

1 Chronicles

Chapter 9

A Genealogy of the Returned Exiles

So all Israel was recorded in genealogies, and these are written in the Book of the Kings of Israel. And Judah was taken into exile in Babylon because of their breach of faith. 2 Now the first to dwell again in their possessions in their cities were Israel, the priests, the Levites, and the temple servants. 3 And some of the people of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem: 4 Uthai the son of Ammihud, son of Omri, son of Imri, son of Bani, from the sons of Perez the son of Judah. 5 And of the Shilonites: Asaiah the firstborn, and his sons. 6 Of the sons of Zerah: Jeuel and their kinsmen, 690. 7 Of the Benjaminites: Sallu the son of Meshullam, son of Hodaviah, son of Hassenuah, 8 Ibneiah the son of Jeroham, Elah the son of Uzzi, son of Michri, and Meshullam the son of Shephatiah, son of Reuel, son of Ibnijah; 9 and their kinsmen according to their generations, 956. All these were heads of fathers' houses according to their fathers' houses. 10 Of the priests: Jedaiah, Jehoiarib, Jachin, 11 and Azariah the son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the chief officer of the house of God; 12 and Adaiah the son of Jeroham, son of Pashhur, son of Malchijah, and Maasai the son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer; 13 besides their kinsmen, heads of their fathers' houses, 1,760, mighty men for the work of the service of the house of God. 14 Of the Levites: Shemaiah the son of Hasshub, son of Azrikam, son of Hashabiah, of the sons of Merari; 15 and Bakbakkar, Heresh, Galal and Mattaniah the son of Mica, son of Zichri, son of Asaph; 16 and Obadiah the son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah the son of Asa, son of Elkanah, who lived in the villages of the Netophathites. 17 The gatekeepers were Shallum, Akkub, Talmon, Ahiman, and their kinsmen (Shallum was the chief); 18 until then they were in the king's gate on the east side as the gatekeepers of the camps of the Levites. 19 Shallum the son of Kore, son of Ebiasaph, son of Korah, and his kinsmen of his fathers' house, the Korahites, were in charge of the work of the service, keepers of the thresholds of the tent, as their fathers had been in charge of the camp of the LORD, keepers of the entrance. 20 And Phinehas the son of Eleazar was the chief officer over them in time past; the LORD was with him. 21 Zechariah the son of Meshelemiah was gatekeeper at the entrance of the tent of meeting. 22 All these, who were chosen as gatekeepers at the thresholds, were 212. They were enrolled by genealogies in their villages. David and Samuel the seer established them in their office of trust. 23 So they and their sons were in charge of the gates of the house of the LORD, that is, the house of the tent, as guards. 24 The gatekeepers were on the four sides, east, west, north, and south. 25 And their kinsmen who were in their villages were obligated to come in every seven days, in turn, to be with these, 26 for the four chief gatekeepers, who were Levites, were entrusted to be over the chambers and the treasures of the house of God. 27 And they lodged around the house of God, for on them lay the duty of watching, and they had charge of opening it every morning. 28 Some of them had charge of the utensils of service, for they were required to count them when they were brought in and taken out. 29 Others of them were appointed over the furniture and over all the holy utensils, also over the fine flour, the wine, the oil, the incense, and the spices. 30 Others, of the sons of the priests, prepared the mixing of the spices, 31 and Mattithiah, one of the Levites, the firstborn of Shallum the Korahite, was entrusted with making the flat cakes. 32 Also some of their kinsmen of the Kohathites had charge of the showbread, to prepare it every Sabbath. 33 Now these, the singers, the heads of fathers' houses of the Levites, were in the chambers of the temple free from other service, for they were on duty day and night. 34 These were heads of fathers' houses of the Levites, according to their generations, leaders. These lived in Jerusalem.

