

## **Lecture #23 – Exposition of I Chronicles 1-10**

### **Introduction – Concerning Genealogy**

There is a great temptation to overlook these genealogical tables. It is a great disservice to us to do so. There are many rich veins of truth here to be mined with a proper understanding of the place and purpose of these tables.

J. Vernon McGee talks about the history of the Jewish genealogical tables and their importance to us:

“Apparently the genealogies of each tribe of Israel were on exhibit in the temple. They were registered until the people went away into captivity. However, the genealogies were preserved and brought back to Jerusalem. When the returning remnant rebuilt the temple, the genealogies were there. At the time the Lord Jesus was born, those genealogies were intact, and you may be sure that the enemies of Jesus went in and checked His genealogy. As we have said, the Gospel of Matthew carries Joseph’s genealogy, from whom He gets the legal title to the throne, and the Gospel of Luke carries Mary’s genealogy, from which He gets the blood title to the throne of David. As far as we know, there never was an attack made upon the genealogy of the Lord Jesus Christ. It was accurate, and it was available for all to see.

“When the temple was destroyed by Titus the Roman in A.D. 70, apparently the genealogies were also destroyed. However, the important thing to note is that here in Chronicles the genealogies are traced to the time of the captivity. Then after the return of a remnant of Israel, the genealogies were continued until the time the Lord Jesus Christ came into the world. After His lifetime the record disappeared. Why? Well, God was interested in making it very clear to us that Jesus was ‘very man of very man.’ God wants us to know that Jesus Christ came in the line of Adam and that He is the last Adam—there won’t be a third one. Jesus heads up the last family here on earth. There are only two families: the family of Adam and the family of God.”<sup>1</sup>

Gaebelein comments on the importance of this section:

“The nine chapters of genealogical tables is the largest collection of Hebrew names in the Bible. These names are full of the deepest interest, as they often bear in their meaning a message. We have pointed out this fact many times in the annotations of the preceding books. Here is unquestionably a mine of great wealth for the diligent searcher: many lessons connected with these names have been but little understood. (A good concordance or dictionary of these names and their meaning is needed for such research.)”<sup>2</sup>

Harry Adams highlights three reasons for their importance:

“Unlike modern people, the returning Jews would have found the extensive genealogical section of interest for at least three reasons. First, it established the family trees of the returning exiles, especially for priests and Levites, thus qualifying them for temple service. Second, it demonstrated that although God had permitted the nation to suffer, he had faithfully maintained the line of

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<sup>1</sup> Thru The Bible, Vol. II by J. Vernon McGee. p. 365

<sup>2</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

David, keeping alive the messianic hope. Third, it illustrated how those who kept faith with God were blessed above others.”<sup>3</sup>

It is also important to note that in some cases the genealogy is edited or abridged. It is not meant to be exhaustive, but rather instructive. J. Vernon McGee writes:

“It is interesting and important to note the glaring omissions in the genealogies recorded here in Chronicles. For example, Cain and his family are not even mentioned. Didn't Adam have a son by the name of Cain? Yes, but he is not listed here because his line ended. It was destroyed in the Flood as recorded in Genesis 7.”<sup>4</sup>

## **Chapter 1 – Genealogies From Adam to Israel**

Gaebelein opens his commentary on this chapter with:

“The names given in this chapter are all found in the book of Genesis (chapters 5, 10, 11, 25 and 36.) The ten generations before the flood, ending with Noah begin the list. The descendants of Cain are not mentioned. Then follow the names of the offspring of Noah’s sons, Japheth, Ham and Shem. Fourteen nations descended from Japheth; thirty-one from Ham and twenty-six from Shem. No person is able to trace all these races in history, but He who has recorded their names knows also their history and their wanderings. And so He knows all His creatures. But above all does He know His own people by name.”<sup>5</sup>

### **vs. 1-4 – Adam to Noah**

Where else to start but from the very beginning? This first section traces the genealogical line from Adam to Noah.

- † Adam – “red earth”<sup>6</sup> – 4004-3074 BC<sup>7</sup>
- † Sheth/Seth – “compensation” – 3874-2962 BC
- † Enos – “mortal man” – 3769-2864 BC
- † Kenan/Cainan – “possession” – 3679-2769 BC

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<sup>3</sup> The AMG Concise Bible Survey by Harry Adams. AMG Publishers, 2003. p. 64.

<sup>4</sup> Thru The Bible, Vol. II by J. Vernon McGee. p. 366

<sup>5</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

<sup>6</sup> Smith’s Bible Dictionary. For the sake of not having 50 trillion footnotes, all name meanings in this lecture will be from Smith’s Bible Dictionary unless otherwise stated.

<sup>7</sup> Dates are supplied from Reese’s Chronological Bible unless otherwise noted.

- ‡ Mahalaleel – “praise of God” – 3609-2714 BC
- ‡ Jered/Jared – “descent” – 3544-2582 BC
- ‡ Henoch/Enoch – “dedicated” – 3382-3017 BC
- ‡ Methuselah – “man of the dart” – 3317-2348 BC
- ‡ Lamech – “powerful” – 3130-2353 BC
- ‡ Noah – “rest” – 2948-1998
  - ‡ Shem – “name” – 2446-1846 BC
  - ‡ Ham – “hot, sunburnt” – 2444 BC-?
  - ‡ Japheth – “enlargement” – 2448 BC-?

NOTE - The Flood occurred in 2348 BC.

