

# 1 Chronicles 1 Commentary

PREVIOUS

NEXT

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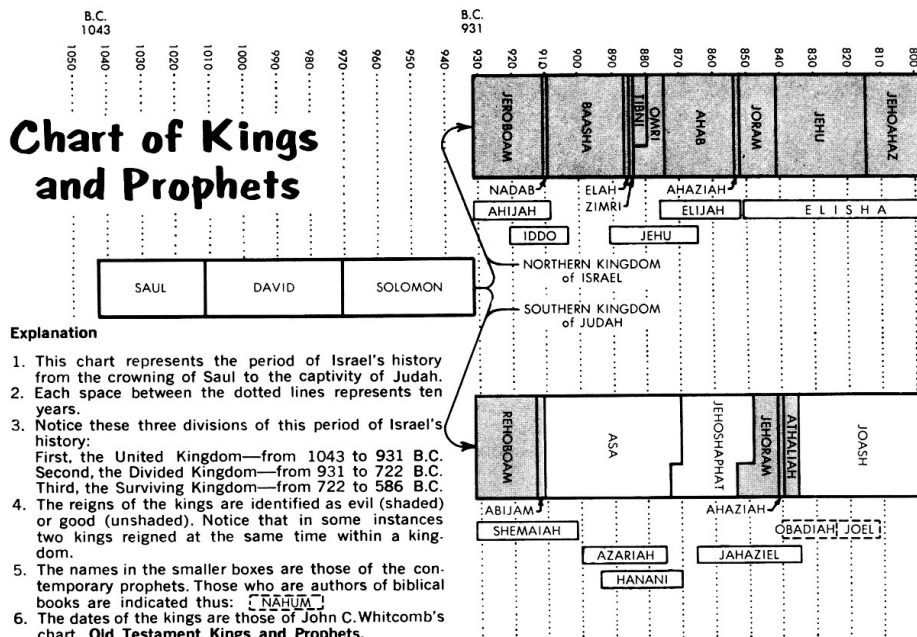
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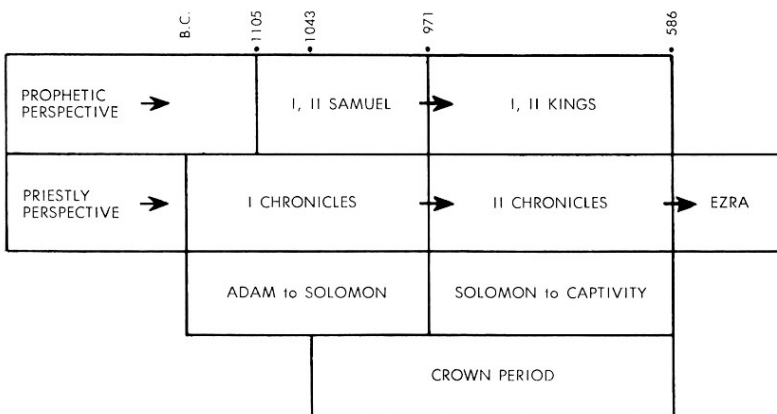
TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel		2 Samuel			1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles		1Chr		1Chr	2 Chronicles	2 Chronicles	2 Chronicles		
10		11-19		20-29	1-9	10-20	21-36		

