★婚訊

※自強教會嚴嘉欣姊妹與烏龍教會楊振宇弟兄 9 月 8 日於烏龍教會會堂舉辦婚禮。

※彰化教會楊巧欣姊妹與新竹教會陳若霖弟兄 9 月 8 日於新竹教會會堂舉辦婚禮。

※花壇教會黃宏榮弟兄與和美教會黃詩語姊妹 9 月 29 日於花壇教會會堂舉辦婚禮。

☆喪訊

※伸港教會許柯燕丹姊妹喪禮 9 月 15 日於彰化市立殯儀館舉行。

◎代禱事項：

福音開拓專戶：教區原有之彰南福音中心專戶將擴大為「福音開拓奉獻專戶」。本專戶運作目標主要在於推動既有之彰南福音中心事工及新開闢的卓蘭福音中心事工，並支援日後其他新增開拓據點和福音事工之經費所需。本次再度開啟的「福音開拓奉獻」行動，定名為「**福音開拓奉獻我+1**」，目標額為 500 萬元，**奉獻科目代號**即為「**+1**」。懇請弟兄姊妹秉持「同心合意興旺福音」的精神，為著一鄉一鎮漸次拓展的福音開拓事工關心代禱，並隨本心所酌定地樂意奉獻，使「**福音中心能加 1、再加 1**」，廣傳救恩，蒙主喜悅。

募款方案：自由奉獻、特志奉獻

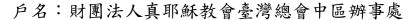截至 113 年 11/8 止，募款金額：**1,837,894 元**（共計 **147 人次**）。

捐款方式：

一、**教會代收**：個人奉獻交由各會財務負責人代收，開立奉獻收據給奉獻者，科目為「福音開拓專戶」，由財務負責人彙整個人奉獻，並匯款至教區。

二、**銀行轉帳**：個人匯款後至教區專戶後，請奉獻者於匯款後三日內聯絡中區辦事處，或掃描 QR code 填寫表單，以便開立及寄送奉獻收據。

匯款資訊：元大銀行彰化分行

銀行代號：806

帳號：00068222149050

戶名：財團法人真耶穌教會臺灣總會中區辦事處

請備註：姓名或公司+1（欲開立奉獻收據之抬頭和奉獻科目代號）

歷代志上的族譜

陳澍佳傳道

成書與背景

歷代志 – 原名"這些日子的事"
LXX："遺留的事"

內容：從人類歷史開始一直講到成書的時候（族譜由亞當數起），當然地它的重點是講述王國時期的歷史，它之所以要從亞當說起，因為亞當是神的兒子，而以色列人的歷史可以追溯至亞當，說明以色列人一直以來繼續傳承着神兒子的身份

寫作動機：

為什麼有了《王》還需要再寫一卷《代》？因為時代背景不同，寫作動機也不同

《王》是被擄時期的作品，解釋為何以色列會滅亡

被擄回歸後，以色列人接受了自己犯罪被神離棄，但接下來他們面對新的困難，對信仰也有新的疑惑

回歸後在應許之地，他們不是獨立國家，以色列的復興看來遙遙無期，故土凌亂不堪，人煙稀少，物資短缺，也看不到先知書說的彌賽亞等等，導致信心動搖，既然是以色列人違背神在先，是否代表神已經中止與以色列人的約？他們還算是神的子民嗎？神過去對列祖的應許，今天還繼續有效嗎？因為要回答這些信仰問題，所以《代》再寫一次猶大國的歷史

作者：

傳統上認為《代》與《拉尼》背後是同一位作者，特別因為《代》最後幾句 ，跟《拉》的前幾句差不多，而《代》剛好在《拉》前面，並且用詞相似

但如果從兩卷書針對的重點來看 ，兩卷書面對的信仰困難並不一樣 ，說明《拉尼》與《代》成書時的時代背景很可能並不相同

1. 拉尼對安息日非常重視，但代沒有強調安息日
2. 代很重視大衛家，拉尼卻不然，即使所羅巴伯是大衛的後裔，在拉中他也不是主角
3. 拉尼視北朝遺民為敵人，是信仰上的阻礙，代卻致力融合南北朝，呼籲北朝遺民歸順猶大
4. 拉尼特別譴責嫁娶外邦，代卻故意不記所羅門嫁娶外邦犯了罪，也沒有特別譴責其他嫁娶外邦的案例
5. 猶太正典中，代置於聖卷的最後，而不是與拉尼一起, 更不是在拉尼之前
6. 二者都是回歸後作品，用詞相似只表明其被擄回歸後的寫作風格 ，而且有其他研究否定拉尼與代用詞相似的說法[1]

