested.

6:25 (H 6.10) And the sons of Elkanah:
Amasai and Ahimoth.

Amasai means burdensome.
Ahimoth means brother of death.

6:26 (H 6.11) Elkanah his son,
Tzophai his son, and Nahath his son,

Tzophai means honeycomb.
Nahath means quiet.

6:27 (H 6.12) Eliyab his son, Yeroham his son,
Elkanah his son.

Eliyab means El is his father.
Yeroham means compassionate.

6:28 (H 6.13) And the sons of Shemu'el:
Yo'el the first-born, and Abiyah the second.

Shemu'el means El has listened. (Samuel)

6:29 (H 6.14) The sons of Merari:
Mahli, Libni his son, Shim'i his son, Uzzah his son,
6:30 (H 6.15) Shim'a his son, Haggiyah his son,
and Asayah his son.

Shim'a means announcement.
Haggiyah means festival of Yah.
Asayah means Yah has made.

6:31 (H 6.16) And these are the ones
whom David appointed over the service of song
in The House of YAHWEH after the chest had come to rest.

6:32 (H 6.17) And they were ministering in song
before the dwelling place of The Tent of Assembly
until Shelomoh built The House *itself* ~~in~~ of YAHWEH
in Yerushalaim.

And they stood according to their regulations
concerning their service.

6:33 (H 6.18) And these are the ones
who were standing and their sons:
Of the sons of the Kohathites were:
Heman the singer, son of Yo'el, son of Shemu'el,

Heman means faithful.

6:34 (H 6.19) son of Elkanah, son of Yeroham,
son of Eli'el, son of Toah,

Yeroham means compassionate.
Eli'el means El is my El.
Toah means humble.

6:35 (H 6.20) son of Tzuph, son of Elkanah, son of Mahath,
son of Amasai,

6:36 (H 6.21) son of Elkanah, son of Yo'el, son of Azaryah,
son of Tzephanyah,

Tzephanyah means Yah has hidden.

6:37 (H 6.22) son of Tahath, son of Assir, son of Ebyasaph,
son of Korah,

6:38 (H 6.23) son of Yitzhar, son of Kohath, son of Levi,
son of Yisra'el.

6:39 (H 6.24) And his brother, Asaph,
who stood at his right hand, was Asaph, son of Berekyah,
son of Shim'a,

6:40 (H 6.25) son of Mika'el, son of Ba'aseyah, son of
Malkiyah,

6:41 (H 6.26) son of Ethni, son of Zerah, son of Adayah,

6:42 (H 6.27) son of Ethan, son of Zimmah, son of Shim'i,

6:43 (H 6.28) son of Yahath, son of Gershon, son of Levi.

6:44 (H 6.29) And their brothers, the sons of Merari:

on the left hand, were Ethan son of Kishi, son of Abdi,
son of Malluk,

6:45 (H 6.30) son of Hashabiah, son of Amatzyah,
son of Hilkiyah,

6:46 (H 6.31) son of Amtzi, son of Bani, son of Shemer,

6:47 (H 6.32) son of Mahli, son of Mushi, son of Merari,
son of Levi.

6:48 (H 6.33) And their brothers, the Levites,
were given for all the service of The Tabernacle
of The House of the Elohim.

6:49 (H 6.34) And Aharon and his sons
made offerings upon the altar of the olahs
and upon the altar of the incense,
for all the work of The Most Set Apart Place,
and for the sake of making atonement concerning Yisra'el
according to all that Moshe,
the servant of The Elohim, had given as direction.

6:50 (H 6.35) And these are the sons of Aharon:
El'azar his son, Pinehas his son, Abishua his son,

6:51 (H 6.36) Bukki his son, Uzzi his son,
Zerahyah his son,

6:52 (H 6.37) Merayoth his son,
Amaryah his son, Ahitub his son,

6:53 (H 6.38) Tzadok his son, Ahima'ats his son.

6:54 (H 6.39) And these were their locations
for their dwellings among their borders
for the sons of Aharon, for the family of the Kohathites,
because to them was the lot.

6:55 (H 6.40) And they gave to them
Hebron itself **תא** in the land of Yahudah,
with its open lands *themselves* **תא** all around.

6:56 (H 6.41) But the fields *themselves* **תא**
of the city and its villages *themselves* **תא**
they gave to Kaleb, son of Yephunneh.

6:57 (H 6.42) And to the sons of Aharon
they gave the cities of refuge *themselves* **תא**:

Hebron itself **תא**, and Libnah itself **תא**

with its open lands *themselves* **תא**,

and Yattir itself **תא**, and Eshtemoa itself **תא**

and its open lands *themselves* **תא**.

6:58 (H 6.43) and Hilen itself **תא**

and its open lands *themselves* **תא**,

Debir itself **תא** and its open lands *themselves* **תא**,

6:59 (H 6.44) and Ashan itself **תא**

and its open lands *themselves* **תא**,

and Bet Shemesh itself **תא**

and its open lands *themselves* **תא**.

6:60 (H 6.45) And from the tribe of Binyamin:

Geba itself **תא** and its open lands *themselves* **תא**,

and Alemeth itself **תא** and its open lands *themselves* **תא**,

and Anathoth itself **תא** and its open lands *themselves* **תא**.

All their cities were thirteen cities among their families.

6:61 (H 6.46) And to the remaining sons of Kohath
from the family of the tribe, according to lot,
ten cities from half the tribe of Menashe.

6:62 (H 6.47) And to the sons of Gershom,
to their families, thirteen cities
from the tribe of Yissaskar,
and from the tribe of Asher,
and from the tribe of Naphtali,
and from the tribe of Menashe in Bashan.

6:63 (H 6.48) To the sons of Merari,
to their families from the tribe of Re'uben,
and from the tribe of Gad,
and from the tribe of Zebulun,
according to lot, twelve cities.

6:64 (H 6.49) And the children of Yisra'el
gave to the Levites the cities *themselves* תא
and their open lands *themselves* תא.

6:65 (H 6.50) And they gave according to lot
from the tribe of the children of Yahudah,
and from the tribe of the children of Shim'on,
and from the tribe of the children of Binyamin
these cities *themselves* תא
which *they themselves* תא call by *these* names.

6:66 (H 6.51) And some of the families
of the sons of Kohath had cities of their borders
from the tribe of Ephraim.

6:67 (H 6.52) And they gave to them
the cities of the refuge *themselves* תא:
Shekem itself תא and its open lands *themselves* תא
in the mountains of Ephraim,
and *Gezer itself* תא and its open lands *themselves* תא,

6:68 (H 6.53) and *Yokme'am itself* תא
with its open lands *themselves* תא,
and *Bet Horon itself* תא and its open lands *themselves* תא,

6:69 (H 6.54) and *Ayalon itself* תא
and its open lands *themselves* תא,
and *Gat Rimmon itself* תא
and its open lands *themselves* תא.

6:70 (H 6.55) And from half of the tribe of Menashe:
Aner itself תא and its open lands *themselves* תא,
and *Bil'am itself* תא and its open lands *themselves* תא,
to the family of the sons of Kohath who were remaining.

6:71 (H 6.56) To the sons of Gershom,
from the family of the half-tribe of Menashe:
Golan itself תא in Bashan
and its open lands *themselves* תא
and *Ashtaroth itself* תא
and its open lands *themselves* תא.

6:72 (H 6.57) And from the tribe of Yissaskar:
Kedesh itself תא and its open lands *themselves* תא,
Daberat itself תא and its open lands *themselves* תא,

6:73 (H 6.58) *Ramot itself* תא
and its open lands *themselves* תא,
and *Anem itself* תא and its open lands *themselves* תא.

6:74 (H 6.59) And from the tribe of Asher:
Mashal itself תא and its open lands *themselves* תא,
and *Abdon itself* תא and its open lands *themselves* תא,

6:75 (H 6.60) and *Hukok itself* תא

and its open lands *themselves* **תא**,
and Rehob *itself* **תא** and its open lands *themselves* **תא**.

6:76 (H 6.61) And from the tribe of Naphtali:
Kedesh *itself* **תא** in Galil and its open lands *themselves* **תא**,
and Hammon *itself* **תא** and its open lands *themselves* **תא**,
and Kiryathayim *itself* **תא**
and its open lands *themselves* **תא**.

6:77 (H 6.62) To the children of Merari,
those remaining, from the tribe of Zebulun:
Rimmon *itself* **תא** and its open lands *themselves* **תא**
and Tabor *itself* **תא** and its open lands *themselves* **תא**.

6:78 (H 6.63) And from beyond The Yarden of Yericho,
on the east side of The Yarden,
from the tribe of Re'uben:
Betzer *itself* **תא** in the wilderness
an its open lands *themselves* **תא**,
and Yahatz *itself* **תא**

and its open lands *themselves* **תא**,
6:79 (H 6.64) Kedemoth *itself* **תא**
and its open lands *themselves* **תא**,
and Mepha'at *itself* **תא**
and its open lands *themselves* **תא**.

6:80 (H 6.65) And from the tribe of Gad:
Ramot *itself* **תא** in Gil'ad
and its open lands *themselves* **תא**,
and Mahanaim *itself* **תא**
and its open lands *themselves* **תא**,
6:81 (H 6.66) and Heshbon *itself* **תא**
and its open lands *themselves* **תא**,
and Ya'zer *itself* **תא**
and its open lands *themselves* **תא**.

Chapter 7

7:1 And the sons of Yissaskar:
Tola, and Pu'ah, Yashub, and Shimron, four.

Yissaskar means he will bring a reward.
Tola means worm.
Pu'ah means a blast of air.
Yashub means he will return.
Shimron means guardian.

7:2 And the sons of Tola:
Uzzi, and Rephayah, and Yeri'el,
and Yahmai, and Yibsam, and Shemu'el,
heads of the house of their fathers.
For Tola there were men of might for their generations.
Their number in the days of David
was twenty two thousand six hundred.

Uzzi means strength.
Rephayah means Yah has healed.
Yeri'el means El is my teacher.
Yahmai means conceived.
Yibsam means fragrant.
Shemu'el means El hears.

7:3 And the son of Uzzi:
Yizrahyah, and the sons of Yizrahyah:
Mika'el, and Obadyah, and Yo'el, Yishiyah.
All five of them were heads.

Yizrahyah means Yah will shine forth.
Mika'el means who is like El.

Obadyah means servant of Yah.
Yo'el means YAH is El.
Yishiyah means lent by Yah.

7:4 And concerning them, by their generations,
by the household of their fathers,
troops of persons for battle were thirty six thousand
because they had many wives and children.

7:5 And their kindred, of all the families of Yissaskar,
were mighty men of strength,
eighty seven thousand recorded by their genealogies for all.

7:6 Of Binyamin:
Bela, and Beker, and Yediya'el, three.

Bela means devourer.
Beker means young camel.
Yediya'el means known by El.

7:7 And the sons of Bela:
Etzbon, and Uzzi, and Uzzi'el, and Yerimoth, and Iri, five,
heads of the house of their father,
and they were listed by their genealogies,
twenty two thousand and thirty four mighty men of strength.

Etzbon - meaning uncertain.
Uzzi means strength.
Uzzi'el means strength of EL.
Yerimoth means he exalts.

7:8 And the sons of Beker:
Zemirah, and Yo'ash, and Eli'ezer, and Elyo'eynai,
and Omri, and Yerimoth, and Abiyah, and Anathoth,
and Alemeth.

All these were the sons of Beker.

Zemirah means a song.
Yo'ash means hurried by Yah.
Eli'ezer means help of El.
Elyo'eynai means my eyes are toward El.
Omri means one who heaps.
Yerimoth means he exults.
Abiyah means Yah is my father.
Anathoth means an answer.
Alemeth means a covering.

7:9 And their recorded genealogy by their generations,
heads of the houses of their fathers,
twenty thousand two hundred mighty men of strength.

7:10 And the son of Yediya'el: Bilhan.

And the sons of Bilhan:

Ye'ush, and Binyamin, and Ehud, and Kena'anah,
and Zethan, and Tarshish, and Ahishahar.

Bilhan means timid.
Ye'ush means hasty.
Binyamin means son of the right hand.
Ehud means united.
Kena'anah means humbled.
Zethan means olive grove.
Tarshish means a gem.
Ahishahar means brother of the dawn.

7:11 All these sons of Yediya'el
were heads of the houses of their fathers,
seventeen thousand two hundred mighty men of strength
going out to the forces for battle.

7:12 And Shupim and Hupim were the sons of Ir.
And Hushim was the son of Aher.

Shuppim means serpents.
Huppim means canopies.
Aher means another.

7:13 The sons of Naphtali:
Yahtzi'el, and Guni, and Yetzer, and Shallum, sons of Bilhah.

Naphtali means my wrestling.
Yahtzi'el means allotted by El.
Guni means protected.
Yetzer means molded form.
Shallum means recompense.
Bilhah means timid.

7:14 The sons of Menashe:
Asri'el, whom his Aramean concubine bore him,
Makir *himself* **הוא**, the father of Gil'ad.

Menashe means causing to forget.
Asri'el means blessed of El.
Makir means merchant.

7:15 And Makir took wives for Huppim and Shuppim.
And the name of one was Ma'akah.
And the name of the second was Tzelophahad.
And Tzelophahad had daughters.

Ma'akah means depression.
Tzelophahad - meaning unknown

7:16 And Ma'akah, wife of Makir, bore a son.
And she called his name Peresh.
And the name of his brother was Sheresh.
And his sons were Ulam and Rakem.

Peresh means excrement.
Sheresh means root, bottom.
Ulam means porch.
Rakem means multi-colored.

7:17 And the son of Ulam: Bedan.
These were the sons of Gil'ad, son of Makir, son of Menashe.

Bedan means servile.

7:18 And his sister Hammoleketh,
bore Ishhod *himself* **הוא**, and Abi'ezer *himself* **הוא**,
and Mahlah *himself* **היא**.

Hammoleketh means the queen.
Ishhod means man of renown.
Abi'ezer means my father is help.
Mahlah means sickness.

7:19 And the sons of Shemida:
Ahyan, and Shekem, and Likhi, and Aniyam.

Shemida means his name is known.
Ahyan means brotherly.
Shekem means burden bearer.
Likhi means accepted.
Aniyam means groaning of the people.

7:20 And the sons of Ephraim:
Shuthelah, and Bered his son, and Tahath his son,
and El'adah his son, and Tahath his son,

Ephraim means double fruit.
Shuthelah means severed in a rush.
Bered means hail.
Tahath means the bottom.
El'adah means El passed by.

7:21 and Zabad his son, and Shuthelah his son,
and Ezer and El'ad.
But the men of Gath, those having been born in that land,
murdered them because they had come down
for the sake of taking their livestock.

Zabad means giver.
Shuthelah means severed in a rush.
Ezer means helper.
El'ad means El has testified.

7:22 And Ephraim, their father, mourned many days.
And his kindred came to comfort him.

7:23 And he went in to his wife.
And she conceived.
And she bore a son.

And he called his name *itself* **nx** Beri'ah
because badness existed in his house.

Beriah means trouble, harm.

7:24 And his daughter was She'erah,
who built Lower and Upper Bet Horon
and Uzzen She'erah.

She'erah means near kinswoman.

7:25 And Rephah was his son,
as well as Reseph, and Telah his son, and Tahan his son,

Rephah means sustainer.
Reseph means lightning.
Telah means breach.
Tahan means stationed.

7:26 La'dan his son, Ammihud his son, Elishama his son,

La'dan - meaning uncertain
Ammihud means people of splendor.
Elishama means El of hearing.

7:27 Nun his son, Yahoshua his son.

Nun means perpetual.
Yahoshua means Yah is deliverer.

