

Dan 3.28, 29 the God of Shadrach, Meshach, and Abednego

### New Testament

Matt 22.32; the God of Abraham, the God of Isaac, and the God of Jacob  
 Mark 12.26;  
 Luke 20.37

Acts 3.13 the God of Abraham, the God of Isaac, and the God of Jacob, the  
 God of our ancestors

Acts 7.32 the God of your ancestors, the God of Abraham, the God of Isaac,  
 and the God of Jacob

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### A Note on Double Names in Kings and Chronicles

Names in the Bible can at times be confusing. Some people may be referred to by more than one name. And then there are situations where two people are referred to by the same name. So long as they are far enough away from each other in the historical record and in the pages of the Bible this is not usually a problem. However, there are some particularly confusing examples in the books of Kings and Chronicles, where two variants of the same name are both used for two people who are closely connected with each other in time and circumstance.

#### *Hiram and Hiram: King and Craftsman*

The king of Tyre, who was a good friend of King David and an ally and partner of King Solomon, is called *Hiram* (which should be pronounced *Hee-ram*, rather than *High-ram*) in 2 Sam 5.11, throughout 1 Kings (chs. 5, 9, 10) and in 2 Chr 14.1. But in 2 Chronicles 2, 8, and 9, he is referred to as *Huram* (*Hoo-ram*). The confusion deepens when the craftsman whom Solomon hires to make the metalwork for the temple, who is also from Tyre, is called *Hiram* throughout 1 Kings 7 and *Huram* in 2 Chr 4.11. With the single exception of 2 Chr 14.1, the Chronicler prefers the name *Huram* for both men, while the writer of Kings uses *Hiram* for both of them.

There are two main approaches to handling this confusing situation in translation:

- (1) Translators may choose to use the form of the name as found in each instance in the Hebrew Bible. In this case it may be advisable to include footnotes to indicate that King Hiram and King Hiram are the same person, and that craftsman Hiram and craftsman Hiram are the same person, but that the craftsman is not the same person as the king! This may be the better solution for translations oriented towards the source language text.
- (2) For functional-equivalence translations, a better solution would be to choose one name to refer consistently to the king and the other to refer to the craftsman. Since Hiram is the more familiar name, and the king is the more frequently mentioned, this would lead to using:

*Hiram* for the King of Tyre in 2 Sam 5.11; 1 Kings 5, 9, 10; and 2 Chronicles 2, 8, 9, 14.

*Huram* for the craftsman in 1 Kings 7 and 2 Chr 4.11.

In both approaches, of course, any necessary adjustments need to be made to fit the sound and syllable structure of the target language, such as replacing /r/ with /l/, or ending with a vowel.

### ***Joram and Jehoram***

Even more confusing is the case of two kings, whose reigns overlap—one a king of the northern kingdom of Israel, the other of the southern kingdom of Judah. The son of Jehoshaphat, king of Judah, is most often referred to as *Jehoram*. But on a few occasions the Hebrew text calls him *Joram* (e.g., 2 Kgs 8.21, 23, 24). The fact that these two names are actually just different spellings of the same name is shown when both are used of the same king in two successive verses (2 Kgs 8.24, 25). Meanwhile, either just before or just after Jehoram's accession to the throne of Judah, the son of Ahab came to the throne of Israel. At first he too is called *Jehoram*: 2 Kgs 1.17 has the rather confusing record that after the death of Ahab's older son Ahaziah, "Jehoram succeeded him as king in the second year of King Jehoram, son of Jehoshaphat of Judah." But for the most part this northern king is referred to as *Joram*, although within one verse (2 Chr 22.7) he is given both names. (Comparison of 2 Kgs 1.17 with 3.1 also highlights a quite separate problem of dating the reigns of the kings. This may be due to the uncertainty state of the text in 1.17, or it may reflect a period of overlap or co-regency between Joram of Israel and his brother Ahaziah whom he succeeded.)

The way the two names are used in the NRSV can be seen in the following table.

	<b><i>Jehoram</i></b>	<b><i>Joram</i></b>
Son of Jehoshaphat, King of Judah	1 Kgs 22.50; 2 Kgs 1.17; 8.17, 25, 29; 12.18; 2 Chr 21.1, 3, 4, 5, 9, 16; 22.1, 6, 11	2 Kgs 8.21, 23, 24; 11.2; 2 Chr 3.11
Son of Ahab, King of Israel	2 Kgs 1.17; 3.1, 6, 8; 2 Chr 22.5, 7	2 Kgs 8.16, 25, 28, 29; 9.14, 15, 16, 17, 21, 22, 23, 24, 29; 2 Chr 22.5, 6, 7

**Table 1: Distribution of *Jehoram* and *Joram* in NRSV**

But comparison with the Hebrew shows that the situation is a little more complicated than this! NRSV has supplied the name *Jehoram* at 2 Kgs 3.8, where the Hebrew only has a third person singular verbal form. And in 2 Kgs 9.15, 17, 21, 22, 23, 24; and 2 Chr 22.6 the NRSV has called the northern king *Joram* where the Hebrew has *Jehoram*! The reason in 2 Kings 9 might be to avoid using two different names for the one person in the course of a single story line, although they have not worried about that in 2 Kings 8. And the

outcome in 2 Chronicles 22 is the opposite—the NRSV calls the king of Israel *Jehoram* in vv. 5 and 7, and *Joram* in vv. 5, 6, and 7.

