

1 Chronicles 26 Commentary

PREVIOUS

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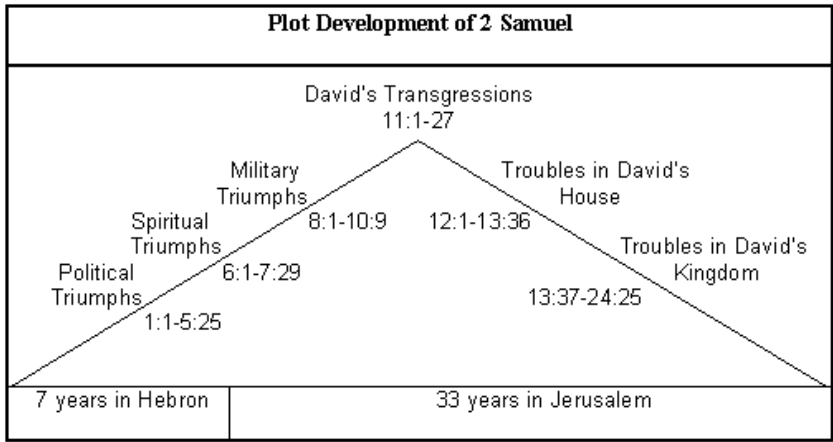
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TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES								
1107	1011				971	931	853	722 586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings	
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36	

Legend: B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

12 Tribes of David's Reign	Highlights of David's Reign
Genealogies	History
Ancestry	Activity
1000's of Years	Circa 33 Years



Map of David's Kingdom-ESV Global

Map of Cities in 2 Samuel

1 Chronicles 26:1 For the divisions of the gatekeepers there were of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph.

- For the divisions of the gatekeepers 1Ch 9:17-27 15:18,23,24 2Ch 23:19
- Korahites: Nu 26:9-11 Ps 44:1 49:1
- Meshelemiah: 1Ch 26:14, Shelemiah
- Asaph: 1Ch 6:37 9:19, Ebiasaph

Related Passages:

1 Chronicles 9:19 Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his relatives of his father's house, the Korahites, were over the work of the service, keepers of the thresholds of the tent; and their fathers had been over the camp of the LORD, keepers of the entrance.

1 Chronicles 9:21 Zechariah the son of **Meshelemiah** was gatekeeper of the entrance of the tent of meeting.

DAVID'S DIVISION OF

THE GATEKEEPERS

This chapter on divisions can be simply divided:

- Divisions of the Gatekeepers** - 1Ch 26:1-11
- Keepers of the Treasure** - 1Ch 26:12-19
- Duties of Levites outside Temple** - 1Ch 26:29-32

Utey - The list of Levites who were gatekeepers, treasure guardians, and civil judges is pre-figured in 1 Chronicles 23. The list comes from several periods of Israel's history. (1) David (2) Solomon (3) post-exilic. The number and places of the gates varied from (1) Solomon's temple, (2) the second temple, (3) later additions on Ezekiel's eschatological temple (Ezekiel 40-48)

The gates of the Temple...

- (1) **The east gate** was main gate (cf, tabernacle) in 1Chr. 26:14 called "the king's gate" in 1Ch 9:18 with six assigned guards.
- (2) **The south gate** closest to David's palace with direct access to the temple area (1Ch 26:15) with four assigned guards.
- (3) **The west gate** called "the gate of Shallecheth" (1Ch 26:16) in the rear gate and may have opened into a courtyard or pavilion. It had four guards for the road and for the pavilion.
- (4) **The north gate** (prominent in Ezekiel) in 1Ch 26:14 with four guards.

Matthew Henry sums up chapter 26 - "There were porters (GATEKEEPERS) appointed to attend the temple, who guarded all the avenues that led to it, opened and shut all the outer gates and attended at them, not only for the state, but for service, to direct and instruct those who were going to worship in the courts of the sanctuary in the decorum they were to observe, to encourage those that were timorous, to send back the strangers and unclean, and to guard against thieves and others that were enemies to the house of God."

For the divisions of the gatekeepers there were of the Korahites, Meshelemiah (aka [Shelemiah](#) in 1Ch 26:14) **the son of Kore, of the sons of Asaph** (see [note](#) below - aka [Ebiasaph](#) in 1Ch 9:19) - There are other lists of gatekeepers in see 1Ch 9:17-27 and 1Ch 16:37-38). 1 Chronicles 23:5 says "4,000 (LEVITES) were gatekeepers." Their role was guarding the Temple day and night to prevent unauthorized persons from entering and profaning it." They were arranged according to their families (1Ch 26:1-19) to take charge of the doors and gates of the temple. They were sometimes employed as musicians (1Ch 15:18). Gatekeeper duties are described in 1Ch 9:22-29.

William MacDonald on the Korahites - Here we find the Korahites (1Ch 26:1), "... their duty being to prevent the presumption of which their father was guilty (Num. 16). Such are the ways of God." (Borrow [Believer's Bible Commentary](#))

To summarize chapter 26, note that these officials included gatekeepers (1Ch 26:1-19), treasurers (1Ch 26:20-28), and miscellaneous officials scattered outside Jerusalem (1Ch 26:29-32).

[ESV Study Bible \(borrow\)](#) - The primary duty of the Levitical **gatekeepers** was to safeguard the sanctuary from trespass by unauthorized persons and from defilement by idolatrous practices (see 2Ch 29:3-7). They were also responsible for the temple treasuries and the maintenance of the building and its equipment (see 1Ch 9:22-32). The **gatekeepers** played a vital role in aiding the high priest Jehoiada in opposing Athaliah (2Ch 23:4-8, 19), and in the reforms by Hezekiah (2Ch 31:14) and Josiah (2Ch 34:9). The **gatekeepers** included the families of Meshelemiah (1Ch 26:1-3, 9), Obed-edom (1Ch 26:4-8), and Hosah (1Ch 26:10-11; see 1Ch 16:38).

[Life Application Study Bible \(borrow\)](#) - There were 4,000 gatekeepers (1Ch [23](#):5). They were all Levites and did many other jobs as well. Some of their duties included (1) checking out the equipment and utensils used each day and making sure they were returned, (2) storing, ordering, and maintaining the food supplies for the priests and sacrifices, (3) caring for the furniture, (4) mixing the incense that was burned daily, and (5) accounting for the gifts brought. (For more on gatekeepers, see 1Ch 9:17, 18.)

Selman - Though less prominent than some of their Levitical colleagues, from time to time the **gatekeepers** made a vital contribution to national life, notably under the high priest Jehoiada (2Ch 23:4-6, 19), and in the reigns of Hezekiah (2Ch 31:14-19) and Josiah (2Ch 34:9-13)...Essentially their duty was to **make ordinary people aware of the practical limits of holiness** for anyone entering the sanctuary unlawfully did so on penalty of death." (Borrow [1 Chronicles : an introduction and commentary](#))

[Guzik](#) comments "Though some might see their work as humble, it was actually of great privilege. Remember the envy of the Psalmist: *I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.* (Psalm 84:10)

Utey on the gatekeepers - Some of the Levites served as "temple guardians" or "temple watchmen." They are listed in 1Ch 9:17-27 and numbered along with the singers in 1Ch 16:37-43. They are also mentioned in the second temple post-exilic period (cf. Ezra

2:42,70; 7:24; 10:24; Neh. 10:28; 11:19). Their tasks involved security and access.

Meshelemiah apparently had a number of names, the [ISBE](#) stating "He is the "Shelemiah" of 1 Ch 26:14, the "Shallum" of 1 Ch 9:17,19,31, and the "Meshullam" of Neh 12:25."

TSK Note - divisions of gatekeepers: There were four classes of these, each of which belonged to the four gates of the temple, which opened to the four cardinal points of heaven. The eastern gate fell to [Shelemiah](#); the northern to Zechariah, (ver. 14;) the southern to Obed-edom, (ver. 15;) and the western to Shuppim and Hosah, (ver. 16.) These several persons were captains of these door-keepers at the different gates. There were probably a thousand men under each of these captains; as we find, from 1Ch 23:5, that their whole number was four thousand.

MacArthur on gatekeepers (or guards as we would call them today) - They had other duties, such as checking out equipment and utensils; storing, ordering and maintaining food for the priests and sacrifices; caring for the temple furniture; mixing the incense daily burned; and accounting for gifts brought. Their "duties" (1Ch 26:12) are given in 1Ch 9:17-27. (Borrow [The MacArthur Study Bible](#))

[ISBE](#) description of **gatekeepers** - In the Old Testament, except in 2Sa 18:26; 2 Ki 7:10,11, the porter (sho`er) is a sacred officer of the temple or tabernacle, belonging to a particular family of the Levites, with a share in the sacred dues (Neh 13:5; 12:47). The "porters" are mentioned only in Chronicles, Ezra and Nehemiah, and Chronicles has a special interest in them, relating that their duties were settled as far back as the time of David (1Ch 26:1-19), and that the office extended further to the first settlement of Palestine and even to Moses' day (1Ch 9:17-26). The office was evidently one of some dignity, and the "chief-porters" (1Ch 9:26) were important persons.

[NIV Study Bible \(borrow\)](#) note on **Asaph** - "This name appears to be an abbreviation of Ebiasaph (1Ch 6:23; 9:19); he should not be confused with the temple musician (125:1-2,6)." **NAVE's** agrees **Asaph** here is "A Kohath Levite, 1 Chr. 26:1." **HCSB Note** adds "Possibly "Asaph" here should read "Ebiasaph" instead, as does the LXX. Compare also "Ebiasaph" at 1Ch 9:19. [Utley](#) has this note on **Asaph** "In 1 Chr. 6:23; 9:19, he is named "Ebiasaph." **Trapp** agrees that this is "Not that famous *Asaph* the singer, but another *Asaph*, called also *Ebiasaph*, 1 Chronicles 6:37."

THOUGHT - This chapter is about gatekeepers, men posted to guard entry into the holy temple of God lest anything or anyone profane be allowed to enter and to defile the holiness. Can we not see the clear application to our lives in light of the words of Paul? He asks if we remember that our "body is a temple of the Holy Spirit Who is in you, Whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body." (1Cor 6:19-20+) Here is the critical takeaway - We must all CONTINUALLY "post a guard" at the doorway of our heart, so that every avenue for sin's entry is blocked. It is when the sentry falls asleep that the temple is most likely to be entered by our mortal enemies the [world](#), the [flesh](#) and the [devil](#). And so even Solomon gives the following command (sadly one he himself failed to obey in his later years. Woe to all us older folks!)