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[1] More recent investigation, however, prefers to conclude from the same evidence that the two works belong to a distinct dialect now usually called Late Biblical Hebrew. Further complications arise because the amount of literature in this dialect is very limited, and because the non–synoptic material in Chronicles comprises by far the largest literary unit in Late Biblical Hebrew. The evidence therefore for assessing whether Chronicles and Ezra–Nehemiah might be attributed to a single author is actually quite restricted

7. 代上 9: 2–17 與尼 11: 3–19相似之處，反而顯示代在拉尼之後成書[23]
8. 至於代的最後幾句與拉的最初幾句相似，按學者分析，比較可能是代引用了拉[4]

總結：閱讀時站在被擄回歸者的立場

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[2] Although the relationship between 1 Chronicles 9:2–17 and Nehemiah 11:3–19 is less clear, three factors suggest that Chronicles is later. First, the numbers for comparable groups of people are consistently higher in Chronicles (cf. the figures for Judah, Benjamin, the priests and the gatekeepers in 1 Chron 9:6, 9, 13, 22 with Neh 11:6, 8, 12, 13, 14, 19). Second, since Nehemiah 11:1–2 describes the initiation of the policy to repopulate *Jerusalem, it is likely that 1 Chronicles 9 represents the continuation of that policy. Third, the unique reference to the term "temple servants" (nĕtînîm) in 1 Chronicles 9:2 in contrast with its frequent appearance in Ezra–Nehemiah (e.g., Ezra 7:7; 8:20; Neh 11:3, 21) indicates that Chronicles probably is quoting from Ezra–Nehemiah.

[3] Myers has noted that there are about 81 personal names in Nehemiah's list and 71 in Chronicles' version, but only about 35 in each list correspond. In fact, the most probable solution is that Chronicles is the borrower, as shown by four considerations.

First, the numbers in Chronicles are consistently higher, though the differences are not enormous. Compare, for example, the 956 Benjaminites (v. 9) as against 928 in Nehemiah 11:8, and the 7 named Levites (vv. 14—16) as against 6 in Nehemiah 11:15—18.

Secondly, Nehemiah 11:1—2 describes the beginning of Nehemiah's policy of the resettlement of Jerusalem, and the higher numbers in Chronicles would make sense if they reflected a continuation of that policy.

Thirdly, reference to the temple servants in verse 2 (Heb. nĕtînîm) is unique in Chronicles, and is not followed up in the subsequent list, but they do occur frequently in Ezra—Nehemiah (e.g. Ezra 7:7; 8:20; Neh. 10:28; 11:3; 21).

Finally, verse 2 (= Neh. 11:3) is already part of the editorial framework in Nehemiah 11 rather than the list itself (so Rudolph, Williamson, etc.).

It may be possible to pinpoint the relationship between the two lists a little more precisely. The fact that the numbers in 1 Chronicles 9 represent only a slight increase over those in Nehemiah 11, while many individuals remain the same, suggests that a new generation has partly replaced the earlier heads of families (cf. vv. 9, 13, 34), and that 1 Chronicles 9 is perhaps half a generation later than Nehemiah 11:2—17.

[4] The most persuasive indication is that the quotation from Cyrus's edict in 2 Chronicles 36:22–23 seems to be a brief and truncated version of the fuller text in Ezra, since Chronicles effectively ends in the middle of a sentence: "may he go up" (cf. Ezra 1:3). Several minor differences in wording also point in the same direction. For example, the inclusion of God's name in 2 Chronicles 36:23 in the phrase yhwh ʾĕlōhāyw immô ("may Yahweh his God be with him") is likely to be later than the simpler yĕhî ʾĕlōhāyw immô ("may his God be with him") in Ezra 1:3, and the use of bĕpî ("by the mouth of") in 2 Chronicles 36:22 seems to have been conformed with v. 21, in contrast with mippî ("from the mouth of") in Ezra 1:1.
Although the relationship between 1 Chronicles 9:2–17 and Nehemiah 11:3–19 is less clear, three factors suggest that Chronicles is later. First, the numbers for comparable groups of people are consistently higher in Chronicles (cf. the figures for Judah, Benjamin, the priests and the gatekeepers in 1 Chron 9:6, 9, 13, 22 with Neh 11:6, 8, 12, 13, 14, 19). Second, since Nehemiah 11:1–2 describes the initiation of the policy to repopulate *Jerusalem, it is likely that 1 Chronicles 9 represents the continuation of that policy. Third, the unique reference to the term "temple servants" (nĕtînîm) in 1 Chronicles 9:2 in contrast with its frequent appearance in Ezra–Nehemiah (e.g., Ezra 7:7; 8:20; Neh 11:3, 21) indicates that Chronicles probably is quoting from Ezra–Nehemiah.

