

1 Chronicles 4 Commentary

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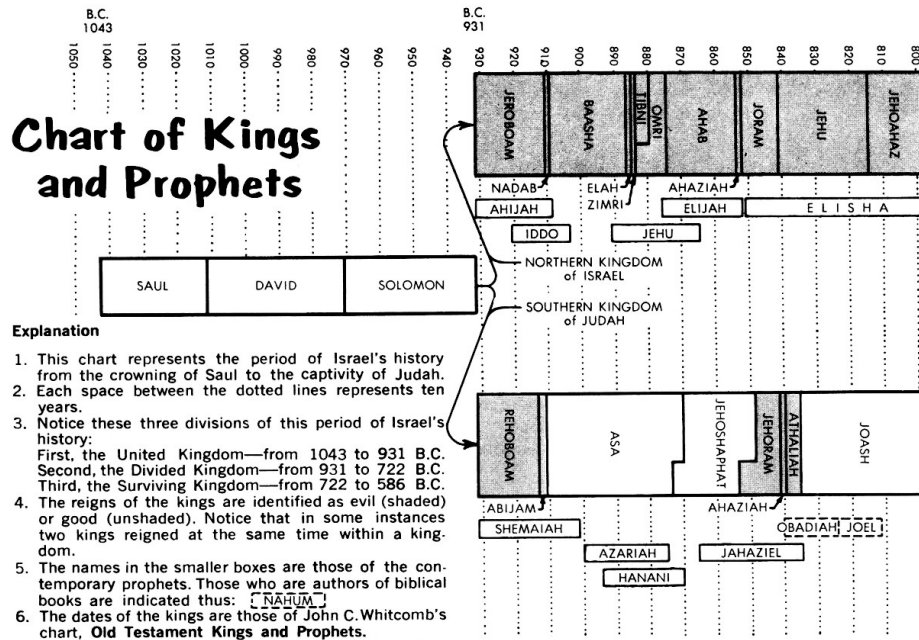
TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES

1107	1011	971	931	853	722	586
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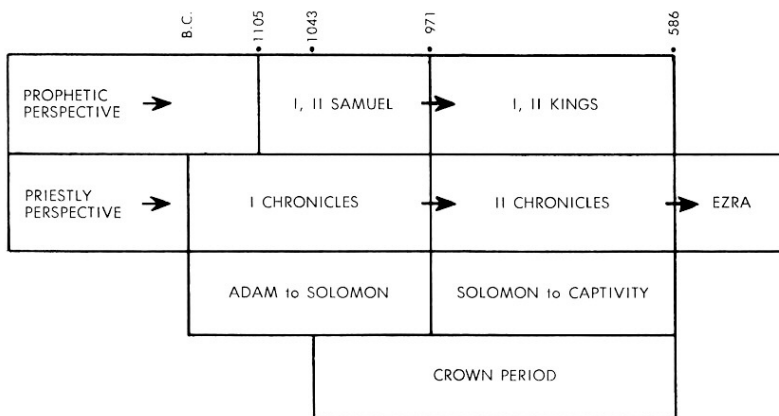
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings	
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36	

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.