Watch over your heart with all diligence,
(WHY?) For from it flow the springs of life.
Proverbs 4:23+

F B Meyer - Our Daily Homily - 1 Chronicles 26:1 For the courses of the doorkeepers. (R. V.)

Mighty men of valor were needed for this, just as sweet singers were for the service of song. Entrance to the House of God was restricted to a privileged few. Gentiles were excluded from certain courts, and women from another. It was incumbent also to look out for those who, like the publican in the Lord's parable, might shrink from intruding, and encourage them to enter. Doorkeepers had to combine many qualities, which would be of the greatest service if they could be repeated in each church and chapel of our great cities, for welcoming old and young.

But chiefly we are concerned with the temple of the heart. We surely need the doorkeeper there, for in the history of the inner life there is so much going and coming; such troops of thoughts pour into the shrine of the soul, and pour out. And often, in the crowd, disloyal and evil thoughts intrude, which, before we know it, introduce a sense of distance and alienation from God, as though a cloud had veiled the shining of the Shekinah. Whenever the sky is overcast within, we should question whether some traitor, some excommunicate, has entered. Our native wit is not quick enough to detect, and our strength not mighty enough to withstand, the entrance of all these evil things. Hence the necessity not only to live in the Spirit, but to walk in the Spirit, i. e., to submit everything to the Spirit's scrutiny.

It is necessary also that strict supervision should be exercised over those who unite with the visible Church, lest her holiness become diluted, and her fences broken down. Nothing is more important than the function of doorkeeping for the Church's purity

1 Chronicles 26:2 Meshelemiah had sons: Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth,

Related Passage:

1 Chronicles 9:21 Zechariah the son of Meshelemiah was gatekeeper of the entrance of the tent of meeting.

FIRST MAJOR DIVISION OF GATEKEEPERS 1Ch 26:1-3

Meshelemiah ("whom Jehovah repays") **had sons: Zechariah the firstborn, Jediahel** ("God makes known") **the second, Zebadiah** ("endowment of Jehovah") **the third, Jathniel** ("God hires me") **the fourth - Zechariah** is not the famous prophet who wrote the prophecy by his name in the Bible (there are some 29 individuals with this same name in the Bible! Context is king in discerning who each name represents!) but was a son of [Meshelemiah](#), and was a "gatekeeper of the door of the tent of meeting" at the time of David (1Ch 9:21; 26:2,14). In 1Ch 26:14 "Then they cast lots for his son Zechariah, a counselor with insight, and his lot came out to the north."

1 Chronicles 26:3 Elam the fifth, Johanan the sixth, Eliehoenai the seventh.

Elam the fifth, Johanan the sixth, Eliehoenai the seventh

1 Chronicles 26:4 Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth,

- **Obed edom:** 1Ch 15:18,21,24 16:5,38

THE BLESSING OF OBED-EDOM

Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth - Obed-Edom had been a gatekeeper from the time of the bringing up of the Ark into Jerusalem (1Ch 15:24; 16:38). **Obed-Edom** appears to have had a double appointment of both singer and temple guard (see 1Ch 15:21; 16:38). Recall that Obed-edom had sheltered the ark, after the death of Uzza (1Ch 13:14) and God had not forgotten his faithfulness.

THOUGHT - Obedience and dedication to Yahweh will receive a reward, sometimes in this life, but for sure in the life to come. Does that great truth (and the story of Obed-edom) not motivate you to discipline yourself for godliness, knowing that godliness holds promise not only for this life but the life to come! Incredible, indelible grace! (cf 1Ti 4:7-8+).

There is a question whether this Obed-edom is the same as the man who housed the Ark (1Ch 13:14) and some Bible Dictionaries consider him the same but others consider him to be a different individual. I personally believe he was the same because of the mention of his blessing in 1Ch 13:14 and the mention of blessing of in 1Ch 26:5.

NEW UNGER'S BIBLE DICTIONARY - O'BED-EDOM ("servant of Edom").

A Levite of the family of Korhites and belonging to the class of gatekeepers (1Ch 15:18, 24). He is called a Gittite, or Gathite, from his birthplace, the Levitical city of Gath-rimmon in the tribe of Dan. After the death of Uzzah, the Ark, which was being conducted from the house of Abinadab in Gibeah to the city of David, was carried aside into the house of Obed-edom, where it remained three months, during which time Obed-edom was greatly prospered (1Ch 13:14). It was brought from that place by David (1Ch 15:25), about 986 B.C. It was Obed-edom the Gittite who was appointed to play "with lyres tuned to the sheminith" (1Ch 15:21; 16:5, 38). **He is probably the same person mentioned in 1Ch 26:4-8.**

TYNDALE BIBLE DICTIONARY - OBED-EDOM

1. Man under whose care David placed the ark of the covenant when he was transferring it from Gibeah to Jerusalem (2Sa 6:10–12; 1Ch 13:5–14). He is called a Gittite, which indicates that his birthplace was Gath. **This was not the Philistine city of Gath but the Levitical town in the territory of Dan known as Gath-rimmon (Jos 19:45).** It is likely that Obed-edom was a Levite and therefore qualified to care for the ark of the covenant. Uzzah's rash action in steadying the ark when the oxen stumbled brought upon him immediate death. David's consternation and fear at this turn of events led him to reconsider his intention of bringing the ark to Jerusalem. Apparently Obed-edom's home was nearby and it was convenient to leave the ark in his care. When David was informed after three months that the Lord had greatly blessed Obed-edom, he realized that the judgment that fell on Uzzah was incurred because the ark was carried contrary to the method prescribed in the Law (Nu 4:15; 7:9) and not because the Lord was angry with Uzzah. He ordered that the ark be taken from Obed-edom's home and carried to Jerusalem in the proper manner (1 Chr 15:25–28). **Apparently Obed-edom was rewarded for his faithful service by being appointed a gatekeeper for the ark in Jerusalem (1Ch 15:24; 1Ch 26:4, 8, 15).** But some scholars believe that Obed-edom the gatekeeper was a man other than the one referred to above.

2. Levitical musician who ministered before the ark (1 Chr 15:21; 16:5, 38). He was the son of Jeduthun, one of David's chief singers. Some scholars think that the musician and singer were different men.

3. Levitical guardian of the sacred vessels of the temple taken hostage by Joash (2 Chr 25:24).

EASTONS - Obed-Edom [EBD] servant of Edom. (1.) "The Gittite" (probably so called because he was a native of Gath-rimmon), a Levite of the family of the Korhites (1 Chr. 26:1, 4-8), to whom was specially intrusted the custody of the ark (1 Chr. 15:18). When David was bringing up the ark "from the house of Abinadab, that was in Gibeah" (probably some hill or eminence near Kirjath-jearim), and had reached Nachon's threshing-floor, he became afraid because of the "breach upon Uzzah," and carried it aside into the house of Obededom (2 Sam. 6:1-12). There it remained for six months, and was to him and his house the occasion of great blessing. David then removed it with great rejoicing to Jerusalem, and set it in the midst of the tabernacle he had pitched for it.

(2.) A Merarite Levite, a temple porter, who with his eight sons guarded the southern gate (1 Chr. 15:18, 21; 26:4, 8, 15).

(3.) One who had charge of the temple treasures (2 Chr. 25:24).

NAVE OBED-EDOM

1. Korhite Levite. Doorkeeper of the ark, 1 Chr. 15:18, 24; 26:4-8.

David leaves ark with, 2 Sam. 6:10; 1 Chr. 13:13, 14.

Ark removed from, 2 Sam. 6:12; 1 Chr. 15:25.

Appointed to sound with harps, 1 Chr. 15:21.

Appointed to minister before the ark, 1 Chr. 16:4, 5, 37, 38.

2. A doorkeeper of the temple, 1 Chr. 16:38.

3. A conservator of the vessels of the temple in time of Amaziah, 2 Chr. 25:24.

1 Chronicles 26:5 Ammiel the sixth, Issachar the seventh and Peullethai the eighth; God had indeed blessed him.

- him: 1Chr 13:14." Ps 128:1

OBED-EDOM BLESSED BY LORD

Ammiel the sixth, Issachar the seventh and Peullethai the eighth; God had indeed blessed him - Obed-edom had been blessed by God, many sons being viewed by the Jews as the blessing of the LORD. This blessing was alluded to in 1 Chronicles 13:14 "Thus the ark of God remained with the family of **Obed-edom in his house three months; and the LORD blessed the family of Obed-edom** with all that he had."

[Life Application Study Bible \(borrow\)](#) - God had richly blessed Obed-edom." The status of children in society has fluctuated throughout history; sometimes they are highly esteemed, and sometimes abused and cheated. But Scripture shows no such vacillation—children are called a gift from the Lord, and God never views them as a burden (Psalm 127:3-5; Mark 10:13-15).

1 Chronicles 26:6 Also to his son Shemaiah sons were born who ruled over the house of their father, for they were mighty men of valor.

BGT 1 Chronicles 26:6 καὶ τὰ Σαμαῖα υἱὰ τοῦ τυχέσαν υἱοῦ τοῦ πρωτοῦ τοῦ Ρωσαὶ ἐστὶν οἱ κόντες τῆς πατρικῆς αὐτοῦ τιμῆς δυνατοὶ ὄντες

LXE 1 Chronicles 26:6 And to Samaias his son were born the sons of his first-born, chiefs over the house of their father, for they were mighty.

KJV 1 Chronicles 26:6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

NET 1 Chronicles 26:6 His son Shemaiah also had sons, who were leaders of their families, for they were highly respected.

CSB 1 Chronicles 26:6 Also, to his son Shemaiah were born sons who ruled over their ancestral houses because they were strong, capable men.

ESV 1 Chronicles 26:6 Also to his son Shemaiah were sons born who were rulers in their fathers' houses, for they were men of great ability.

NIV 1 Chronicles 26:6 His son Shemaiah also had sons, who were leaders in their father's family because they were very capable men.

NLT 1 Chronicles 26:6 Obed-edom's son Shemaiah had sons with great ability who earned positions of great authority in the clan.

NRS 1 Chronicles 26:6 Also to his son Shemaiah sons were born who exercised authority in their ancestral houses, for they were men of great ability.

NJB 1 Chronicles 26:6 His son Shemaiah also had sons who wielded authority in their family, because they were men of outstanding quality.