**Legend:** B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

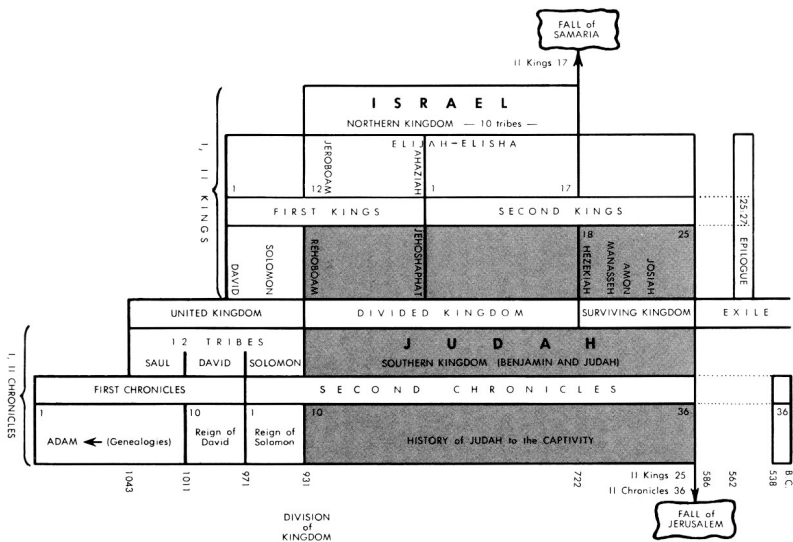
THE DOWNWARD SPIRAL



Click to Enlarge



Comparison of 1 Samuel thru 2 Chronicles



FIRST CHRONICLES SUMMARY CHART	
1 Chronicles 1-9:44	1 Chronicles 10:1-39:30
Royal Line of David	Reign of David
12 Tribes of David's Reign	Highlights of David's Reign
Genealogies	History
Ancestry	Activity
1000's of Years	Circa 33 Years

## BACKGROUND

### Why all this emphasis on the genealogies?

The genealogies in 1 Chronicles 1 serve several important purposes.

**First**, they show that Israel's history is rooted in the history of all humanity. The chapter begins with Adam, not Abraham, reminding readers that the God of Israel is the Creator and Lord of the whole world, not just one nation.

**Second**, the genealogies trace God's sovereign plan through history. Out of all the nations descended from Adam and Noah, God chose the line of Shem, then Abraham, Isaac, and Jacob (Israel). The lists show that Israel did not appear by accident but emerged according to God's sovereign covenant purposes.

**Third**, these genealogies helped the returned exiles—since Chronicles was written after the 70-year Babylonian captivity—understand their identity and heritage. Many Jews had lost land, records, and a sense of national stability. The Chronicler reminded them that they were still God's covenant people and had a divinely appointed place and purpose among the Gentile nations.

**Finally**, the genealogies prepare the way for the main focus of Chronicles which is a discussion of the kingdom of David, the temple, and the worship of God. They narrow history step by step until attention centers on Israel, Judah, and ultimately David's royal line, through which the Messiah would come (cf Davidic Covenant in 2Sa 7:12-16; Mt 1:1).

What are some of the major themes/big ideas in First Chronicles:

#### God Rules History

1 Chronicles shows that God sovereignly directs history, nations, kings, and events according to His purposes.

The long genealogies emphasize that history is not random; God is carrying out His covenant plan from Adam to David.

### **The Centrality of Worship**

A major focus of the book is proper worship of God. Much attention is given to the ark, the Levites, musicians, priests, sacrifices, and preparations for the temple. Worship is presented as the heart of national life (1Chr 15–16).

### **The Davidic Covenant**

David is the central human figure in 1 Chronicles. The book highlights God's covenant promises to David and his descendants (1 Chronicles 17:11–14). David is portrayed as the chosen king through whom God would establish His kingdom purposes.

### **Preparation for the Temple**

Although Solomon builds the temple in 2 Chronicles, 1 Chronicles emphasizes David's extensive preparation for it. David gathers materials, organizes worship, appoints Levites, and prepares the nation spiritually for temple worship. (1Ch 22:5, 22:14, 28:11-19)

### **Seeking God Brings Blessing**

One repeated lesson is that those who seek the LORD prosper spiritually, while those who forsake Him experience defeat or judgment (1Chr 10:13–14; 22:19; 28:9). The book constantly calls God's people to wholehearted devotion.

### **God Desires the Heart**

The Chronicler repeatedly stresses inward devotion, humility, and sincerity before God. David's prayers and worship show that external ritual alone is not enough; God desires hearts fully devoted to Him (1Chr 28:9; 29:17).

### **Hope After Failure**

Written to postexilic Jews who had returned from Babylon, the book reminds God's people that failure and judgment are not the end of the story. God remains faithful to His covenant promises and still has a future for His people. (1Ch 9:1-2, 1Ch 16:34)

### **Israel's Identity and Calling**

The genealogies (1Ch 1-9) and historical narratives reminded the returned exiles who they were: God's covenant people, descended from Abraham and chosen for His purposes among the nations.

### **The Importance of Obedience**

Saul's downfall and David's successes illustrate the contrast between disobedience and obedience. Even David's mistakes, such as moving the ark improperly, show that God must be approached according to His revealed will. (1Ch 10:13,14, 1Ch 15:13)

### **The Coming Messianic King**

The emphasis on David's line points forward ultimately to the Messiah (1Ch 17:13,14), Jesus Christ, the greater Son of David, whose kingdom will endure forever (Isa 9:6–7; Lk 1:32–33).