### vs. 5-7 – Sons of Japheth

This section parallels the Table of Nations from Genesis 10:2-4. Added briefly are the nations founded by these men as described in *The Genesis Record* by Henry Morris.<sup>8</sup>

- ‡ Japheth – “enlargement” – Greeks
  - ‡ Gomer – “perfect” – Cimmeria/Crimea
    - ‡ Ashchenaz – unclear meaning<sup>9</sup> - Germans, Saxons
    - ‡ Riphath – “spoken” – Carpathians
    - ‡ Togarmah – “which all is bone”<sup>10</sup> – Armenians
  - ‡ Magog – “covering; roof; dissolving”<sup>11</sup> – Georgia, Scythia
  - ‡ Madai – “middle land” - Medes
  - ‡ Javan – “clay” – Ionia

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<sup>8</sup> See p. 246ff. There is some debate among scholars on these identifications, so variations are abundant.

<sup>9</sup> Most references I consulted do not attempt a definition. I found some mentions online of the name having something to do with fire or spreading fire, but none of these came from sources I trust.

<sup>10</sup> Hitchcock’s Dictionary of Bible Names.

<sup>11</sup> Hitchcock’s Dictionary of Bible Names. Most dictionaries have the definition of Magog as “the region of Gog” which works for prophecy but not for the name of the father of those nations.

‡ Elishah – “God is salvation” – Greeks (Hellens)

‡ Tarshish – “established” – Spain

‡ Kittim – “bruisers”<sup>12</sup> - Cyprus<sup>13</sup>

‡ Dodanim – “leaders” – Dardanelles, Rhodes

‡ Tubal – “the earth, the world; confusion”<sup>14</sup> – Tiberani (Tobolsk, Russia)

‡ Meshech – “drawing out” - Russia (Muskovi)

‡ Tiras – unclear meaning<sup>15</sup> - Thracians

### vs. 8-16 – Sons of Ham

‡ Ham – “hot, sunburnt”

‡ Cush – “black” – Ethiopia, Kushites

‡ Seba – unclear meaning – Sudan

‡ Havilah – “circle” - Arabians

‡ Sabta/Sabtah – “striking” - Arabians

‡ Raamah – “horse’s mane” - Arabia

‡ Sheba – “seven, all oath or on oath”

‡ Dedan – “low country”

‡ Sabtecha – “striking” - Arabians

‡ Mizraim – “red soil” - Egypt

‡ Ludim – “strife”

‡ Anamim – unclear meaning

‡ Lehabim – “fiery, flaming”

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<sup>12</sup> At least that is the meaning of the alternate spelling of *Chittim*.

<sup>13</sup> The Jews also used this name to describe the Mediterranean islands beyond Cyprus.

<sup>14</sup> Hitchcock’s Dictionary of Bible Names.

<sup>15</sup> A meaning is not listed in any of the reference works I have used.

- ‡ Naptuhim – “border-people”
- ‡ Pathrusim – “people of the Pathros<sup>16</sup>”
- ‡ Casluhim – “fortified”
- ‡ Caphthorim – “people of Caphtor”<sup>17</sup>
- ‡ Put/Phut – “a bow” – Libya, North Africa
- ‡ Canaan – “low, flat” – Canaanites
  - ‡ Zidon – “a fishery”<sup>18</sup> – Phoenicia
  - ‡ Heth – “terror” – Hittites, Asia Minor.
  - ‡ Jebusite – “descendants of Jebus”<sup>19</sup> – Jerusalem
  - ‡ Amorite – “dwellers on the summits, mountaineers” – northeast of Dead Sea
  - ‡ Gergashite – “dwelling on a clayey soil” – east of Sea of Galilee
  - ‡ Hivite – “villagers” – near Mt. Hermon
  - ‡ Arkite – unknown meaning – north of Phoenicia
  - ‡ Sinite – unknown meaning – Sinai? near Arka in Syria? China?<sup>20</sup>
  - ‡ Arvadite – unknown meaning – Phoenicia
  - ‡ Zemarite – unknown meaning – near Phoenicia?
  - ‡ Hamathite – unclear meaning, perhaps as a descendant of Ham – Hamath, Syria.
- ‡ Nimrod – “rebellion” – Tigris-Euphrates area

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<sup>16</sup> Pathros means “region of the south” (Smith’s)

<sup>17</sup> Sourced from International Standard Bible Encyclopedia. That identity of Caphtor is unknown. This likely refers to the original inhabitants of Philistia.

<sup>18</sup> Easton’s Bible Dictionary

<sup>19</sup> Jebus means “threshing-floor” (Smith’s).

<sup>20</sup> Morris makes a case that these were a powerful tribe that moved eastward and perhaps founded China.

vs. 17-23 – Sons of Shem

‡ Shem – “name”

‡ Elam – “eternity” – Elamites, Mesopotamia/Persia

‡ Asshur – “successful”<sup>21</sup> – Assyrians

‡ Arphaxad – “a healer; a releaser”<sup>22</sup> – Assyria?

‡ Shelah – “a petition”

‡ Eber – “the region beyond” – root of the word *Hebrew*

‡ Peleg – “division, part”

‡ Joktan – “small” - Arabia

‡ Almodad – “measure”

‡ Sheleph – “a drawing forth”

‡ Hazarmaveth – “court of death”

‡ Jerah – “the moon”

‡ Hadoram – “noble honor”

‡ Uzal – “separate”

‡ Diklah – “palm grove”

‡ Ebal – “stone, bare mountain”

‡ Abimael – “father of Mael”

‡ Sheba – “seven, all oath, or on oath”

‡ Ophir – “abundance”

‡ Havilah – “circle”

‡ Jobab – “a desert”

‡ Lud – “strife” - Lydia

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<sup>21</sup> Strong’s H804, based on root H833.