- **mighty men of valor:** 1Ch 26:8 12:28 Jdg 6:12 2Sa 2:7 *marg: 2Ch 26:17 Ne 11:14 1Ti 6:12 2Ti 2:3

MIGHTY MEN OF VALOR

Also to his son [Shemaiah](#) (see [note 8 & 9](#)) sons were born who ruled over the house of their father, for they were mighty ([gibbor](#)) men of valor ([chayil](#); Lxx - [dunatos](#) - powerful, strong, able) - **NET** = "they were highly respected." **ESV** = "they were men of great ability." **NJB** = "they were men of outstanding quality." Note that [Shemaiah](#) (see [note 8 & 9](#)), Obed-edom's son, is a different person than [Shemaiah](#) the secretary whose father was Nathanel (1Ch 24:6).

TSK Note - They were not only porters, or door keepers, in the ordinary sense of the word, but they were a military guard to the gate, as Dr. Delaney suggests that the word {shoarim} should be rendered here: and perhaps in this sense alone are we to understand their office, which appears to have been of considerable dignity, and conferred only on men of the first rank. They were appointed to attend the temple, to guard all the avenues to it, to open and shut all the outer gates, and attend at them, not only for state but for service. They were also required to direct and instruct those who were going to worship in the courts of the sanctuary in the conduct they were to observe, to encourage those who were timid, to send back the strangers and unclean, and to guard against thieves and others who were enemies to the house of God.

Mighty (01368) [gibbor](#) cp related verb **gabar** = be strong, accomplish, excel, prevail) is from a root which is commonly associated with warfare and has to do with the strength and vitality of the successful warrior. And thus this adjective means powerful, strong, brave, mighty. Warrior. Hero. Mighty man (cp "mighty [[gibbor](#)] men of David" - [2Sa 23:8](#)). See discussion of this word group from TWOT - [Gibbor Word Group](#).

Gibbor is also used in 1Ch 26:31 translated "men of outstanding capability."

Valor (valiant, able, capable, capability) (02428) [chayil](#) strength, wealth, army. This word has the basic idea of strength and influence. C P Weber - In the sense of "strength," "power," or "might" in general, ḥayil is used about twenty times: of God (Psalm 59:11), from God (Ps 18:32), physical strength of a man (Eccles. 10:10),

Uses in Chronicles - 1 Chr. 5:18; 1 Chr. 5:24; 1 Chr. 7:2; 1 Chr. 7:5; 1 Chr. 7:7; 1 Chr. 7:9; 1 Chr. 7:11; 1 Chr. 7:40; 1 Chr. 8:40; 1 Chr. 9:13; 1 Chr. 10:12; 1 Chr. 11:22; 1 Chr. 11:26; 1 Chr. 12:8; 1 Chr. 12:21; 1 Chr. 12:25; 1 Chr. 12:28; 1 Chr. 12:30; 1 Chr. 18:9; 1 Chr. 20:1; 1 Chr. 26:6; 1 Chr. 26:7; 1 Chr. 26:8; 1 Chr. 26:9; 1 Chr. 26:30; 1 Chr. 26:31; 1 Chr. 26:32; 1 Chr. 28:1; 2 Chr. 9:1; 2 Chr. 13:3; 2 Chr. 14:8; 2 Chr. 14:9; 2 Chr.

16:4; 2 Chr. 16:7; 2 Chr. 16:8; 2 Chr. 17:2; 2 Chr. 17:13; 2 Chr. 17:14; 2 Chr. 17:16; 2 Chr. 17:17; 2 Chr. 23:14; 2 Chr. 24:23; 2 Chr. 24:24; 2 Chr. 25:6; 2 Chr. 26:11; 2 Chr. 26:12; 2 Chr. 26:13; 2 Chr. 26:17; 2 Chr. 28:6; 2 Chr. 33:14;

1 Chronicles 26:7 The sons of Shemaiah were Othni, Rephael, Obed and Elzabad, whose brothers, Elihu and Semachiah, were valiant men.

The sons of Shemaiah were Othni, Rephael, Obed and Elzabad, whose brothers, Elihu and Semachiah, were valiant men ([chayil](#); Lxx - [dunatos](#) - powerful, strong, able)

1 Chronicles 26:8 All these were of the sons of Obed-edom; they and their sons and their relatives were able men with strength for the service, 62 from Obed-edom.

BGT 1 Chronicles 26:8 π ντες π τ ν υ ν Αβδεδομ α το κα ο δελφο α τ ν κα υ ο α τ ν ποιο ντες δυνατ ς ν τ ργασ ο π ντες ξ κοντα δ ο τ Αβδεδομ

LXE 1 Chronicles 26:8 All these were of the sons of Abdedom, they and their sons and their brethren, doing mightily in service: in all sixty-two born to Abdedom.

KJV 1 Chronicles 26:8 All these of the sons of Obededom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obededom.

NET 1 Chronicles 26:8 All these were the descendants of Obed-Edom. They and their sons and relatives were respected men, capable of doing their responsibilities. There were sixty-two of them related to Obed-Edom.

CSB 1 Chronicles 26:8 All of these were among the sons of Obed-edom with their sons and brothers; they were capable men with strength for the work-- 62 from Obed-edom.

ESV 1 Chronicles 26:8 All these were of the sons of Obed-edom with their sons and brothers, able men qualified for the service; sixty-two of Obed-edom.

NIV 1 Chronicles 26:8 All these were descendants of Obed-Edom; they and their sons and their relatives were capable men with the strength to do the work--descendants of Obed-Edom, 62 in all.

NLT 1 Chronicles 26:8 All of these descendants of Obed-edom, including their sons and grandsons-- sixty-two of them in all-- were very capable men, well qualified for their work.

- **able men:** Mt 25:15 1Co 12:4-11 2Co 3:6 1Pe 4:11

All these were of the sons of Obed-edom; they and their sons and their relatives were able men([chayil](#); Lxx - [dunatos](#) - powerful, strong, able) **with strength** ([koach](#)) **for the service, 62 from Obed-edom.**

Selman - "**Able men** might be better translated, 'strong men'. The job might entail removal of unwelcome people or objects (*cf.* 2 Chronicles 26:16-20)." (Borrow [1 Chronicles : an introduction and commentary](#))

Strength ([03581](#)) [koach](#) means power, capacity or ability and thus speaks of power in the sense of the inherent potential to perform some function. Koah is the capacity to act and be able to produce. The Lord's right hand is magnificent in strength (**koah**). The basic idea is the ability to do something.

1 Chronicles 26:9 Meshelemiah had sons and relatives, 18 valiant men.

BGT 1 Chronicles 26:9 κα τ Μοσολλαμια υ ο κα δελφο δ κα κα κτ δυνατο

LXE 1 Chronicles 26:9 And Mosellemia had eighteen sons and brethren, mighty men.

KJV 1 Chronicles 26:9 And Meshelemiah had sons and brethren, strong men, eighteen.

NET 1 Chronicles 26:9 Meshelemiah had sons and relatives who were respected— eighteen in all.

CSB 1 Chronicles 26:9 Meshelemiah also had sons and brothers who were capable men-- 18.

ESV 1 Chronicles 26:9 And Meshelemiah had sons and brothers, able men, eighteen.

NIV 1 Chronicles 26:9 Meshelemiah had sons and relatives, who were able men--18 in all.

NLT 1 Chronicles 26:9 Meshelemiah's eighteen sons and relatives were also very capable men.

NRS 1 Chronicles 26:9 Meshelemiah had sons and brothers, able men, eighteen.

NJB 1 Chronicles 26:9 Meshelemiah had eighteen outstanding sons and brothers.

NAB 1 Chronicles 26:9 Of Meshelemiah, eighteen sons and brethren, mighty men.

YLT 1 Chronicles 26:9 And to Meshelemiah are sons and brethren, sons of valour, eighteen;

GWN 1 Chronicles 26:9 Meshelemiah's sons and relatives were 18 skilled men.

BBE 1 Chronicles 26:9 Meshelemiah had sons and brothers, eighteen able men.

RSV 1 Chronicles 26:9 And Meshelemiah had sons and brethren, able men, eighteen.

- **Meshelemiah:** 1Ch 26:1,14

18 VALIANT MEN

Meshelemiah had sons and relatives, 18 valiant men ([chayil](#); Lxx - [dunatos](#) - powerful, strong, able)

1 Chronicles 26:10 Also Hosah, one of the sons of Merari had sons: Shimri the first (although he was not the firstborn, his father made him first),

- Hosah: 1Ch 16:38
- his father: 1Ch 5:1,2

Also [Hosah](#) ("refuge"), one of the sons of Merari had sons: Shimri the first (although he was not the firstborn, his father made him first), - NET - " Hosah, one of the descendants of Merari, had sons: The firstborn Shimri (he was not actually the firstborn, but his father gave him that status)"

[Wycliffe Bible Commentary \(borrow\)](#) - Hosah was appointed at the same time as Obed-edom (1Ch 16:38). That original number of 68 gate-keeping guards had, at this point, increased to 93 (18, 62, and 13), who constituted the leaders for the total group of 4,000 porters (1Ch 23:5). Indeed, by the time Jerusalem fell in 586 b.c., the number had risen to 212 (1Ch 9:22).

1 Chronicles 26:11 Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and relatives of Hosah were 13.

Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and relatives of Hosah were 13.

1 Chronicles 26:12 To these divisions of the gatekeepers, the chief men, were given duties like their relatives to minister in the house of the LORD.

- wards: That is, classes against each other. Ward formerly signified a class or division: we still apply the term to the different apartments in hospitals, and to the more extensive districts into which the city of London is divided. 1Ch 25:8

To these divisions of the gatekeepers, the chief men, were given duties like their relatives to minister in the house of the

LORD.

1 Chronicles 26:13 They cast lots, the small and the great alike, according to their fathers' households, for every gate.

- as well for the small as for the great, 1Ch 24:31 25:8

CASTING LOTS FOR PLACES OF SERVICE

They cast lots, the small and the great alike, according to their fathers' households, for every gate- Note that these **lots** were not for periods of service, as in the previous allotments, but for places of service.

Selman "A very important point is made by the inclusion of these groups, even though they might seem to represent a diversion from Chronicles' main theme. As God's people pay proper attention to their status as a worshipping community, the distinction between the sacred and the secular disappears. All tasks, whether mundane or specialized, 'religious' or 'lay', have value in the eyes of God." (Borrow [1 Chronicles : an introduction and commentary](#))

Morgan - "Our method is not that of casting lots, but of seeking the direct guidance of the Spirit. But we need to remember that in our choice of men for office in the work of the Church of God, the things of privilege, which too often count in human affairs, must have no weight with us."

