

1 Chronicles

Chapter 1

From Adam to Abraham

Adam, Seth, Enosh; 2 Kenan, Mahalalel, Jared; 3 Enoch, Methuselah, Lamech; 4 Noah, Shem, Ham, and Japheth. 5 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. 6 The sons of Gomer: Ashkenaz, Riphath, and Togarmah. 7 The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim. 8 The sons of Ham: Cush, Egypt, Put, and Canaan. 9 The sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. 10 Cush fathered Nimrod. He was the first on earth to be a mighty man. 11 Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, 12 Pathrusim, Casluhim (from whom the Philistines came), and Caphtorim. 13 Canaan fathered Sidon his firstborn and Heth, 14 and the Jebusites, the Amorites, the Girgashites, 15 the Hivites, the Arkites, the Sinites, 16 the Arvadites, the Zemarites, and the Hamathites. 17 The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. And the sons of Aram: Uz, Hul, Gether, and Meshech. 18 Arpachshad fathered Shelah, and Shelah fathered Eber. 19 To Eber were born two sons: the name of the one was Peleg (for in his days the earth was divided), and his brother's name was Joktan. 20 Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, 21 Hadoram, Uzal, Diklah, 22 Obal, Abimael, Sheba, 23 Ophir, Havilah, and Jobab; all these were the sons of Joktan. 24 Shem, Arpachshad, Shelah; 25 Eber, Peleg, Reu; 26 Serug, Nahor, Terah; 27 Abram, that is, Abraham.

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. (CSB)

Chs 1–9 Ch 1 outlines nations from Adam through Jacob/Israel, envisioning all people within God's plan of salvation. Chs 2–8 focus on tribes of Israel, with particular attention to Judah (2:3–4:23), Levi (ch 6), and Benjamin (7:6–12; ch 8; 9:35–44). Genealogical lists are like five concentric circles: (1) the outermost circle is all humanity; (2) the next circle in is the nations related to Israel; (3) next are the tribes of Israel; (4) the tribes of Judah, Benjamin, and Levi are the second-last circle (tribes represent Jerusalem [Benjamin], the Davidic kingship [Judah], and the priesthood [Levi] at the heart of the world's salvation); and (5) the innermost circle includes the people of postexilic Jerusalem (9:1–34), establishing the legitimacy of the postexilic nation as the continuation of ancient Israel into the present and the future. (TLSB)

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. The omission of Cain and Abel demonstrates the Chronicler’s interest in the chosen line (see Ge 4:17–25). (CSB)

Cf Gn 5. Israel’s descent traces from Adam, the one from whom God “made ... every nation of mankind to live on all the face of the earth” (Ac 17:26). Adam’s sons Cain and Abel are not mentioned in v 1 because the line of descent proceeded through his son Seth. After the great flood, three ethnic groups developed out of the one family of Noah. His son Shem was the ancestor of Abraham, who was the father of believers (vv 24–27). Abraham’s son Isaac was chosen as the bearer of the promise. Of Isaac’s twin sons, it was Jacob who became the progenitor of the 12 tribes of Israel, God’s “treasured possession among all peoples” (Ex 19:5; cf 1Ch 1:28–2:2). (TLSB)

1:4 *Shem, Ham and Japheth.* Line of the chosen people preceding the 12 tribes of Israel consists of two ancestral chains, each having 10 links: from Adam to Noah (vv 1–4); from Shem to Abraham (vv 24–27). Symmetry, rather than completeness, is often the basis for Hebrew genealogies. Through his three sons (Shem, Ham, Japheth), Noah became the progenitor of 70 ethnic groups (vv 5–23). Chosen from the resulting mass of peoples, Abraham (the patriarch of Israel) likewise sired three branches of descendants. Through his son Isaac, his other son Ishmael, and his concubine Keturah, his offspring likewise totals 70 names (vv 28–42). Abraham’s line of descent through Isaac and Jacob is listed separately in ch 2. See the three groupings of 14 names in Mt 1:2–17. (TLSB)

1:5–23 This genealogy is drawn from the table of nations in Ge 10:2–29. 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 – an example of a genealogy telescoped to attain multiples of 7. (CSB)

1:8–16 *sons of Ham.* Many of these names represent nations. (TLSB)

