***1 Chronicles***

***Chapter 1***

*Historical Records From Adam to Abraham*

*To Noah’s Sons*

**Adam, Seth, Enosh, 2 Kenan, Mahalalel, Jared, 3 Enoch, Methuselah, Lamech, Noah. 4The sons of Noah:Shem, Ham and Japheth.**

**1:1–9:44** The genealogies succinctly show the restored community’s continuity with the past. The great deeds of God on Israel’s behalf prior to the rise of David are passed over in silence, but the genealogies serve as a skeleton of history to show that the Israel of the restoration stands at the center of the divine purpose from the beginning (from Adam, v. 1). And the genealogies also serve the very practical purpose of legitimizing the present. They provide the framework by which the ethnic and religious purity of the people can be maintained. They also establish the continuing line of royal succession and the legitimacy of the priests for the postexilic temple service. (See Introduction: Genealogies.) (CSB)

**1:1–2:1** The Chronicler here covers the period from Adam to Jacob, and the materials are drawn almost entirely from Genesis. The subsidiary lines of descent are presented first: Japheth and Ham (vv. 5–16) are given before Shem (vv. 17–27), the sons of Shem other than those in Abraham’s ancestry (vv. 17–23) before that line (vv. 24–27), the sons of Abraham’s concubines (vv. 28–33) before Isaac’s line (v. 34), the descendants of Esau and the Edomite ruling houses (vv. 35–54) before the sons of Israel (2:1). In each case the elect lineage is given last. (CSB)

Several features of this genealogy are striking when compared with non-Biblical materials. The genealogy begins without an introduction. Two sections of the genealogy have no kinship terms and are only lists of names: the first 13 names (vv. 1–4; see note on v. 4) and vv. 24–27. In vv. 5–16 (and following v. 27) kinship terms are used. Both segmented (those tracing several lines of descent) and linear (those tracing a single line) genealogies are included. This identical structure is found in a copy of the Assyrian King List: There is no introduction, and the scribe has drawn lines across the tablet dividing it into four sections, two of which are lists of names without kinship terms, alternating with two lists in which relations are specified; both segmented and linear genealogies are used. This suggests that the Chronicler was following a known literary pattern for his composition. (CSB)

**1:1–4** From creation to the flood. This list is taken from Ge 5:1–32 (see notes there). The omission of Cain and Abel demonstrates the Chronicler’s interest in the chosen line (see Ge 4:17–25). (CSB)

**1:4** *The sons of Noah.* The phrase is not found in the Hebrew text (see NIV text note); this omission parallels the Assyrian King List (see note on 1:1–2:1). The Chronicler’s readers would have known that these were the sons of Noah and would not have needed the kinship notice; the Septuagint (the Greek translation of the OT) and most modern translations insert the phrase to clarify the relationship. (CSB)

*The Japhethites*

**5The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.**

**6The sons of Gomer: Ashkenaz, Riphath and Togarmah. 7The sons of Javan:**

**Elishah, Tarshish, the Kittim and the Rodanim**.

**1:5–23** This genealogy is drawn from the table of nations in Ge 10:2–29 (see notes

there). The arrangement is primarily geographical and cultural rather than biological.

Omitting the Philistines (v. 11) as a parenthesis, a total of 70 nations is achieved:

Japheth, 14; Ham, 30; Shem,26 (see note on Ge 10:2)—an example of a genealogy

telescoped to attain multiples of 7 (see Introduction: Genealogies). (CSB)

*The Hamites*

**8The sons of Ham: Cush, Mizraim, Put and Canaan. 9The sons of Cush: Seba, Havilah, Sabta, Raamah and Sabteca. The sons of Raamah: Sheba and Dedan. 10Cush was the father of Nimrod, who grew to be a mighty warrior on earth. 11Mizraim was the father of the Ludites, Anamites, Lehabites, Naphtuhites, 12 Pathrusites, Casluhites (from whom the Philistines came) and Caphtorites. 13Canaan was the father of Sidon his firstborn, and of the Hittites, 14 Jebusites, Amorites, Girgashites, 15 Hivites, Arkites, Sinites, 16 Arvadites, Zemarites and Hamathites.**