F B Meyer - But chiefly we are concerned with the temple of the heart. We surely need the doorkeeper there, for in the history of the inner life there is so much going and coming; such troops of thoughts pour into the shrine of the soul, and pour out. And often, in the crowd, disloyal and evil thoughts intrude, which, before we know it, introduce a sense of distance and alienation from God."

F B Meyer's comment reminds me of Proverbs 4:23 which charges us

Watch over your heart with all diligence, For from it flow the springs of life. (see commentary)

QUESTION - [What was the practice of casting lots?](#)

ANSWER - The practice of casting lots is mentioned seventy times in the Old Testament and seven times in the New Testament. In spite of the many references to casting lots in the Old Testament, nothing is known about the actual lots themselves. They could have been sticks of various lengths, flat stones like coins, or some kind of dice; but their exact nature is unknown. The closest modern practice to casting lots is likely flipping a coin.

The practice of casting lots occurs most often in connection with the division of the land under Joshua (Joshua chapters 14-21), a procedure that God instructed the Israelites on several times in the book of Numbers (Numbers 26:55; 33:54; 34:13; 36:2). God allowed the Israelites to cast lots in order to determine His will for a given situation (Joshua 18:6-10; 1 Chronicles 24:5,31). Various offices and functions in the temple were also determined by lot (1 Chronicles 24:5, 31; 25:8-9; 26:13-14). The sailors on Jonah's ship (Jonah 1:7) also cast lots to determine who had brought God's wrath upon their ship. The eleven apostles cast lots to determine who would replace Judas (Acts 1:26). Casting lots eventually became a game people played and made wagers on. This is seen in the Roman soldiers casting lots for Jesus' garments (Matthew 27:35).

The New Testament nowhere instructs Christians to use a method similar to casting lots to help with decision-making. Now that we have the completed Word of God, as well as the indwelling Holy Spirit to guide us, there is no reason to be using games of chance to make decisions. The Word, the Spirit, and prayer are sufficient for discerning God's will today—not casting lots, rolling dice, or flipping a coin. [GotQuestions.org](#)

G Campbell Morgan - As well the small as the great. 1 Chr 26.13

David seems to have neglected nothing in his arrangements concerning the Temple. Not only Levites, priests, and singers, but porters also, and such as had charge of all the stores, were set apart for the work. Nothing connected with the House of God was considered in any way as unimportant. Everything was most sacred. Those who were appointed to these offices were chosen from the sons of the highest in the national life, as well as from the sons of those less known. In the casting of lots, a principle was observed full of revealing light. The names were selected, not with reference to any privilege of position, due to wealth or official standing. "They cast lots as well the small as the great." Whatever grading of society into "small and great," "high or low," may be inevitable in the arrangement of affairs on the human level, it ceases to operate when the service of the House of God in any

department is in question. In that service there must be equality and opportunity for all. The decision in this case was made by lot, these men believing, as Solomon expressed it in one of his proverbs, that "the lot is cast into the lap, but the whole disposing thereof is of Jehovah." That principle abides. Our method is not that of casting lots, but of seeking the direct guidance of the Spirit. But we need to remember that in our choice of men for office in the work of the Church of God, the things of privilege, which too often count in human affairs, must have no weight with us. (Borrow [Life applications from every chapter of the Bible](#))

1 Chronicles 26:14 The lot to the east fell to Shelemiah. Then they cast lots for his son Zechariah, a counselor with insight, and his lot came out to the north.

- **Shelemiah:** 1Ch 26:1, Meshelemiah
- **Zechariah:** 1Ch 26:2

GUARDING THE EAST & NORTH GATES

The lot to the east fell to [Shelemiah](#) - The east side is the main entrance to the Temple and had 6 gatekeepers. [Shelemiah](#) is the same person named [Meshelemiah](#) in 1Ch 26:1. He is the father of Zechariah, one of the gatekeepers of the tabernacle (1Ch 9:21; 1Ch 26:1,2,9). [ISBE](#) says Meshelemiah "is the "**Shelemiah**" of 1Ch 26:14, the "Shallum" of 1 Ch 9:17,19,31, and the "Meshullam" of Neh 12:25."

[ESV Study Bible \(borrow\)](#) - The assignment of duties by lot. The east gate (1Ch 26:14) was the position of greatest responsibility, requiring six gatekeepers, because it would lead directly to the temple entrance. It was known as "the king's gate" in postexilic times (1Ch 9:18).

Then they cast lots for his son Zechariah, a counselor with insight ([sekel](#)), and his lot came out to the north - "Wise counsellor," "Wise adviser." **NLT** = "a man of unusual wisdom." The casting of lots in this case was to ascertain who would guard the gate specified.

Discretion (07922)(**sekel** from **sakal** = to be prudent) describes the trait of judging wisely and objectively. Prudence - the ability to govern and discipline oneself by the use of reason, the skill and good judgment in the management of affairs. Insight which is the capacity to gain an accurate and deep intuitive understanding. Intelligence that is accompanied by insight and understanding. In 1Ch 22:12 **sekel** is a gift from God and God can remove it whenever He chooses (Job 17:4). The result of **sekel** is patience (Pr 19:11). **Sekel** wins praise from others for "A man will be praised according to his **insight**." (Pr 12:8). "Good **understanding** produces favor." (Pr 13:15). "**Understanding** is a fountain of life to one who has it." (Pr 16:22). "A man's **discretion** makes him slow to anger." (Pr 19:11). Fools "will despise the **wisdom** of your words." (Pr 23:9) "A good **understanding** have all those who do His commandments." (Ps 111:10)

Sekel - 16v - discretion(3), insight(4), intelligent*(1), repute(1), sense(1), shrewdness(1), understanding(4), wisdom(1). 1 Sam. 25:3; 1 Chr. 22:12; 1 Chr. 26:14; 2 Chr. 2:12; 2 Chr. 30:22; Ezr. 8:18; Neh. 8:8; Job 17:4; Ps. 111:10; Prov. 3:4; Prov. 12:8; Prov. 13:15; Prov. 16:22; Prov. 19:11; Prov. 23:9; Dan. 8:25

1 Chronicles 26:15 For Obed-edom it fell to the south, and to his sons went the storehouse.

BGT 1 Chronicles 26:25 κα τ δελφ ατο τ Ελιεζερ Ρααβιας υ ς κα Ιωσαιας κα Ιωραμ κα Ζεχρι κα Σαλωμωθ

LXE 1 Chronicles 26:25 And Rabias was son to his brother Eliezer, and so was Josias, and Joram, and Zechri, and Salomoth.

KJV 1 Chronicles 26:25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

NET 1 Chronicles 26:25 His relatives through Eliezer included: Rehabiah his son, Jeshaiiah his son, Joram his son, Zikri his son, and Shelomith his son.

CSB 1 Chronicles 26:25 His relative through Eliezer: his son Rehabiah, his son Jeshaiiah, his son Joram, his son Zichri, and his son Shelomith.

ESV 1 Chronicles 26:25 His brothers: from Eliezer were his son Rehabiah, and his son Jeshaiah, and his son Joram, and his son Zichri, and his son Shelomoth.

NIV 1 Chronicles 26:25 His relatives through Eliezer: Rehabiah his son, Jeshaiah his son, Joram his son, Zicri his son and Shelomith his son.

NLT 1 Chronicles 26:25 His relatives through Eliezer were Rehabiah, Jeshaiah, Joram, Zicri, and Shelomoth.

NRS 1 Chronicles 26:25 His brothers: from Eliezer were his son Rehabiah, his son Jeshaiah, his son Joram, his son Zichri, and his son Shelomoth.

NJB 1 Chronicles 26:25 and his brothers of the line of Eliezer were Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son and Shelomoth his son.

NAB 1 Chronicles 26:25 His associate pertained to Eliezer, whose son was Rehabiah, whose son was Jeshaiah, whose son was Joram, whose son was Zichri, whose son was Shelomith.

- **storehouse:** Heb. gatherings, 1Ch 26:17 2Ch 25:24 Ne 12:25 Eccl 12:11 Or collections; probably the place where either the supplies of the porters, or the offerings made for the priests and Levites, were laid up. Obed-edom is said to have had the charge of the treasures, etc., in 2 Ch 25:24.

GUARDING THE SOUTH GATE

For Obed-edom it fell to the south - NET = "Obed-Edom was assigned the south gate" (1Ch 26:15NET)

And to his sons went the storehouse - The **KJV** is a bit misleading for it renders the Hebrew word for "storehouse" as proper name = "and to his sons the house of Asuppim." (1Ch 26:15KJV) **Storehouse** (ha'asuppim) is the Hebrew root noun **asoph** which refers to that which is collected and stored and is used only 3 times, in 1Ch 26:17 (see below) and Neh 12:25 occurring in the plural meaning storehouse or storerooms. 1Ch 26:15 refers, literally, to "the house of the stores," that is, the storehouse near the south gate of the Temple. The Septuagint uses a word (esephin) that means "stores."

1 Chronicles 26:16 For Shuppim and Hosah it was to the west, by the gate of Shallecheth, on the ascending highway. Guard corresponded to guard.

KJV 1 Chronicles 26:16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

NET 1 Chronicles 26:16 Shuppim and Hosah were assigned the west gate, along with the Shalleketh gate on the upper road. One guard was adjacent to another.

CSB 1 Chronicles 26:16 it was the west gate and the gate of Shallecheth on the ascending highway for Shuppim and Hosah. There were guards stationed at every watch.

ESV 1 Chronicles 26:16 For Shuppim and Hosah it came out for the west, at the gate of Shallecheth on the road that goes up. Watch corresponded to watch.

NIV 1 Chronicles 26:16 The lots for the West Gate and the Shalleketh Gate on the upper road fell to Shuppim and Hosah. Guard was alongside of guard:

NLT 1 Chronicles 26:16 Shuppim and Hosah were assigned the west gate and the gateway leading up to the Temple. Guard duties were divided evenly.

NRS 1 Chronicles 26:16 For Shuppim and Hosah it came out for the west, at the gate of Shallecheth on the ascending road. Guard corresponded to guard.

NJB 1 Chronicles 26:16 To Shuppim and Hosah went the west with the Gate of the Felled Tree-trunk on the upper road. The corresponding guards were as follows:

NAB 1 Chronicles 26:16 To Hosah fell the west side with the Shallecheth gate at the ascending highway. For each family, watches were established.