<sup>22</sup> Hitchcock’s Dictionary of Bible Names

‡ Aram – “high” – Arameans/Syrians

‡ Uz<sup>23</sup> – “strong” – Arabia

‡ Hul<sup>24</sup> – “circle” – Lebanon

‡ Gether<sup>25</sup> – “fear” – not clear

‡ Meshech<sup>26</sup> – “drawing out” – not clear

### vs. 24-27 – Shem to Abraham

‡ Shem – “name” – 2446-1846

‡ Arphaxad – “a healer; a releaser”<sup>27</sup> – 2346-1908 BC

‡ Shelah/Salah – “a petition” – 2311-1878 BC

‡ Eber – “the region beyond” – 2281-1817 BC

‡ Peleg – “division, part” – 2247-2008 BC

‡ Reu – “friend” – 2217-1978 BC

‡ Serug – “branch” – 2185-1955 BC

‡ Nahor – “snorting” – 2155-2007 BC

‡ Terah – “station” – 2126-1921 BC

‡ Abram – “a high father” / Abraham – “father of a multitude” – 1996-1821 B.C.

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<sup>23</sup> This name is listed in Genesis 10:23 as a son of Aram and grandson of Shem. I Chronicles does not make that distinction clear.

<sup>24</sup> This name is listed in Genesis 10:23 as a son of Aram and grandson of Shem. I Chronicles does not make that distinction clear.

<sup>25</sup> This name is listed in Genesis 10:23 as a son of Aram and grandson of Shem. I Chronicles does not make that distinction clear.

<sup>26</sup> Not to be confused with the son of Japheth. This name is listed in Genesis 10:23 as a son of Aram and grandson of Shem. I Chronicles does not make that distinction clear.

<sup>27</sup> Hitchcock’s Dictionary of Bible Names

vs. 28-34 – Sons of Abraham

‡ Abraham – “father of a multitude”

‡ Ishmael – “whom God hears” – 1910-1773 BC

‡ Nebaioth/Nebajoth – “heights”

‡ Keder – “dark-skinned”

‡ Adbeel – “offspring of God”

‡ Mibsam – “sweet odor”

‡ Mishma – “a hearing”

‡ Dumah – “silence”

‡ Massa – “burden”

‡ Hadad – “mighty”

‡ Tema – “a desert”

‡ Jetur – “an enclosure”

‡ Naphish – “refreshment”

‡ Kedemah – “eastward”

‡ Isaac – “laughter” – 1896-1715 BC

‡ Esau – “hairy”

‡ Jacob – “supplanter” / Israel – “the prince that prevails with God” – 1836-1689 BC

‡ Zimram – “celebrated”

‡ Jokshan – “fowler”

‡ Sheba – “seven, all oath or on oath”

‡ Dedan – “low country”

‡ Medan – “contention”

‡ Midian – “strife”



‡ Ephah – “gloom”<sup>28</sup>

‡ Epher – “a calf”

‡ Henoch/Hanoch – “dedicated”

‡ Abida – “father of knowledge”

‡ Eldaah – “God of knowledge”<sup>29</sup>

‡ Ishbak – “left behind”

‡ Shuah – “wealth”

### vs. 35-37 – Sons of Esau

‡ Esau – “hairy”

‡ Eliphaz – “God is the strength”

‡ Teman – “the south”

‡ Omar – “eloquent, talkative”

‡ Zephi/Zepho – “watch-tower”

‡ Gatam – “a burnt valley”

‡ Kenaz – “hunter”

‡ Timna – “restraint”

‡ Amalek – “dweller in the valley”

‡ Reuel – “friend of God”

‡ Nahath – “rest”

‡ Zerah – “rising (of the sun)”

‡ Shammah – “astonishment”

‡ Mizzah – “fear”

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<sup>28</sup> Easton’s Bible Dictionary

<sup>29</sup> Strong’s H420 definition

‡ Jeush – “assembler”

‡ Jaalam – “concealer”<sup>30</sup>

‡ Korah – “baldness”

### vs. 38-42 – Sons of Seir

John Gill writes about the including of Seir and his family:

“This man and his posterity were not of the race of Esau, but are mentioned because they were a family into which Esau, and a son of his, married, and whose possessions he and his obtained. The account from hence, to the end of 1 Chronicles 1:42 is the same with Genesis 36:20, with some little variation of names.”<sup>31</sup>

‡ Seir – “hairy, shaggy”

‡ Lotan – “covering”

‡ Hori – “cave-dweller”

‡ Homam/Hemam – “destruction”

‡ Shobal – “flowing”

‡ Alian/Alvan – “tall”

‡ Manahath – “rest”

‡ Ebal – “stone, bare mountain”

‡ Shephi – “bareness”

‡ Onam – “strong”

‡ Zibeon – “robber”

‡ Aiah – “clamor”

‡ Anah – “one who answers”

‡ Anah – “one who answers”

‡ Dishon – “antelope”

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<sup>30</sup> Easton’s Bible Dictionary

<sup>31</sup> John Gill’s Exposition of the Bible. E-Sword module.

‡ Amram – “an exalted people”

‡ Eshban – “wise man”

‡ Ithran – “excellence”

‡ Cheran – “lyre”

‡ Dishon – “antelope”

‡ Ezer/Ezar – “treasure”

‡ Bilhan – “modest”

‡ Zavan/Zaavan – “migratory”

‡ Jakan – “sagacious”

‡ Dishan – “antelope”

‡ Uz – “strong”

‡ Aran – “wild goat”

♀ Timna – “restraint” – sister of Lothan, concubine of Esau’s son Eliphaz – Genesis 36:12

### vs. 43-54 – Rulers of Edom

The following list is presented in the same order as Genesis 36:31-43. The first eight were rulers before Esau’s descendants conquered.