7:28 And their possessions and dwelling places
were Bet El and its towns,
to the east, Na'aran,
and to the west, Gezer and its towns,
and Shekem and its towns, as far as Ayyah and its towns,
7:29 and beside the borders of the children of Menashe,
Bet She'an and its towns, Ta'anak and its towns,
Megiddo and its towns, Dor and its towns.
In these dwelt the children of Yoseph, son of Yisra'el.

7:30 The sons of Asher:
Yimnah, and Yishvah, and Yishvi, and Beri'ah,
and their sister Serah.

Asher means happy.
Yimnah means prosperity.
Yishvah means he will level.
Yishvi means level.
Beri'ah means trouble.
Serah means redundant.

7:31 And the sons of Beri'ah:
Heber and Malki'el, who was the father of Bizroth.

Heber means community.
Malki'el means El is my king.
Bizroth means pierced; holes.

7:32 And Heber brought forth Yaphlet *himself* **nx**,
and Shomer *himself* **nx**, and Hotham *himself* **nx**,
and their sister, Shuwa *herself* **nx**.

Yaphlet means he will deliver.
Shomer means keeper.
Hotham means seal.
Shuwa means wealth.

7:33 And the sons of Yaphlet:
Pasak, and Bimhal, and Ashvath.
These were the children of Yaphlet.

Pasak means divider.
Bimhal means with pruning.
Ashvath means bright.

7:34 And the sons of Shomer:
Ahi, and Rohagah, Yahubbah, and Aram.

Ahi means brotherly.
Rohagah - meaning uncertain.
Yahubbah means Yah has hidden.
Aram means highland.

7:35 And the sons of his brother Helem:
Tzophah, and Yimna, and Shelesh, and Amal.

Tzophah means expanse.
Yimna means he will restrain.
Shelesh means triplet.
Amal means worry.

7:36 The sons of Tzophah:
Suvah, and Harnepher, and Shu'al, and Beri, and Yimrah,

Suvah means to wipe away.
Harnepher - meaning uncertain.
Shu'al means jackal.
Beri means a fountain.
Yimrah means exchanged.

7:37 Betzer, and Hod, and Shamma,
and Shilshah, and Yithran, and Be'era.

Betzer means inaccessible.
Hod means grandeur.
Shamma means desolation.
Shilshah means triplet.
Yithran means excellence.
Be'era means a well.

7:38 And the sons of Yether:
Yephunneh, and Pispah, and Ara.

Yephunneh means he will be prepared.
Pispah means dispersion.
Ara means lion.

7:39 And the sons of Ulla:
Arah, and Hanni'el, and Ritzya.

Ulla means burden.
Hanni'el means favor of El.
Ritzya means delight.

7:40 All these were the children of Asher,
heads of the house of their fathers,
chosen ones, mighty men of strength, chief of the leaders.
And when they registered by genealogy
among the forces for battle.
And their number was twenty six thousand.

Chapter 8

8:1 And Binyamin brought forth Bela *himself* **nx**, his first born,
Ashbel the second, Ahrah the third,

Bela means devourer.
Ashbel means flowing.
Ahrah means after his brother.

8:2 Nohah the fourth, and Rapha the fifth.

Nohah means quiet.
Rapha means giant.

8:3 And there were sons to Bela:

Addar, and Gera, and Abihud,

Addar means magnificent.
Gera means a kernel of grain.
Abihud means father of renown.

8:4 and Abishua, and Na'aman, and Ahoah,

Abishua means abundance of my father.
Na'aman means pleasantness.
Ahoah means brotherly.

8:5 and Gera, and Shephuphan, and Hiram.

Shephuphan means serpent like.
Hiram means noble.

8:6 And these are the sons of Ehud.

They were the heads of the houses of the fathers
for those dwelling at Geba.

And they were exiled to Manahath.

8:7 And Na'aman, and Ahiyah, and Gera, he exiled them.

And Ehud brought forth Uzza himself **תא**
and Ahihud himself **תא**.

Uzza means strength.
Ahihud means brother of a riddle.

8:8 And Shaharayim brought forth children
in the field of Mo'ab after sending away his wives,
they themselves **תא**, Hushim herself **תא**
and Ba'ara herself **תא**.

Shaharayim means double dawn.
Hushim means eager.
Ba'ara means brutish.

8:9 And by Hodesh, his wife,

he brought forth Yobab himself **תא**,

and Tzibya herself **תא**,

and Meysa herself **תא**,

and Malkam himself **תא**.

Hodesh means new moon.
Yobab means howler.
Tzibya means gazelle.
Meysa means departure.
Malkam means a king.

8:10 and Ye'utz himself **תא**,

and Shobyah himself **תא**,

and Mirmah himself **תא**.

These were his sons, heads of the house of their father.

Ye'utz means counselor.
Shobyah means captivation.
Mirmah means deceitful.

8:11 And by Hushim he brought forth

Abitub himself **תא** and Elpa'al himself **תא**.

Abitub means father of goodness.
Elpa'al means El has made.

8:12 And the sons of Elpa'al:

Eber, and Mish'am, and Shemer,

who built Ono itself **תא** and Lod itself **תא** and its towns;

Eber means one who crosses over.
Mish'am, means bewildered.
Shemer means preserved.

8:13 and Beri'ah and Shema,

who were heads of the house of their father
of the inhabitants of Ayalon,

who drove out those themselves **תא**

who were dwelling at Gath.

Beri'ah means trouble.
Shema means a report.

8:14 and Ahyo, Shashak, and Yeremoth,

Ahyo means brotherly.
Shashak means pedestrian.
Yeremoth means heights.

8:15 and Zebadyah, and Arad, and Eder,

Zebadyah means Yah has given.
Arad means hidden one.
Eder means arranged.

8:16 and Mika'el, and Yispah, and Yoha
were the sons of Beri'ah.

Mika'el means who is like El.
Yispah means he will scratch.
Yoha means revived by Yah.

8:17 And Zebadyah, and Meshullam,
and Hizki, and Heber,

Zebadyah means Yah has given.
Meshullam means peaceable.
Hizki means strong.
Heber means community.

8:18 and Yishmerai, and Yizli'ah, and Yobab
were the sons of Elpa'al.

Yishmerai means preservative.
Yizli'ah means he will draw out.
Yobab means howler.

8:19 And Yakim, and Zikri, and Zabdi,

Yakim means he will stand up.
Zikri means memorable.
Zabdi means giving.

8:20 and Eli'eynai, and Tzillethai, and Eli'el,

Eli'eynai means my eyes are toward El.
Tzillethai means steady.
Eli'el means El is my El.

8:21 and Adayah, and Berayah, and Shimrath
were the sons of Shim'i.

Adayah means Yah has adorned.
Berayah means Yah has created.
Shimrath means guardian.

8:22 And Yishpan, and Eber, and Eli'el,

Yishpan means he will hide.
Eber means one who crosses over.
Eli'el means El is my El.

8:23 and Abdon, and Zikri, and Hanan,

Abdon means servitude.
Hanan means favored.

8:24 and Hananyah, and Elam, and Antothiyah,

Hananyah means favored of Yah.
Elam means hidden.
Antothiyah means answers of Yah.

8:25 and Yiphdeyah, and Penu'el
were the sons of Shashak.

Yiphdeyah means Yah will liberate.
Penu'el means face of El.
Shashak means pedestrian.

8:26 And Shamsherai, and Sheharyah, and Athalyah,

Shamsherai means like the sun.
Sheharyah means Yah has sought.
Athalyah means Yah has restrained.

8:27 and Ya'areshyah, and Elijah, and Zikri
were the sons of Yeroham.

Ya'areshyah - meaning uncertain.
Elijah means My El is Yah.

Zikri means memorable.
Yeroham means compassionate.

8:28 These were heads of the fathers
by their generations, heads.
These dwelt in Yerushalaim.

8:29 And the father of Gib'on dwelt at Gib'on.
And the name of his wife was Ma'akah.

8:30 And his first born son was Abdon,
then Tzur, and Kish, and Ba'al, and Nadab,

Abdon means servitude.
Tzur means a rock.
Kish means a bow.
Ba'al means owner, husband, master.

8:31 and Gedor, and Ahyo, and Zeker,

Gedor means enclosure.
Ahyo means brotherly.
Zeker means a memory.

8:32 and Mikloth, who brought forth Shim'ah *himself* תא.
And they also dwelt opposite their kindred in Yerushalaim,
with their brothers.

Mikloth means sticks.
Shim'ah means announcement.

8:33 And Ner brought forth Kish *himself* תא.
And Kish brought forth Sha'ul *himself* תא.
And Sha'ul brought forth Yahunathan *himself* תא,
and Malkishua *himself* תא,
and Abinadab *himself* תא,
and Esh-Ba'al *himself* תא.

Kish means a bow.
Sha'ul means requested.
Yahunathan means Given by Yah.
Malkishua means king of wealth.
Abinadab means father of generosity.
Esh-ba'al means man of Ba'al.

8:34 And the son of Yahunathan was Merib-Ba'al.
And Merib-Ba'al brought forth Miykah *himself* תא.

Merib-ba'al means quarreler of Ba'al.
Miykah means who is like Yah.

8:35 And the sons of Miykah:
Pithon, and Melek, and Ta'area, and Ahaz.

Pithon means an opening.
Melek means a king.
Ta'area means of the earth.
Ahaz means possessor.

8:36 And Ahaz brought forth Yaho'addah *himself* תא.
And Yaho'addah brought forth Alemeth *himself* תא,
and Azmaveth *himself* תא, and Zimri *himself* תא.
And Zimri brought forth Motza.

Yaho'addah - meaning uncertain
Alemeth means a covering.
Azmaveth means strong one of death.
Zimri means musical.
Motza means an exit.

8:37 And Motza brought forth Bin'a *himself* תא,
Raphah his son, El'asah his son, Atzel his son.

Bin'a - meaning uncertain.
Raphah means giant.
El'asah means El has made.
Atzel means noble.

8:38 And Atzel had six sons.
And these are their names:
Azrikam, Bokeru, and Yishma'el,
and She'aryah, and Obadyah, and Hanan.
All these were the sons of Atzel.

Azrikam means he will stand up to help.
Bokeru means first born.
Yishma'el means El will hear.
She'aryah means Yah has divided.
Obadyah means servant of Yah.
Hanan means favored.

8:39 And the sons of Eshek, his brother:
Ulam his first born, Ye'ush the second, and Eliphelet the third.

Eshek means oppression.
Ulam means solitary.
Ye'ush means hasty.
Eliphelet means El of deliverance.

8:40 And the sons of Ulam
were mighty men of strength, walking archers.
And he had one hundred and fifty sons and grandsons.

All these are from the sons of Binyamin.

Chapter 9

9:1 And all Yisra'el had themselves registered by genealogy.
And behold!
They were written on the scroll of the kings of Yisra'el.
And Yahudah was exiled to Babel
on account of their unfaithful act.

9:2 And the first of those dwelling in their possessions,
in their cities of Yisra'el,
were the priests, the Levites, and the Nethinim.

9:3 And in Yerushalaim dwelt
some of the children of Yahudah,
and some of the children of Binyamin,
and some of the children of Ephraim and Menashe:

9:4 Uthai son of Ammihud, son of Omri,
son of Imri, son of Bani, of the sons of Peretz,
the son of Yahudah.

9:5 And of the Shilonites:
Asayah, the first born, and his sons.

9:6 And of the sons of Zerah:
Ye'u'el, and their kindred,
six hundred and ninety.

9:7 And of the sons of Binyamin:
Sallu son of Meshullam, son of Hodavyah,
son of Hasenu'ah,

9:8 and Yibneyah, son of Yeroham,
and Elah, son of Uzzi, son of Mikri,
and Meshullam son of Shephatyah,
son of Re'u'el, son of Yibniyah;

9:9 and their kindred by their generations,
nine hundred and fifty six.

All these men were heads of fathers
for their fathers' houses.

9:10 And from the priests:
Yedayah, and Yahoyarib, and Yakin.

9:11 And Azaryah, son of Hilkiyah,
son of Meshullam, son of Tzadok,
son of Merayoth, son of Ahitub,
was ruler over The House of The Elohim;

9:12 and Adayah, son of Yeroham,
son of Pashhur, son of Malkiyah,
and Ma'asai, son of Adi'el, son of Yahzerah,
son of Meshullam, son of Meshillemit, son of Immer;
9:13 and their kindred, heads of the house of their fathers,
one thousand seven hundred and sixty,
able men for the work of the service
of The House of **YAHWEH**.

9:14 And of the Levites:
Shemayah, son of Hashshub, son of Azrikam,
son of Hashbyah, of the sons of Merari,
9:15 and Bakbakkar, Heresh, and Galal,
and Mattanyah, son of Mika, son of Zikri, son of Asaph,
9:16 and Obadyah, son of Shemayah,
son of Galal, son of Yeduthun,
and Berekyah, son of Asa, son of Elkanah,
were those dwelling in the villages of the Netophathites.

9:17 And the gatekeepers:
Shallum, and Akkub, and Talmon, and Ahiman,
and their kindred.
Shallum was the head.

9:18 And up to this they were
the gatekeepers in the gate of the king
on the east toward the camps of the children of Levi.

9:19 And Shallum, son of Korah,
son of Ebyasaph, son of Korah,
and his kindred from his father's house,
the Korahites, were over the work of the service,
keepers of the gates of The Tabernacle.
And their fathers had been watching over
the entrance of the camp of **YAHWEH**.

9:20 And Pinehas, son of El'azar,
had been leader over them formerly.
YAHWEH was with him.

9:21 Zekaryah, son of Meshelemyah,
was gatekeeper of the entrance to The Tent of Assembly.

9:22 All those having been chosen as gatekeepers
at the gates were two hundred and twelve.
They were registered themselves
by genealogy in their villages,
they whom David and Shemu'el the seer
on account of their faithfulness.

9:23 And they and their sons were over
the gates to The House of **YAHWEH**,
to The House of The Tabernacle, by watches.
9:24 The gatekeepers were on the four sides,
east, west, north, and south.

9:25 And their kindred in their villages
were to come for seven of the days
from time to time with these.

9:26 Indeed, the four chiefs of the gatekeepers
were with faithfulness.
They were of the Levites.
And they were over the chambers
and over the treasuries of The House of YAHWEH.

9:27 And they spent the night
all around The House of YAHWEH
because they had the duty over it.
And they were over the opening of it morning by morning.

9:28 And some of them were over the utensils of the service.
Indeed, by number they brought them in
and by number brought them out.

9:29 And some of them were appointed over the utensils,
even over all the utensils of The Set Apart Place,
and over the fine flour, and the wine,
and the oil, and the frankincense, and the spices.

9:30 And some of the sons of the priests
prepared the compound of spices.

9:31 And Mattithyah, from the Levites,
the first born of Shallum, the Korahite,
on account of faithfulness, was over the task of the pans.

9:32 And some of the sons of the Kohathites,
from their kindred,
were over the arrangement of the showbread
for the sake of preparing it Sabbath by Sabbath.

9:33 And these, the ones singing,
heads of the fathers of the Levites,
were exempt in the chambers from other duties
because by day or by night they were at their task.

9:34 These heads of the father of the Levites
were heads of their generations.
These dwelt at Yerushalaim.

9:35 And Ye'i'el, the father of Gib'on,
whose wife's name was Ma'akah, dwelt at Gib'on.

9:36 And his first born son was Abdon,
then Tzur, and Kish, and Ba'al, and Ner, and Nadab,
9:37 and Gedor, and Ahyo, and Zekaryah, and Mikloth.

9:38 And Mikloth brought forth Shim'am *himself* nx.
And they also dwelt opposite their kindred
at Yerushalaim, with their brothers.