YLT 1 Chronicles 26:16 to Shuppim and to Hosah to the west, with the gate Shallecheth, in the highway, the

ascent, charge over-against charge;

GWN 1 Chronicles 26:16 Shuppim and Hosah were chosen for the west side with Shallecheth Gate at the gateway that goes to the palace. One squad of guards served its watch after another.

BBE 1 Chronicles 26:16 To Hosah, the door on the west, by the door of Shallecheth, at the footway which goes up, watch by watch.

RSV 1 Chronicles 26:16 For Shuppim and Hosah it came out for the west, at the gate of Shallecheth on the road that goes up. Watch corresponded to watch.

- Hosah: 1Ch 26:10,11
- causeway: 1Ki 10:5 2Ch 9:4
- ward against ward: That is, their stations were opposite to each other; as the north to the south, and the east to the west. 1Ch 26:12 25:8 Ne 12:24

GUARDING THE WEST GATE

For Shuppim and Hosah it was to the west, by the gate of Shallecheth (overthrow), on the ascending highway- "The **causeway** going up moved from the western, lower city, through the Tyro-peon Valley, to the higher elevation of the Temple." ([Wycliffe Bible Commentary borrow](#))

TSK note has a suggestion - Shallecheth: That is, ejection; probably the gate through which all the filth which from time to time might accumulate in the temple and its courts, was cast out.

John Trapp on Shallecheth - That is, Of casting out; this was the dung gate of the temple.

Matthew Poole - The gate **Shallecheth**; a gate of the court so called, as some think, because the ashes and filth of the temple were cast out on that side, which was the most convenient gate for that purpose, because that was a private quarter, the great ways to the temple lying on the other sides.

HCSB note says "The **Shallecheth** was the gate designated for disposal of refuse and materials left over from animal sacrifices."

Guard corresponded to guard - **NET** = "One guard was adjacent to another" **CSB** = "There were guards stationed at every watch."
NIV = "Guard was alongside of guard."

1 Chronicles 26:17 On the east there were six Levites, on the north four daily, on the south four daily, and at the storehouse two by two.

NET 1 Chronicles 26:17 Each day there were six Levites posted on the east, four on the north, and four on the south. At the storehouses they were posted in pairs.

CSB 1 Chronicles 26:17 There were six Levites each day on the east, four each day on the north, four each day on the south, and two pair at the storehouses.

ESV 1 Chronicles 26:17 On the east there were six each day, on the north four each day, on the south four each day, as well as two and two at the gatehouse.

NIV 1 Chronicles 26:17 There were six Levites a day on the east, four a day on the north, four a day on the south and two at a time at the storehouse.

NLT 1 Chronicles 26:17 Six Levites were assigned each day to the east gate, four to the north gate, four to the south gate, and two pairs at the storehouse.

NRS 1 Chronicles 26:17 On the east there were six Levites each day, on the north four each day, on the south four each day, as well as two and two at the storehouse;

NJB 1 Chronicles 26:17 for the east gate, six per day; for the north gate, four per day; for the south gate, four per day; for the storehouses, two each;

- **East:** 1Ch 9:24 2Ch 8:14

■ **Storehouse:** 1Ch 26:15

On the east there were six Levites, on the north four daily, on the south four daily, and at the storehouse two by two- Again the KJV is misleading rendering as Asuppim rather than "storehouse." (see discussion in verse 15 above).

1 Chronicles 26:18 At the Parbar on the west there were four at the highway and two at the Parbar.

KJV 1 Chronicles 26:18 At **Parbar** westward, four at the causeway, and two at Parbar.

NET 1 Chronicles 26:18 At the court on the west there were four posted on the road and two at the court.

CSB 1 Chronicles 26:18 As for the court on the west, there were four at the highway and two at the court.

ESV 1 Chronicles 26:18 And for the colonnade on the west there were four at the road and two at the colonnade.

NIV 1 Chronicles 26:18 As for the court to the west, there were four at the road and two at the court itself.

NLT 1 Chronicles 26:18 Six were assigned each day to the west gate, four to the gateway leading up to the Temple, and two to the courtyard.

NRS 1 Chronicles 26:18 and for the colonnade on the west there were four at the road and two at the colonnade.

NAB 1 Chronicles 26:18 as for the large building on the west, there were four at the highway and two at the large building.

At the Parbar on the west there were four at the highway and two at the Parbar- Although NAS and KJV translate it "**Parbar**," most of the other versions render it as court or colonnade. The Hebrew noun **parbār** is defined as "annex" or "courtyard." In 1Ch 26:18 his structure was possibly an annex such as a colonnade.

PARBAR [EASTON] (1Ch 26:18), a place apparently connected with the temple, probably a "suburb" (q.v.), as the word is rendered in 2 Kings 23:11; a space between the temple wall and the wall of the court; an open portico into which the chambers of the official persons opened (1 Chr. 26:18).

PARBAR [SMITH] (open apartment), a word occurring in Hebrew and Authorized Version only in (1Ch 26:18) It would seem that Parbar was some place on the west side of the temple enclosure, probably the suburb mentioned by Josephus as lying in the deep valley which separated the west wall of the temple from the city opposite it.

PARBAR [ISBE] - par'-bar (parbar (1Ch 26:18), and parwarim, translated "precincts" (the King James Version "suburbs" in 2 Ki 23:11); Septuagint pharoureim): In 1Ch 26:18 reference is made to the position of the gatekeepers, "for Parbar westward, four at the causeway, and two at Parbar." The word is supposed to be of Persian origin, connected with Parwar, meaning "possessing light," and hence, the meaning has been suggested of "colonnade" or "portico," some place open to the light. In the plural form (2Ki 23:11) the situation of the house of "Nathan-melech" is described, and the translation, "in the colonnades," should, if the above origin is accepted, be more correct than English Versions of the Bible. It is difficult to understand the occurrence of a Persian word at this time, and it has been suggested (EB, col 3585) that the word is a description of the office of Nathan-melech, ba-parwarim being a misreading for ba-peradhim, meaning "who was over the mules."

1 Chronicles 26:19 These were the divisions of the gatekeepers of the sons of Korah and of the sons of Merari.

KJV 1 Chronicles 26:19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

NET 1 Chronicles 26:19 These were the divisions of the gatekeepers who were descendants of Korah and Merari.

CSB 1 Chronicles 26:19 Those were the divisions of the gatekeepers from the sons of the Korahites and Merarites.

ESV 1 Chronicles 26:19 These were the divisions of the gatekeepers among the Korahites and the sons of

Merari.

NIV 1 Chronicles 26:19 These were the divisions of the gatekeepers who were descendants of Korah and Merari.

NLT 1 Chronicles 26:19 These were the divisions of the gatekeepers from the clans of Korah and Merari.

NRS 1 Chronicles 26:19 These were the divisions of the gatekeepers among the Korahites and the sons of Merari.

NJB 1 Chronicles 26:19 These were the orders of the gatekeepers of the sons of Korah and the sons of Merari.

NAB 1 Chronicles 26:19 These were the classes of the gatekeepers, descendants of Kore and Merari.

- Kore: Kore, or rather, Kohri, is essentially the same with Korah, merely having a paragogic [Yowd, Nu 16:11, Korah

These were the divisions of the gatekeepers of the sons of Korah and of the sons of Merari.

1 Chronicles 26:20 The Levites, their relatives, had charge of the treasures of the house of God and of the treasures of the dedicated gifts.

BGT 1 Chronicles 26:20 κα ο Λευιται δελφοι ατην πτηνθησαυρον του κυρου κα πτηνθησαυρον των καθηγιασμων

LXE 1 Chronicles 26:20 And the Levites their brethren were over the treasures of the house of the Lord, and over the treasures of the hallowed things.

KJV 1 Chronicles 26:20 And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

NET 1 Chronicles 26:20 Their fellow Levites were in charge of the storehouses in God's temple and the storehouses containing consecrated items.

CSB 1 Chronicles 26:20 From the Levites, Ahijah was in charge of the treasuries of God's temple and the treasuries of what had been dedicated.

ESV 1 Chronicles 26:20 And of the Levites, Ahijah had charge of the treasuries of the house of God and the treasuries of the dedicated gifts.

NIV 1 Chronicles 26:20 Their fellow Levites were in charge of the treasuries of the house of God and the treasuries for the dedicated things.

NLT 1 Chronicles 26:20 Other Levites, led by Ahijah, were in charge of the treasuries of the house of God and the treasuries of the gifts dedicated to the LORD.

NRS 1 Chronicles 26:20 And of the Levites, Ahijah had charge of the treasuries of the house of God and the treasuries of the dedicated gifts.

- **treasures:** 1Ch 26:22 9:26-30 22:3,4,14-16 28:12-19 29:2-8 1Ki 14:26 15:18 Mal 3:10
- **dedicated gifts:** Heb. holy things, 1Ch 26:26-28 18:11 1Ki 7:51 2Ch 31:11,12

LEVITES GUARDED THE TREASURY/TREASURES

The Levites, their relatives, had charge of the treasures of the house of God and of the treasures of the dedicated gifts.

Warren Wiersbe - Keep in mind that the Jewish people brought tithes and offerings to the temple as a part of their worship, and all these commodities had to be stored, inventoried, and protected. Most of all, the temple treasury contained valuables dedicated to the Lord, as well as material needed for the service of the Lord (see 1 Chron. 9:27-34). It was important that the spices, flour, and other items be kept from contamination. How unfortunate it is when that which defiles gets into the house of the Lord. As we review these chapters and their many names, we are struck with the fact that God uses people to accomplish His work, people with different talents and different ministries. (Borrow [Wiersbe's Expository Outlines on the Old Testament](#))

[ESV Study Bible \(borrow\)](#) - The two **treasuries** were located near the gates (see 1Ch 9:26): one for the **house of God** (presumably to store the regular tithes and offerings), and another for the **dedicated gifts**, i.e., the spoils of war (see 1Ch 18:11) and other special gifts.

Ryrie - Ordinary revenues that came to the Temple from prescribed contributions and special gifts (Lev. 27; Num. 18:16; 1 Chron. 29:7-8). treasures of the dedicated gifts. See verses 26-28; 18:11; and 2 Chron. 5:1.

1 Chronicles 26:21 The sons of Ladan, the sons of the Gershonites belonging to Ladan, namely, the Jehielites, were the heads of the fathers' households, belonging to Ladan the Gershonite.

BGT 1 Chronicles 26:21 υ ο Λαδαν υ ο τ Γηρσωνι τ Λαδαν ρχοντες πατρι ν τ Λαδαν τ Γηρσωνι Ιηλ

LXE 1 Chronicles 26:21 These were the sons of Ladan, the sons of the Gersonite: to Ladan belonged the heads of the families: the son of Ladan the Gersonite was Jeiel.