★ Bela – “destruction” – capital of Dinhabah – “robber’s den”<sup>32</sup>

★ Jobab – “a desert”

★ Husham – “hastily”<sup>33</sup>

★ Hadad – “mighty” – capital of Avith – “ruins”

★ Samlah – “garment”

★ Saul/Shaul – “desired”

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<sup>32</sup> Easton’s Bible Dictionary

<sup>33</sup> Strong’s H2367

★ Baalhanan – “lord of grace”<sup>34</sup>

★ Hadar/Hadad – “mighty” – capital of Pau – “bleating”

At this point Esau’s descendants take over. This does not appear to be a chronological list of rulers, but a survey of important tribal family/districts within Edom.

★ Timnah – “portion”

★ Aliah – “evil”

★ Jetheth – “a nail”

★ Aholibamah – “my tabernacle is exulted”

★ Elah – “an oak, strength”

★ Pinon – “darkness”

★ Kenaz – “hunting”

★ Teman – the south”

★ Mibzar – “fortress”

★ Magdiel – “prince of God”

★ Iram – “belonging to a city”

## **Chapter 2 – Genealogies From Judah to Jesse**

### **vs. 1-2 – Israel’s Twelve Sons**

† Israel – “the prince that prevails with God” – 1836-1689 BC

† Reuben – “behold a son”

† Simeon – “heard”

† Levi – “joined”

† Judah – “praised, celebrated”

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<sup>34</sup> Easton’s Bible Dictionary

‡ Issachar – “reward”

‡ Zebulun – “a habitation”

‡ Dan – “a judge”

‡ Joseph – “increase”

‡ Benjamin – “son of the right hand, fortunate”

‡ Naphtali – “wrestling”

‡ Gad – “a troop”

‡ Asher – “blessed”

### vs. 3-9 – Sons of Judah

‡ Judah – “praised, celebrated”

‡ Er – “watchful” – slain by God in Genesis 38:7

‡ Onan – “strong” – slain by God in Genesis 38:9

‡ Shelah – “a petition”

‡ Pharez/Perez – “breach”<sup>35</sup>

‡ Hezron – “surrounded by a wall”

‡ Jerahmeel – “mercy of God”

‡ Ram – “high, exalted”

‡ Chelubai – “capable”

To be continued...

‡ Hamul – “pitied”

‡ Zerah – “rising (of the sun)”

‡ Zimri – “praise-worthy”<sup>36</sup> / Zabdi – “my gift”

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<sup>35</sup> Easton’s Bible Dictionary

<sup>36</sup> Easton’s Bible Dictionary

‡ Carmi<sup>37</sup> - “vine dresser”

‡ Achan/Achar<sup>38</sup> – “troubler”

‡ Ethan – “enduring”

‡ Azariah – “whom the Lord helps”

‡ Heman – “faithful”

‡ Calcol – “sustenance”

‡ Dara – “pearl of wisdom”

### vs. 10-12 – Ram to Jesse

‡ Ram – “high, exalted”

‡ Amminadab – “one of the prince’s people”

‡ Nahshon – “enchanter” – Numbers 1:7

‡ Salma/Salmon – “garment”

‡ Boaz – “fleetness”

‡ Obed – “serving”

‡ Jesse – “wealthy”

### vs. 13-17 – Sons of Jesse

‡ Jesse – “wealthy”

‡ Eliab – “God is my father”

‡ Abinadab – “father of nobleness”<sup>39</sup>

‡ Shammah/Shimma – “astonishment”

‡ Nethaneel – “given of God”

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<sup>37</sup> See Joshua 7:1 for relationship.

<sup>38</sup> Joshua 7:1

<sup>39</sup> Easton’s Bible Dictionary

♂ Raddai – “trampling”

♂ Ozem – “power”

♂ David – “well-beloved”

♂ Elihu (?)<sup>40</sup> – “whose God is he”

♀ Zeruiah – “balsam”

♂ Abishai – “father of a gift”

♂ Joab – “whose father is Jehovah”

♂ Asahel – “made by God”

♀ Abigail – “father, that is, source of joy”

♂ Amasa – “a burden”

### vs. 18-24 – Sons of Caleb

♂ Hezron – “surrounded by a wall” – go back to vs. 9.

♂ Caleb/Chelubai<sup>41</sup> – “capable”

♂ Jeshar – “uprightness”

♂ Shobab – “rebellious”

♂ Ardon – “fugitive”

♂ Hur – “hole”

♂ Uri – “fiery”

♂ Bezaleel – “in the shadow of God”

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<sup>40</sup> John Gill on I Chronicles 2:13-15 – “But Jesse had eight sons, 1 Samuel 16:10, one of them therefore is not reckoned, either because he was by another woman, and the writer only mentions those that were of the same mother with David; this is the opinion of Aben Ezra and Kimchi; some say he was dead before David came to the kingdom; Kimchi mentions a Midrash, or exposition of theirs, according to which his name was Elihu, and was younger than David, who is mentioned in I Chronicles 27:18, and Jarchi observes, that the writer, having found the pearl (David), reckons not the eighth son Elihu,”

<sup>41</sup> This is not the Caleb of Numbers 13, etc. This is the Chelubai of 2:9.