9:39 And Ner brought forth Kish *himself* nx,
and Kish brought forth Sha'ul *himself* nx,
and Sha'ul brought forth Yehonathan *himself* nx,
and Malkishua *himself* nx,
and Abinadab *himself* nx,
and Esh-Ba'al *himself* nx.

9:40 And the son of Yehonathan was Merib-Ba'al.
And Merib-Ba'al brought forth Miykah *himself* nx.

9:41 And the sons of Miykah:
Pithon, and Melek, and Tahrea,
9:42 and Ahaz, who brought forth Yarah,
and Yarah brought forth Alemeth,
and Azmaveth, and Zimri.
And Zimri brought forth Motza;

9:43 and Motza brought forth Bin'a.
And Rephayah was his son, El'asah his son, Atzel his son.
9:44 And Atzel had six sons whose names were these:
Azrikam, Bokeru, and Yishma'el,
and She'aryah, and Obadyah, and Hanan.
These were the sons of Atzel.

Chapter 10

10:1 And the Philistines fought with Yisra'el.
And the men of Yisra'el fled from the face of the Philistines.
And they fell slain on Mount Gilboa.

The concept of "face" is used quite frequently in Scripture. The term is traditionally "translated" as 'before' or 'in front of'. While it's true that if you're seeing someone's face you're in front of them. However, this misses the thematic use of "face" in Scripture. It's repetition, and the circumstances in which it is used all fill a significant role in what Scripture is teaching. An effort has been made in this edition of the text to be reasonably consistent in how this term is translated so you can be aware of just how frequently it is used by YAHWEH in His Word.

10:2 And the Philistines followed hard
after Sha'ul and after his sons.
And the Philistines struck Yonathan himself תא,
and Abinadab himself תא, and Malkishua himself תא,
sons of Sha'ul.

10:3 And the battle was heavy against Sha'ul.
And those shooting with the bow found him.
And he was writhing in pain because of the archers.

10:4 And Sha'ul said to the one carrying his armor,
"Draw your sword!
And thrust me through with it
lest these uncircumcised ones come
and they deal harshly with me."
But the one carrying his armor was not willing
because he was exceedingly afraid.
Then Sha'ul took the sword itself תא.
And he fell upon it.

10:5 And the one carrying his armor
saw that Sha'ul was dead.
And he himself also fell upon the sword.
And he died.

10:6 And Sha'ul and his three sons died,
even all his house died together.

10:7 And all the men of Yisra'el
who were in the valley saw that they had fled
and that Sha'ul and his sons had died.
And they abandoned their cities.
And they fled.
And the Philistines came.
And they settled in them.

10:8 And it was the next day.
And the Philistines came to strip the slain themselves תא.
And they found Sha'ul himself תא
and his sons themselves תא,
having fallen, on Mount Gilboa.

10:9 And they stripped him.
And they took his head itself תא and his armor itself תא.
And they sent word into the land of the Philistines,

all around, for the sake of bringing the news
to their idols *themselves* **nx**
and to the people *themselves* **nx**.

10:10 And he placed his armor *itself* **nx**
in the house of their gods.
And his head *itself* **nx** they fastened to the house of Dagon.

10:11 And all of Yabesh Gil'ad heard
concerning that *itself* **nx**
which the Philistines had done to Sha'ul.
10:12 and all the strong men rose up.
And they lifted up the body *itself* **nx** of Sha'ul
and the bodies *themselves* **nx** of his sons.
And they brought them to Yabesh.
And they buried their bones *themselves* **nx**
beneath the oak tree at Yabesh.
And they fasted seven days.

10:13 And Sha'ul died on account of his unfaithful act,
when he had acted unfaithfully against YAHWEH.
concerning the Word of YAHWEH
which he had not protected,
and also for inquiring with a medium
for the sake of making an inquiry.

10:14 But he had not inquired with YAHWEH.
And He put him to death.
And He turned over the kingdom *itself* **nx**
to David, son of Yishai.

Chapter 11

11:1 And all Yisra'el was assembled to David,
to Hebron, saying,
"Behold! We ourselves are your bone and your flesh!
11:2 Also, in time past, even when Sha'ul was king,
you *yourself* **nx** were the one going out
and the one coming in with Yisra'el *itself* **nx**.
And YAHWEH, your Elohim, said to you,
'You *yourself* **nx** are to shepherd My people, Yisra'el.
And you *yourself* **nx** are to be ruler over My people, Yisra'el.' "

11:3 And all the elders of Yisra'el came to the king, to Hebron.
And David cut a covenant for them
at Hebron before the face of YAHWEH.
And they anointed David *himself* **nx** as king over Yisra'el
according to the word of YAHWEH by the hand of Shemu'el.

11:4 And David and all Yisra'el went to Yerushalaim.
It is Yebus.
And the Yebusites were there, those dwelling in the land.

Yebus means trodden; threshing floor.
Yerushalaim means complete teaching of deliverance.

11:5 And those dwelling in Yebus said to David,
"You will not come in here!"
But David captured the stronghold *itself* **nx** of Tzion,
The City of David.

11:6 And David said,
"Whoever is the one striking the Yebusites
as the first will be as the head, even as the commander."

And Yo'ab, son of Tzeruyah, went up as the first.

And he was the head.

11:7 And David dwelt in the stronghold.
For this reason they called it The City of David.

11:8 And he built the city around it,
from The Millo and all around it.
And Yo'ab revived the rest of the city itself nx.

11:9 And David went on going greater and greater.
And **YAHWEH** of Assemblies was with him.

11:10 And these were the heads of the mighty men
who belonged to David,
those having strengthened themselves
with him in his kingdom with all Yisra'el
for the sake of causing him to reign over Yisra'el
according to the word of **YAHWEH**.

11:11 And this is the number of the mighty men
who belonged to David:
Yashob'am, son of a Hakmonite, chief of the thirty.
He had stirred up his spear itself nx
against three hundred, all killed at one time.

Yashob'am means the people will return.

11:12 And after him was El'azar, son of Dodo, the Ahohite,
who was one of the three mighty men.

El'azar means El is helper.
Dodo means loving.

11:13 He was with David at Pas Dammim.
And the Philistines had gathered there for the sake of fighting.
And there was a portion of the field filled with barley.
And the people had fled before the face of Philistines.

Pas Dammim means palm of bloodshed.

11:14 And they stationed themselves
in the midst of that portion.
And delivered it.
And they struck the Philistines themselves nx.
Thus **YAHWEH** delivered them with a great deliverance.

11:15 And three from the thirty leaders
went down to the rock, to David, to the cave of Adullam.
And the assembly of the Philistines
was camping in The Valley of Repha'im.

Rephaim means giants.

11:16 And David was then in the stronghold.
And the garrison of the Philistines was then at Bet Lechem.

11:17 And David has a desire for himself.
And he said, "Who will cause me to drink water
from the well of Bet Lechem which is at the gate?"

11:18 And the three broke through
into the camp of the Philistines.
And they drew water from the well of Bet Lechem
that was at the gate.
And they took it.
And they brought it to David.
But David was not willing to drink it.
And he poured out it itself nx to **YAHWEH**.

11:19 And he said,
"Far be it from me by my Elohim from doing this!

Shall I drink the blood of these men
on account of their lives?
Indeed, by their lives they have brought it.”
And he was not willing to drink it.

This is what the three mighty men had done.

11:20 And Abishai, brother of Yo’ab,
he was head of the three.

And he had lifted up his spear *itself* **nx**
against three hundred of the slain.

And to him there was a name among the three.

11:21 From the three he was more honored than the *other* two.

And he was to them as their leader.

But he did not come as far as the *first* three.

11:22 Benayah was the son of Yahoyada,
the son of a man of strength of many deeds from Kabtze’el.

He struck two lion-like *men of Mo’ab themselves* **nx**.

And he had gone down.

And he struck the lion *itself* **nx**

in the midst of the pit on a day of the snow.

Benayah means Yah has built.
Yahoyada means Yah has known.
Kabtze’el means El has gathered.

11:23 And he struck the man *himself* **nx**,

the Mitsraite, a tall man, five by the cubit.

And in the hand of the Mitsraite was a spear
like a beam of one weaving.

And he went down to him with a staff.

And he plucked the spear *itself* **nx**

from the hand of the Mitsraite.

And he killed him with his own spear.

11:24 These Benayah, son of Yahoyada had done.

And to him there was a name
among the three of the mighty men.

11:25 Behold!

He was more honored than the thirty.

But he did not come to the *first* three.

And David placed him over his guard.

11:26 And the mighty men of the forces *were*:

Asah’el the brother of Yo’ab,

Elhanan son of Dodo of Bet Lechem,

Asah’el means El had made.
Dodo means loving.
Bet Lechem means house of food, bread.

11:27 Shammot, the Harorite, Heletz, the Pelonite,

Shammot means ruins.
Heletz means prepared.

11:28 Ira son of Ikkesh, the Tekoite,

Abi’ezer, the Anathothite,

Ira means wakefulness.
Ikkesh means perverse.
Abi’ezer means my father is help.

11:29 Sibbekai, the Hushathite, Ilai, the Ahohite,

Sibbekai means shrub like; entwined.
Ilai means elevated.

11:30 Maharai, the Netophathite,

Heled son of Ba’anah, the Netophathite,

Maharai means hasty.

Heled means swift.
Ba'anah means in affliction.

11:31 Ithai, son of Ribai of Gib'ah,
of the children of Binyamin,
Binayah, the Pirathonite,

Ithai means near one.
Ribai means contentious.
Binayah means Yah has built.

11:32 Hurai, of the wadis of Ga'ash,
Abi'el, the Arbathite,

Hurai means linen worker.
Abi'el means El is my father.

11:33 Azmaveth, the Baharumite,
Elyahba, the Sha'albonite,

Azmaveth means strong one of death.
Elyahba means El will hide.

11:34 the sons of Hashem, the Gizonite,
Yonathan, son of Shage, the Hararite,

Ha Shem means the name; renowned.
Yonathan means given by Yah.
Shage - meaning uncertain.

11:35 Ahyam, son of Sakar, the Hararite,
Eliphal son of Ur,

Ahyam means brother of the mother.
Sakar means recompense.
Eliphal means El of judgment.
Ur means illumination, light.

11:36 Hepher, the Mekerathite, Ahiyah, the Pelonite,

Hepher means pit of shame.
Ahiyah means brother of Yah.

11:37 Hetzro, the Carmelite, Na'arai, son of Ezbai,

Hetzro means enclosure.
Na'arai means youthful.
Ezbai means hyssop like.

11:38 Yo'el, the brother of Nathan,
Mibhar, son of Hagri,

Yo'el means Yah is El.
Nathan means given.
Mibhar means chosen; choice.
Hagri means of Hagar.

11:39 Tzelek, the Ammonite, Naharai, the Berothite,
the one carrying the armor-bearer of Yo'ab, son of Tzeruyah,

Tzelek means split, fissure.
Naharai means snorer.
Yo'ab means fathered by Yah.
Tzeruyah means wounded.

11:40 Ira, the Yithrite, Gareb, the Yithrite,

Ira means wakefulness.
Gareb means scabby.

11:41 Uriyah, the Hittite, Zabad, son of Ahlai,

Uriyah means light if Yah.
Zabad means giver.
Ahlai means wishful.

11:42 Adina, son of Shiza, the Re'ubenite,
the head of the Re'ubenites, and thirty with him,

Adina means effeminate.
Shiza - meaning unknown.

11:43 Hanan, son of Ma'akah,
and Yoshaphat, the Mithrite,

Hanan means favored.
Ma'akah means depression.
Yoshaphat means Yah has judged.

11:44 Uzziyah, the Ashterathite,
Shama, and Ye'i'el, the sons of Hotham the Aro'erite,

Uzziyah means strength of Yah.
Shama means listening one.
Ye'i'el means carried away by El.
Hotham means a seal.

11:45 Yediya'el, son of Shimri,
and Yoha, his brother, the Titzite,

Yediya'el means known by El.
Shimri means watchful.
Yoha means life by Yah.

11:46 Eli'el, the Mahavite,

and Yeribai and Yoshavyah, the sons of Elna'am,
Yithmah, the Mo'abite,

Eli'el means El is his El.
Yeribai means contentious.
Yoshavyah means leveled by Yah.
Elna'am means El is his delight.
Yithmah means orphan.

11:47 Eli'el, and Obed, and Ya'asi'el, the Metzobaite.

Obed means servant.
Ya'asi'el means made by El.

Chapter 12

12:1 And these are those coming to David,
to Tziklag, while he was still shut up
from the face of of Sha'ul, son of Kish.

And they were among the mighty men helping with the battle,
12:2 being armed with bows, using the right hand or the left
with stones, and with arrows, with bows,
from the kindred of Sha'ul, from Binyamin.

12:3 The chiefs were Ahi'ezer and Yo'ash,
the sons of Shema'ah, the Gib'athite,
and Yezav'el and Pelet, the sons of Azmaveth,
and Berakah, and Yahu, the Anathothite,

Ahi'ezer means my father is help.
Yo'ash means fire of Yah.
Shema'ah means announcement.
Yezav'el means sprinkled by El.
Pelet means escaped one.
Azmaveth means strong one of death.
Berakah means blessing.
Yahu means He is as YAHWEH.

12:4(a) and Yishmayah, the Gib'onite,
a mighty man among the thirty,
and he was over the thirty,
1Chr 12.4(b) and Yirmeyah, and Yahazi'el, and Yohanan,
and Yozabad, the Gederathite,

Yishmayah means Yah will hear.
Yirmeyah means Yah will rise up.
Yahazi'el means contemplated by El.
Yohanan means favored by Yah.
Yozabad means bestowed by Yah.
Note: The last portion, 12.4 (b), does not appear in the Hebrew text. This causes a variation in the verse numbering for the rest of the chapter. There is no verse 5 in the Hebrew text.

12:5 (H 12.6) Eluzai, and Yerimot, and Be'alyah,
and Shemaryah, and Shephatayah, the Haruphite;

Eluzai means El is powerful.
Yerimot means elevations.
Be'alyah means Yah is Master.
Sermaryah means Yah has protected.
Shephatayah means Yah is judge.

12:6 (H 12.7) Elkanah, and Yishshiyah, and Azar'el,
and Yow'ezer, and Yashob'am the Korahites,

Elkanah means El has procured.
Yishiyah means Yah will lend.

Azar'el means El has helped.
Yow'ezer means Yah is his help.
Yashob'am means the people will return.

12:7 (H 12.8) and Yo'elah ,and Zebadyah,
the sons of Yeroham of Gedor.

Yo'elah means beneficial.
Zebadyah means Yah has given.
Yeroham means compassionate.

12:8 (H 12.9) And some Gadites had been separated to David,
to the wilderness stronghold,
mighty men of strength, men of war for fighting,
handling shield and spear.

And their faces were like the faces of lions
and like gazelles on the mountains, being swift.

12:9 (H 12.10) Ezer was the chief,
Obadyah the second, Eliyab the third,

Ezer means help.
Obadyah means servant of Yah.
Eliyab means El is my father.

12:10 (H 12.11) Mishmannah the fourth,
Yirmeyah the fifth,

Mishmannah means fatness.
Yirmeyah means Yah will rise up.

12:11 (H 12.12) Attai the sixth, Eli'el the seventh,

Attai means timely.
Eli'el means El is my El.

12:12 (H 12.13) Yohanan the eighth, Elizabad the ninth,

Yohanan means given by Yah.
Elizabad means El has bestowed.

12:13 (H 12.14) Yirmeyah the tenth,
Makbannai the eleventh.

Makbannai means a knoll.

12:14 (H 12.15) These were from the sons of Gad,
captains of the assembly.
The least one was over a hundred,
and the greatest was over a thousand.

12:15 (H 12.16) These were they
who passed over The Yarden itself **תא** in the first month.
And it was flowing over all its banks.
And they put to flight all those themselves **תא**
of the valleys, to the east and to the west.

