

1 Chronicles

Chapter 4

Descendants of Judah

The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal. 2 Reaiah the son of Shobal fathered Jahath, and Jahath fathered Ahumai and Lahad. These were the clans of the Zorathites. 3 These were the sons of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazzeleponi, 4 and Penuel fathered Gedor, and Ezer fathered Hushah. These were the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. 5 Ashhur, the father of Tekoa, had two wives, Helah and Naarah; 6 Naarah bore him Ahuzzam, Hopher, Temeni, and Haahashtari. These were the sons of Naarah. 7 The sons of Helah: Zereth, Izhar, and Ethnan. 8 Koz fathered Anub, Zobebah, and the clans of Aharhel, the son of Harum. 9 Jabez was more honorable than his brothers; and his mother called his name Jabez, saying, "Because I bore him in pain." 10 Jabez called upon the God of Israel, saying, "Oh that you would bless me and enlarge my border, and that your hand might be with me, and that you would keep me from harm so that it might not bring me pain!" And God granted what he asked. 11 Chelub, the brother of Shuhah, fathered Mehir, who fathered Eshton. 12 Eshton fathered Beth-rapha, Paseah, and Tehinnah, the father of Ir-nahash. These are the men of Recah. 13 The sons of Kenaz: Othniel and Seraiah; and the sons of Othniel: Hathath and Meonothai. 14 Meonothai fathered Ophrah; and Seraiah fathered Joab, the father of Ge-harashim, so-called because they were craftsmen. 15 The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam; and the son of Elah: Kenaz. 16 The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel. 17 The sons of Ezra: Jether, Mered, Ephraim, and Jalon. These are the sons of Bithiah, the daughter of Pharaoh, whom Mered married; and she conceived and bore Miriam, Shammai, and Ishbah, the father of Eshtemoa. 18 And his Judahite wife bore Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. 19 The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah the Garmite and Eshtemoa the Maacathite. 20 The sons of Shimon: Amnon, Rinnah, Ben-hanan, and Tilon. The sons of Ishi: Zoheth and Ben-zoheth. 21 The sons of Shelah the son of Judah: Er the father of Lecah, Laadah the father of Mareshah, and the clans of the house of linen workers at Beth-ashbea; 22 and Jokim, and the men of Cozeba, and Joash, and Saraph, who ruled in Moab and returned to Lehem(now the records are ancient). 23 These were the potters who were inhabitants of Netaim and Gederah. They lived there in the king's service.

4:1–23 None of the genealogies of Judah in this section appears elsewhere in Scripture. Although the section may have the appearance of miscellaneous notes, the careful shaping of the Chronicler is evident in light of the overall inverted structure of the genealogies of Judah: (CSB)

2:3	Shelah
2:4–8	Perez
2:9–3:24	Hezron
4:1–20	Perez

This balancing of the material in inverse order shows the centrality of the section of the lineage of Hezron and the house of David; the same balancing in inverse order is observed within the Hezron section (see note on 2:10–3:24). The record of Judah’s oldest surviving son, Shelah, frames the entire genealogy of Judah. There are 15 fragmentary genealogies in this section, with two to six generations in each.

4:1–2 The descendants of Judah here are not brothers; rather, the genealogy is linear. (CSB)

4:1 *Judah*. Some names of Judah’s lineage listed in ch 2 are repeated here in different contexts. It is unclear why certain groups are singled out for special mention. (TLSB)

Carmi. Either a scribal confusion or an alternative name for Caleb (2:9); the confusion may have been induced by 2:7. (CSB)

4:2–4 The Chronicler picks up where he left off in 2:55, when he took up the important Judean family of David (ch 3). (TLSB)

4:2 *Reaiah*. A variant of Haroeh (2:52). (CSB)

4:9–20 Line of Judah: fragmentary genealogies. Little connects these names beyond one or two generations. (TLSB)

4:9–10 The practice of inserting short historical notes into genealogical records is amply attested in non-Biblical genealogical texts from the ancient Near East as well as in other Biblical genealogies (Ge 4:19–24; 10:8–12). (CSB)

Lit, “Jabez was more honored than his brothers.” *Jabez ... pain*. Because his mother was in great pain (Hbr ‘*ozeb*) when Jabez was born, she gave him a name that, by transposing the last two consonants, means “he gives pain.” In answer to his prayer, blessing rather than pain came into his life. His piety is recorded rather than his family ties. Effective prayer ultimately depends on God’s assurance that He will hear and answer prayer. This brief story in the midst of a genealogy shows the Chronicler’s postexilic audience that the God of their fathers is the God who answers prayer. It is not given as a model prayer or as a guarantee of prosperity. (TLSB)

4:13 *Othniel*. The first of Israel’s judges (Jos 15:17; Jdg 1:13; 3:9–11). (CSB)

4:16–20 This portion of the genealogy is from preexilic times; several of the places named were not included in the province of Judah in the restoration period (e.g., Ziph and Eshtemoa). (CSB)

4:17 *One of Mered’s wives*. Pharaoh’s daughter (v. 18). Mered is otherwise unknown; the fact that he married a daughter of Pharaoh suggests his prominence. The event may be associated with the fortunes of Israel in Egypt under Joseph. (CSB)

Phrase may simply mean that she was an Egyptian woman, to distinguish her from “his Judahite wife” (v 18). (TLSB)

4:21–23 Line of Judah through Shelah. The Chronicler completes Judah’s genealogies by returning to its beginning in 2:3. (TLSB)

4:21, 23 This section accurately reflects a feature of ancient Near Eastern society. Clans were often associated not only with particular localities but also with special trades or guilds, such as linen workers (v. 21), potters (v. 23), royal patronage (v. 23) and scribes (2:55). (CSB)