Functional-equivalence translations (GNT, NLT, CEV) uniformly call the king of Judah *Jehoram* and the king of Israel *Joram* (except when concern for natural language structure results in the name being replaced by a pronoun) and in this way remove any possible confusion. Formal correspondence translations have a tendency to follow the Hebrew text and call both kings by both names. But as we have seen, they are not always consistent in this.

New translations which are following functional-equivalence or meaning-based principles are recommended to follow the example of the GNT and use *Jehoram* for the king of Judah and *Joram* for the king of Israel consistently. For translations which are attempting to reflect the source text more precisely, however, the problem is made more difficult by the inconsistent behaviour of the RSV/NRSV, from which translators are usually recommended to take their cues. The distribution of the two names between the two kings in the Hebrew text is shown in the table below, but translators should be warned that to follow the Hebrew precisely will result in the son of Ahab, king of Israel, being referred to by both names within the same close context (in 2 Kings 9 and 2 Chronicles 22), and similarly for the son of Jehoshaphat, king of Judah, in 2 Kings 8. An alternative compromise solution, more consistent than the RSV/NRSV, would be to refer to the king of Israel as *Jehoram* only in 2 Kgs 1.17 and 2 Kgs 3.1, 6.

	<i>Jehoram</i>	<i>Joram</i>
Son of Jehoshaphat, King of Judah	1 Kgs 22.50; 2 Kgs 1.17(2); 8.16(2), 25(2), 29(2); 12.19; 2 Chr 21.1, 3, 4, 5, 9, 16; 22.1, 6(1), 11	2 Kgs 8.21, 23, 24; 11.2; 2 Chr 3.11
Son of Ahab, King of Israel	2 Kgs 1.17(1); 3.1, 6; 9.15, 17, 21(1,2), 22, 23, 24; 2 Chr 22.5(1), 6(2), 7(2)	2 Kgs 8.16(1), 25(1), 28(1,2), 29(1,3); 9.14(1,2), 16(1,2), 29; 2 Chr 22.5(2), 7(1)

**Table 2: Distribution of *Jehoram* and *Joram* in Hebrew**

(Numbers in brackets indicate order when more than one occurrence in a single verse.)

Note that there are other people of the same names mentioned on a few occasions: *Joram* in 2 Sam 8.10 and 1 Chr 26.25, and *Jehoram* in 2 Chr 17.8.

### ***Joash* and *Jehoash***

A similar situation exists with the names *Joash* and *Jehoash*. Once again these appear to be different spellings of the same name, and again a king of Israel and a king of Judah, almost contemporaries of one another, are both referred to by both names. Thankfully this time the situation is a little more straightforward, because RSV and NRSV accurately show the name used by the Hebrew text on each occasion. This is seen in the following table:

	<i>Jehoash</i>	<i>Joash</i>
Son of Ahaziah, King of Judah	1 Kgs 12.1, 2, 3, 5, 7, 8, 19; 14.13(1)	2 Kgs 11.2; 12.20, 21; 13.1, 10; 14.1(2), 3, 17, 23(1); 1 Chr 3.11; 2 Chr 22.11; 24.1, 2, 4, 22, 24; 25.23(2), 25(1)
Son of Jehoahaz, King of Israel	2 Kgs 13.10, 25; 14.8, 9, 11, 13(2), 15, 16, 17	2 Kgs 13.9, 12, 13, 14, 25; 14.1(1), 23(2), 27; 2 Chr 25.17, 18, 21, 23(1), 25(2); Hos 1.1; Amos 1.1

**Table 3: Distribution of *Jehoash* and *Joash* in Hebrew and RSV**

(Numbers in brackets indicate order when more than one occurrence in a single verse.)

Functional-equivalence translations consistently assign the name *Joash* to the reforming king of Judah, and *Jehoash* to the king of Israel, and new translations aimed at clarity of meaning in the target language are recommended to follow this example. Translations which aim to reflect the source language texts can follow the RSV or NRSV with confidence.

Note: *Joash* also occurs as the name of Gideon's father (Judg 6.11, 29, 30, 31; 7.14; 8.13, 29, 32), a son of King Ahab of Israel (2 Chr 18.25) and two other people (1 Chr 4.22; 12.3).

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## REVIEW

Bulkeley, Tim. *Amos: Hypertext Bible Commentary*. Auckland: Hypertext Bible, 2005. US\$25 (personal use), US\$40 (institutional use).

*Amos* is the first CD-ROM to be released in the Hypertext Bible Commentary series, although the material has been available on a website for some time. The project is being developed by Dr Tim Bulkeley, who teaches Old Testament at the University of Auckland, New Zealand, and at Carey Baptist College, also in Auckland. It aims to make use of the possibilities of electronic publishing to provide information for the student in ways that print media cannot. Even when standard commentaries are adapted for electronic publication, as the Word Biblical Commentary Series is in Logos/Libronix, the result is not very different from reading a conventional book—a few links to Bible texts and cross-references are the main added feature. This series uses text, sound, and pictures to interweave the Scripture text in English and Hebrew, the text read aloud in both languages, introductory material, commentary on the text, explanation of nearly every Hebrew word (using both Hebrew and a transliteration), and Bible dictionary material including many pictures. This resource will be of very great value to Bible translators everywhere. Because of its unique nature I will first comment on the structure of the commentary and then on the content.

When you first run the CD-ROM you are offered the option of going straight to the commentary, finding out more about the series, or pausing to