‡ Segub<sup>42</sup> - “elevated”

‡ Jair – “enlightener” – See Numbers 32:41, I Chronicles 2:23

‡ Ashur – “black” – founder (“father”) of town of Tekoa

vs. 25-34 – Sons of Jerehmeel<sup>43</sup>

‡ Jerahmeel – “mercy of God” – son of Hezron – vs. 9

‡ Ram – “exalted”

‡ Maaz – “strength of consolation of Jehovah”<sup>44</sup>

‡ Jamin – “right hand”

‡ Eker – “a rooting up”

‡ Bunah – “understanding”

‡ Oren – “pine tree”

‡ Ozem – “power”

‡ Ahijah – “friend of Jehovah”

‡ Onam – “strong”

‡ Shammai – “desolate”

‡ Nadab – “liberal”

‡ Seled – “exultation”

‡ Appaim – “the nostrils”

‡ Ishi – “salutary”

‡ Sheshan – “noble”

♀ Ahlai – “ornamental” - married to the Egyptian servant Jarha

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<sup>42</sup> Born after Hezron married at the age of 60. The unnamed bride is the daughter of Machir (“sold”), the leader (“father”) of the area of Gilead.

<sup>43</sup> There are not any known connections between these descendants and other passages of Scripture.

<sup>44</sup> Easton’s Bible Dictionary



‡ Abishur – “father of the wall”

‡ Ahban – “brother of the wise, discreet”

‡ Molid – “begetter”

‡ Jada – “wise”

‡ Jether – “his excellence”

‡ Jonathan – “the gift of Jehovah”

‡ Peleth – “swiftness”

‡ Zaza – “plenty”<sup>45</sup>

### vs. 35-41 – Descendants of Sheshan

‡ Sheshan – “noble”

‡ Ahlai – “ornamental” - married to the Egyptian servant Jarha

‡ Nathan – “a giver”

‡ Zabad – “a gift”

‡ Ephlal – “judgment”

‡ Obed – “serving”

‡ Jehu – “the living”

‡ Azariah – “whom the Lord helps”

‡ Helez – “strength”

‡ Eleasah – “whom God made”

‡ Sisamai – unclear definition

‡ Shallum – “retribution”

‡ Jekamiah – “whom Jehovah gathers”

‡ Elishama – “whom God hears”

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<sup>45</sup> Easton's Bible Dictionary

### vs. 42-49 – Further Sons of Caleb

This section appears to be partly a register of genealogy and partly a history of the settlement of Canaan. This is a very tricky section to unpack.

‡ Caleb/Chelubai<sup>46</sup> – “capable” – see vs. 9 and 18-19

‡ Mesha – “freedom”

‡ Ziph – “battlement” – founded town of same name

‡ Mareshah – “crest of a hill”

‡ Hebron – “alliance” – settled town of same name

‡ Korah – “baldness”

‡ Tappuah – “apple-region”<sup>47</sup>

‡ Rekem – “variegation”

‡ Shammai – “desolate”

‡ Maon – “habitation”

‡ Bethzur – “house of rock”

‡ Shema – “rumour”<sup>48</sup>

‡ Raham – “belly”

‡ Jorkoam – “paleness of the people”

‡ Haran – “a mountaineer”

‡ Gazez – “shearer”

‡ Jahdai<sup>49</sup> – “whom Jehovah directs”

‡ Regem – “friend”

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<sup>46</sup> this line of descent is apparently through a third wife.

<sup>47</sup> Easton’s Bible Dictionary

<sup>48</sup> Easton’s Bible Dictionary

<sup>49</sup> The identity of Jahdai is difficult. The structure of the verses seems to imply he is the son of Gazez. Some think this is another wife/concubine of Caleb.

‡ Jotham – “Jehovah is upright”

‡ Geshen – “lumpish”<sup>50</sup>

‡ Pelet – “liberation

‡ Ephah – “gloom”<sup>51</sup>

‡ Shaaph – “division”

‡ Moza – “fountain”

‡ Gazez – “shearer”

‡ Sheber – “breaking”

‡ Tirhanah – “favor”

‡ Shaaph – “division

‡ Madmannah – “dunghill”

‡ Sheva – “Jehovah contends”

‡ Machbenah – “bond”

‡ Gibeah – “a hill”

‡ Achsah – “ankle-chain, anklet”

### vs. 50-55 – Sons of (Another) Caleb

This appears to be the descendants of Caleb, the grandson of the previously covered Caleb.

‡ Caleb – “capable”

‡ Hur – “hole”

‡ Caleb – “capable”

‡ Shobal – “flowing”

‡ Kirjathjearim – “the city of forests”

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<sup>50</sup> Strong's H1529

<sup>51</sup> Easton's Bible Dictionary

‡ Ithrites – “excellence”

‡ Puhites – “hinge”<sup>52</sup>

‡ Shumanathites – “garlic small”<sup>53</sup>

‡ Mishraites – “stretch out, extension”<sup>54</sup>

‡ Zareathites – “hornet”

‡ Eshtaulites – “a pass”

‡ Haroeh – “prophet”<sup>55</sup>

‡ Manahehtites – “rest”

‡ Salma/Salmon – “garment”

‡ Bethlehem – “house of bread”

‡ Netophathites – “distillation”

‡ Ataroth – “crowns” – home of Joab

‡ Manahethites – “rest”

‡ Zorites – “hornet”

‡ Jabez – “sorrow”

‡ Tirathites – “gate”<sup>56</sup>

‡ Shimeathites – “fame”

‡ Suchathites<sup>57</sup> – “branch”

‡ Hareph – “a plucking off”<sup>58</sup>

‡ Bethgader – “house of the wall”

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<sup>52</sup> Strong’s H6336

<sup>53</sup> Strong’s H8126

<sup>54</sup> Strong’s H4954

<sup>55</sup> Strong’s H7204

<sup>56</sup> Strong’s H8654

<sup>57</sup> Among these settled some of the Kenites. Barnes writes: “It is remarkable that Kenites - people of a race quite distinct from the Israelites Genesis 15:19 - should be attached to, and, as it were, included in the descendants of Judah. It seems, however, that the friendly feeling between the two tribes - based on the conduct of the Kenites at the time of the Exodus Exo 18:10-19; Numbers 10:29-32; 1 Samuel 15:6 - led to their intermixture and almost amalgamation with the Israelites, Kenite families not only dwelling among them but being actually regarded as of one blood with them.”