族譜的特色與作用：
從亞當開始 – 用意 – 以色列人是神的選民，這身份一直延續至今
北朝早已滅亡，從《拉尼》看，好像回歸後也失去蹤影，但家譜也包含北朝遺民在內（西布倫和但除外），顯示《代》的目標對象包括北朝遺民，並且期望把他們包括在神選民之內

族譜大綱[5]

Ch 1 基本上照抄《創》

亞當是神的兒子 – 替以色列人追根溯源

A. Adam to Esau (1:1–54)
   i. Adam to Noah (1:1–4a)
   ii. The descendants of Noah (1:4b–23)
   iii. Shem to Abraham (1:24–27)
   iv. Abraham (1:28–34)
   v. Esau and Edom (1:35–54)
B. The tribes of Israel (2:1–9:1)
   i. The sons of Israel (2:1–2)
   ii. The tribe of Judah (2:3–4:23)
      a. Judah to Hezron (2:3–8)
      b. The descendants of Ram (2:9–17)
      c. The descendants of Caleb (2:18–24)
      d. The descendants of Jerahmeel (2:25–41)
      e. Further descendants of Caleb (2:42–55)
      f. The royal family of David (3:1–24)
      g. Further clans of Judah (4:1–23)
   iii. The tribe of Simeon (4:24–43)
   iv. The Transjordanian tribes (5:1–26)
      a. The tribe of Reuben (5:1–10)
      b. The tribe of Gad (5:11–22)
      c. The half tribe of Manasseh (5:23–26)
   v. The tribe of Levi (6:1–81)
      a. The Aaronite high priests (6:1–15; MT, 5:27–41)
      b. The Levites' genealogy (6:16–30; MT, 5:1–15)
      c. The Levitical musicians' genealogy (6:31–48; MT, 5:16–33)
      d. The tasks of the Aaronite high priests (6:49–53; MT, 6:34–38)
      e. The settlements of the Levites (6:54–81; MT, 6:39–66)

   vi. The West Jordan tribes (7:1–40)
      a. The tribe of Issachar (7:1–5)
      b. The tribe of Benjamin (7:6–12a)
      c. The tribe of Dan (?) (7:12b)
      d. The tribe of Naphtali (7:13)
      e. The half tribe of Manasseh (7:14–19)
      f. The tribe of Ephraim (7:20–29)
      g. The tribe of Asher (7:30–40)
   vii. The tribe of Benjamin (8:1–40)
      a. Settlement of Benjaminite families (8:1–28)
      b. Genealogy of Saul's family (8:29–40)
   viii. Conclusion to tribal lists (9:1)
C. Repopulating Jerusalem (9:2–34)
   i. Resettling the towns (9:2)
   ii. Laymen in Jerusalem (9:3–9)
   iii. Priests in Jerusalem (9:10–13)
   iv. Levites in Jerusalem (9:14–16)
   v. Gatekeepers in Jerusalem (9:17–32)
   vi. Musicians in Jerusalem (9:33)
   vii. Conclusion (9:34)
D. Genealogy of Saul's family (9:35–44)

Ch1 包括大另非以色列人在內 – 明其他人的角色，畢竟以色列人被擄回歸後，並不是獨立國家，他們只是波斯帝國管治下的一個省，所以他們還要思考與其他民族的關係

1: 28《代》族譜的特色，不一定按出生次序排的

1: 34[6]

1: 51 跟《創》比較多了一句 "哈達死了"

Ch2 一直至 ch8 正式開始以色列人的族譜，當中的重點很明顯是猶大利未和便雅憫 3 個支派，而利未支派更加在正中心 ch6 的位置，因為回歸的人，最主要以這三個支派為主，但它不會缺少其他支派的族譜，因為《代》的訊息是要 12 支派融合

2: 3–4
猶大的族譜 – 由罪惡開始

另一主題 – 揀選

2: 7
族譜特色之一 – 名改

2: 15
大衛到底是 7 子還是 8 子？（撒上 16: 10）

2: 17；35 嫁聚外邦的祖先

2: 20 特別提到比撒列

Ch1–2：族譜是部恩典史

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[6] What stands out is the length of the "Esau/Edom" section (almost half the chapter). Given the history of enmity between Judah and Edom, particularly resulting from Edom's actions at the time of the Babylonian sacking of Jerusalem (e.g., Ps. 137:7; Ezekiel 35), the level of detail and lack of animosity in Chronicles are striking.