12:16 (H 12.17) And some of the children
of Binyamin and Yahudah came to David,
as far as the stronghold.

12:17 (H 12.18) And David went out to their faces.
And he responded. And he said to them,
"If you have come to me for peace,
for the sake of helping me,
there will exist for me a heart concerning you,
as united with you,
but if for the sake of betraying me to my oppressors
with there being no wrong in my hands
the Elohim of our fathers will see.
And He will reprove *you*."

12:18 (H 12.19) And Amasai himself **תא**,
leader of the captains,
was clothed with The Divine Nature:
"Yours *we are*, David!
And *we are* with you, son of Yishai!

Shalom! Shalom to you!
And shalom to those helping you!
Indeed, your Elohim will help you!"
And David accepted them.
And he set them among the captains of the raiding band.

There is a unique usage of **ruach** here. It is combined with **laveshah**, which means to wrap around, to clothe. This requires special consideration. Breath does not do this. Wind does not do this. Yet those are the two common meanings of **ruach**. Given the Hebrew concept of the breath representing the inner character or nature of the person the only reasonable explanation in this context is that he was miraculously clothed with The Divine Nature. His response to David strongly supports this concept. This was not a natural event. This was Divine intervention. Since the Hebrews did not know the meaning of the term 'spirit' it that term does not belong here. But the "breath of YAHWEH" would be to them "The Divine Nature". It is that concept which is expressed here.

12:19 (H 12.20) And some from Menashe had fallen over to David when he was going with the Philistines to fight against Sha'ul. But they did not help them because on account of counsel the lords of the Philistines had sent him away saying, "On account of our heads He will fall to his sovereign, Sha'ul."

12:20 (H 12.21) At his going to Tziklag there fell over to him from Menashe Adnah, and Yozabad, and Yediya'el, and Mika'el, and Yozabad, and Elihu, and Tzillethai, heads of the thousands who were from Menashe.

Adnah means pleasure.
Yozabad means endowed by Yah.
Yediya'el means El of knowing.
Mika'el means who is like El.
Elihu means He is El.
Tzillethai means shady.

12:21 (H 12.22) And they helped with David against the raiding bands. Indeed, all of them were mighty men of strength. And they were commanders in the army.

12:22 (H 12.23) Indeed, at that time, day by day they came to David for the sake of helping him until it was a great encampment, like an encampment of **YAHWEH**.

12:23 (H 12.24) And these were the numbers of the captains of those being armed for war. They came to David, to Hebron, for the sake of turning over the kingdom of Sha'ul to him, according to the word of **YAHWEH**:

12:24 (H 12.25) from the children of Yahudah carrying shield and spear,
six thousand eight hundred armed for war;
12:25 (H 12.26) from the children of Shim'on,
mighty men of strength for the army,
seven thousand one hundred;
12:26 (H 12.27) from the children of Levi,
four thousand six hundred;
12:27 (H 12.28) and Yahoyada,
the ruler of the Aharonites;
and with him were three thousand seven hundred;

12:28 (H 12.29) and Tzadok,
a young man, a mighty man of strength,
and his father's house, twenty two commanders;
12:29 (H 12.30) and from the children of Binyamin,
kindred of Sha'ul, three thousand,
but up to here the greatest part of them
were guarding the duty of the house of Sha'ul;
12:30 (H 12.31) and from the children of Ephraim,
twenty thousand eight hundred,
mighty men of strength, men of names
to their father's household;
12:31 (H 12.32) and the half-tribe of Menashe,
eighteen thousand, who had been designated by name
for the sake of coming to cause David himself **תא** to reign;
12:32 (H 12.33) and from the children of Yissaskar,
those having understanding of the times
for the sake of knowing what Yisra'el was to do,
their leaders were two hundred.
And all their kindred were at their direction;
12:33 (H 12.34) from Zebulun, those going out to war,
arranging battle with all the weapons of war,
fifty thousand, even for the sake of maintaining rank
with an undivided heart;
12:34 (H 12.35) and from Naphtali,
one thousand commanders.
And with them, with shield and spear,
thirty-seven thousand;
12:35 (H 12.36) and from the Danites, those arranging war,
twenty eight thousand six hundred;
12:36 (H 12.37) and from Asher,
those going out to war for the sake
of arranging battle, forty thousand;
12:37 (H 12.38) and from beyond The Yarden,
from the Re'ubenites and the Gadites
and the half tribe of Menashe, with every weapon of war,
one hundred and twenty thousand.

12:38 (H 12.39) All these men of war,
keeping rank, with a whole heart, came to Hebron
for the sake of causing David himself **תא**
to reign over all Yisra'el.
And even all the rest of Yisra'el was of one heart
for the sake of causing David himself **תא** to reign.

12:39 (H 12.40) And they were there
with David three days, eating and drinking,
because their kindred had prepared for them.

12:40 (H 12.41) And also those near to them,
from as far away as Yissaskar, and Zebulun,
and Naphtali, were bringing food
on asses and on camels, and on mules,
and on oxen, food of flour, and cakes of figs,
and cakes of raisins, wine, and oil,
and cattle, and sheep to abundance,
because there was joy in Yisra'el.

Chapter 13

13:1 And David consulted with the captains
of the thousands and the hundreds, with every commander.

13:2 And David said
to all the assembly of Yisra'el,
"If it is good to you, and *if this*

has burst forth from **YAHWEH**, our Elohim,
let us send to our kindred,
those remaining in all the land of Yisra'el,
and with them, the priests and Levites
in their cities of their open lands.
And let them be gathered to us.

13:3 And let us **cause** to turn back to us

The Chest *itself* **nx** of our Elohim

Indeed, we have not sought Him since the days of Sha'ul.”

aron - box, chest, or ark. The use of 'ark' is archaic. It's generally thought of today as some type of boat. Chest is used to bring it more into line with our current thinking. Consider this to be the most precious treasure chest in all of history.

13:4 And all the assembly said to do according to this,
because the word was right in the eyes of all the people.

13:5 And David assembled all Yisra'el *itself* **nx**,
from Shihor of Mitsraim even as far as the entrance of Hamat,
for the sake of bringing The Chest *itself* **nx** of **YAHWEH**
from Kiryat Ye'arim.

13:6 And David and all Yisra'el went up to Ba'alah,
to Kiryat Ye'arim, which belongs to Yahudah,
for the sake of bringing up from there

The Chest *itself* **nx** of **YAHWEH**,

YAHWEH, who is dwelling with the Cherubim,
where the name is called out.

Most non-Hebrews have no conception of the significance of The Chest of The Elohim. This is also known as The Chest of The Covenant. A copy of The Covenant was placed in it at Sinai.

Upon the cover for this chest were two cherubim. Each had two wings outspread, two of which covered the open space between them above The Chest. This very spot was conceived to be the "seat", The Throne of The Elohim on earth.

It was believed that He was dwelling there continually, and was thereby always in the midst of the children of Yisra'el. When The Chest was captured by the Philistines it was as if The Elohim had also been captured.

This was the most holy spot in all of Yisra'el. It was here that the priests ministered before The Elohim. It was here that they called out in His Name. that name is **YAHWEH**. It is His ONLY name. It was before His earthly throne that they presented their most urgent requests.

To bring this back to Yisra'el was for them the act of bringing **YAHWEH** back into their midst.

13:7 And they placed The Chest *itself* **nx** of **YAHWEH**

on a new wagon from the house of Abinadab.

And Uzza and Ahyo were guiding the wagon.

13:8 And David and all Yisra'el
were playing before the face of **YAHWEH**
with all their might, and with songs, and with lyres,
and with harps, and with tambourines, and with cymbals,
and with trumpets.

13:9 And they came to the threshing floor of Kidon.

And Uzza put forth his hand *itself* **nx**

for the sake of holding hold The Chest *itself* **nx**

because the oxen had stumbled.

13:10 And the anger of **YAHWEH** flared up against Uzza.

And He struck him on account of
having extended his hand upon The Chest.
And he died there before the face of The Elohim.

13:11 And *anger* flared up for David
because **YAHWEH** had broken out against Uzza.
And that very place is called Peretz Uzza
until this very day.

13:12 And David was afraid of **YAHWEH Himself** **תא**
on that day saying,
“How can I bring to me The Chest *itself* **תא** of **YAHWEH**?”

13:13 And David did not cause The Chest *itself* **תא**
to turn aside to him to The City of David.
And he sent it aside, to the house of Obed Edom, the Gittite.

13:14 And the Chest of **YAHWEH**
remained with the household of Obed Edom,
in his house, three months.
And **YAHWEH** blessed the household *itself* **תא**
of Obed-Edom and everything *itself* **תא** which was his.

Chapter 14

14:1 And Hiram, king of Tzor, sent messengers to David,
and cedar trees, with craftsmen of walls,
and craftsmen of wood for the sake of building a house for him.

14:2 And David knew that **YAHWEH**
had established him as king over Yisra'el
because his kingdom was being highly exalted
for the sake of His people, Yisra'el.

14:3 And David took more wives in Yerushalaim.
And David brought forth more sons and daughters.

14:4 And these are the names of the children
whom he had in Yerushalaim:

Shammua and Shobab, Nathan and Shelomoh,

Shammua means renowned.
Shobab means rebellious
Nathan means given.
Shelomoh means peaceful.

14:5 and Yibhar, and Elishua, and Elpelet,

Yibhar means choice.
Elishua means El of my wealth.
Elpelet means El of deliverance.

14:6 and Nogah, and Nepheg, and Yaphiya,

Nogah means brilliancy.
Nepheg means a sprout.
Yaphiya means bright.

14:7 and Elishama, and Be'elyada, and Eliphelet.

Elishama means El of hearing.
Be'elyada means Ba'al has known.
Eliphelet means El of my Deliverance.

14:8 And the Philistines heard that David
had been anointed as king over all Yisra'el.
And all the Philistines went up
for the sake of seeking David *himself* **תא**.
And David heard.
And he went out to before their faces.

14:9 And the Philistines came.
And they spread out in The Valley of Repha'im.

14:10 And David inquired with YAHWEH saying,
"Shall I go up against the Philistines?
And will You give them into my hand?"
And YAHWEH said to him,
"Go up!
And I will give them into your hand."

14:11 And they went up into Ba'al Peratzim.
And David struck them there.

And David said,
"YAHWEH has broken through
my adversaries *themselves* **nx** with my hand
like a breaking forth of waters."
For this reason they called
the name of that place Ba'al Peratzim.

14:12 And they abandoned there *their gods themselves* **nx**.
And David spoke.
And they were burned with fire.

14:13 And once again the Philistines spread out in the valley.

14:14 And David again inquired with YAHWEH.
And YAHWEH said to him,
"Do not go up after them.
Go around from against them.
And come to them from in front of the mulberry trees.

14:15 And it will be at your hearing
of a sound *itself* **nx** of the marching
in the tops of the mulberry trees,
then you are to go out into battle!

Indeed, YAHWEH has gone out before your faces
for the sake of striking *the camp itself* **nx** of the Philistines."

14:16 And David did according to what YAHWEH
had given as direction to him.
And they struck *the camp itself* **nx** of the Philistines
from Gib'on and as far as Gezer.

14:17 And the name of David went out into all lands.
And YAHWEH had put *the dread itself* **nx** of him
upon all the nations.

Chapter 15

15:1 And he made for himself houses in the City of David.
And he prepared a place for The Chest of YAHWEH.
And he pitched a tent for it.

15:2 Then David said,
"No one is to carry *The Chest itself* **nx** of YAHWEH
except the Levites because they
have been chosen by YAHWEH for the sake of carrying
The Chest itself **nx** of YAHWEH,
and for the sake of ministering to Him to eternity."

15:3 And David assembled *all Yisra'el itself* **nx** at Yerushalaim,
for the sake of bringing up
The Chest itself **nx** of YAHWEH to its place
which he had prepared for it.

Note: There is a subtle shift in the text here. This is the first time we see the reference made as "The Chest of YAHWEH." Any change of this nature in Scripture signals

something very significant. One needs to pay very careful attention to what follows.

15:4 And David gathered the children *themselves* **תָּא** of Aharon and the Levites *themselves* **תָּא**:

15:5 for the sons of Kohath:

Uri'el the head,

and one hundred and twenty of his kindred;

Uri'el means light of El.

15:6 for the sons of Merari:

Asayah the head,

and two hundred and twenty of his kindred;

Asayah means Yah has made.

15:7 for the sons of Gershom:

Yo'el the head,

and one hundred and thirty of his brothers;

Yo'el means Yah is El.

15:8 for the sons of Elitzaphan:

Shemayah the head,

and two hundred of his kindred;

**Elitzaphan means treasure of El.
Shemayah means Yah has listened.**

15:9 for the sons of Hebron:

Eli'el the head,

and eighty of his kindred;

**Hebron means seat of association.
Eli'el means El is my El.**

15:10 for the sons of Uzzi'el:

Amminadab the the head,

and one hundred and twelve of his brothers.

**Uzzi'el means El is my strength.
Amminadab means people of liberality.**

15:11 And David called for Tzadok and Ebayathar, the priests, and for the Levites, for Uri'el, Asayah, and Yo'el, Shemayah, and Eli'el, and Amminadab,

15:12 And he said to them, "*You yourselves* **תָּא** are the heads of the fathers for the Levites.

Set yourselves apart, *you yourselves* **תָּא** and your kindred.

Then you are to bring up *The Chest itself* **תָּא** of **YAHWEH**, The Elohim of Yisra'el, to the place I have prepared for it.

15:13 Because of how at the first

it was not you yourselves **תָּא**

YAHWEH, our Elohim, has broken out against us,

on account of our not seeking Him concerning the regulation."

15:14 And the priests and the Levites set themselves apart for the sake of bringing up *The Chest itself* **תָּא** of **YAHWEH**, The Elohim of Yisra'el.

15:15 And the sons of the Levites carried

The Chest itself **תָּא** of **YAHWEH**

according to what Moshe had directed,

according to the word of **YAHWEH**,

upon their shoulders with its poles upon them.

15:16 And David spoke to the heads of the Levites

for the sake of causing to stand

their kindred *their kindred themselves* **תָּא**,

the singers, with instruments of music,

harps, and lyres, and cymbals, causing *them* to be heard

for the sake of causing a sound of joy to be lifted up.

15:17 And the Levites stood up *Heman himself* **תָּא**,

son of Yo'el, and from his kindred, Asaph son of Berekyah, and from the sons of Merari, their kindred, 'Eythan, son of Kushayah,

Heman means faithful.
Yo'el means Yah is El.
Asaph means collector.
Berekyah means blessing of Yah.
'Ethan means permanent.
Kushayah means entrapped by Yah.

15:18 and with them their kindred of the second *rank*: Zekaryah, Ben, and Ya'azi'el, and Shemiramoth, and Yahi'el, and Unni, Eliyab, and Benayah, and Ma'aseyah, and Mattithyah, and Eliphelehu, and Mikneyah, and Obed Edom, and Ye'i'el, the gatekeepers.

Zekaryah means Yah has remembered.
Ben means a son.
Ya'azi'el means emboldened by El.
Shemiramoth means a name of heights.
Yahi'el means Yah is my El.
Unni means afflicted.
Eliyab means El is my father.
Benayah means Yah has built.
Ma'aseyah means a work of Yah.
Mattithyah means gift of Yah.
Eliphelehu means his El is distinguished.
Mikneyah means possession of Yah.
Obed Edom means servant of Edom.
Ye'ie'el means his eyes are toward El.

15:19 And those doing the singing, Heman, Asaph, and Eythan, were to cause sound with cymbals of copper; 15:20 and Zekaryah, and Azi'el, and Shemiramoth, and Yehi'el, and Unni, and Eliyab, and Ma'aseyah, and Benayah, with harps according to Alamothe.