<sup>58</sup> Strong’s H7756

### **Chapter 3 – Genealogies of the Davidic Line**

#### vs. 1-9 – David’s Family

‡ David – “well-beloved”

‡ Amnon – “faithful”

‡ Daniel – “judgment of God”

‡ Absalom – “father of peace”

‡ Adonijah – “my Lord is Jehovah”

‡ Shephatiah – “judged by Jehovah”

‡ Ithream – “abundance of the people”

‡ Shimea – “fame”

‡ Shobab – “rebellious”

‡ Nathan – “a giver”

‡ Solomon – “peaceful”

‡ Ibhar – “whom God chooses”

‡ Elishama – “whom God hears”

‡ Eliphelet – “the God of deliverance”

‡ Nogah – “brightness”

‡ Nepheg – “sprout”

‡ Japhia – “splendid”

‡ Elishama – “whom God hears” / Elishua - “God is my salvation”

‡ Eliada – “known by God”

‡ Eliphelet – “the God of deliverance”

♀ Tamar – “palm tree”

vs. 10-15 – Solomon to Zedekiah (the Royal House of Judah)

- ‡ Solomon – “peaceful”
- ‡ Rehoboam – “enlarger of the people”
- ‡ Abia – “my father is the Lord”<sup>59</sup>
- ‡ Asa – “physician or cure”
- ▼ ‡ Jehoshaphat – “whom Jehovah judges”
- ‡ Joram – “whom Jehovah has exalted”
- ‡ Ahaziah – “sustained by the Lord”
- ‡ Joash – “to whom the Jehovah hastens, that is, to help”
- ‡ Amaziah – “the strength of the Lord”
- ‡ Azariah – “whom the Lord helps”
- ‡ Jotham – “Jehovah is upright”
- ‡ Ahaz – “possessor”
- ‡ Hezekiah – “the might of Jehovah”
- ‡ Manasseh – “forgetting”
- ‡ Amon – “building”
- ‡ Josiah – “whom Jehovah heals”
  - ‡ Johanan – “gift or grace of God”
  - ‡ Jehoiakim – “whom Jehovah sets up”
    - ‡ Jeconiah – “whom Jehovah establishes”
    - ‡ Zedekiah – “justice of Jehovah.
  - ‡ Zedekiah – “justice of Jehovah”
  - ‡ Shallum – “retribution”

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<sup>59</sup> Easton’s Bible Dictionary

vs. 16-24 – Sons of Jeconiah

Tracing the Royal line through the Captivity.

‡ Jehoiakim – “whom Jehovah sets up”

‡ Jeconiah – “whom Jehovah establishes”

‡ Assir – “captive”

‡ Salathiel – “I have asked of God”

‡ Malchiram – “king of a high one”<sup>60</sup>

‡ Pedaiah – “whom Jehovah redeems”

‡ Zerubbabel – “born at Babel, that is, Babylon”

‡ Meshullam – “friend”

‡ Hananiah – “gift of God”

‡ Pelatiah – “delivered by Jehovah”

‡ Jesaiah – “salvation of Jehovah”

‡ Rephaaiah<sup>61</sup> – “healed of Jehovah”

‡ Arnan – “noisy”<sup>62</sup>

‡ Obadiah – “servant of the Lord”

‡ Shechaniah – “dweller with Jehovah”

‡ Shemaiah – “heard by Jehovah”

‡ Hattush – “assembled”<sup>63</sup>

‡ Igeal – “whoem God will avenge”

‡ Bariah – “fugitive”

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<sup>60</sup> Strong’s H4443

<sup>61</sup> The reading of vs. 21 is difficult. As we are tracing the royal, Davidic line, the simplest solution is that these were the then current families’ divisions that could claim lineage to David. Thus these “sons of” are then developing families and the name mentioned is recursive back to the previous listed father.

<sup>62</sup> Strong’s H770

<sup>63</sup> Easton’s Bible Dictionary.

‡ Neariah – “servant of Jah [Jehovah]”<sup>64</sup>

‡ Elioenai – “toward Jehovah are my eyes”<sup>65</sup>

‡ Hodaiah – “Praise ye Jehovah”

‡ Eliashib – “whom God restores”

‡ Pelaiah – “distinguished by Jehovah”

‡ Akkub – “insidious”

‡ Johanan – “gift or grace of God”

‡ Dalaiah – “freed by Jehovah”

‡ Anani – “protected by Jehovah”

‡ Hezekiah – “the might of Jehovah”

‡ Azrikim – “help against the enemy”

‡ Shaphat – “judge”

‡ Shelomith – “peaceful”

‡ Hashubah – “intelligent”

‡ Ohel – “a house; tent”<sup>66</sup>

‡ Berechiah – “blessed of Jehovah”

‡ Hasadiah – “loved by Jehovah”

‡ Jushabhesed – “whose love is returned”

‡ Shimeai – “renowned”

‡ Shenazar – “splendid leader”

‡ Jecamiah – “whom Jehovah gathers”

‡ Hoshama – “whom Jehovah hears”

‡ Nedabiah – “whom Jehovah impels”

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<sup>64</sup> Strong's 5294

<sup>65</sup> Easton's Bible Dictionary.