The genealogy is first a reminder that Israel and Edom share common human heritage, not only from Adam but also, more closely, from Abraham and Isaac. Further, while the statement that "these are the kings who reigned in the land of Edom before any king reigned over the people of Israel" (1 Chron. 1:43) in itself could allow for subsequent Edomite kings, the Chronicler's insertion of "Hadad died," with no successor named (v. 51a; cf. Gen. 36:31–39), suggests that he saw Edomite kingship ending once Israel had a king. Indeed, he later tells how Edom became "David's servants" (1 Chron. 18:13). And though it is true that Edom "revolted . . . to this day" during the reign of faithless Jehoram (2 Chron. 21:8–10), it is implied that Edom's rebellion was due solely to Israel's faithlessness—and might therefore end when Israel returns to faith. These factors, along with the irenic tone of this genealogy, thus encourage the hearer to look forward to a time in which Edom will again give allegiance to God and his anointed ruler.

Ch3[7]
大衛的後裔： 17 – 24 一直記到被擄之後的後裔，有可能包括《代》成書時代的人，凸顯出大衛的後裔不會斷絕

3: 9 他瑪 – 大衛家的悲劇

3: 5 拔士巴＝拔書亞，這裡故意改名字，為了跟 2: 3–4 做前後呼應

3: 10– 16 記錄猶大國時期的後裔

3: 17–24[8][9]

所羅巴伯的兒子的名字很有盼望的

19米書蘭 = 恢復
哈拿尼雅 = 主是憐憫的
20哈舒巴 ="神會"考慮
阿黑 ="神的"帳幕
比利家 = 主祝福
哈撒底 = 主是慈愛的
于沙希悉 = 慈愛的回報

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[7] David's own children (vv. 1—9), the kings of Israel (vv. 10—16), and the post–exilic generations (vv. 17—24). The last section is the only part of Chronicles to continue for several generations after the exile, and presumably reaches down, or nearly so, to the Chronicler's own time, though textual problems in verse 21 unfortunately make it impossible to be certain of actual dates.

[8] Zerubbabel's father is called Pedaiah here (5:19) but Shealtiel (v. 18) elsewhere (Ezra 3:2; Hag. 1:1; Matt. 1:12, etc.). Pedaiah may have been his real father, with fatherhood perhaps attributed to Shealtiel through a levirate marriage, or perhaps he was really Shealtiel's son but Pedaiah then became the head of the family after the former's early death.

[9] The major uncertainty is 1 Chronicles 3:21: the Hebrew text has "son of Hananiah," followed by fourfold "sons of," while the Septuagint has "sons of Hananiah" followed by fourfold "his son" (the difference in Hebrew between "son of," "sons of," and "his son" is one letter). Some commentaries and translations, including the ESV, follow the Septuagint text and understand each "his son" as being Hananiah's (as in ESV punctuation), i.e., verse 21 is one generation, leading to verses 19—24 as listing six generations after Zerubbabel. A similar time period (around a hundred years) is suggested by others who retain the fourfold Hebrew "sons of," each naming a concurrent family of Hananiah's descendants.

Ch4 猶大的其他後裔，記錄方法不一樣 – xx之祖，強調他們對這些地方有繼承權

4: 9–10族譜當中的小插曲 – 雅比斯的禱告
關鍵：神應允了，擴張境界
神與我同在，不遭患難，不受艱苦

4: 13–15 俄陀聶和迦勒 – 正面例子

4: 22[10]

4:24 – 43 西緬的後裔 – 相對上次要的支派也要保留

4: 39–43[11] 西緬的最後去向

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[10] The rendering of the clause "who ruled in Moab" is problematic. The Hebrew word bʿl can mean to "rule over" or "to marry" (here in combination with preposition le, so the Targum reads "who married Moabites"; cf. NRSV, "who married into Moab"). Still others suggest a scribal error confusing pʿl with bʿl and translate accordingly, "who worked in Moab." It is possible the word "there" in 4:23 indicates the potters moved to Lehem (perhaps Beth–lehem?) in rotating shifts for a period of royal service.