The meaning of Alamothe is unknown.
It's believed to be a style of music or perhaps a song.

15:21 and Mattithyah, and Eliphelehu, and Mikneyah, and Obed Edom, and Ye'i'el, and Azazyah were to lead with lyres on the Sheminith.

Sheminith comes from a word meaning eighth. It's believed to be an instruction for those doing the music.

15:22 And Kenanyah was leader of the Levites in the music because he was skilled.

Kenanyah means Yah has planted.

15:23 and Berekyah and Elkanah were doorkeepers for The Chest.

15:24 And Shebanyah, and Yoshaphat, and Nethan'el, and Amasai, and Zekaryah, and Benayah, and Eli'ezer, the priests, were to blow with the trumpets before The Chest of The Elohim. And Obed-Edom and Yahiyah were doorkeepers for the chest.

Shebanyah means Yah has grown.
Yoshaphat means Yah is judge.
Nethan'el means given by El.
Amasai means burdensome.
Zekaryah means Yah has remembered.
Benayah means Yah has built.
Eli'ezer means El is my help.
Yahiyah means Yah lives.

15:25 And it was David, and the elders of Yisra'el, and the commanders of the thousands who were going for the sake of bringing up

The Chest *itself* **nx** of The Covenant of YAHWEH
from the house of Obed Edom with joy.

Note the shift here to The Chest
of The Covenant of YAHWEH.
This is VERY significant.

15:26 And it was as YAHWEH was helping
the Levites *themselves* **nx** who were carrying
The Chest of The Covenant of YAHWEH.
And they sacrificed seven bulls and seven rams.

15:27 And David was clothed with a robe of fine linen.
and all the Levites who were carrying The Chest *itself* **nx**,
and the singers, and Kenanyah,
the head person of the burden of those doing the singing.
And upon David was a linen ephod.

NOTE: This is supremely important!
David, the King of Yisra'el, is wearing Priestly Garments!
He is portraying the extremely important concept of
The King as Priest! He is foreshadowing The Messiah,
Who will serve as King and as Priest in Eternity!

15:28 And all Yisra'el was bringing up
The Chest *itself* **nx** of The Covenant of YAHWEH
with shouts of joy, and with the sound of the shofar,
with trumpets, and with cymbals,
being heard with harps and with lyres.

15:29 And it was as The Chest of The Covenant of YAHWEH
was coming to the City of David.
And Mikal, the daughter of Sha'ul,
had looked through the window.
And she saw King David *himself* **nx** dancing and playing.
And she had contempt for him in her heart.

Chapter 16

16:1 And they brought The Chest *itself* **nx** of YAHWEH.
And they set it *itself* **nx** in the midst of the tent
which David had pitched for it.
And they caused to come near olahs
and shelem offerings before the face of YAHWEH.

olah - a whole burnt offering. This symbolizes total
commitment to YAHWEH.
shelem - voluntary offerings of thanksgiving.

16:2 And David had ended offering
the olahs and the shelem offerings.
And he blessed the people *themselves* **nx**
in the name of YAHWEH.

16:3 And he gave a portion
to every man of Yisra'el and to every woman,
to each one a loaf of bread, and a portion,
and a cake of raisins.

16:4 And he set some of the Levites
to be ministering before The Chest of YAHWEH,
to cause remembrance,
and to give thanks,
and to give praise to YAHWEH, The Elohim of Yisra'el:

16:5 Asaph the head,
and his second Zekaryah,
Ye'i'el, and Shemiramot, and Yehi'el,
and Mattithyah, and Eliyab, and Benayah,
and Obed-Edom, and Ye'i'el, with harps and lyres.
And Asaph was sounding with cymbals.

16:6 And Benayah and Yahazi'el, the priests,
with the trumpets continually
before The Chest of The Covenant of YAHWEH.

16:7 On that day itself,
then David had given *this* at the beginning
to give thanks to YAHWEH
by the hand of Asaph and his kindred:

16:8 "Give thanks to YAHWEH!
Call in His name!
Cause His actions to be known among the peoples!
16:9 Sing to Him!
Sing praise to Him!
Speak concerning all His extraordinary acts!
16:10 Give praise on account of His set apart name!
Let the heart of those seeking YAHWEH rejoice!
16:11 Seek YAHWEH and His power!
Seek His face continually!

16:12 Remember His extraordinary acts
which He has done,
His signs and the judgments of His mouth,
16:13 seed of Yisra'el, His servant,
children of Ya'akob, His chosen!

16:14 He Himself is YAHWEH, our Elohim!
His judgments are in all the earth!

16:15 Remember to eternity His Covenant,
The Word He has given as direction
to a thousand generations,
16:16 which He cut with Abraham *himself* **nx**,
and His oath to Yitzhak!

16:17 And He established it to Ya'akob as a rule,
to Yisra'el as an eternal Covenant,
16:18 saying, "To you I give the land of Kena'an,
the measuring line of your inheritance,"
16:19 when you were few in number,
as small, and sojourners in it.

16:20 And they walked themselves from nation to nation,
and from one kingdom to another people.

16:21 He permitted no man to oppress them.
And He chastened kings on account of them saying,
16:22 "You are not to touch on My anointed!
And with My prophets you are to do nothing bad!"

16:23 Sing to YAHWEH, all the earth!
Announce His deliverance from day to day!
16:24 Declare among the nations His honor *itself* **nx**,
among all the peoples, His extraordinary acts!

16:25 Indeed, great is YAHWEH!
And He is to be greatly praised!
And He is to be revered above all gods!
16:26 Indeed, all the gods of the peoples
are worthlessnesses!
But YAHWEH has made the skies!

16:27 Majesty and splendor are before His face!
Power and joy are in His place!

16:28 Ascribe to **YAHWEH**, families of the peoples,
ascribe to **YAHWEH** honor and power!
16:29 Ascribe to **YAHWEH** the honor of His name!
Lift up a grain offering and come before His face!
Bow yourself down to **YAHWEH** in the beauty of set-apartness!

16:30 Write before His face, all the earth!
The world also is firmly established!
It can not be moved!

16:31 Let the heavens rejoice!
And let the earth be glad!
And let them say among the nations,
“**YAHWEH** has reigned!”

16:32 Let the sea roar, and its fulness!
Let the open space rejoice,
and everything that is in it!
16:33 Then let the trees of the forest sing
before the face of **YAHWEH**!
Indeed, He is coming for the sake of judging the earth!

16:34 Give thanks to **YAHWEH**!
Indeed, He is good!
Indeed, His kindness is to eternity!

16:35 And say,
“Cause us to be delivered, Elohim of our deliverance!
And gather us!
And rescue us from the nations for the sake of giving thanks
to Your set-apart name,
and for the sake of soothing ourselves with Your praise!”

16:36 Blessed be **YAHWEH**, The Elohim of Yisra'el,
from the eternity to the eternity!”

And all the people said, “Amen!”
And, “Praise be to **YAHWEH**!”

16:37 And he left there
before The Chest of The Covenant of **YAHWEH**
Asaph and his kindred,
for the sake of ministering before The Chest continually,
for the days work according to the day;
16:38 and Obed Edom and his sixty eight kindred,
including Obed Edom, son of Yeduthun,
and Hosah, as gatekeepers;
16:39 and Tzadok himself **nx**, the priest,
and his kindred, the priests,
before The Dwelling Place of **YAHWEH**
at the high place that was at Gib'on
16:40 for the sake of offering olahs to **YAHWEH**
upon the slaughter site of the olah
continually, at morning and at evening,
and for all that had been written in the Instruction of **YAHWEH**
which He had given as direction to Yisra'el.

16:41 and with them were Heman, and Yeduthun,
and the rest of those having been chosen
who had been designated by name
for the sake of giving thanks to **YAHWEH**
because His kindness is to eternity.

16:42 and with them were Heman and Yeduthun
for the sake of sounding with trumpets and cymbals

and all the instruments for the songs of The Elohim.
And the sons of Yeduthun were at the gates.

16:43 And all the people went, each to his house.
And David turned around for the sake of blessing
his household *itself* **תנ**.

Chapter 17

17:1 And it was at *the time*
when David was dwelling in his house.
And that David said to Nathan, the prophet,
“Behold!
I am dwelling in a house of cedars.
But The Chest of The Covenant of **YAHWEH**
is under curtains.”

17:2 And Nathan said to David,
“Do all that is in your heart!
Indeed, **YAHWEH** is with you.”

17:3 And it was on that night.
And the word of **YAHWEH** existed to Nathan saying,
17:4 “Go! And you are to say to My servant David,
‘Thus said **YAHWEH**,
“*You yourself* **תנ** will not to build for Me
the house for the sake of My dwelling.
17:5 Indeed, I have not dwelt in a house
from the day that I caused *Yisra’el itself* **תנ**
to come up to this very day.
And I have existed from tent to tent,
even from a Tabernacle.

17:6 In every place where
I have moved Myself with all Yisra’el
have I spoken a word to *one itself* **תנ** of the judges of Yisra’el
whom I have directed to shepherd
My people themselves **תנ** saying,
‘Why have you not built for Me a house of cedars?’

17:7 And now according to this you are to say
to My servant, to David,
‘Thus said **YAHWEH** of Assemblies,
“I Myself took you from the sheepfold,
from following the sheep,
for the sake of being ruler over My people, Yisra’el.
17:8 And I have been with you wherever you have gone.

And I have cut off *all your adversaries themselves* **תנ**
from before your face.
And I have made for you a name
like the name of the great men who are on the earth.

17:9 And I will establish a place for My people, Yisra’el.
And I will plant them.
And they will dwell in it.
And they will not be disturbed.
And no longer will the children of moral wrong
oppress them as at the beginning,
17:10 even from the day in which I directed
those judging concerning My people, Yisra’el.
And I have subdued *all your adversaries themselves* **תנ**.
And I have declared it to you.
And **YAHWEH** will build a house for you.
17:11 And it will exist when your days
have been fulfilled for the sake of going to be with your fathers.

And I will cause to rise up your seed *itself* **nx** after you,
who will be from your sons.
And I will establish his kingdom *itself* **nx**.

17:12 He himself will build a house for Me.
And I will establish his throne *itself* **nx** to eternity.

17:13 I Myself will be to him as a father.
And he himself will be to Me as a son.
And My kindness I will not cause to depart from him
according to how I caused it to depart
from him who was before you.

17:14 And I will establish him in My house
and in My Kingdom to eternity.
And his throne has been established to eternity.” ’ ”

17:15 According to all these words
and according to all this vision, thus Nathan spoke to David.

17:16 And David, the king, went in.
And he sat before the face of **YAHWEH**.
And he said, “Who am I myself, **YAHWEH**, Elohim?
And what is my house
that You have brought me as far as this?

17:17 And this was insignificant in Your eyes, Elohim.
And You have spoken concerning the house
of Your servant for a great distance to come.
And You have considered me according to the estate
of an exalted human being, **YAHWEH**, Elohim.

17:18 What more can David add to You
for the sake of honor, Your servant *himself* **nx**?
Even You Yourself **nx** know
Your servant himself **nx**!

17:19 **YAHWEH**, with Your servant, Your servant,
and according to Your heart,
You have done all this greatness *itself* **nx**,
for the sake of making known all the greatness *itself* **nx**.

17:20 **YAHWEH**, there is none like You!
And there is no Elohim beside You
according to everything which we have heard
with our own ears.

17:21 “And who is like Your people, Yisra’el,
the one nation on earth whom **YAHWEH**
has gone to redeem for Himself a people
for the sake of making for Yourself a name
of greatness and awesomeness by driving out nations
from before the faces of Your people
whom You have redeemed from Mitsraim?

17:22 And You have granted
Your people themselves **nx**, Yisra’el,
to be to You as a people to eternity.
And You Yourself **nx**, **YAHWEH**,
have existed for them as The Elohim.

17:23 “And now, **YAHWEH**,
the word which You have spoken concerning Your servant
and concerning his house,
let it be established to eternity!
And do according to what You have spoken!

17:24 And amen!
And may Your name be magnified to eternity saying,
'YAHWEH of Assemblies, The Elohim of Yisra'el,
is The Elohim to Yisra'el!
And may the house of David, Your servant,
be established before You!

17:25 Indeed, You Yourself אנך, my Elohim,
have revealed it to the ear itself אנך of Your servant
for the sake of building a house for him.
For this reason Your servant has been found
to pray before Your face.

17:26 "And now, YAHWEH,
You Yourself אנך are He, The Elohim!
And You have spoken concerning Your servant
this goodness.

17:27 And now, You have been pleased
to bless the house itself אנך of Your servant
to exist to eternity before Your face!
Indeed, You Yourself אנך, YAHWEH,
have blessed it.
And it will be blessed to eternity!"

Chapter 18

18:1 And it was after this.
And David struck the Philistines themselves אנך.
And he subdued them.
And he captured Gath itself אנך and its towns
from the hand of the Philistines.

18:2 And he struck Mo'ab itself אנך.
And the Mo'abites existed as servants to David,
bringing tribute.

18:3 And David struck Hadadezer himself אנך,
king of Tzobah, at Hamat
as he was going to establish his authority
at the River Euphrates.

18:4 And David captured from him
a thousand chariots, and seven thousand
horsemen, and twenty thousand foot soldiers.
And David also hamstrung
all the chariot horses themselves אנך.
But he left from them a hundred chariots.

18:5 And Aram of Damascus came
for the sake of helping to Hadadezer, king of Tzobah.
And David struck among Aram twenty two thousand.

18:6 And David placed men in Aram of Damascus.
And the Aram existed as David's servants, bringing tribute.

And YAHWEH caused deliverance for David
according to wherever he went.

18:7 And David took the shields of gold themselves אנך
which were on the servants of Hadadezer.
And he brought them to Yerushalaim.

18:8 And from Tibhath and from Kun, cities of Hadadezer,
David brought exceedingly much copper.
With it Shelomoh made the copper sea itself אנך,
and the columns themselves אנך.

and all the vessels of copper *themselves* **nx**.

18:9 And To'u, king of Hamath, heard that David had struck all the forces *themselves* **nx** of Hadadezer, king of Tzobah.

18:10 And he sent Hadoram *himself* **nx**, his son, to David, the king, for the sake of requesting shalom of him, and for the sake of blessing him because he had fought against Hadadezer and had struck him, because Hadadezer had been fighting against To'u, and all kinds of objects of gold, and silver, and copper.

18:11 The King, David, also set *these themselves* **nx** apart to **YAHWEH**, with the silver and the gold which he had captured from all the nations, from Edom, and from Mo'ab, and from the children of Ammon, and from the Philistines, and from Amalek.

18:12 And Abishai, son of Tzeruyah, struck eighteen thousand of *Edom itself* **nx** in The Valley of Salt.

18:13 And he placed garrisons in Edom. And all the Edomites existed as servants to David.

And **YAHWEH** caused deliverance for David *himself* **nx** wherever he went.

18:14 And David reigned over all Yisra'el. And he was doing judgment and justice for all his people.

18:15 And Yo'ab, son of Tzeruyah, was over the assembly. And Yahoshaphat, son of Ahilud was recorder.

18:16 And Tzadok, son of Ahitub, and Abimelek, son of Ebayathar, were the priests. And Shavsha was the scribe,

18:17 And Benayah, son of Yahoyada, was over the Perethites and the Pelethites. And the sons of David were the foremost by the hand of the king.

Chapter 19

19:1 And it was after this. And Nahash, king of the children of Ammon, died. And his son reigned in his place.

19:2 And David said, "I will act with kindness with Hanun, son of Nahash, because his father acted with kindness with me." And David sent messengers for the sake of comforting him concerning his father. And the servants of David went to the land of the children of Ammon, to Hanun, for the sake of comforting him.