*The Semites*

**17The sons of Shem: Elam, Asshur, Arphaxad, Lud and Aram. The sons of Aram: Uz, Hul, Gether and Meshech. 18Arphaxad was the father of Shelah, and Shelah the father of Eber. 19Two sons were born to Eber: One was named Peleg, because in his time the earth was divided; his brother was named Joktan. 20Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, 21 Hadoram, Uzal, Diklah, 22 Obal, Abimael, Sheba, 23 Ophir, Havilah and Jobab. All these were sons of Joktan. 24Shem, Arphaxad, Shelah, 25Eber, Peleg, Reu, 26Serug, Nahor, Terah 27and Abram (that is, Abraham).**

**1:24–27** See notes on 1:1–2:1; Ge 11:10–26. (CSB)

*The Family of Abraham*

**28 The sons of Abraham: Isaac and Ishmael.**

**1:28–34** See notes on Ge 25:1–18. (CSB)

*Descendants of Hagar*

**29 These were their descendants: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, 30 Mishma, Dumah, Massa, Hadad, Tema, 31 Jetur, Naphish and Kedemah. These were the sons of Ishmael.**

*Descendants of Keturah*

**32The sons born to Keturah, Abraham’s concubine: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. The sons of Jokshan: Sheba and Dedan. 33The sons of Midian: Ephah, Epher, Hanoch, Abida and Eldaah. All these were descendants of Keturah.**

*Descendants of Sarah*

**34 Abraham was the father of Isaac. The sons of Isaac: Esau and Israel.**

*Esau’s Sons*

**35The sons of Esau: Eliphaz, Reuel, Jeush, Jalam and Korah. 36 The sons of Eliphaz: Teman, Omar, Zepho, Gatam and Kenaz; by Timna: Amalek.37The sons of Reuel: Nahath, Zerah, Shammah and Mizzah.**

**1:35–42** See Ge 36:10–28 and notes. (CSB)

**1:36** *sons of Eliphaz.* These correspond to Ge 36:11–12, but with one difficulty: The Hebrew text of Chronicles (see second NIV text note on this verse) lists Timna as a son of Eliphaz, while Ge 36:12 designates Timna as the concubine of Eliphaz and mother of Amalek. The NIV follows the Septuagint, which regarded Timna as the mother of Amalek, not as the son of Eliphaz. This solution says that the Hebrew text is here in error, or perhaps that the Chronicler has once again omitted kinship terminology (see notes on 1:1–2:1; v. 4). Alternatively, some regard this as an example of genealogical fluidity (see Introduction: Genealogies): Since the name Timna also became the name of a chiefdom in Edom (v. 51; Ge 36:40), during the course of time Timna was “promoted” in the Edomite genealogies to the position of a son of Eliphaz and brother of Amalek. (CSB)

*The People of Seir in Edom*

**38The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. 39The sons of Lotan: Hori and Homam. Timna was Lotan’s sister. 40The sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam. The sons of Zibeon: Aiah and Anah. 41The son of Anah: Dishon. The sons of Dishon: Hemdan, Eshban, Ithran and Keran. 42The sons of Ezer: Bilhan, Zaavan and Akan.The sons of Dishan: Uz and Aran.**

*The Rulers of Edom*

**43These were the kings who reigned in Edom before any Israelite king reigned: Bela son of Beor, whose city was named Dinhabah. 44When Bela died, Jobab son of Zerah from Bozrah succeeded him as king. 45When Jobab died, Husham from the land of the Temanites succeeded him as king. 46When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab, succeeded him as king. His city was named Avith. 47When Hadad died, Samlah from Masrekah succeeded him as king. 48When Samlah died, Shaul from Rehoboth on the river succeeded him as king. 49When Shaul died, Baal-Hanan son of Acbor succeeded him as king. 50When Baal-Hanan died, Hadad succeeded him as king. His city was named Pau, and his wife’s name was Mehetabel daughter of Matred, the daughter of Me-Zahab. 51 Hadad also died. The chiefs of Edom were: Timna, Alvah, Jetheth, 52 Oholibamah, Elah, Pinon, 53 Kenaz, Teman, Mibzar, 54 Magdiel and Iram. These were the chiefs of Edom.**

**1:43–54** See Ge 36:31–43. The Chronicler continues with extensive coverage of

Edom. This is striking in contrast to his omission of the line of Cain and the brief

treatment of the line of Ishmael. It probably reflects the fact that the Edomites were

important in the Chronicler’s own day (see 18:11–13; 2Ch 8:17; 21:8; 25:20; 28:17).

(CSB)