[11] 基多口，可能是基色（書12:13）地點不明在南邊某個地方；另一可能 – LXX 譯為基拉耳
米烏尼人 – 無法確認身份，但與非利士人一夥的（代下 26: 7）下文又打西珥山和亞瑪力人，幾可肯定他們是南遷

Ch5 河東支派的族譜

5: 1–2
流便不作長子
約瑟明明論資排輩不作長子，卻得了長子的名分 – 顯示出《代》對北朝支派的友善態度，承認他們也是蒙神賜福的

5: 6[12]
5: 17[13]

5: 18–22
嚴格來說《代》有談及北朝歷史 – 包括談到他們被擄

在這些族譜裡不時有小插曲，大致上可分為兩類，他們擴張土地，和他們被擄
明顯地差別在於他們有否倚靠神，20 當他們呼求神倚賴神，神就應允他們，把比他們強大的敵人交在他們手中，但留意最後一句 "直到被擄的時候"

5: 25–26
在族譜中他們過去的成功，與他們後來的被擄，成了強烈的對比

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[12] The historical setting is probably the campaign of Tiglath–Pileser into Galilee and the Transjordan in 733 – 732 B.C. during the reign of Pekah (cf. 2 Kings 15:29). The Chronicler spells the Assyrian king's name Tilgath–Pilneser (1 Chron. 5:6; cf. NIV note; also 2 Chron. 28:20). Pul (see 1 Chron. 5:26) was his Babylonian throne name (cf. 2 Kings 15:19).

[13] There is some question concerning the reference to "Jotham king of Judah" in the chronological footnote (5:17) since the Transjordan tribes were part of the northern kingdom. The reference may suggest separate genealogical registers compiled by each of the divided monarchies or even a synchronistic chronicle composed in two columns. It seems more likely that events in Israel were simply synchronized historically by reference to the occupant of the Judahite throne. In any case, the census mentioned dates to around 750 B.C.

Ch6 利未人和祭司的族譜[14]

6： 15
只有大衛和祭司的族譜一直數到被擄時期

6:22[15]
6: 31–33　　唱歌的利未人 – 代重視聖樂事奉

6: 34 撒母耳 – 以法連還是利未支派? [16]
另：回想撒母耳的時代背景 – 主的言語稀少不常有默示

6: 54–81不記族譜，而是記利未人分散在以色列各處的狀況

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[14] Two priestly genealogies (vv. 1—15, 49—53) bracket two lists of Levites (vv. 16—30, 31—48), which are then followed by two settlement lists (vv. 54—60 and vv. 61—81)

[15] The Kohathites present more of a problem, however. Amminadab, named as Kohath's son (v. 22), is never mentioned elsewhere (cf. vv. 2, 18; Exod. 6:18; Num. 3:19; 1 Chr. 23:12). Since this makes it unlikely that he was a fifth son, four alternatives remain: (i) he was Aaron's father-in-law (cf. Exod. 6:23), (ii) he was a grandson or later descendant, (iii) this is another name for Izhar (cf. vv. 18, 38), or (iv) another name for Amram (cf. v. 18). The main ground for the last view is a hypothesis that each line is represented through firstborn sons, but this is unproven. In fact, comparison with Heman's family suggests he was equivalent to Izhar (cf. v. 38).

[16] 解釋了為何他媽媽可以送他去會幕侍奉 & 為何他有資格進去（申 18: 6–8）

Ch7[17] 其他北朝以色列支派的族譜

7：2–5 族譜不完整的證據

7: 13[18]

7: 21–24 此以法連非彼以法連

7: 27[19]
7: 34[20]

Ch8[21]