KJV 1 Chronicles 26:21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

NET 1 Chronicles 26:21 The descendants of Ladan, who were descended from Gershon through Ladan and were leaders of the families of Ladan the Gershonite, included Jehieli

CSB 1 Chronicles 26:21 From the sons of Ladan, who were the sons of the Gershonites through Ladan and were the heads of families belonging to Ladan the Gershonite: Jehieli.

ESV 1 Chronicles 26:21 The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite: Jehieli.

NIV 1 Chronicles 26:21 The descendants of Ladan, who were Gershonites through Ladan and who were heads of families belonging to Ladan the Gershonite, were Jehieli,

NLT 1 Chronicles 26:21 From the family of Libni in the clan of Gershon, Jehiel was the leader.

NRS 1 Chronicles 26:21 The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of families belonging to Ladan the Gershonite: Jehieli.

NJB 1 Chronicles 26:21 were the sons of Ladan and belonged to the Gershonites -- the heads of the families of Ladan were descended from Ladan the Gershonite -- that is to say, the Jehielites.

- **Ladan:** 1Ch 6:17, Libni, 1Ch 23:7

The sons of Ladan, the sons of the Gershonites belonging to Ladan, namely, the Jehielites, were the heads of the fathers' households, belonging to Ladan the Gershonite

1 Chronicles 26:22 The sons of Jehieli, Zetham and Joel his brother, had charge of the treasures of the house of the LORD.

BGT 1 Chronicles 26:22 κα υ ο Ιηλ Ζεθομ κα Ιωηλ ο δελφο π τ ν θησαυρ ν ο κου κυρ ου

LXE 1 Chronicles 26:22 The sons of Jeiel were Zethom, and Joel; brethren who were over the treasures of the house of the Lord.

KJV 1 Chronicles 26:22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

NET 1 Chronicles 26:22 and the sons of Jehieli, Zetham and his brother Joel. They were in charge of the storehouses in the LORD's temple.

CSB 1 Chronicles 26:22 The sons of Jehieli, Zetham and his brother Joel, were in charge of the treasures of the LORD's temple.

ESV 1 Chronicles 26:22 The sons of Jehieli, Zetham, and Joel his brother, were in charge of the treasures of the house of the LORD.

NIV 1 Chronicles 26:22 the sons of Jehieli, Zetham and his brother Joel. They were in charge of the treasuries of the temple of the LORD.

NLT 1 Chronicles 26:22 The sons of Jehiel, Zetham and his brother Joel, were in charge of the treasuries of the house of the LORD.

NRS 1 Chronicles 26:22 The sons of Jehieli, Zetham and his brother Joel, were in charge of the treasuries of the house of the LORD.

NJB 1 Chronicles 26:22 The sons of the Jehielites, Zetham and Joel his brother, were responsible for the treasures of the house of Yahweh.

NAB 1 Chronicles 26:22 Zetham and his brother Joel, who superintended the treasures of the house of the LORD.

- Jehieli: Jehieli, is the same as Jehiel, with the addition of [Yod,] 1Ch 23:8 29:8, Jehiel
- **of the treasures:** 1Ch 26:20 Ne 10:38

The sons of Jehieli, Zetham and Joel his brother, had charge of the treasures of the house of the LORD

[Wycliffe Bible Commentary \(borrow\)](#) - *A man of Jehiel.* Jehiel, Zetham, and Joel were, in fact, all sons of Laadan; but Jehiel was the accepted leader over his two brothers (1Ch 23:8).

1 Chronicles 26:23 As for the Amramites, the Izharites, the Hebronites and the Uzzielites,

BGT 1 Chronicles 26:23 τ Αμβραμ κα Ισσααρ Χεβρων κα Οζιηλ

LXE 1 Chronicles 26:23 To Amram and Issaar belonged Chebron, and Oziel.

KJV 1 Chronicles 26:23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

NET 1 Chronicles 26:23 As for the Amramites, Izharites, Hebronites, and Uzzielites:

CSB 1 Chronicles 26:23 From the Amramites, the Izharites, the Hebronites, and the Uzzielites:

ESV 1 Chronicles 26:23 Of the Amramites, the Izharites, the Hebronites, and the Uzzielites--

NIV 1 Chronicles 26:23 From the Amramites, the Izharites, the Hebronites and the Uzzielites:

NLT 1 Chronicles 26:23 These are the leaders that descended from Amram, Izhar, Hebron, and Uzziel:

NRS 1 Chronicles 26:23 Of the Amramites, the Izharites, the Hebronites, and the Uzzielites:

NJB 1 Chronicles 26:23 Over the Amramites, Izharites, Hebronites, and Uzzielites

- **Amramites:** 1Ch 23:12 Nu 3:19,27

As for the Amramites (divisions of clan of Kohath), the Izharites, the Hebronites and the Uzzielites

1 Chronicles 26:24 Shebuel the son of Gershom, the son of Moses, was officer over the treasures.

BGT 1 Chronicles 26:24 κα Σουβαηλ το Γηρσαμ το Μωυσ γο μενος π τ ν θησαυρ ν

LXE 1 Chronicles 26:24 And Subael the son of Gersam, the son of Moses, was over the treasures.

KJV 1 Chronicles 26:24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

NET 1 Chronicles 26:24 Shebuel son of Gershom, the son of Moses, was the supervisor of the storehouses.

CSB 1 Chronicles 26:24 Shebuel, a descendant of Moses' son Gershom, was the officer in charge of the treasuries.

ESV 1 Chronicles 26:24 and Shebuel the son of Gershom, son of Moses, was chief officer in charge of the treasuries.

NIV 1 Chronicles 26:24 Shubael, a descendant of Gershom son of Moses, was the officer in charge of the treasuries.

NLT 1 Chronicles 26:24 From the clan of Amram, Shebuel was a descendant of Gershom son of Moses. He was the chief officer of the treasuries.

NRS 1 Chronicles 26:24 Shebuel son of Gershom, son of Moses, was chief officer in charge of the treasuries.

NJB 1 Chronicles 26:24 was Shebuel son of Gershom, son of Moses, who was governor of the treasures;

NAB 1 Chronicles 26:24 Shubael, son of Gershon, son of Moses, was chief superintendent over the treasures.

- **Shebuel:** 1Ch 23:15,16 24:20, Shubael

SHEBUEL OVER TREASURES

Shebuel the son of Gershom, the son of Moses, was officer over the treasures - "Shebuel the son of Gershom (1Ch 23:16; 24:20). He had been chief treasure-officer under his grandfather, Moses. But Shelomith (1Ch 26:25) the descendant of Gershom's brother Eliezer, held the position under David (1Ch 26:26). ([Wycliffe Bible Commentary borrow](#))

Shebuel means "captive of God and was one of the descendants of Gershom, who was "ruler over the treasures," that is, the one who had charge of the temple treasures in the time of David (1 Chr. 23:16). In 1 Ch 24:20 he is called "Shubael," which is probably the original form of the name. Although the descendants of Moses had ministered before a heathen image in the sanctuary at Dan (cf. Jdg. 18:29-31), they are seen here in a restored and favorable position among the people of God.

THOUGHT- Is not the story of Shebuel a gracious, wonderful practical application of God's judgment against iniquity set next to His heart to restore those who love Him (Ex. 20:5, 6; 34:6, 7; Nu 14:18; Deut. 5:9, 10).

1 Chronicles 26:25 His relatives by Eliezer were Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son and Shelomoth his son.

BGT 1 Chronicles 26:25 κα τ δελφ ατο τ Ελιεζερ Ρααβιας υ ς κα Ιωσαιας κα Ιωραμ κα Ζεχρι κα Σαλωμωθ

LXE 1 Chronicles 26:25 And Rabias was son to his brother Eliezer, and so was Josias, and Joram, and Zechri, and Salomoth.

KJV 1 Chronicles 26:25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

NET 1 Chronicles 26:25 His relatives through Eliezer included: Rehabiah his son, Jeshaiiah his son, Joram his son, Zikri his son, and Shelomith his son.

CSB 1 Chronicles 26:25 His relative through Eliezer: his son Rehabiah, his son Jeshaiiah, his son Joram, his son Zichri, and his son Shelomith.

ESV 1 Chronicles 26:25 His brothers: from Eliezer were his son Rehabiah, and his son Jeshaiiah, and his son Joram, and his son Zichri, and his son Shelomoth.

NIV 1 Chronicles 26:25 His relatives through Eliezer: Rehabiah his son, Jeshaiiah his son, Joram his son, Zicri his son and Shelomith his son.

NLT 1 Chronicles 26:25 His relatives through Eliezer were Rehabiah, Jeshaiiah, Joram, Zicri, and Shelomoth.

NRS 1 Chronicles 26:25 His brothers: from Eliezer were his son Rehabiah, his son Jeshaiiah, his son Joram, his son Zichri, and his son Shelomoth.

NJB 1 Chronicles 26:25 and his brothers of the line of Eliezer were Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son and Shelomoth his son.

NAB 1 Chronicles 26:25 His associate pertained to Eliezer, whose son was Rehabiah, whose son was Jeshaiiah, whose son was Joram, whose son was Zichri, whose son was Shelomith.

- **Eliezer:** 1Ch 23:15 Ex 18:4
- **Rehabiah:** 1Ch 23:17
- **Shelomith:** 1Ch 23:18

His relatives by Eliezer were Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son and Shelomoth his son.

1 Chronicles 26:26 This Shelomoth and his relatives had charge of all the treasures of the dedicated gifts which King David and the heads of the fathers' households, the commanders of thousands and hundreds, and the commanders of the army, had dedicated.

BGT 1 Chronicles 26:26 α τ ς Σαλωμωθ κα ο δελφο α το π π ντων τ ν θησαυρ ν τ ν γ ω ν ο ς γ α σεν Δαυιδ βασιλε ς κα ο ρχοντες τ ν πατρι ν χιλ αρχοι κα κατ νταρχοι κα ρχηγο τ ς δυν μεω ς

LXE 1 Chronicles 26:26 This Salomoth and his brethren were over all the sacred treasures, which David the king and the heads of families consecrated, and the captains of thousands and captains of hundreds, and princes of the host,

KJV 1 Chronicles 26:26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

NET 1 Chronicles 26:26 Shelomith and his relatives were in charge of all the storehouses containing the consecrated items dedicated by King David, the family leaders who led units of a thousand and a hundred, and the army officers.