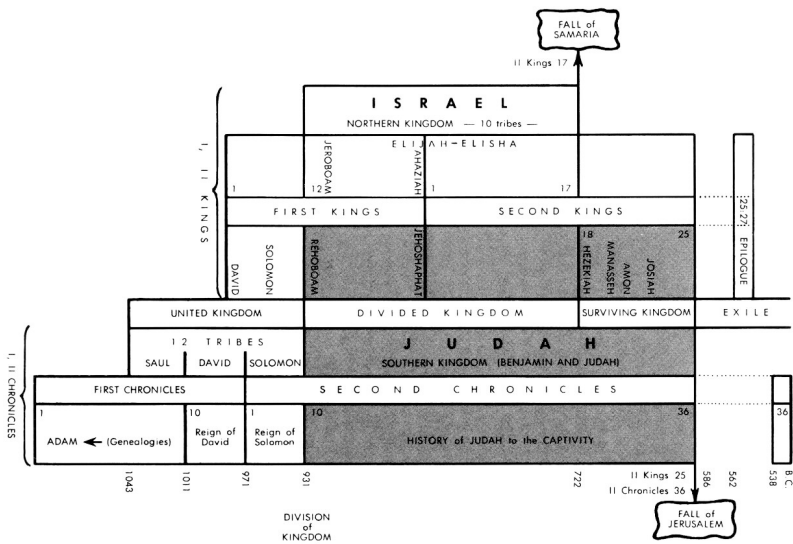
THE DOWNWARD SPIRAL



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

1 Chronicles 4:1 The sons of [Judah](#) were [Perez](#), [Hezron](#), [Carmi](#), [Hur](#) and [Shobal](#).

1 Chronicles 4:2 Reaiah the son of [Shobal](#) became the father of [Jahath](#), and [Jahath](#) became the father of [Ahumai](#) and [Lahad](#). These were the families of the [Zorathites](#).

1 Chronicles 4:3 These were the sons of [Etam](#): [Jezreel](#), [Ishma](#) and [Idbash](#); and the name of their sister was [Hazzelelponi](#).

1 Chronicles 4:4 [Penuel](#) was the father of [Gedor](#), and [Ezer](#) the father of [Hushah](#). These were the sons of [Hur](#), the firstborn of [Ephrathah](#), the father of [Bethlehem](#).

1 Chronicles 4:5 [Ashhur](#), the father of [Tekoa](#), had two wives, [Helah](#) and [Naarah](#).

1 Chronicles 4:6 [Naarah](#) bore him [Ahuzzam](#), [Hepher](#), [Temeni](#) and [Haahashtari](#). These were the sons of [Naarah](#).

1 Chronicles 4:7 The sons of [Helah](#) were [Zereth](#), [Izhar](#) and [Ethnan](#).

1 Chronicles 4:8 [Koz](#) became the father of [Anub](#) and [Zobebah](#), and the families of [Aharhel](#) the son of [Harum](#).

1 Chronicles 4:9 [Jabez](#) was more honorable than his brothers, and his mother named him [Jabez](#) saying, “Because I bore him with pain.”

1 Chronicles 4:10 Now [Jabez](#) called on the God of Israel, saying, “Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!” And God granted him what he requested.

Sadly the prayer of Jabez been misapplied as a promise for Christian prosperity in almost a “name-it-claim-it” formula.

1 Chronicles 4:11 [Chelub](#) the brother of [Shuhah](#) became the father of [Mehir](#), who was the father of [Eshton](#).

1 Chronicles 4:12 [Eshton](#) became the father of [Beth-rapha](#) and [Paseah](#), and [Tehinnah](#) the father of [Ir-nahash](#). These are the men of [Recah](#).

1 Chronicles 4:13 Now the sons of [Kenaz](#) were [Othniel](#) and [Seraiah](#). And the sons of [Othniel](#) were [Hathath](#) and [Meonothai](#).

1 Chronicles 4:14 [Meonothai](#) became the father of [Ophrah](#), and [Seraiah](#) became the father of [Joab](#) the father of [Geharashim](#), for they were craftsmen.

1 Chronicles 4:15 The sons of [Caleb](#) the son of [Jephunneh](#) were [Iru](#), [Elah](#) and [Naam](#); and the son of [Elah](#) was [Kenaz](#).

1 Chronicles 4:16 The sons of [Jehallelel](#) were [Ziph](#) and [Ziphah](#), [Tiria](#) and [Asarel](#).

1 Chronicles 4:17 The sons of [Ezrah](#) were [Jether](#), [Mered](#), [Epher](#) and [Jalon](#). (And these are the sons of [Bithia](#) the daughter of Pharaoh, whom [Mered](#) took) and she conceived and bore [Miriam](#), [Shammai](#) and [Ishbah](#) the father of [Eshtemoa](#).

1 Chronicles 4:18 His Jewish wife bore [Jered](#) the father of [Gedor](#), and [Heber](#) the father of [Soco](#), and [Jekuthiel](#) the father of [Zanoah](#).

1 Chronicles 4:19 The sons of the wife of [Hodiah](#), the sister of [Naham](#), were the fathers of [Keilah](#) the [Garmite](#) and [Eshtemoa](#) the [Maacathite](#).