19:3 And the rulers of the children of Ammon said to Hanun, "Is David honoring *your father himself* **nx** in your eyes because he has sent those comforting to you? Is it not on account of the servants searching? Have his servants not come to you for the sake of searching and overthrowing and spying out the land?"

19:4 And Hanun captured
the servants *themselves* **תא** of David.
And he shaved them.
And he cut off their garments *themselves* **תא**
in the middle, up to the buttocks.
And he sent them away.

19:5 And they went.
And *some* reported to David concerning the men.
And he sent *some* to meet them
because the men were exceedingly ashamed.
And the king said,
"Remain at Yericho until when your beards have grown.
Then return."

19:6 And the children of Ammon saw
that they had made themselves a stench with David.
And Hanun and the children of Ammon
sent a thousand talents of silver
to hire for themselves chariots and horsemen
from Aram-Naharaim, and from Aram-Ma'akah,
and from Tzobah.

19:7 And they hired for themselves
thirty two thousand chariots,
and the king of Ma'akah *himself* **תא**
and his people *themselves* **תא**.
And they came.
And they encamped before Meydeba.
And the children of Ammon
had been gathered from their cities.
And they had come for the sake of fighting.

19:8 And David had heard.
And he sent Yo'ab *himself* **תא**
and the entire assembly *itself* **תא** of the mighty men.

19:9 And the children of Ammon came out.
And they arranged themselves for battle
at the entrance of the city.
And the kings who had come were by themselves in the field.

19:10 And Yo'ab saw that the face of the battle
was against him, before and behind.
And he chose from all the choice ones in Yisra'el.
And arranged them for the sake of encountering Aram.

19:11 And the rest of the people *themselves* **תא**
he gave into the hand of Abishai, his brother.
And they were arranged for the sake
of encountering the children of Ammon.

19:12 And he said, "If Aram is stronger than me
then you are to be to me as a deliverance.
And if the children of Ammon are stronger than you
then I will deliver you.

19:13 Be strong!
And strengthen yourselves on behalf of our people
and on behalf of the cities of our Elohim!
And may **YAHWEH** do what is good in His eyes."

19:14 And Yo'ab approached,
and the people who were his before the face of Aram
for the sake of fighting.
And they fled from before their faces.

19:15 And the children of Ammon
saw that the Arameans had fled.
And they also fled from the face of Abishai, his brother.
And they went into the city.
And Yo'ab went to Yerushalaim.

19:16 And Aram saw that they had been struck
before the faces of Yisra'el.
And they sent messengers.
And they brought forth the Arameans themselves תא
who were from beyond The River.
And Shophak, commander of the assembly
of Hadadezer was before their faces.

19:17 And it was reported to David.
And he gathered all Yisra'el itself תא.
And he passed over The Yarden.
And he came toward them.
And he arranged against them.
And David arranged for the sake of meeting against Aram
for battle.
And they fought with him.

19:18 And Aram fled from before the faces of Yisra'el.
And David killed from the Arameans seven thousand chariots
and forty thousand men of the footmen.
And Shophak himself תא,
the commander of the assembly, he put to death.

19:19 And the servants of Hadadezer
saw that they had been struck before the faces of Yisra'el.
And they made peace with David.
And they *existed* as his servants.
And Aram was not willing to deliver
the children of Ammon themselves תא any longer.

Chapter 20

20:1 And it was at the time of the recurrence of the year,
at the time of the going out of the kings.

And Yo'ab led forth the strength itself תא of the assembly.
And he destroyed the land itself תא of the children of Ammon.
And he went.
And he besieged Rabbah itself תא.
But David was sitting at Yerushalaim.
And Yo'ab struck Rabbah itself תא.
And he overthrew it.

20:2 And David took the crown itself תא
from their king, from upon his head.
And he discovered it weighed a talent of gold.
And in it were precious stones.
And it was upon David's head.
And he brought out the spoil of the city, exceedingly much.

20:3 And the people themselves תא
who were in it he brought out.
And they cut with saws,
and with sharp instruments of the iron, and with axes.
And thus David did to all the cities of the children of Ammon.

And David and all the people returned to Yerushalaim.

20:4 And it was afterward.
And fighting arose at Gezer with the Philistines.
Then Sibbekai, the Hushathite, struck Sippai himself תא.

from the sons of the giant.
And they were subdued.

20:5 And there was fighting again
with the Philistines *themselves* **nx**.
And Elhanan, son of Ya'ir, struck Lahmi *himself* **nx**
the brother of Golyat, the Gittite.
And the shaft of his spear was like a beam of a weaver.

20:6 And there was fighting again at Gath.
And there was a man of great size.
And his toes *and fingers were* six and six, twenty and four.
And he also had been born to the giant.

20:7 And he defamed Yisra'el *itself* **nx**.
And Yahonathan, son of Shim'a, a brother of David, struck him.

20:8 These had been born to the giant in Gath.
And they had fallen by the hand of David
and by the hand of his servants.

Chapter 21

21:1 And Satan stood up against Yisra'el.
And he provoked David *himself* **nx**
to count Yisra'el *itself* **nx**.

It's seldom recognized that taking a census, counting Yisra'el, meant imposing a "tax" upon the people of ½ shekel. This means there are two aspects of this that are seldom considered. Taking such a count served to boost David's view of himself as king. But it also brought significant money into the treasury. Both of these actions are contrary to the desires of YAHWEH as is reflected in this story.

21:2 And David said to Yo'ab and to the rulers of the people,
"Go! Count Yisra'el *itself* **nx**
from Be'ersheba even as far as Dan!
And bring it to me.
Then I will know the number of them *itself* **nx**."

21:3 But Yo'ab said,
"May YAHWEH add over His people a hundred times more!
Is not my sovereign the king of all of them?
To my sovereign *they are* as servants.
Why does my sovereign seek to do this?
Why should he be as a cause of guilt for Yisra'el?"

21:4 But the word of the king prevailed over Yo'ab.
And Yo'ab left.
And he went out into all Yisra'el.
And came to Yerushalaim.

21:5 And Yo'ab gave the number *itself* **nx** of the census
of the people to David.
And there existed of all Yisra'el
one million one hundred thousand men drawing the sword,
and Yahudah, four hundred and seventy thousand
men drawing the sword.

21:6 But Levi and Binyamin he had not counted among them
because the word of the king
was detestable to Yo'ab *himself* **nx**.

21:7 And it was bad in the eyes of YAHWEH,
concerning this matter.
And He struck Yisra'el *itself* **nx**.

21:8 And David said to YAHWEH,
"I have offended exceedingly
with this thing *itself* **nx** which I have done.
And now pass over please
the moral perversity *itself* **nx** of Your servant!
Indeed, I have been exceedingly foolish!"

21:9 And YAHWEH spoke to Gad,
David's seer saying,
21:10 "Go!

And you are to speak to David saying,
'Thus said YAHWEH,
"I Myself am extending three *things* to you.
Choose one of them for yourself,
and I will do it for you." ' "

21:11 And Gad went to David.
And he said to him,

"Thus said YAHWEH,
'Choose for yourself
21:12 either three years of famine,
or three months being swept away
from before the faces of your oppressors
and the sword of your adversaries
for the sake of overtaking you,
or three days the sword of YAHWEH,
even the pestilence in the land
and the messenger of YAHWEH destroying
within all the borders of Yisra'el.'
And now consider what I am to return
to The One *Himself* **nx** sending me with the word."

21:13 And David said to Gad,
"The distress to me is exceeding.
Please let me fall into the hand of YAHWEH.
Indeed, His compassions are exceedingly great.
But into the hand of a human being do not let me fall."

21:14 And YAHWEH set a pestilence among Yisra'el.
And there fell from Yisra'el seventy thousand men.

21:15 And YAHWEH sent a messenger
to Yerushalaim for the sake of destroying it.
And as he was destroying YAHWEH observed.
And He relented concerning the harm.
And He said to the messenger, the one who was destroying,
"Enough now! Stop your hand!"
And the messenger of YAHWEH was standing
beside the threshing floor of Ornan, the Yebusite.

21:16 And David lifted his eyes *themselves* **nx**.
And he saw the messenger *himself* **nx** of YAHWEH
standing between earth and the skies,
And a sword having been drawn in his hand,
having been stretched out over Yerushalaim.
And David and the elders,
being covered with sackcloth, fell on their faces.

21:17 And David said to YAHWEH,
"Was it not I myself who said to count the people?
Even I myself am he who has offended
and done wrong indeed!
But these, the sheep, what have they done?
YAHWEH, My Elohim, please let Your hand
be against me and against the house of my father

and not against Your people as a pestilence.”

21:18 And the messenger of YAHWEH spoke to Gad to say to David that David is go up for the sake of raising up a slaughter site to YAHWEH on the threshing floor of Ornan, the Yebusite.

21:19 And David went up according to the word of Gad which he had spoken in the name of YAHWEH.

21:20 And Ornan turned back.
And he saw the messenger himself nx.
And his four sons *who* with him hid themselves.
And Ornan was threshing wheat.

21:21 And David came to Ornan.
And Ornan looked intently.
And he saw David himself nx.
And he went out from the threshing floor.
And he bowed down toward David with his face to the ground.

21:22 And David said to Ornan,
“Grant to me the place of the threshing floor.
And I will build on it a slaughter site to YAHWEH.
At the full price grant it it to me.
Then the pestilence will be restrained from over the people.”

21:23 And Ornan said to David,
“Accept it for yourself.
And let my sovereign the king do
that which is good in his eyes.
Behold!
I have given to you the oxen for olahs,
and the threshing implements for wood,
and the wheat for a grain offering.
I have given everything.”

21:24 But David, the king, said to Ornan,
“No.
Truly indeed, I will purchase it at the full price.
Indeed, I will not take what is yours for YAHWEH.
And I will not offer up an olah without cost.”

21:25 And David gave to Ornan
six hundred shekels of gold by weight.

21:26 And David built there a slaughter site to YAHWEH.
And he offered olahs and shelem offerings.
And he called out to YAHWEH.
And He responded with fire from The Heavens
upon the slaughter site of the olah.

21:27 And YAHWEH spoke to the messenger.
And he returned his sword to its sheath.

21:28 At that very time, as David was seeing
that YAHWEH had answered him
on the threshing floor of Ornan, the Yebusite,
then he sacrificed there.

21:29 But The Tabernacle of YAHWEH
and the slaughter site of the olah
which Moshe had made in the wilderness
were at that time at the high place in Gib'on.
21:30 But David was not able to go before it

for the sake of inquiring of YAHWEH
because he was afraid of the sword
of the messenger of YAHWEH.

Chapter 22

22:1 David then said,
"This itself is The House of YAHWEH, The Elohim.
And this is the slaughter site of olah for Yisra'el."

22:2 And David said to gather
the foreigners *themselves* **nx**
who were in the land of Yisra'el.
And he established hewers
for the sake of hewing cut stones
for the sake of building The House of YAHWEH.

22:3 And iron to abundance for the nails
for the doors of the gates and for the clamps
David caused to be prepared,
and copper so abundant it could not be weighed
22:4 And cedar trees to exceeding abundance
when the Tzidonians and the Tzorites
brought cedar wood to abundance to David.

22:5 And David said, "Shelomoh, my son,
is young and indecisive.
And the house to be built for YAHWEH
is to be magnificent to the highest
for the sake of a name to all the lands.
I will make preparation now for it."

And David made abundant preparations
before his death.

22:6 And he called for, Shelomoh, his son.
And he gave direction to him for the sake of building a house
for YAHWEH, The Elohim of Yisra'el.

22:7 And David said to Shelomoh,
"My son, I myself, it has been with my heart
to build a house for the the name of YAHWEH, my Elohim,
22:8 But the word of YAHWEH existed to me saying,
'Blood to abundance you have poured out.
And you have done great battles.
You will not build a house for My name
because you have poured out much blood
on the earth before My face.

22:9 Behold!
A son will be born to you.
He will be a man of rest.
And I will cause rest for him from all his adversaries all around.
Indeed, Shelomoh is to be his name.
And shalom and tranquility
I will give concerning Yisra'el in his days.

Shelomoh means peaceful.
shalom means safe, well, happy, prosperous, etc.
Generally, it means complete well being in every aspect of
one's life.

22:10 He himself will build a house for My name.
And he himself will be to Me as a son,
and I Myself to him as a Father.

And I will establish the throne of his kingdom
over Yisra'el until eternity.'

22:11 Now, my son, may YAHWEH be with you
and cause you to prosper!
Then you will build The House of YAHWEH, your Elohim,
according to what He has spoken concerning you.

22:12 Of a certainty, YAHWEH will give to you
wisdom and understanding.
And He will direct you concerning Yisra'el,
even for the sake of protecting
The Torah *itself* **nx** of YAHWEH, your Elohim.

torah means instruction or statute. It's traditionally translated as "law". However, the root word from which it comes **arah** means instruction. "The Torah of Moshe" consists of far more than "law". It is an inclusive series of instructions that reveal YAHWEH's desire for His people. There is NEVER A DEMAND to follow them - only in invitation, a "calling out to one". If you fail to understand this fundamental truth of Scripture you will have all kinds of trouble living with it.

22:13 Then you will be caused to prosper,
if you watch carefully to do the rules *themselves* **nx**
and the regulations *themselves* **nx**
which YAHWEH gave as direction
to Moshe *himself* **nx** concerning Yisra'el.

Be strong and brave, do not fear nor be discouraged.

22:14 And behold!
On account of my affliction
I have prepared for The House of YAHWEH
a hundred thousand talents of gold
and a million talents of silver,
and for copper and for iron without weight,
indeed, to abundance.
And timber and stone I have prepared.
And to them you will add.

22:15 And with you to abundance
are many doing the work of hewers,
and craftsmen of stone and timber,
and everyone wise in every task.

22:16 Of gold and of silver
and of copper and of iron there is no count.
Rise up!
And do!
And YAHWEH will be with you!"

22:17 And David commanded all the rulers of Yisra'el
to be a help for Shelomoh, his son, saying,
22:18 "Is not YAHWEH, your Elohim, with you?
And has He not caused rest for you from all around?
Indeed, He has given into my hand
those *themselves* **nx** who are dwelling in the land.
And the land has been subdued
before the face of YAHWEH
and before the faces of His people!

22:19 Now, give your heart and your life
for the sake of seeking YAHWEH your Elohim!
And rise up!
And build The Set Apart Place *itself* **nx**
of YAHWEH, The Elohim,
for the sake of bringing
The Chest of The Covenant of YAHWEH *itself* **nx**
and the set apart vessels of YAHWEH
for the house that is going to be built

for sake of the name of YAHWEH!"

Chapter 23

23:1 And David was old and satisfied with days.
And he caused Shelomoh *himself* **nx**, his son,
to reign over Yisra'el.

23:2 And he gathered all the rulers *themselves* **nx** of Yisra'el,
and the priests, and the Levites.

23:3 And the Levites were numbered
from the age of thirty years and up.
And the number of them by their heads for a man,
was thirty eight thousand.

23:4 From these, twenty four thousand
were to oversee concerning the work

of The House of YAHWEH,
and six thousand were officers and judges,

23:5 and four thousand were gatekeepers,
and four thousand were giving praise to YAHWEH,
"with instruments which I had made
for the sake of giving praise."

23:6 And David divided them as divisions.

Of the sons of Levi:

of Gershon, Kohath, and Merari;

Gershon means a refugee.
Kohath means an ally.
Merari means biter.

23:7 of the Gershonites:

La'dan and Shim'i.

La'adan - meaning uncertain.
Shim'I means famous.

23:8 The sons of La'dan:
the head, Yehi'el, and Zetam and Yo'el, three.