CSB 1 Chronicles 26:26 This Shelomith and his brothers were in charge of all the treasuries of what had been dedicated by King David, by the heads of families who were the commanders of thousands and of hundreds, and by the army commanders.

ESV 1 Chronicles 26:26 This Shelomoth and his brothers were in charge of all the treasuries of the dedicated gifts that David the king and the heads of the fathers' houses and the officers of the thousands and the hundreds and the commanders of the army had dedicated.

NIV 1 Chronicles 26:26 Shelomith and his relatives were in charge of all the treasuries for the things dedicated by King David, by the heads of families who were the commanders of thousands and commanders of hundreds, and by the other army commanders.

NLT 1 Chronicles 26:26 Shelomoth and his relatives were in charge of the treasuries containing the gifts that King David, the family leaders, and the generals and captains and other officers of the army had dedicated to the LORD.

NRS 1 Chronicles 26:26 This Shelomoth and his brothers were in charge of all the treasuries of the dedicated gifts that King David, and the heads of families, and the officers of the thousands and the hundreds, and the commanders of the army, had dedicated.

NJB 1 Chronicles 26:26 This Shelomoth and his kinsmen were responsible for all the consecrated treasures dedicated by King David, by the heads of families, by the commanders of the thousands and hundreds and by the commanders of the army,

- **all the treasures:** 1Ch 18:11 22:14 29:2-9 Nu 31:30-52

GUARD OVER THE DEDICATED GIFTS

This Shelomoth and his relatives had charge of all the treasures of the dedicated gifts which King David and the heads of the fathers' households, the commanders of thousands and hundreds, and the commanders of the army, had dedicated - 1Ch 18:11 = "King David also dedicated these to the LORD with the silver and the gold which he had carried away from all the nations: from Edom, Moab, the sons of Ammon, the Philistines, and from Amalek." Later the chronicler recorded "Thus all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in **the things that David his father had**

dedicated, even the silver and the gold and all the utensils, and put them in the treasuries of the house of God." (2 Chr 5:1)

1 Chronicles 26:27 They dedicated part of the spoil won in battles to repair the house of the LORD.

BGT 1 Chronicles 26:27 λαβεν κ τ ν πολ μων κα κ τ ν λαφ ρων κα γ ασεν π α τ ν το μ καθυστερσαι τ ν ο κοδομ ν το ο κου το θεο

LXE 1 Chronicles 26:27 things which he took out of cities and from the spoils, and consecrated some of them, so that the building of the house of God should not want supplies;

KJV 1 Chronicles 26:27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

NET 1 Chronicles 26:27 They had dedicated some of the plunder taken in battles to be used for repairs on the LORD's temple.

CSB 1 Chronicles 26:27 They dedicated part of the plunder from their battles for the repair of the LORD's temple.

ESV 1 Chronicles 26:27 From spoil won in battles they dedicated gifts for the maintenance of the house of the LORD.

NIV 1 Chronicles 26:27 Some of the plunder taken in battle they dedicated for the repair of the temple of the LORD.

NLT 1 Chronicles 26:27 These men dedicated some of the plunder they had gained in battle to maintain the house of the LORD.

NRS 1 Chronicles 26:27 From booty won in battles they dedicated gifts for the maintenance of the house of the LORD.

NJB 1 Chronicles 26:27 who had dedicated a part of the spoils of war to the service of the house of Yahweh,

- Out: Jos 6:19
- to repair: 2Ki 12:14 Ne 10:32-34

PORTION OF SPOIL FOR TEMPLE REPAIR

They dedicated part of the spoil won in battles to repair the house of the LORD

[Life Application Study Bible \(borrow\)](#) - War plunder rightfully belonged to the victorious army. These soldiers, however, gave their portion of all the plunder to the house of the Lord to express their dedication to God. Like these commanders, we should think of what we *can* give, rather than what we are obligated to give. Is your giving a matter of rejoicing rather than duty? Give as a response of joy and love for God.

Streams in the Desert -

"Out of the spoils won in battle did they dedicate to maintain the house of the Lord." (1Ch 26:27)

PHYSICAL force is stored in the bowels of the earth, in the coal mines, which came from the fiery heat that burned up great forests in ancient ages; and so spiritual force is stored in the depths of our being, through the very pain which we cannot understand.

Some day we shall find that the spoils we have won from our trials were just preparing us to become true "Great Hearts" in the Pilgrim's Progress, and to lead our fellow pilgrims triumphantly through trial to the city of the King.

But let us never forget that the source of helping other people must be victorious suffering. The whining, murmuring pang never does anybody any good.

Paul did not carry a cemetery with him, but a chorus of victorious praise; and the harder the trial, the more he trusted and rejoiced, shouting from the very altar of sacrifice. He said, "Yea, and if I be offered upon the service and sacrifice of your faith, I joy and rejoice with you all." Lord, help me this day to draw strength from all that comes to me!—Days of Heaven upon Earth.

"He placed me in a little cage,

Away from gardens fair;
But I must sing the sweetest songs
Because He placed me there.
Not beat my wings against the cage,
If it's my Maker's will,
But raise my voice to heaven's gate
And sing the louder still!"

1 Chronicles 26:28 And all that Samuel the seer had dedicated and Saul the son of Kish, Abner the son of Ner and Joab the son of Zeruiah, everyone who had dedicated anything, all of this was in the care of Shelomoth and his relatives.

BGT 1 Chronicles 26:28 κα π π ντων τ ν γ ων Σαμουηλ το προφ του κα Σαουλ το Κις κα Αβεννηρ το Νηρ κα Ιωαβ το Σαρουια π ν γ ασαν δι χειρ ς Σαλωμωθ κα τ ν δελφ ν α το

LXE 1 Chronicles 26:28 and over all the holy things of God dedicated by Samuel the prophet, and Saul the son of Kis, and Abenner the son of Ner, and Joab the son of Saruia, whatsoever they sanctified was by the hand of Salomoth and his brethren.

KJV 1 Chronicles 26:28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

NET 1 Chronicles 26:28 They were also in charge of everything dedicated by Samuel the prophet, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah; Shelomith and his relatives were in charge of everything that had been dedicated.

CSB 1 Chronicles 26:28 All that Samuel the seer, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah had dedicated, along with everything else that had been dedicated, were in the care of Shelomith and his brothers.

ESV 1 Chronicles 26:28 Also all that Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Zeruiah had dedicated-- all dedicated gifts were in the care of Shelomoth and his brothers.

NIV 1 Chronicles 26:28 And everything dedicated by Samuel the seer and by Saul son of Kish, Abner son of Ner and Joab son of Zeruiah, and all the other dedicated things were in the care of Shelomith and his relatives.

NLT 1 Chronicles 26:28 Shelomoth and his relatives also cared for the gifts dedicated to the LORD by Samuel the seer, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah. All the other dedicated gifts were in their care, too.

NRS 1 Chronicles 26:28 Also all that Samuel the seer, and Saul son of Kish, and Abner son of Ner, and Joab son of Zeruiah had dedicated-- all dedicated gifts were in the care of Shelomoth and his brothers.

NJB 1 Chronicles 26:28 and also for all that Samuel the seer, Saul son of Kish, Abner son of Ner and Joab son of Zeruiah had dedicated. In fact, whatever was dedicated was the responsibility of Shelomoth and his kinsmen.

- **Samuel:** 1Sa 9:9
- **Abner:** 1Sa 14:47-51 17:55
- **Joab:** 2Sa 10:9-14

ALL DEDICATED THINGS UNDER GUARD

And all that Samuel the seer had dedicated and Saul the son of Kish, Abner the son of Ner and Joab the son of Zeruiah, everyone who had dedicated anything, all of this was in the care of Shelomoth and his relatives

1 Chronicles 26:29 As for the Izharites, Chenaniah and his sons were assigned to outside duties for Israel, as officers and judges.

BGT 1 Chronicles 26:29 τ Ισσαρι Χωνενια κα υ ο α το τ ς ρ γ α σ α ς τ ς ξ ω π τ ν Ι σ ρ α η λ το γραμματε ει ν κα διακρ νει ν

LXE 1 Chronicles 26:29 For the Issaarites, Chonenia, and his sons were over the outward ministration over Israel, to record and to judge.

KJV 1 Chronicles 26:29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

NET 1 Chronicles 26:29 As for the Izharites: Kenaniah and his sons were given responsibilities outside the temple as officers and judges over Israel.

CSB 1 Chronicles 26:29 From the Izrahites: Chenaniah and his sons had the outside duties as officers and judges over Israel.

ESV 1 Chronicles 26:29 Of the Izharites, Chenaniah and his sons were appointed to external duties for Israel, as officers and judges.

NIV 1 Chronicles 26:29 From the Izharites: Kenaniah and his sons were assigned duties away from the temple, as officials and judges over Israel.

NLT 1 Chronicles 26:29 From the clan of Izhar came Kenaniah. He and his sons were given administrative responsibilities over Israel as officials and judges.

NRS 1 Chronicles 26:29 Of the Izharites, Chenaniah and his sons were appointed to outside duties for Israel, as officers and judges.

NJB 1 Chronicles 26:29 Of the Izharites, Chananiah and his sons were assigned to secular duties for Israel as officials and judges.

NAB 1 Chronicles 26:29 Among the Izharites, Chenaniah and his sons were in charge of Israel's civil affairs as officials and judges.

- **Izharites:** 1Ch 26:23 23:12
- **to outside duties:** 2Ch 34:13 Ne 11:16
- **officers:** 1Ch 23:4 2Ch 19:8-11

Related Passages:

Deuteronomy 17:8-13+ “If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your courts, then you shall arise and go up to the place which the LORD your God chooses. 9 “So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 “You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you. 11 “According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. 12 “The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. 13 “Then all the people will hear and be afraid, and will not act presumptuously again.

ORGANIZATION OF OFFICERS & JUDGES

As for the Izharites, Chenaniah and his sons were assigned to outside duties for Israel, as officers and judges- The Levites would be enforcers of God's law. Legal and administrative functions for Levites were established in Mosaic legislation (Deut. 17:8-13).

[Wycliffe Bible Commentary \(borrow\)](#) on **officers and judges** - Moses had first issued the natural directive that the Levites, who taught the word of God (Dt 33:10), should be entrusted with its interpretation in judgment (Dt 17:9; cf. 2 Chr 19:8, 11; Neh 11:15).