## **1 Chronicles 1:1 Adam, Seth, Enosh,**

- Sheth (KJV): Ge 4:25,26 5:3,8 Lu 3:38, Seth
- Enosh (KJV): Ge 5:9-11 Lu 3:38, Enos

**Henry Morris** - The Adam-to-Abraham genealogy listed in 1 Chronicles 1:1-27 at the beginning of 1 Chronicles is the same as that in Genesis 5, but both omit the name of Cainan found in the genealogy of Luke 3:36. Cainan is also found in the Septuagint. It seems likely that the name "Cainan" was accidentally added by some Greek-Septuagint copyist, possibly by careless insertion of the antediluvian Cainan in the post-diluvian chronology (Genesis 5:9-14). The other alternative--that the second "Cainan" was inadvertently omitted by an ancient Hebrew copyist, in both Genesis and 1 Chronicles--seems less likely, both in view of the doctrine of verbal inspiration and also in view of the meticulous copying accuracy of the ancient Hebrew scribes who preserved the Old Testament Scriptures. In either case, a copying mistake was involved. Nevertheless, it seems probable that the original compiler of the genealogy presented it as a complete record, and all later copyists regarded it as such, including the inspired writer of 1 Chronicles. However, the chronological data included in either the Genesis genealogy or the others has posed a difficulty since it

seems to be much too short to correlate with the generally accepted secular chronology of ancient history which assumes at least several hundred thousand years for the history of mankind. This fact has led many Christian apologists to propose arbitrary large gaps in the three genealogies of Genesis, 1 Chronicles and Luke. This expedient, however, is without warrant in either the context or the obvious intent of the writers. It seems more consistent with the Biblical doctrine of inerrancy to focus instead on the false assumptions in the evolutionary chronologies developed by secular writers--assumptions centered in naturalism and uniformitarianism.

**Ryrie** - This most extensive (through 1Ch 9:44) collection of genealogical tables in the OT serves to show the ancestry of the tribes of Israel, to focus on the importance of the Davidic line from which Messiah came, to emphasize the tribe of Levi from which the priests came, and to remind Israel of the importance of racial and religious purity.

#### **1 Chronicles 1:2 Kenan, Mahalalel, Jared,**

- Kenan (KJV): Ge 5:12-14 Lu 3:37, Cainan
- Mahalaleel (KJV): Ge 5:15-17 Lu 3:37, Maleleel
- Jered (KJV): Ge 5:18-20 Lu 3:37, Jared

#### **Kenan, Mahalalel, Jared**

#### **1 Chronicles 1:3 Enoch, Methuselah, Lamech,**

- Enoch (KJV): Ge 5:21-24 Heb 11:5 Jude 1:14, Enoch
- Methuselah (KJV): Ge 5:25-27 Lu 3:37, Mathusala
- Lamech (KJV): Ge 5:28-31 Lu 3:36

#### **Enoch, Methuselah, Lamech,**

Enoch, who did not die. See note on Gen. 5:22-24. Notice that the ungodly line of Cain is omitted.

#### **1 Chronicles 1:4 Noah, Shem, Ham and Japheth.**

- Noah (KJV): Ge 5:32 6:8,9 7:1 9:29 Isa 54:9,10 Eze 14:14 Mt 24:37,38 Lu 3:36 17:26, Noe, Heb 11:7 2Pe 2:5
- Shem (KJV): Ge 5:32 6:10 9:18

#### **Noah, Shem, Ham and Japheth.**

#### **1 Chronicles 1:5 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.**

#### **1 Chronicles 1:6 The sons of Gomer were Ashkenaz, Diphath, and Togarmah.**

#### **1 Chronicles 1:7 The sons of Javan were Elishah, Tarshish, Kittim and Rodanim.**

1 Chronicles 1:8 The sons of Ham were Cush, Mizraim, Put, and Canaan.

1 Chronicles 1:9 The sons of Cush were Seba, Havilah, Sabta, Raama and Sabteca; and the sons of Raamah were Sheba and Dedan.