4:21 Shelah. His descendants followed occupations in permanent settlements (linen workers, potters) in contrast to the seminomadic way of the clans mentioned in vv 11–20. Shelah, son of Judah, should have married his brother Er’s widow Tamar to fulfill the levirate law. Shelah does not do so but does name his own son Er, thus preserving his brother’s memory. (TLSB)

4:22 the records are ancient. The Chronicler, in passing, notes the great age of his special source for the names of these Moabite rulers. (TLSB)

4:23 the king’s service. Royal pottery business. Archaeologists have found numerous jars marked with various royal seals. (TLSB)

4:1–23 Other members of David’s family, who increased the family’s territory and served with David, are listed. In any group or family, some will lead, but most will follow. No matter what your calling, bring honor to your family, congregation, employer, and nation by prayer and devoted service. For Christ, born of Bethlehem Ephrathah (cf v 4), has called you by His grace. • Lord, grant me a servant’s heart, that Your rule may extend to those who have not yet heard or believed. Amen. (TLSB)

Descendants of Simeon

24 The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, Shaul; 25 Shallum was his son, Mibsam his son, Mishma his son. 26 The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. 27 Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did all their clan multiply like the men of Judah. 28 They lived in Beersheba, Moladah, Hazar-shual, 29 Bilhah, Ezem, Tolad, 30 Bethuel, Hormah, Ziklag, 31 Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These were their cities until David reigned. 32 And their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five cities, 33 along with all their villages that were around these cities as far as Baal. These were their settlements, and they kept a genealogical record. 34 Meshobab, Jamlech, Joshah the son of Amaziah, 35 Joel, Jehu the son of Joshibiah, son of Seraiah, son of Asiel, 36 Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, 37 Ziza the son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah — 38 these mentioned by name were princes in their clans, and their fathers’ houses increased greatly. 39 They journeyed to the entrance of Gedor, to the east side of the valley, to seek pasture for their flocks, 40 where they found rich, good pasture, and the land was very broad, quiet, and peaceful, for the former inhabitants there belonged to Ham. 41 These, registered by name, came in the days of Hezekiah, king of Judah, and destroyed their tents and the Meunites who were found there, and marked them for destruction to this day, and settled in their place, because there was pasture there for their flocks. 42 And some of them, five hundred men of the Simeonites, went to Mount Seir, having as their leaders Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. 43 And they defeated the remnant of the Amalekites who had escaped, and they have lived there to this day.

4:24–43 The genealogy of Simeon is also found in Ge 46:10; Ex 6:15; Nu 26:12–13. Simeon settled in part of the territory of Judah; the list of occupied towns should be compared with Jos 15:26–32, 42; 19:2–7. Since Simeon occupied areas allotted to Judah, this tribe was politically incorporated into Judah and appears to have lost much of its own identity in history (see Ge 34:24–31; 49:5–7; see also notes on Ge 34:25; 49:7). Geographical and historical notes are inserted in the genealogy (see note on vv. 9–10). Apparently two genealogies are included here: vv. 24–33—ending with the formula, “they kept a genealogical record”—and vv. 34–43. Overpopulation (v. 38) caused them to expand toward Gedor and

east toward Edom at the time of Hezekiah (vv. 39–43). The long hostility between Israel and Amalek surfaced once again (v. 43; cf. Ex 17:8–16; Dt 25:17–19; 1Sa 15. (CSB)

Descendants of Simeon. Tribe of Simeon was long associated with Judah, beginning with the prophecy of Jacob to his second son (Gn 49:5–7): Simeon, together with Levi, would be scattered in Israel. Levitical cities in Jsh 21:9–16 are taken from Judah and Simeon together. Simeon’s inheritance is “in the midst of the inheritance of the people of Judah” (Jsh 19:1), and their early association included a military alliance after Joshua’s death (Jgs 1:3). The territory of Simeon was later absorbed into that of Judah, though clearly the Simeonites retained their tribal identity. Structure: vv 24–27 are a proper genealogy for tracing Simeon’s family; vv 28–33 list their towns and villages ; vv 34–43 list the leaders and conquests of Simeon. Cf Ex 6:15; Nu 26:12–14. (TLSB)

4:28–31 During David’s reign, a census was taken from which the names of these cities may have been derived (2Sm 24:1–9). (TLSB)

Some of the Simeonites are unknown except from this text. Clearly, they were a warlike tribe that, at the time of Hezekiah (v 41), expanded both to the west (vv 39–41) and to the east (vv 42–43). These victories, coordinated with the temple worship reformer Hezekiah, may be more important for illustrating the glory of Hezekiah’s reign than they are for illustrating Simeon’s power. (TLSB)

4:40 *Ham*. A Canaanite people. (TLSB)

4:41 *Meunites*. Defeated also by King Uzziah (2Ch 26:7), these victims of a later Simeonite attack probably were so called because of their association with Ma’an, an Edomite city southeast of Petra. (TLSB)

to this day. Designates the time the Chronicler’s source was written; cf v 43. (TLSB)

4:42 *Mount Seir*. Region of Edom. (TLSB)

4:43 *Amalekites*. In another movement of expansion (vv 42–43) the Simeonites destroyed the Amalekites who had escaped to Mount Seir, i.e., Edom, perhaps at the same time when Saul made war on them. (TLSB)

4:24–43 Simeon’s descendants and some of their noteworthy successes are listed. They lived peaceably and supportively among Judah’s descendants, showing the mutual support brothers may supply. God’s people today live in and depend on such brotherhood, upon which the Church is based. Christ, our Brother, unites us in the service of our heavenly Father. • Dearest Father, make my service dear to my brothers and sisters in Christ, that we may unite in praising You. Amen. (TLSB)