9:1–34 Inhabitants of Jerusalem after the Babylonian exile. Israel was restored from various tribes (v 3). After so many years elsewhere, many Israelites would not or could not return. (TLSB)

9:1 *All Israel*. The Chronicler’s concern with “all Israel” is one key to why he included the genealogies. Chronicles. Beginning in retrospect, Chronicles proved that Israel could be the instrument of God’s plan of universal salvation only as it continued in covenant loyalty, expressed above all in worship of the true God according to His Word. (TLSB)

9:2–34 This list of the members of the restored community reflects the Chronicler’s concern with the institutions of his own day, especially the legitimacy of officeholders. He lists laity (“Israelites,” v. 2) in vv. 3–9, priests in vv. 10–13 and Levites in vv. 14–34. He mentions a fourth class of returnees—the temple servants (v. 2)—but does not give them separate listing in the material that follows. They may have been originally foreigners who were incorporated into the Levites (Jos 9:23; Ezr 8:20) and so are not listed apart from that tribe. A similar office is known in the temple at ancient Ugarit. The list here is related to the one in Ne 11, but less than half the names are the same in the two lists. (CSB)

9:2–3 Introduction to Judah after the exile in Babylon. The list shows the restored Jerusalem could become the home to all God’s people, South and North. (TLSB)

9:2 *temple servants*. Non-Israelites who were pressed into service. They were people “whom David and his officials had set apart to attend the Levites” (Ezr 8:20). Associated with the Levites, they also had quarters in Jerusalem and lived in Levitical cities (Ezr 2:70; Ne 3:26, 31; 11:21). (TLSB)

9:3 *Ephraim and Manasseh*. Again reflecting his concern with “all Israel,” the Chronicler shows that the returnees were not only from Judah and Benjamin but also from the northern tribes. (CSB)

9:4–9 Judean and Benjaminite lists. Judahite list (vv 4–6) is similar to Ne 11:4–5, and Benjaminite list (vv 7–8) to Ne 11:7–9, though with numerous variants in each case. (TLSB)

9:4–6 See 2:3–6; 4:21. The returnees of Judah are traced to Judah’s sons Perez, Zerah and Shelah—if the word “Shilonites” (v. 5) is read as “Shelanites” (Nu 26:20). If the reading “Shilonites” is retained, the reference is to Shiloh, the important sanctuary city (Jdg 18:31; Jer 7:12–14; 26:9). (CSB)

9:10–13 The list of priests is essentially the same as that in Ne 11:10–14. Since it is tied to the list of priests earlier in the genealogies (6:1–15, 50–53), contemporary Israel’s continuity with her past is shown. (CSB)

Listings correspond closely with Ne 11:10–14, differing primarily in spelling and details of generations. Some names appear elsewhere in Chronicles. The continuity of the postexilic priesthood with the ancient priesthood is of vital importance because it represents the only valid ministry of the divinely established beliefs, rites, and rituals. (TLSB)

9:13 1,760. Total figure in Ne 11:10–14 is 1,192. Difference may be due to a different basis of calculation. (TLSB)

9:14–16 *Levites*. Listings correspond closely with Ne 11:15–17, differing in spelling and details. With the priests, the Levites form the essential personnel once present in the tabernacle and later in Solomon’s temple. The unbroken chain of legitimate clergy has continued into the Chronicler’s own time and legitimates the function of the rebuilt temple. Cf ch 23. (TLSB)

9:15–16 *Asaph ... Jeduthun*. Leaders of musical groups (6:39; 16:41). Later the Chronicler also lists the musicians (ch. 25) before the gatekeepers (ch. 26). (CSB)

9:17–33 Gatekeepers and temple functionaries. Gatekeepers are named and their functions described in vv 17–27. Four are affirmed as chief gatekeepers in vv 17 and 26. The intervening verses describe the prominence of the gatekeepers (vv 18–19a), the legitimacy of their office in history (vv 19b–21), and a reaffirmation of their prominence (vv 22–25). Four chief gatekeepers were responsible for security (v 27; cf 26:20); others had charge of the utensils (v 28; cf 23:28); some mixed the spices (v 30; cf Ex 30:22–38); some were bakers (vv 31–32); and others were temple musicians (v 33; cf 15:16–24). Levites were in constant service. Cf 23:24–32 for David’s establishment of these duties. (TLSB)

9:17–21 The Chronicler gives the names of four gatekeepers, while Ne 11:19 mentions only two. The chief of the gatekeepers had the honor of responsibility for the gate used by the king (Eze 46:1–2). The gatekeepers are also listed in ch. 26; Ezr 2:42. These officers traced their origin to Phinehas (v. 20; 6:4; Nu 3:32; 25:6–13). (CSB)