<sup>66</sup> Easton's Bible Dictionary



## **Chapter 4 – Genealogies**

In the next chapters are given reports of the principal families of the tribes of Israel. Curiously, the tribe of Dan is completely overlooked.<sup>67</sup>

### **vs. 1-23 – Sons of Judah**

On Jabez (vs. 9-10), Gaebelein writes”

“Jabez means ‘He causes pain.’ ‘And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.’ The occasion when this prayer-vow was uttered is not given; probably it was made in connection with the expulsion of the Canaanites from the land and the acquisition of their territory. It was a simple prayer of childlike faith. For blessing, for increase, for companionship and for preservation Jabez cast himself upon the God of Israel, and He granted him his request. Blessing came to Jabez’s soul; his coast was enlarged; the hand of the Lord was with him and kept him from evil. God never disappoints faith.”<sup>68</sup>

### **vs. 24-43 – Sons of Simeon**

Note that they prospered to the point that they had to seek new pastureland for their flocks. I do not see a consensus on the location of Gedor, but Mount Seir is in the Edomite territory south of the Dead Sea.

## **Chapter 5 – Genealogies of Reuben, Gad, and Manasseh**

### **vs. 1-10 – Sons of Reuben**

In vs. 1-2 a defense is given of the elevation of Judah as the ruling tribe. First, Reuben had forfeited his right through his sin. Second, Joseph received the blessing of birthright from Jacob. This came with a double portion of inheritance (Deuteronomy 21:17), which allowed Joseph’s tribe to be divided by his two sons, Ephraim and Manasseh. Third, the tribe of Judah grew strong in number and strength far more than the other tribes. Fourth, that it was prophesied that the ruler would come through Judah (Genesis 49:10).

Bela led and expansion of their territory in Gilead and toward the Euphrates.

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<sup>67</sup> The reason for this is unclear. Perhaps it has something to do with their idolatry (Judges 18:30). Dan is also absent in Revelation 7 but will have a portion in the Kingdom according to Ezekiel 28:1-2,32.

<sup>68</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

### vs. 11-22 – Sons of Gad

Warred against the Hagarites (Ishmaelites?) with Reuben and Manasseh. A great victory was won with many spoils.

### vs. 23-26 – Sons of Manasseh

This is the half tribe of Manasseh that lived on the east side of Jordan. They fell into sin and were judged by God. The Assyrians took them captive and resettled them elsewhere.

## **Chapter 6 – Genealogies of Levi**

### vs. 1-81 – Sons of Levi

Gaebelein writes:

“The high-priestly line is first given, starting with Levi, and followed down to the exile. From Eleazar the son of Aaron, twenty-two generations are named. Moses is not mentioned in this list. With Aaron his brother he is called a priest (Psalm 99:6), yet he was chosen as the great leader of the people before the consecration of the levitical priesthood. This is the reason why his name is not found here. The last priest named before the captivity is Jehozadak (also called Jozadak). He was carried into captivity and was the father of Joshua, the high-priest, who returned from Babylon Ezra 3:2; 5:2; Neh. 12:26; Hag. 1:1, 12; Zech. 6).

“After the genealogies of the sons of Levi, who were not priests, the list of the names of David's singers and musicians is given. ‘These are they whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem, and then they waited on their office according to their order.’ Heman stands first. He was Samuel's grandson. Psalm 88 is by Heman, the Ezralite. Asaph, the son of Berachiah (verse 39), was the poet prophet. Psalms 50 and 73—88 bear his name. The sons of Asaph are later mentioned as choristers of the temple (1 Chron. 25:1-2; 2 Chron. 5:12; Ezra 2:41, etc.). Two other prominent persons bore the name of Asaph; Asaph, the recorder to King Hezekiah (2 Kings 18:18; Isaiah 36:3), and Asaph, the forester under Artaxerxes (Neh. 2:8). Ethan or Jeduthun (1 Chron. 9:16, 16:41, 25:1; 2 Chron. 35:15) is the author of Psalm 89.”<sup>69</sup>

An outline of this lengthy section would be:

- Genealogy of Levi and Aaron – vs. 1-30

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<sup>69</sup> Gaebelein's Concise Commentary on the Whole Bible, p.335

- Offices of priests and Levites – vs. 31-53
- Cities assigned to the Levites – vs. 54-81

## **Chapter 7 – Genealogies of Six Tribes**

### **vs. 1-5 – Sons of Issachar**

The descendants and growth of the tribe.

### **vs. 6-12 – Sons of Benjamin**

The descendants and growth of the tribe.

### **vs. 13 – Sons of Naphtali**

The descendants and growth of the tribe.

### **vs. 14-19 – Sons of Manasseh**

The descendants and growth of the tribe.

### **vs. 20-29 – Sons of Ephraim**

The descendants and growth of the tribe.

### **vs. 30-40 – Sons of Asher**

The descendants and growth of the tribe.