1 Chronicles 1:10 Cush became the father of Nimrod; he began to be a mighty one in the earth.

1 Chronicles 1:11 Mizraim became the father of the people of Lud, Anam, Lehab, Naphtuh,

1 Chronicles 1:12 Pathrus, Casluh, from which the Philistines came, and Caphtor.

1 Chronicles 1:13 Canaan became the father of Sidon, his firstborn, Heth,

1 Chronicles 1:14 and the Jebusites, the Amorites, the Girgashites,

1 Chronicles 1:15 the Hivites, the Arkites, the Sinites,

1 Chronicles 1:16 the Arvadites, the Zemarites and the Hamathites.

1 Chronicles 1:17 The sons of Shem were Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether and Meshech.

1 Chronicles 1:18 Arpachshad became the father of Shelah and Shelah became the father of Eber.

1 Chronicles 1:19 Two sons were born to Eber, the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.

1 Chronicles 1:20 Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah,

1 Chronicles 1:21 Hadoram, Uzal, Diklah,

1 Chronicles 1:22 Ebal, Abimael, Sheba,

1 Chronicles 1:23 Ophir, Havilah and Jobab; all these were the sons of Joktan.

1 Chronicles 1:24 Shem, Arpachshad, Shelah,

1 Chronicles 1:25 Eber, Peleg, Reu,

1 Chronicles 1:26 Serug, Nahor, Terah,

1 Chronicles 1:27 Abram, that is Abraham.

1 Chronicles 1:28 The sons of Abraham were Isaac and Ishmael.

1 Chronicles 1:29 These are their genealogies: the firstborn of Ishmael was Nebaioth, then Kedar, Adbeel, Mibsam,

1 Chronicles 1:30 Mishma, Dumah, Massa, Hadad, Tema,

1 Chronicles 1:31 Jetur, Naphish and Kedemah; these were the sons of Ishmael.

1 Chronicles 1:32 The sons of Keturah, Abraham's concubine, whom she bore, were Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. And the sons of Jokshan were Sheba and Dedan.

1 Chronicles 1:33 The sons of Keturah, Abraham's concubine, whom she bore, were Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. And the sons of Jokshan were Sheba and Dedan.

1 Chronicles 1:34 Abraham became the father of Isaac. The sons of Isaac were Esau and Israel.

1 Chronicles 1:35 The sons of Esau were Eliphaz, Reuel, Jeush, Jalam and Korah.

1 Chronicles 1:36 The sons of Eliphaz were Teman, Omar, Zephi, Gatam, Kenaz, Timna and Amalek.

1 Chronicles 1:37 The sons of Reuel were Nahath, Zerah, Shammah and Mizzah.

1 Chronicles 1:38 The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan.

1 Chronicles 1:39 The sons of Lotan were Hori and Homam; and Lotan's sister was Timna.

1 Chronicles 1:40 The sons of Shobal were Alian, Manahath, Ebal, Shephi and Onam. And the sons of Zibeon were Aiah and Anah.

1 Chronicles 1:41 The son of Anah was Dishon. And the sons of Dishon were Hamran, Eshban, Ithran and Cheran.

1 Chronicles 1:42 The sons of Ezer were Bilhan, Zaavan and Jaakan. The sons of Dishan were Uz and Aran.

1 Chronicles 1:43 Now these are the kings who reigned in the land of Edom before any king of the sons of Israel reigned. Bela was the son of Beor, and the name of his city was Dinhabah.

1 Chronicles 1:44 When Bela died, Jobab the son of Zerah of Bozrah became king in his place.

1 Chronicles 1:45 When Jobab died, Husham of the land of the Temanites became king in his place.

1 Chronicles 1:46 When Husham died, Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.

1 Chronicles 1:47 When Hadad died, Samlah of Masrekah became king in his place.

1 Chronicles 1:48 When Samlah died, Shaul of Rehoboth by the River became king in his place.

1 Chronicles 1:49 When Shaul died, Baal-hanan the son of Achbor became king in his place.

1 Chronicles 1:50 When Baal-hanan died, Hadad became king in his place; and the name of his city was Pai, and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

1 Chronicles 1:51 Then Hadad died. Now the chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth,

1 Chronicles 1:52 chief Oholibamah, chief Elah, chief Pinon,

1 Chronicles 1:53 chief Kenaz, chief Teman, chief Mibzar,

1 Chronicles 1:54 chief Magdiel, chief Iram. These were the chiefs of Edom.