Yehi'el means El lives.
Zetam means olive grove.
Yo'el means YAH is EL.

23:9 of the sons of Shim'i:

Shelomith, and Hazi'el, and Haran, three.

These were the heads

of the fathers' houses of La'dan.

Shelomith means pacifications.
Hazi'el means I have seen El.
Haran means mountaineer.

23:10 And the sons of Shim'i:

Yahath, Zina, and Ye'ush, and Beri'ah.

These were the four sons of Shim'i.

Yahath means unity.
Zina means well fed.
Ye'ush means hasty.
Beri'ah means in trouble.

23:11 And Yahath was the head,

and Zina the second.

And Ye'ush and Beri'ah did not have many sons.

And they were reckoned as one house of the father.

23:12 The sons of Kohath:

Amram, Yitzhar, Hebron, and Uzzi'el, four.

Amram means an exalted people.
Yitzhar means anointed.
Hebron means seat of association.
Uzzi'el means the strength of El.

23:13 The sons of Amram:
Aharon and Moshe.

And Aharon was separated for the sake of setting him apart
for The Most Set Apart *Place*,
he himself and his sons to eternity,
for the sake of offering incense before the face of **YAHWEH**,
for the sake of ministering to Him,
and for the sake of blessing with His name
to eternity.

23:14 And Moshe, the man of The Elohim,
his sons were named by the tribe of Levi.

23:15 The sons of Moshe:
Gershom and Eli'ezer.

Gershom means a refugee.
Eli'ezer means El is my help.

23:16 The sons of Gershom:
Shebu'el was the head.

Shebu'el means restored by El.

23:17 And the sons of Eli'ezer:
Rehabyah was the head.
And Eli'ezer had no other sons.
But the sons of Rehabyah were very many.

Rehabyah means Yah has enlarged.

23:18 The sons of Yitzhar:
Shelomith was the head.

23:19 The sons of Hebron:
Yeriyah was the head,
Amaryah the second,
Yahazi'el the third,
and Yekam'am the fourth.

Yeriyah means Yah will teach.
Amaryah means word of Yah.
Yahazi'el means I have seen El.
Yekam'am means the people will rise up.

23:20 The sons of Uzzi'el:
Miykah was the head and Yishshiyah the second.

Miykah means who is like Yah.
Yishiyah means Yah will lend.

23:21 The sons of Merari:
Mahli and Mushi.

Mahli means sickly.
Mushi means sensitive.

The sons of Mahli: El'azar and Kish.

23:22 And El'azar died.
And he had no sons, but only daughters.
And their kindred, the sons of Kish, took them.

23:23 The sons of Mushi:
Mahli, Eder, and Yeremoth, three.

Eder means an arrangement.
Yeremoth means elevations.

23:24 These were the sons of Levi
by the house of their fathers,
the heads of the fathers as they had been counted
according to the number of names,

by their heads, those doing the work
for the service of The House of YAHWEH,
from the age of twenty years and up.

23:25 Indeed, David had said,
"YAHWEH, The Elohim of Yisra'el,
has given rest to His people.
And He will dwell in Yerushalaim to eternity."

23:26 And also to the Levites,
"They will not be carrying The Tabernacle *itself* **nx**
nor all the vessels themselves **nx** for its service."

23:27 Indeed, by the last words of David
they counted the sons of Levi
from a son of twenty years old and up
23:28 because their office was to help the sons of Aharon
in the service of The House of YAHWEH;
concerning the courtyards,
and concerning the chambers,
and concerning the purification for everything set apart,
and the work of the service of The House of YAHWEH,
23:29 and for the showbread,
and for the flour for the grain offering,
and for the *unleavened* wafers,
and for *what is baked in* the pan,
and for what has been mixed,
and for all kinds of measures and sizes,
23:30 and for the sake of standing every morning
to give thanks and praise to YAHWEH,
and according to this at evening,
23:31 and for all offering up of the olahs to YAHWEH,
for the Sabbaths, and for the New Moons,
and for the appointed times, according to the number,
according to the regulations concerning them
continually before the face of YAHWEH.

23:32 and they were to guard
the duty *itself* **nx** of The Tent of Assembly,
and the duty *itself* **nx** of The Set Apart Place,
and the duty of the sons of Aharon,
their kindred in the service of The House of YAHWEH.

Chapter 24

24:1 And for the sons of Aharon
the divisions of the sons of Aharon were:
Nadab and Abihu, El'azar and Ithamar.

24:2 But Nadab and Abihu were put to death
before the face of their father.
And there were no children for them.

And El'azar and Ithamar served as priests.

24:3 And David, and Tzadok, of the sons of El'azar,
and Ahimelek, of the sons of Ithamar,
divided them as to accountability according to their service.

24:4 And there were found of the sons of El'azar
more as heads than of the sons of Ithamar.
And they divided the sons of El'azar
as sixteen heads of the house of their father,
and the sons of Ithamar
as eight heads of the house of their father.

24:5 And they divided them by lot, these with those, because there were leaders of The Set Apart Place and leaders of *The House of YAHWEH* from the sons of El'azar and from the sons of Ithamar.

24:6 And the scribe, Shemayah, son of Netan'el, one of the Levites, recorded them before the faces of the king, and the princes, and Tzadok, the priest, and Ahimelek, son of Ebayathar, and the heads of the fathers of the priests and Levites, one father's house being taken for El'azar and one being taken for Ithamar.

24:7 And the first lot came forth to Yahoyarib, the second to Yedayah,
24:8 the third to Harim, the fourth to Se'orim,
24:9 the fifth to Malkiyah, the sixth to Miyamin,
24:10 the seventh to Hakkots, the eighth to Abiyah,
24:11 the ninth to Yahshua, the tenth to Shekanyah,
24:12 the eleventh to Elyashib, the twelfth to Yakim,
24:13 the thirteenth to Huppah, the fourteenth to Yesheb'ab,
24:14 the fifteenth to Bilgah,
the sixteenth to Immer,
24:15 the seventeenth to Hezir,
the eighteenth to Hapitztetz,
24:16 the nineteenth to Pethahyah,
the twentieth to Yahezkel,
24:17 the twenty first to Yakin,
the twenty second to Gamul,
24:18 the twenty third to Delayah,
the twenty fourth to Ma'azyah.

24:19 These were their accountabilities for their service for the sake of coming into The House of *YAHWEH* according to their regulations by the hand of Aharon, their father, according to what *YAHWEH*, The Elohim of Yisra'el, had given as direction to him.

24:20 And the rest of the sons of Levi: of the sons of Amram, Shuba'el; of the sons of Shuba'el, Yahdeyah.

24:21 Concerning Rehabyah, of the sons of Rehabyah, the head was Yishiyah.

24:22 Of the Yitsharites, Shelomoth; of the sons of Shelomoth, Yahath.

24:23 Of the sons of Hebron, Yeriyah was the head, Amaryah the second, Yahazi'el the third, and Yekam'am the fourth.

24:24 Of the sons of Uzzi'el, Miykah; of the sons of Miykah, Shamir.
24:25 The brother of Miykah, Yishshiyah; of the sons of Yishshiyah, Zekaryah.

24:26 The sons of Merari: Mahli and Mushi; the son of Ya'azyah, Beno.

24:27 The sons of Merari by Ya'azyah: Beno, and Shoham, and Zakkur, and Ibri.

24:28 Of Mahli: El'azar, who had no sons.

24:29 Of Kish: the son of Kish, Yerahme'el.

24:30 And the sons of Mushi:
Mahli, Eder, and Yerimoth.

These were the sons of the Levites
according to their fathers' houses.

24:31 And they also cast lots
next their kindred, the sons of Aharon,
before the faces of King David, and Tzadok, and Ahimelek,
and the heads of the fathers of the priests and Levites,
the chief of the fathers, next to his younger kindred.

Chapter 25

25:1 And David and the commanders
of the assembly separated for the service
some of the sons of Asaph, and Heman,
and Yeduthun, those prophesying
with lyres, with harps, and with cymbals.
And the number of the workmen was by their service:

25:2 Of the sons of Asaph:
Zakkur, and Yoseph, and Nethanyah, and Ashar'elah,
the sons of Asaph according to the hands of Asaph,
those prophesying according to the hands of the king.

25:3 Of Yeduthun, the sons of Yeduthun:
Gedalyah, and Tzeri, and Yeshayah,
Hashabiyah, and Mattithyah, six,
under the hands of their father, Yeduthun,
who prophesied with a lyre for the sake of giving thanks
and for the sake of praising **YAHWEH**.

25:4 Of Heman, the sons of Heman:
Bukkiyah, Mattanyah, Uzzi'el, Shebu'el,
and Yerimoth, Hananyah, Hanani, Eliyathah, Giddalti,
and Romanti-Ezer, Yoshbekashah, Mallothi, Hothir,
Mahaziyoth.

Heman means faithful. Bukkiyah means poured out by Yah. Mattanyah means gift of Yah. Uzzi'el means El is my strength. Shebu'el means restored by El. Yerimoth means elevations. Hannanyah means favored by Yah. Hanani means Yah has favored. Eliyathah means El has consented. Giddalti means I have been made great. Romanti-Ezer means my help has been raised up. Yoshbekashah means a harsh seat. Mallothi means I have spoken. Hothir means caused to abound. Mahaziyoth means visions.

25:5 All these were the sons of Heman, the seer for the king,
according to the words of **YAHWEH**
for the sake of exalting his horn.
And **YAHWEH** gave to Heman fourteen sons
and three daughters.

25:6 All these were under the hands of their father
on account of singing in The House of **YAHWEH**
with cymbals, harps and lyres
for the service of The House of **YAHWEH**
under the hand of the king:
Asaph, Yeduthun, and Heman.

25:7 And the number of them, with their kindred
those having been instructed in song for YAHWEH,
all those having understanding,
was two hundred and eighty eight.

25:8 And they cast lots for duty, the small as well as the great,
the one teaching with the student.

25:9 And the first lot came forth for Asaph, for Yoseph.

Gedalyah was the second:

he himself, and his kindred, and his sons, twelve;

25:10 the third was Zakkur,

his sons, and his kindred, twelve;

25:11 the fourth was Yitzri,

his sons and his kindred, twelve;

25:12 the fifth Nathanyah,

his sons and his kindred, twelve;

25:13 the sixth Bukkiyah,

his sons and his kindred, twelve;

25:14 the seventh Yesar'elah,

his sons and his kindred, twelve;

Yesar'elah means El is upright.

25:15 the eighth Yeshayah,

his sons and his kindred, twelve;

25:16 the ninth Mattanyah,

his sons and his kindred, twelve;

25:17 the tenth Shim'i,

his sons and his kindred, twelve;

25:18 the eleventh Azar'el,

his sons and his kindred, twelve;

25:19 the twelfth Hashabiyah,

his sons and his kindred, twelve;

25:20 the thirteenth Shuba'el,

his sons and his kindred, twelve;

25:21 the fourteenth Mattithyah,

his sons and his kindred, twelve;

25:22 the fifteenth Yeremoth,

his sons and his kindred, twelve;

25:23 the sixteenth Hananyah,

his sons and his kindred, twelve;

25:24 the seventeenth Yoshbekashah,

his sons and his kindred, twelve;

25:25 the eighteenth Hanani,

his sons and his kindred, twelve;

25:26 the nineteenth Mallothi,

his sons and his kindred, twelve;

25:27 the twentieth Eliyathah,

his sons and his kindred, twelve;

25:28 the twenty first Hothir,

his sons and his kindred, twelve;

25:29 the twenty second Giddalti,

his sons and his kindred, twelve;

25:30 the twenty third Mahaziyoth,

his sons and his kindred, twelve;

25:31 the twenty fourth Romamti-Ezer,

his sons and his kindred, twelve.

Chapter 26

26:1 For the divisions for the gatekeepers:

Of the Korahites: Meshelemyah son of Korah,
of the sons of Asaph.

26:2 And the sons of Meshelemyah:

Zekaryah the first born, Yediya'el the second,

Zebadyah the third, Yathni'el the fourth,

26:3 Eylam the fifth, Yahohanan the sixth,

Elyo'eynai the seventh.

26:4 And the sons of Obed Edom:
Shemayah the first born, Yahozabad the second,
Yo'ah the third, Sakar the fourth, Nethane'l the fifth,
26:5 Ammi'el the sixth, Yissaskar the seventh,
Pe'ullethai the eighth.
Indeed, The Elohim had blessed him.

26:6 And to Shemayah, his son, sons were born,
the rulers of the house of their father,
because they were men of strength.

26:7 The sons of Shemayah:
Othni, and Repha'el, and Obed and Elzabad.
His brothers, Elihu and Semakyah,
were men of strength.

26:8 All these *were* from the sons of Obed Edom.
They and their sons and their kindred,
were men of strength with strength for the work;
sixty two of Obed Edom.

26:9 And Meshelemiyah had sons
and kindred, eighteen men of strength.

26:10 And of Hosah, from the children of Merari were sons:
Shimri the head.
Even though he was not the first born.
But his father made him the head.
26:11 Hilkiyah the second,
Tebalyah the third, Zekaryah the fourth.
All the sons and kindred of Hosah were thirteen.

26:12 To these divisions of the gatekeepers,
to the heads of the men,
their duties were next to their kindred
for the sake of ministering in The House of YAHWEH.

26:13 And they cast lots according to the small
and according to the great
of the house of their fathers for each gate.

26:14 And the lot of the east fell to Shelemiyah.
And for Zekaryah, his son,
a counselor with good sense, they cast lots.
And his lot went out to the north;
26:15 For Obed Edom, to the south.
And to his sons, the house of the storehouse.
26:16 For Shuppim and Hosah, to the west,
with the Shalleket Gate,
on the highway of the ascent, guard beside guard.

26:17 For the east the Levites *were* six,
for the north four for the day,
on the south four for the day,
and for the storehouse two *and* two.

26:18 For the Parbar to the west
four *were* at the highway, two *were* at the Parbar.

26:19 These were the divisions of the gatekeepers
among the sons of Korah and among the sons of Merari.

26:20 And of the Levites,
Ahiyah was over the treasuries
of The House of YAHWEH,

and over the treasuries of the set apart gifts.

26:21 The sons of La'dan,
the sons of the Gershonites of La'dan,
heads of the house of their father,
of La'dan the Gershonite: Yehi'eli.

26:22 The sons of Yehi'eli,
Zetam, and Yo'el, his brother, were over
the treasuries of The House of YAHWEH.

26:23 Of the Amramites, the Yitsharites,
the Hebronites, and the Uzzi'elites,
26:24 even Shebu'el, son of Gershom,
son of Moshe, was overseer of the treasuries.

26:25 And his kindred by Eli'ezer
were Rehabyah, his son, and Yeshayah, his son,
and Yoram, his son, and Zikri, his son,
and Shelomoth, his son.

26:26 This Shelomoth and his kindred
were over all the treasuries of the set apart gifts
which King David, and the heads of fathers,
for the commanders over the thousands
and the hundreds, and the commanders
of the assembly had set apart.

26:27 From the battles and from the spoils
they caused *things* to be set apart
for the sake of maintaining The House of YAHWEH.

26:28 And everything, that which had been set apart
by Shemu'el, the seer, and Sha'ul, son of Kish,
and Abner, son of Ner, and Yo'ab, son of Tzeruyah,
all those having set *things* apart,
were under the hand of Shelomith and his kindred.

26:29 Of the Yitsharites, Kenanyah
and his sons were for the outward affairs
concerning Yisra'el as officers and as judges.

26:30 Of the Hebronites, Hashabyah and his kindred,
sons of strength, one thousand seven hundred
were under accountability for Yisra'el
from beside The Yarden westward,
for all the affairs of YAHWEH,
and for the service of the king.