9:19 *Korahites*. Luth: “In Moses we read (Num. 26:11) that the sons of Korah received extraordinary grace in that they were preserved when their father was swallowed up by the earth with his companions. ... They would not depart from the tabernacle, but had admonished their father and his followers to desist from error. For that reason they are highly praised in Chronicles. The psalms they composed are very joyous and most delightful and are plainly wedding lyrics. Therefore I believe the descendants of Korah were especially chosen for God’s worship that there might also be poets of sacred things among God’s people, to sing together and compose hymns for the honor and glory of God. Thus Ethan and Jeduthun are praised among many others (1 Chron. 15:19; 9:16, 19). More than the others, however, the sons of Korah sang especially of Christ; but they sang in a different way from David—under the allegory of marriage. It is apparent that they were good and pious sons, who believed God in the face of their father’s madness. For that reason they were preserved for the praise of God. They were not priests, but Levites. They remained in that station and did not aspire to the priesthood as their father did” (AE 12:201). (TLSB)

9:22–27 Twenty-four guard stations were manned in three shifts around the clock; 72 men would be needed for each week. With a total of 212 men, each would have a tour of duty approximately every three weeks (26:12–18). (CSB)

9:25 *every seven days*. The guard changed for the Sabbath. (TLSB)

9:28–34 The Levites not only were responsible for the temple precincts and for opening the gates in the morning, but they also had charge of the chambers and supply rooms (23:28; 26:20–29) as well as the implements, supplies and furnishings (28:13–18; Ezr 1:9–11). In addition they were responsible for the preparation of baked goods (Ex 25:30; Lev 2:5–7; 7:9). The priests alone prepared the perfumed anointing oil and spices (Ex 30:23–33). (CSB)

9:31–32 *flat cakes ... showbread*. The latter is lit, “bread of offering.” Set in two rows, six loaves (cakes) to a row. Called “the bread of the Presence” (Ex 25:30; 1Ki 7:48). (TLSB)

9:33 *singers*. Chronicles stresses the importance of music and song in the temple worship (see note, 6:31). (TLSB)

free from other service. Their singing was so important for the daily services that they did nothing else. (TLSB)

9:34 Conclusion to vv 1–33. (TLSB)

Saul's Genealogy Repeated

35 In Gibeon lived the father of Gibeon, Jeiel, and the name of his wife was Maacah, 36 and his firstborn son Abdon, then Zur, Kish, Baal, Ner, Nadab, 37 Gedor, Ahio, Zechariah, and Mikloth; 38 and Mikloth was the father of Shimeam; and these also lived opposite their kinsmen in Jerusalem, with their kinsmen. 39 Ner fathered Kish, Kish fathered Saul, Saul fathered Jonathan, Malchi-shua, Abinadab, and Eshbaal. 40 And the son of Jonathan was Merib-baal, and Merib-baal fathered Micah. 41 The sons of Micah: Pithon, Melech, Tahrea, and Ahaz. 42 And Ahaz fathered Jarah, and Jarah fathered Alemeth, Azmaveth, and Zimri. And Zimri fathered Moza. 43 Moza fathered Binea, and Rephaiah was his son, Eleasah his son, Azel his son. 44 Azel had six sons and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

9:35–44 The genealogy of Saul is duplicated here (see 8:29–38) as a transition to the short account of his reign that begins the Chronicler's narration (ch. 10). (CSB)

Bridge between genealogical section (1:1–9:34) and the narrative section (1Ch 10–2Ch 36), leading the reader to Saul, the first king of Israel. See note, 8:29–40. This slightly different list of Saul's ancestors and descendants leads to the story of the death of the first king, which in turn is an introduction to the main theme of Chronicles: the reign of David. (TLSB)

9:1–44 The separated people of Israel return to a new unity at Jerusalem. The Lord renews their service and their hope based on restored faith in His mercy. Though we break faith with the Lord daily, He restores us daily through repentance and faith in Christ, whose mercy is new every morning. • Renew us, Lord. Recall us to Zion, and sanctify our service by Your Word. Amen. (TLSB)