為何重覆記便雅憫支派? 7: 6–12 的記人，ch8 的記地

8: 29–40 掃羅的族譜

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[17] Although Zebulun, a northerly tribe, is not included, it has been mentioned in the Levitical cities (6:63, 77) and will appear in later narrative (e.g., 12:33, 40; 27:19). Dan is another notable absence (cf. comment on 7:12). This may be intentional due to its alternative idolatrous worship (Judges 18; cf. comment on 1 Chron. 6:54—81), although Dan is included in troops loyal to David (12:35; 27:22). Alternatively, perhaps both Zebulun and Dan are missing due either to lack of information resulting from the Assyrian invasion (cf. the brevity of Naphtali's list; 7:13) or to scribal error.
7:12 失蹤的但支派 Mention has been made above of Dan's absence from the genealogies. Noting that (a) this verse stands as an appendage to the end of Benjamin (cf. vv. 5, 11, 40), (b) "Hushim" in Genesis 46:23 is the name of a son of Dan, and (c) "Bilhah" (1 Chron. 7:13) was the mother of both Dan and Naphtali, some commentators propose emending "sons of Ir" to "sons of Dan." It is possible, however, to see the whole verse as a way to acknowledge other clans in Benjamin ("Ir," otherwise unknown, may be a variant of "Iri" in v. 7).

[18] 拿弗他利特別短，還有失蹤的但和西布侖，《代》的作者沒有資料? 但他可以照抄《創46》? 故應該是故意遺留?

[19] 故意只數到約書亞 the only mention of Joshua in Chronicles, is a reminder of the conquest and possession of the land described in the following verses, another note of hope for the community still recovering from the "disaster" of exile. 但如果上文的以法連不是老祖宗，約書亞又怎麼做他後裔? 作者把某位以法連的故事移植到老祖宗身上?

[20] The names "Eshbaal" ("man of [the] Baal"; 1 Chron. 8:33) and "Merib–baal" ("[the] Baal contends"; v. 34) in the books of Samuel are given as "Ish–bosheth" (2 Sam. 2:8, etc.; cf. "Ishvi," "man of Yahweh," in 1 Sam. 14:49) and "Mephibosheth" (2 Sam. 4:4, etc.), substituting Hebrew boshet ("shame"), so rejecting syncretistic connotations of Israelite names containing "Baal." It appears that with Canaanite religion no longer a living issue after the exile (the only mention of the god Baal in Chronicles is 2 Chron. 23:17), the Chronicler prefers to record the names exactly as they appear in the official records to hand.

[21] It is indeed possible that "Gera, Abihud" should be read "Gera the father of Ehud," thus connecting the Chronicler's genealogy with Ehud the left–handed judge (cf. Judg. 3:15). This would explain the emphasis on the sons of Ehud in the genealogy.

9: 1a 接上文而非接下文，表示 ch2–8 的以色列人族譜是有來源的

9: 1b 猶大人後來被擄的原因

5: 25 北朝被擄 / 9: 1 南朝被擄 / 10: 13–14 掃羅之死
得罪了[22]=犯罪=干犯，都是對神不忠之意

北朝滅亡，南朝滅亡，與掃羅王朝滅亡都是同一個原因
對神不忠也成為《代》中的關鍵字

9: 2[23] 不過現在被擄已經結束，選民已經回歸

9: 3 跟《尼11》相似，多了以法蓮人和瑪拿西人，呼籲的 12 支派都要回來

9: 4 始 – 回歸之人的族譜
目的 – 強調回歸的人的源頭
焦點：祭司和利未人
但沒有大衛後裔家譜：《代》並不在意立即激起大家對大衛後裔重掌王權的期望

9: 18–22 說起從前 – 源用神自己揀選的祭司和利未人

9: 20 特別提到以前非尼哈 – 強調保持聖殿潔淨的重要

9: 35–44
掃羅的族譜 – 其實跟 8: 29–40 有點重覆，不過重點不一樣，這裡要再記一次掃羅的族譜，因為下文 ch10 即將進入記載事蹟的部份，而第一件要記載的事蹟是掃羅之死

用意：掃羅雖死，但掃羅家族後繼有人

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[22] 5:25 – 4603 ma'al ; 9:1 & 10: 13 – 4604 mah'al

[23] The exact significance of this verse, which stands apart from the rest of the list, depends on the meaning of the Hebrew hāri'šōnîm Older commentators (e.g. Zöckler, Curtis and Madsen) thought that it referred to pre-exilic inhabitants on the basis of the context of chapters 1—8, and therefore had the sense of 'former'. Others translate it 'first', with reference to those who returned in 538 BC in direct response to Cyrus' edict (Noth, Myers),29 or even as 'chief', like the comparable word in Nehemiah 11:3. Most probably, however, it is a general statement that those who came back from exile (v. 1) settled first in their … towns (cf. JB, NIV) before making any significant move to inhabit Jerusalem (vv. 3—34; MT makes a sharp contrast with the beginning of v. 3, 'But in Jerusalem there lived …').