1 Chronicles 4:20 The sons of [Shimon](#) were [Amnon](#) and [Rinnah](#), [Benhanan](#) and [Tilon](#). And the sons of [Ishi](#) were [Zoheth](#) and [Ben-zoheth](#).

1 Chronicles 4:21 The sons of [Shelah](#) the son of [Judah](#) were [Er](#) the father of [Lecah](#) and [Laadah](#) the father of [Mareshah](#), and the families of the house of the linen workers at [Beth-ashbea](#);

1 Chronicles 4:22 and [Jokim](#), the men of [Cozeba](#), [Joash](#), [Saraph](#), who ruled in [Moab](#), and [Jashubi-lehem](#). And the records are ancient.

1 Chronicles 4:23 These were the potters and the inhabitants of [Netaim](#) and [Gederah](#); they lived there with the king for his work.

1 Chronicles 4:24 The sons of [Simeon](#) were [Nemuel](#) and [Jamin](#), [Jarib](#), [Zerah](#), [Shaul](#);

Frederick Mabie: The second half of ch. 4 (vv.24–43) provides the genealogical summary of the tribe of Simeon, whose history was intertwined with that of Judah, given that Simeon’s tribal territory was located within the tribal territory of Judah (cf. Jos 19:1–9).

J. Barton Payne: Simeon, with Levi, was scattered among the tribes because of the massacre of Shechem (Gen 34:24-30; 49:5-7).

August Konkell: Simeon was partner with Judah when the settlement in Canaan began (Judg 1:1–3). The settlements of Simeon were located within territory of Judah (cf. Josh 19:1), in the southern regions. Simeon did not proliferate as did the other tribes (1 Chron 4:27). The history of Simeon was necessarily included with that of Judah, but the people of Simeon were distinguished from the divinely chosen tribe of royalty. Simeon therefore is first in the numeration of the tribes following the history of the royal family.

Frederick Mabie: Following a brief genealogical sketch of the Simeonites (vv.24–27) that includes a brief notation on the small size of Simeon vis-à-vis Judah (v.27), the Chronicler enumerates the towns that were settled by the descendants of Simeon (cf. Jos 19:1–9). The tribal territory of Simeon occupied a small area completely surrounded by the tribal territory of Judah. Over the course of time Simeon was effectively subsumed into Judah and ceased to be a distinct tribal entity. This near landlessness of Simeon together with that of Levi reflects the prophetic “blessing” of Jacob on his sons, which includes the scattering of Levi and Simeon (Ge 49:5–7) in the light of their response to the situation with their sister Dinah (cf. Ge 34). The Chronicler’s inclusion of the descendants of Simeon along with their long-lost tribal inheritance may be intended to instill hope that God’s covenantal promises (land and otherwise) still have significance for his people

J.A. Thompson: The section on Simeon serves to underline several features of the Chronicler’s thinking. In the beginning of his discussion about the sons of Israel (2:1–2) he refers to the twelve tribes. The concept of twelve tribes was an ideal. Simeon, in fact, disappeared as a geographical and political entity long before the Chronicler wrote. Simeon’s earlier history is also obscure, but its association with southern Judah was remembered. He is given a place among the lots set out in Josh 19:1–9, where the point is made that “Judah’s portion was more than they needed. So the Simeonites received their inheritance within the territory of Judah.” It seems odd to us that the Chronicler should detail the genealogical history of a tribe that, by his day, had all but vanished. But he is presenting the ideal of Simeon as one of the tribes of Israel in tension with the historical reality of Simeon as a nonentity. He selectively portrays the vitality of Simeon in order to show that historical circumstances have not brought an end to the ideal plan of God. By extension, the whole nation of Israel was a mere shadow of its Davidic glory by the time the Chronicler wrote, and yet he is asserting that ideal of Israel has not perished in God’s eyes. Beersheba was a focal point for Simeon, though his area was absorbed into Judah in David’s time. Expansion of Simeon into Philistine areas (vv. 39–41) and into Edomite areas (vv. 42–43) brought them once again into regions occupied by Judah. It was evidently well known that Simeon was incorporated into Judah. Whether Simeon continued to maintain its tribal identity is impossible to say. Some of the towns referred to in 1 Chr 4:24 are mentioned in Nehemiah 11 as being resettled by the returning exiles in areas to the south of Judah. They may have found people in these areas whom they recognized as their kinsmen. But enough has been recorded to secure the place of Simeon within the family of Israel and to stress the significance of the idea of “all Israel.”