J Vernon McGee - The Levites were to be the **judges**, you see. They also were to act in official capacities in many ways. It was

God's original purpose that Israel be a theocracy with Him ruling, and with the tabernacle in the center of the community, and with the priesthood getting the decisions from God Himself. This changed because of the failure of the Levites. So God raised up judges, and the people demanded a king. This is the reason David is now on the throne. Although Israel is now a monarchy, David is putting great emphasis upon bringing it back under God's control.

Ryrie - Scribes or secretaries and magistrates assigned to areas outside Jerusalem who adjudicated cases on the basis of the law, and who were likely involved in the collection of taxes and tithes. Altogether there were 6,000 (1Ch 23:4).

1 Chronicles 26:30 As for the Hebronites, Hashabiah and his relatives, 1,700 capable men, had charge of the affairs of Israel west of the Jordan, for all the work of the LORD and the service of the king.

BGT 1 Chronicles 26:30 τ Χεβρωνι Ασαβιας κα ο δελφο ατο υ ο δυνατο χ λιοι κα πτακ σιοι π τ ς πιακ ψεως το Ισραηλ π ραν το Ιορδ νου π ρ ς δυσμα ς ε ς π σαν λειτουργ αν κυρ ου κα ργασ αν το βασιλ ως

LXE 1 Chronicles 26:30 For the Chebronites, Asabias and his brethren, a thousand and seven hundred mighty men, were over the charge of Israel beyond Jordan westward, for all the service of the Lord and work of the king.

KJV 1 Chronicles 26:30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

NET 1 Chronicles 26:30 As for the Hebronites: Hashabiah and his relatives, 1,700 respected men, were assigned responsibilities in Israel west of the Jordan; they did the LORD's work and the king's service.

CSB 1 Chronicles 26:30 From the Hebronites: Hashabiah and his relatives, 1,700 capable men, had assigned duties in Israel west of the Jordan for all the work of the LORD and for the service of the king.

ESV 1 Chronicles 26:30 Of the Hebronites, Hashabiah and his brothers, 1,700 men of ability, had the oversight of Israel westward of the Jordan for all the work of the LORD and for the service of the king.

NIV 1 Chronicles 26:30 From the Hebronites: Hashabiah and his relatives--seventeen hundred able men--were responsible in Israel west of the Jordan for all the work of the LORD and for the king's service.

NLT 1 Chronicles 26:30 From the clan of Hebron came Hashabiah. He and his relatives-- 1,700 capable men--were put in charge of the Israelite lands west of the Jordan River. They were responsible for all matters related to the things of the LORD and the service of the king in that area.

NRS 1 Chronicles 26:30 Of the Hebronites, Hashabiah and his brothers, one thousand seven hundred men of ability, had the oversight of Israel west of the Jordan for all the work of the LORD and for the service of the king.

- **the Hebronites:** 1Ch 23:12,19
- **men of valour:** 1Ch 26:6

HEBRONITES SUPERVISE AREAS WEST OF JORDAN

As for the Hebronites, Hashabiah and his relatives, 1,700 capable men ([chayil](#); Lxx - [dunatos](#) - powerful, strong, able), **had charge of the affairs of Israel west of the Jordan, for all the work of the LORD and the service of the king** - NET = "were assigned responsibilities in Israel west of the Jordan; they did the LORD's work and the king's service."

1 Chronicles 26:31 As for the Hebronites, Jerijah the chief (these Hebronites were investigated according to their genealogies and fathers' households, in the fortieth year of David's reign, and men of outstanding capability were found among them at Jazer of Gilead)

BGT 1 Chronicles 26:31 το Χεβρωνι Ιουδιας ρχων τ ν Χεβρωνι κατ γεν σεις α τ ν κατ πατρι ς ν τ

τεσσαρακοστ τει τ ς βασιλε ας α το πεσκησαν κα ε ρθη ν ρ δυνατ ς ν α το ς ν Ιαζηρ τ ς Γαλααδ πιδος

LXE 1 Chronicles 26:31 Of the family of Chebron Urias was chief, even of the Chebronites according to their generations, according to their families. In the fortieth year of his reign they were numbered, and there were found mighty men among them in Jazer of Galaad.

KJV 1 Chronicles 26:31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

NET 1 Chronicles 26:31 As for the Hebronites: Jeriah was the leader of the Hebronites according to the genealogical records. In the fortieth year of David's reign, they examined the records and discovered there were highly respected men in Jazer in Gilead.

CSB 1 Chronicles 26:31 From the Hebronites: Jerijah was the head of the Hebronites, according to the genealogical records of his ancestors. A search was made in the fortieth year of David's reign and strong, capable men were found among them at Jazer in Gilead.

ESV 1 Chronicles 26:31 Of the Hebronites, Jerijah was chief of the Hebronites of whatever genealogy or fathers' houses. (In the fortieth year of David's reign search was made and men of great ability among them were found at Jazer in Gilead.)

NIV 1 Chronicles 26:31 As for the Hebronites, Jeriah was their chief according to the genealogical records of their families. In the fortieth year of David's reign a search was made in the records, and capable men among the Hebronites were found at Jazer in Gilead.

NLT 1 Chronicles 26:31 Also from the clan of Hebron came Jeriah, who was the leader of the Hebronites according to the genealogical records. (In the fortieth year of David's reign, a search was made in the records, and capable men from the clan of Hebron were found at Jazer in the land of Gilead.)

NRS 1 Chronicles 26:31 Of the Hebronites, Jerijah was chief of the Hebronites. (In the fortieth year of David's reign search was made, of whatever genealogy or family, and men of great ability among them were found at Jazer in Gilead.)

NJB 1 Chronicles 26:31 Of the Hebronites, Jerijah was the head. In the fortieth year of David's reign research was done on the lineage and relationships of the Hebronites, and men of outstanding quality from among them were found at Jazer in Gilead.

- **Jerijah:** 1Ch 23:19, Jeriah
- **fortieth:** 1Ch 29:27 1Ki 2:11
- **Jazer:** Jos 21:39 Isa 16:9

FORTIETH YEAR OF DAVID'S REIGN

As for the Hebronites, Jerijah the chief (these Hebronites were investigated according to their genealogies and fathers' households, in the fortieth year of David's reign, and men of outstanding ([gibbor](#)) capability ([chayil](#); Lxx - [dunatos](#) - powerful, strong, able) were found among them at Jazer of Gilead)

1 Chronicles 26:32 and his relatives, capable men, were 2,700 in number, heads of fathers' households. And King David made them overseers of the Reubenites, the Gadites and the half-tribe of the Manassites concerning all the affairs of God and of the king.

BGT 1 Chronicles 26:32 κα ο δελφο α το υ ο δυνατο δισχυλιοι πτακσιοι ρχοντες πατρι ν κα κατστησεν α το ς Δαυιδ βασιλε ς π το Ρουβηνη κα Γαδδι κα μ σου ς φυλ ς Μανασση ε ς π ν πρ σταγμα κυρ ου κα λ γον βασιλ ως

LXE 1 Chronicles 26:32 And his brethren were two thousand seven hundred mighty men, chiefs of their families, and king David set them over the Rubenites, and the Gaddites, and the half-tribe of Manasse, for every ordinance of the Lord, and business of the king.

KJV 1 Chronicles 26:32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

NET 1 Chronicles 26:32 Jeriah had 2,700 relatives who were respected family leaders. King David placed them in charge of the Reubenites, the Gadites, and the half-tribe of Manasseh; they took care of all matters pertaining to God and the king.

CSB 1 Chronicles 26:32 There were among Jeriah's relatives, 2,700 capable men who were heads of families. King David appointed them over the Reubenites, the Gadites, and half the tribe of Manasseh as overseers in every matter relating to God and the king.

ESV 1 Chronicles 26:32 King David appointed him and his brothers, 2,700 men of ability, heads of fathers' houses, to have the oversight of the Reubenites, the Gadites and the half-tribe of the Manassites for everything pertaining to God and for the affairs of the king.

NIV 1 Chronicles 26:32 Jeriah had twenty-seven hundred relatives, who were able men and heads of families, and King David put them in charge of the Reubenites, the Gadites and the half-tribe of Manasseh for every matter pertaining to God and for the affairs of the king.

NLT 1 Chronicles 26:32 There were 2,700 capable men among the relatives of Jeriah. King David sent them to the east side of the Jordan River and put them in charge of the tribes of Reuben and Gad and the half-tribe of Manasseh. They were responsible for all matters related to God and to the king.

NRS 1 Chronicles 26:32 King David appointed him and his brothers, two thousand seven hundred men of ability, heads of families, to have the oversight of the Reubenites, the Gadites, and the half-tribe of the Manassites for everything pertaining to God and for the affairs of the king.

NJB 1 Chronicles 26:32 There were twenty-seven hundred outstanding men, heads of families, whom King David put in charge of the Reubenites, the Gadites and the half-tribe of Manasseh in all matters pertaining to God and the king.

NAB 1 Chronicles 26:32 His brethren were also police officers, two thousand seven hundred heads of families. King David appointed them to the administration of the Reubenites, the Gadites, and the half-tribe of Manasseh in everything pertaining to God and to the king.

- **capable men:** 1Ch 26:6-9
- **fathers:** 1Ch 15:12 23:24 24:31
- **Reubenites:** 1Ch 12:37
- **and affairs:** 2Ch 19:11

OVERSEERS OF 2.5 TRIBES WEST OF THE JORDAN

and his relatives, capable men ([chayil](#); Lxx - [dunatos](#) - powerful, strong, able) , **were 2,700 in number, heads of fathers' households. And King David made them overseers of the Reubenites, the Gadites and the half-tribe of the Manassites concerning all the affairs of God and of the king** - These 2.5 tribes were west of the Jordan River.

Warren Wiersbe on **all the affairs of God** - these officers were also responsible to keep these tribes involved in "every matter pertaining to God" (1Ch 26:32NIV), that is, the all-important religious events of the nation. Separated from the other tribes, the trans-Jordanic Israelites might easily grow careless about observing the annual feasts or even the weekly Sabbaths. This explains why these officers are listed among the temple workers. (Borrow [Be restored : trusting God to see us through : OT commentary. 2 Samuel & 1 Chronicles](#))

TSK note - There were more Levites employed as judges with the two tribes and half on the other side (WEST) of the Jordan River, than with all the rest of the tribes. There were 2700, whereas on the west side of Jordan there were only 17000. Either those remote tribes were not so well furnished as the rest with judges of their own, or because they lay farthest from Jerusalem, on the borders of the neighbouring nations, and were thus much in danger of being infected with idolatry, they most needed the help of Levites to prevent their running into the abominations of the idolaters.