## Chapter 8 – Genealogies of Saul and Benjamin

If you are keeping track of the tribes mentioned in this section, neither Dan nor Zebulun have their genealogies given. It is not unusual for there to be variations of the “twelve tribes”. The chart below shows some of the instances where the tribes are listed:

<u>Genesis</u> 49	<u>Numbers</u> 1	<u>Numbers</u> 13	<u>Numbers</u> 34	<u>I Chronicles</u> 1-9	<u>Ezekiel</u> 48	<u>Revelation</u> 7
Reuben	Reuben	Reuben	Reuben	Reuben	Reuben	Reuben
Simeon	Simeon	Simeon	Simeon	Simeon	Simeon	Simeon
Levi	<sup>70</sup>			Levi	Levi	Levi
Judah	Judah	Judah	Judah	Judah	Judah	Judah
Zebulun	Zebulun	Zebulun	Zebulun		Zebulun	Zebulun
Issachar	Issachar	Issachar	Issachar	Issachar	Issachar	Issachar
Dan	Dan	Dan	Dan		Dan	
Gad	Gad	Gad	Gad	Gad	Gad	Gad
Asher	Asher	Asher	Asher	Asher	Asher	Asher
Napthali	Napthali	Napthali	Napthali	Napthali	Napthali	Napthali
Benjamin	Benjamin	Benjamin	Benjamin	Benjamin	Benjamin	Benjamin
Joseph <sup>71</sup>	Ephraim	Ephraim	Ephraim	Ephraim	Ephraim	Joseph <sup>72</sup>
	Manasseh	Manasseh	Manasseh	Manasseh	Manasseh	Manasseh

Dan being missing from both here and in Revelation has led many to assume they were wiped out through judgment because of their idolatry. However, Ezekiel 48 clearly shows that Dan is still around in the future. Whatever the reason(s) God has for these variations is not immediately clear to us and we are only left to speculate.

### vs. 1-28 – Sons of Benjamin

Gaebelein writes:

“In comparing this list with Gen. 46:21 we find some differences. The names of Benjamites include many who were born in the captivity and who returned to the land and dwelt in Jerusalem. Twice we read ‘those dwelt in Jerusalem’ (verses 28, 32). Some of the names are found in the list of restored exiles in Ezra (chapter 2). Benjamin being brought back from the exile, their loyalty to Judah and the temple was rewarded by God. The following passages will give further light on Benjamin’s connection with Judah and sharing the blessing of the return from Babylon (Ezra 1:5; chapter 2; 4:1; Neh. 7; 11:4, 7, 31; 12:34).”<sup>73</sup>

<sup>70</sup> Since Levi was the priestly tribe and did not have its own territory, it is often exempted from lists.

<sup>71</sup> The tribe of Joseph is often split into his two sons: Ephraim and Manasseh.

<sup>72</sup> This is one of the most interesting lists of the tribes. Typically, Joseph is either listed or is divided into the two tribes of Ephraim and Manasseh. But here both Joseph and his son Manasseh are listed.

<sup>73</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

### vs. 29-40 – The House of Saul

Saul's family is given special emphasis. It is important that the first king of Israel not be excluded from this account, even though his house is eclipsed by David's.

The Meribbaal in vs. 34 is Mephibosheth.

## **Chapter 9 – Genealogies of Returned Exiles**

### vs. 1-9 – Residents of Jerusalem

Gaebelein writes:

“All Israel was reckoned by genealogies, which means that from the beginning of the nation, public records were kept. The name of every individual and the family and tribe to which they belonged were carefully registered. This complete registry was contained in the book of the kings of Israel and Judah, which does not mean the two books of Kings. The genealogies contained in the preceding chapters were condensed from the larger registry in the archives of Israel and Judah. Such genealogical registers were likewise kept during the captivity. The names registered in the rest of this chapter are the names of the inhabitants of Jerusalem after the exile. Almost all the names are also found in Nehemiah 11 with some marked differences.”<sup>74</sup>

The Nethinims in vs. 2 are servants in the Temple.<sup>75</sup>

### vs. 10-34 – Priests and Levites

Register of the priests serving after the Captivity.

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<sup>74</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

<sup>75</sup> See Strong's H5411.

### vs. 35-44 – Saul’s Family (Repeated)

Matthew Poole writes:

“In this and the following verses to the end of this chapter he repeats what he said before, 1 Chron. 8:29, &c., concerning Saul’s genealogy, that he might make way for the following history; which is a figure called *epanalepsis*,<sup>76</sup> which is frequent both in sacred and profane writers.”<sup>77</sup>

## **Chapter 10 – Saul’s Death**

### vs. 1-10 – Death and Desecration of Saul

↻ I Samuel 31:1-10

Gaebelein writes:

“1 Samuel 31 contains the same record of Saul’s miserable end and trial. The writer of Chronicles uses the departure of Saul to introduce the history of the king after God’s own heart, why God had dealt with Saul in judgment, and that the kingdom was turned unto David, the son of Jesse.”<sup>78</sup>

### vs. 11-12 – The Rescue of Saul’s Remains

↻ I Samuel 31:11-13

### vs. 13-14 – God’s Indictment Against Saul

The reason given for Saul’s death is his visit to the witch at Endor (I Samuel 28). However, he had already been rejected twice before that point: when he offered sacrifice at Gilgal (I Samuel 13:13) and when he failed to destroy the Amalekites (I Samuel 15:26). Perhaps he may have lived and lost the throne? But the depravity of his heart required his removal lest Israel’s kingdom begin on an unsteady foundation.

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<sup>76</sup> “the repetition, after a more or less lengthy passage of subordinate or parenthetical text, of a word or clause that was used before” – thefreedictionary.com – accessed 11-21-22

<sup>77</sup> Matthew Poole’s Commentary. E-Sword module.

<sup>78</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.