1:11 *Egypt.* Country or area that various groups occupy is often noted rather than their racial relationship. (TLSB)

1:1–27 Through the families of the earth, the Lord unfolds His plan of salvation, focusing on Abraham, the father of all who believe (Rm 4:16). Just as sin divided and corrupted Adam’s family, it attacks and tears apart families today. Yet, these genealogies show how the Lord continues to work through families as the faith is preserved and spread from one generation to the next. The Godhead itself shows this, with the Father sending forth His Son for the sake of our salvation (Jn 3:16). • Merciful Father, rescue my family from the wedge of sins that would separate us. Draw us together with cords of love through Your Son. Amen. (TLSB)

From Abraham to Jacob

28 The sons of Abraham: Isaac and Ishmael. 29 These are their genealogies: the firstborn of Ishmael, Nebaioth, and Kedar, Adbeel, Mibsam, 30 Mishma, Dumah, Massa, Hadad, Tema, 31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael. 32 The sons of Keturah,

Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. 33 The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the descendants of Keturah. 34 Abraham fathered Isaac. The sons of Isaac: Esau and Israel. 35 The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. 36 The sons of Eliphaz: Teman, Omar, Zepho, Gatam, Kenaz, and of Timna, Amalek. 37 The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. 38 The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. 39 The sons of Lotan: Hori and Hemam; and Lotan's sister was Timna. 40 The sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. The sons of Zibeon: Aiah and Anah. 41 The son of Anah: Dishon. The sons of Dishon: Hemdan, Eshban, Ithran, and Cheran. 42 The sons of Ezer: Bilhan, Zaavan, and Akan. The sons of Dishan: Uz and Aran. 43 These are the kings who reigned in the land of Edom before any king reigned over the people of Israel: Bela the son of Beor, the name of his city being Dinhabah. 44 Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. 45 Jobab died, and Husham of the land of the Temanites reigned in his place. 46 Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. 47 Hadad died, and Samlah of Masrekah reigned in his place. 48 Samlah died, and Shaul of Rehoboth on the Euphrates reigned in his place. 49 Shaul died, and Baal-hanan, the son of Achbor, reigned in his place. 50 Baal-hanan died, and Hadad reigned in his place, the name of his city being Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 51 And Hadad died. The chiefs of Edom were: chiefs Timna, Alvah, Jetheth, 52 Oholibamah, Elah, Pinon, 53 Kenaz, Teman, Mibzar, 54 Magdiel, and Iram; these are the chiefs of Edom.

1:28 *Abraham*. Chronicles does not report the history of the patriarchs, assuming that the reader knows Gn 12–50. (TLSB)

1:29 *genealogies*. Hbr *toledoth*, “generations,” first use of a common term in Chronicles. (TLSB)

1:32 *concubine*. In Gn 25:1, Keturah is Abraham’s “wife” taken after Sarah’s death. (TLSB)

1:35–37 *sons of Esau*. Father of the Edomites. Cf Gn 36:1–5, 10–19. (TLSB)

1:35 Gn 36:14 lists Jeush, Jalam, and Korah as the sons of Esau through Oholibamah, a name also found in the list of Edomite chiefs (v 52; Gn 36:41). (TLSB)

1:39 *Timna*. Name is used for a man or a woman (vv 36, 51). (TLSB)

The Rulers 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)

1:43–51a Extensive coverage of Edom may be due to the importance of their descendants in the postexilic time when Chronicles was written. (TLSB)

1:48 *Rehoboth on the Euphrates*. Northeast of Israel. Specific location unknown. (TLSB)

1:50 *Pai*. Location unknown. (TLSB)

1:51b–54 *chiefs of Edom*. Cf Gn 36:40–43. (TLSB)

1:28–54 As He promised, the Lord made Abraham the father of many nations. Sadly, Abraham’s physical (not spiritual) descendants are still in conflict nearly 4,000 years later as the nations of the Near East continually battle one another and draw others into the conflict. Such conflicts can end only through the forgiveness of sins, offered through Abraham’s offspring, our Lord Jesus Christ. • O Lord, You multiplied the families of the earth from father Abraham. Bless our families as well, and grant them lasting peace through Your only begotten Son, Jesus. Amen.