26:31 Of the Hebronites,
Yeriyah was head of the Hebronites
by his generations of the fathers.

In the fortieth year of the reign of David they had been sought.
And there were found among them
mighty men of strength in Ya'zer of Gil'ad.

26:32 And his kindred were sons of strength,
two thousand seven hundred, heads of fathers.
And David, the king appointed them over
the Re'ubenites, and the Gadites,
and the half tribe of Menashe,
for all matters of YAHWEH,
and the matters of the king.

Chapter 27

27:1 And the children of Yisra'el,

by their number, the heads of fathers,
and the commanders of the thousands
and of the hundreds, and their officers,
those serving the king himself מלך
for all matters of the divisions,
those coming in and those going out
month by month for all the months of the year,
the division of each one was twenty four thousand.

27:2 Over the first division for the first month
was Yashob'am, son of Zabdi'el.
And within his division were twenty four thousand.

27:3 And the sons of Peretz,
were the heads of all the commanders of the assembly
for the first month.

27:4 And over the division of the second month
was Dodai, Ahohite.
And of his division Mikloth also was the leader.
And within his division were over twenty four thousand.

27:5 Commander of the assembly
for the third month, the third was Benayah,
son of Yahoyada the priest.
He was the leader.
And within his division were twenty four thousand.
27:6 This was the Benayah who was mighty among the thirty.
And he was over the thirty.
And in his division was Ammizabad, his son.

27:7 The fourth for the fourth month
was Asah'el, brother of Yo'ab,
and Zebadyah, his son, after him.
And within his division were twenty four thousand.

27:8 The fifth for the fifth month,
the leader was Shamhuth, the Yizrahite.
And within his division were twenty four thousand.

27:9 The sixth for the sixth month was Ira,
son of Ikkesh, the Tekoite.
And within his division were twenty four thousand.

27:10 The seventh for the seventh month
was Heletz, the Pelonite, of the children of Ephraim.
And in his division were twenty four thousand.

27:11 The eighth for the eighth month
was Sibbekai, the Hushathite, of the Zarhites.
And within his division were twenty four thousand.

27:12 The ninth for the ninth month
was Abi'ezer, the Anathothite, of the Binyamites.
And within his division were twenty four thousand.


27:13 The tenth for the tenth month
was Maharai, the Netophathite, of the Zarhites.
And within his division were twenty four thousand.

27:14 The eleventh for the eleventh month
was Benayah, the Pirathonite, of the children of Ephraim.
And within his division were twenty four thousand.

27:15 The twelfth for the twelfth month

was Heldai, the Netophathite, of Othni'el.
And within his division were twenty four thousand.

27:16 And over the tribes of Yisra'el:
of Re'uben the ruler was Eli'ezer, son of Zikri;
of Shim'on, Shephatyah, son of Ma'akah;
27:17 of Levi Hashabyah, son of Kemu'el;
of Aharon: Tzadok;
27:18 of Yahudah: Elihu,
from the kindred of David;
of Yissaskar: Omri, son of Mikha'el;
27:19 of Zebulun: Yishmayah, son of Obadyah; Naphtali:
Yerimoth son of Azri'el;
27:20 the children of Ephraim:
Hoshea son of Azazyah;
of the half tribe of Menashe: Yo'el, son of Pedayah;
27:21 of the half tribe of Menashe in Gil'ad:
Iddo, son of Zekaryah;
of Binyamin: Ya'asi'el, son of Abner;
27:22 of Dan: Azar'el, son of Yeroham.
These were the rulers of the tribes of Yisra'el.

27:23 But David did not take the number
of those from twenty years of age and under
because YAHWEH had said
He would cause Yisra'el *itself* 
to increase like the stars of the skies.

27:24 Yo'ab, son of Tzeruyah, began to count.
But he did not finish.
And on account of this there was wrath against Yisra'el.
And the number did not go up into the count of the words
of the days of King David.

27:25 And Azmaveth, son of Adi'el,
was over the king's treasuries.
And Yahonathan, son of Uzziyah,
was over the storehouses in the field, in the cities,
and in the villages, and in the watchtowers.
27:26 And Ezri, son of Kelub,
was over those doing the work of the field
for the sake of working the ground.
27:27 And Shim'l, the Ramathite,
was over the vineyards.
And Zabdi, the Shiphmite, was over
what is in the vineyards,
for the cellars of the wine.
27:28 And Ba'al-Hanan, the Gederite,
was over the olive trees and the sycamore trees
that were in The Shephelah.
And Yo'ash was over the stores of the oil.
27:29 And Shitrai, the Sharonite,
was over the herds that fed in Sharon.
And Shaphat, son of Adlai,
was over the herds that were in the valleys.
27:30 And Obil, the Yishma'elite,
was over the camels.
And Yahdeyah, the Meronothite,
was over the asses.
27:31 and Yaziz, the Hagrite,
was over the flocks.
All of these were rulers over the property
which belonged to King David.

27:32 Also Yahonathan, David's uncle,

was a counselor; a man of understanding.
And he was a scribe.
And Yehi'el, son of Hakmoni,
was with the sons of the king.

27:33 And Ahithophel was counselor to the king.
And Hushai, the Arkite, was a companion of the king.

27:34 And after Ahithophel
was Yahoyada, son of Benayah, and Ebayathar.
And the commander of the assembly of the king was Yo'ab.

Chapter 28

28:1 And David caused to be assembled to Yerushalaim
all the rulers *themselves* **nx** of Yisra'el,
the rulers of the tribes
and the commanders of the divisions,
those serving the king *himself* **nx**,
the commanders of the thousands,
and commanders of the hundreds,
and the rulers of all the property
and livestock for the king and for his sons,
with the officials, the mighty men,
even for all the mighty men of strength.

28:2 And David, the king, stood upon his feet.
And he said, "Listen attentively to me,
my kindred and my people.
I myself, it was within my heart to build a house of rest
for The Chest of The Covenant of YAHWEH,
even as a footstool of the feet of our Elohim.
And I had made preparations for the sake of building it.

28:3 But YAHWEH said to me,
'You will not build a house for My name
because *you yourself* **nx** are a man of battle.
And you have poured out blood.'

28:4 However, YAHWEH, The Elohim of Yisra'el,
chose me from all the house of my father
for the sake of existing as king over Yisra'el to eternity.
Indeed, He has chosen Yahudah as ruler.
And in the house of Yahudah, the house of my father,
and among the sons of my father,
He was pleased with me
for the sake of causing cause me to reign
as king over all Yisra'el.

28:5 And from all my sons,
indeed, YAHWEH has given many sons to me,
but He has chosen Shelomoh, my son,
for the sake of sitting upon the throne
of the kingdom of YAHWEH, over Yisra'el.

28:6 And He said to me,
'Shelomoh, your son,
he himself will build My house and My courtyards
because I have chosen him for Myself as a son.
And I Myself will exist for him as a Father.

28:7 And I will establish *his kingdom* *itself* **nx**
to eternity if he is strong for the sake of doing My directives
and My judgments as it is this day.'

28:8 And now, before the eyes of all Yisra'el,
the assembly of YAHWEH,

and in the hearing of our Elohim,
protect and seek all the directives of **YAHWEH**, your Elohim,
in order that you will possess the good land itself **תָּא**
and cause it to be inherited
by your children after you to eternity!

28:9 And you yourself **תָּא**, Shelomoh, my son,
know The Elohim Himself **תָּא** of your father!
And serve Him with a whole heart and with a pleasing life!
Indeed, **YAHWEH** is searching all hearts!
And He understands all the imaginations of thoughts!
If you do seek Him He will be found by you!
But if you abandon Him He will reject you to forever!

28:10 Consider now!
Indeed, **YAHWEH** has chosen you
for the sake of building a house for The Set Apart Place.
Be strong! And act!"

28:11 And David gave to Shelomoh, his son,
the plans themselves **תָּא** for the porch,
and its houses themselves **תָּא**,
and its treasuries,
and its upper chambers, and its inner chambers,
and the place of The Seat of Atonement,

The Seat of Atonement is also called "The Mercy Seat". It is the place on The Chest of The Covenant between the Cherubim where YAHWEH was believed to be seated.

28:12 and the plans for everything
which existed by The Divine Nature concerning it;
for the courtyards of The House of **YAHWEH**,
and for all the chambers all around,
and for the treasuries of The House of **YAHWEH**,
and for the treasuries for the set apart things,
28:13 and for the divisions of the priests and the Levites,
and for all the work of the service of The House of **YAHWEH**,
and for all the utensils of service in The House of **YAHWEH**;
28:14 for gold by weight for all the utensils of gold,
for all the utensils for every kind of service;
for silver for all utensils of the silver by weight,
for all utensils for every kind of service;
28:15 and by weight for the lampstands of the gold,
and their lamps of gold,
by weight for each lampstand and its lamps;
and for the lampstands of silver by weight,
for the lampstand and its lamps,
according to the service of each lampstand;
28:16 and the gold itself **תָּא** by weight
for the tables of the showbread, for each table;
and silver for the tables of the silver;
28:17 and pure gold for the forks,
and for the basins, and the jars,
and for the basins of the gold, by weight for each basin,
the silver by weight for the silver basins, silver for each basin;
28:18 and refined gold by weight for the altar of the incense,
and for the pattern of the chariot of the gold cherubim,
which were spreading out their wings
and covering over
The Chest of The Covenant of **YAHWEH**.

28:19 Everything was in writing
from the hand of **YAHWEH** upon me.
He caused me to understand all the works of the plan."

28:20 And David said to Shelomoh, his son,

“Be strong!
And be courageous!
And act!
Do not be afraid!
And do not be discouraged!

Indeed, **YAHWEH**, The Elohim,
my Elohim, is with you!
He will not leave you!
And He will not abandon you
until all the work is to completion
for the service of The House of **YAHWEH**.

28:21 And behold!
The divisions of the priests and the Levites
for all the service of The House of **YAHWEH**,
and with you according to every task are all who are willing,
with skill for every task.
And the rulers and all the people
are *there* for your every word.”

Chapter 29

29:1 And David, the king, said to all the assembly,
“Shelomoh, my son,
the one whom **YAHWEH** has chosen,
is young and tender.
And the work is great because the palace
is not for a human being,
but rather, for **YAHWEH**, The Elohim.

29:2 And with all my power
I have prepared for The House of my Elohim
the gold for the gold,
and the silver for the silver,
and the copper for the copper,
the iron for the iron,
and the wood for the wood,
shoham stones, and settings,
and glistening stones, and colored stones,
and all kinds of precious stones,
and stones of marble, to abundance.

29:3 And further, on account of my delight
in The House of my Elohim
there is to me a wealth of of gold and silver
I have given for The House of my Elohim
over above all that I have prepared
for The Set Apart House:
29:4 three thousand talents of gold of the gold of Ophir,
and seven thousand talents of refined silver
for the sake of overlaying the walls of the houses;
29:5 as gold for the gold and as silver for the silver,
and for all the work done by the hands of craftsmen.
And who is willing to have his hand filled today
for the sake of **YAHWEH**?”

The "filling of the hand" is a Hebraism meaning, "who is willing to be consecrated".

29:6 And those of the rulers of the fathers,
and the rulers of the tribes of Yisra'el,
and the rulers of the thousands and of the hundreds,
and of the rulers of the work of the king
willingly offered themselves.

29:7 And they gave for the service
of The House of **YAHWEH**,

of gold, five thousand talents
and ten thousand darics,
and of silver, ten thousand talents,
and of copper, eighteen thousand talents,
and of iron, one hundred thousand talents.
29:8 And he himself **nx** who had been finding stones
gave *them* to the treasury of The House of YAHWEH,
into the hand of Yehi'el, the Gershonite.

29:9 And the people rejoiced
on account of willingly having given of themselves.
Indeed, with a whole heart
they had given of themselves voluntarily
for the sake of YAHWEH.

And David, the king, also rejoiced with great joy.

29:10 And David blessed YAHWEH Himself **nx**
in the eyes of the whole assembly.
And David said,

"Blessed are You Yourself **nx**, YAHWEH,
The Elohim of Yisra'el,
our Father to eternity, even to eternity!
29:11 To You, YAHWEH, is the greatness,
the power, and the glory,
the eternal excellence, and the majesty!
Indeed, all that is in the heavens and in the earth is Yours!
Yours is The Kingdom, YAHWEH!
And You are *The One* exalting Himself
as the head of everything!

29:12 And the riches and the honor
are because of Your presence!

And You Yourself **nx** are ruling in everything!

And in Your hand is power and might!

And *it is* in Your hand to make *one* great
and to strengthen for the sake of everyone!

29:13 And now, our Elohim,
we ourselves give thanks to You!
And we give praise to Your glorious Name!

29:14 And who am I myself?
And who are my people, that we retain the power
to give ourselves so willingly as this?

Indeed, everything is from You!
And from Your own hand we have given to You!

29:15 Indeed, we ourselves are aliens before You face,
and sojourners like all our fathers!.
Like a shadow are our days on earth.
And there is no hope!

29:16 YAHWEH, our Elohim,
all this abundance which we have prepared
for the sake of building for You a house
for the sake of Your Set Apart name
is from Your hand!
Even to You belongs everything!

29:17 And I know, my Elohim,

that You Yourself **nx** are testing the heart.
And uprightness pleases to You.
I myself, in the uprightness of my heart,
have willingly given all these *things*.
And now Your people have been found here.
I have seen with joy
those giving of themselves willingly to You.

29:18 **YAHWEH**, The Elohim
of Abraham, Yitzhak, and Yisra'el, our fathers,
protect this to eternity
as the intentions of the thoughts of the heart
of Your people!
And establish their heart toward You!

29:19 And to Shelomoh, my son,
grant a whole heart for the sake of protecting
Your directives, Your Testimonies, and Your rules,
even for the sake of doing everything,
and for the sake of building the palace
for which I have prepared.”

29:20 And David said to all the assembly,
“Bless now **YAHWEH Himself nx** your Elohim!”
And all the assembly gave blessing
to **YAHWEH**, The Elohim of their fathers.
And they bowed their heads.
And they prostrated themselves toward **YAHWEH**
and toward the king.

29:21 And they sacrificed sacrifices to **YAHWEH**.
And they offered up olahs to **YAHWEH** on the next day:
a thousand bulls, a thousand rams,
a thousand lambs, and their drink offerings,
even sacrifices to abundance
for the sake of all Yisra'el.

29:22 And they ate and they drank
before the face of **YAHWEH**
on that day with great joy.

And they caused Shelomoh, son of David,
to reign the second time.
And they anointed him
before the face of **YAHWEH** as ruler,
and Tzadok as priest.

29:23 And Shelomoh sat
upon the throne of **YAHWEH** as king,
in the place of David, his father.
And he prospered.
And all Yisra'el listened attentively to him.

29:24 And all the rulers and the mighty men,
and also all the sons of the king, David,
set themselves under the hand of Shelomoh, the king.

29:25 And **YAHWEH** magnified Shelomoh himself nx
exceedingly in the eyes of all Yisra'el.
And He granted to him royal splendor
which had not existed concerning any king before him
over Yisra'el.

29:26 And David, son of Yishai,
had reigned over all Yisra'el.

29:27 And the days of which
he had reigned over Yisra'el was forty years.
In Hebron he reigned seven years.
And in Yerushalaim he reigned thirty three years.

29:28 And he died at a good old age,
satisfied with days, with riches and with honor
And Shelomoh, his son, reigned in his place.

29:29 And the acts of David the king,
the first and the last, behold!
They have been written in the scroll
of Shemu'el, the seer,
in the scroll of Nathan, the prophet,
and in the scroll of Gad, the seer,
29:30 with all his kingdom, and his might,
and the times that passed over him,
and over Yisra'el,
and over all the kingdoms of the lands.