1 Chronicles 4:25 [Shallum](#) his son, [Mibsam](#) his son, [Mishma](#) his son.

1 Chronicles 4:26 The sons of [Mishma](#) were [Hammuel](#) his son, [Zaccur](#) his son, [Shimei](#) his son.

1 Chronicles 4:27 Now [Shimei](#) had sixteen sons and six daughters; but his brothers did not have many sons, nor did all their family multiply like the sons of [Judah](#).

David Guzik: The census data both at the beginning and the end of the Book of Numbers indicates that the population of the tribe of Simeon decreased radically during the wilderness years of the exodus. They were among the largest tribes at the beginning and among the smallest tribes at the end.

1 Chronicles 4:28 They lived at [Beersheba](#), [Moladah](#) and [Hazar-shual](#),

1 Chronicles 4:29 at [Bilhah](#), [Ezem](#), [Tolad](#),

1 Chronicles 4:30 [Bethuel](#), [Hormah](#), [Ziklag](#),

1 Chronicles 4:31 [Beth-marcaboth](#), [Hazar-susim](#), [Beth-biri](#) and [Shaaraim](#). These were their cities until the reign of David.

August Konkel: In Joshua these cities are presented as an inheritance (vv. 1, 9), but in Chronicles they are described as native dwellings of the Levites. The Chronicler presents an alternate perspective of settlement, unrelated to the conquest, which appears to have been present in his sources (Japhet 1979). This was God's design for his people to accomplish his purpose. The Chronicler interrupts the Joshua source to point out that this was the situation when David came to reign (1 Chron 4:31). This chronological notation is critical to the purpose of his history. The reign of David and Solomon becomes the ideal of the kingdom of God. Historically, the nation has had opportunity to return to this dominion of God. This is the essence of what the nation of Israel was meant to be. In the viewpoint of the Chronicler, Israel may yet be what it is.

1 Chronicles 4:32 Their villages were [Etam](#), [Ain](#), [Rimmon](#), [Tochen](#) and [Ashan](#), five cities;

1 Chronicles 4:33 and all their villages that were around the same cities as far as [Baal](#). These were their settlements, and they have their genealogy.

1 Chronicles 4:34 [Meshobab](#) and [Jamlech](#) and [Joshah](#) the son of [Amaziah](#),

Frederick Mabie: Following a list of Simeonite clan leaders (vv.34–38), the Chronicler summarizes the successful tribal expansion of Simeon to the west (vv.39–41) and to the east/southeast (vv.42–43). The description of this expansion is reminiscent of the Danite tribal migration noted in Judges 17–18 (compare Jdg 18:7, 27–28 with vv.39–41 above). The exact location of the Hamites (vv.40–41; cf. 1Ch 1:8–16; Ge 10:6–20) is unknown, but their association with the Arabian Meunites (v.41) might imply the western or southwestern Negev region. The Meunites are also associated with the southern region of Transjordan and parts of the Sinai.

1 Chronicles 4:35 and [Joel](#) and [Jehu](#) the son of [Joshibiah](#), the son of [Seraiah](#), the son of [Asiel](#),

1 Chronicles 4:36 and [Elioenai](#), [Jaakobah](#), [Jeshohaiah](#), [Asaiah](#), [Adiel](#), [Jesimiel](#), [Benaiah](#),

1 Chronicles 4:37 [Ziza](#) the son of [Shiphi](#), the son of [Allon](#), the son of [Jedaiah](#), the son of [Shimri](#), the son of [Shemaiah](#);

1 Chronicles 4:38 these mentioned by name were leaders in their families; and their fathers' houses increased greatly.

August Konkell: Enrollment in a genealogical record is an indication of notable rank: families are remembered by their leading representatives. A “chieftain” may be the leader of a tribe or a military leader (cf. Num 1:4, 16), but the term is used as the title of a respected and exalted individual (Gen 23:6; 34:2).

Mark Boda: These descendants are seen as enjoying great success as “the house of their fathers exploded greatly” (NLT, “their families grew”) a verb that is used in relation to an explosion of human population (Gen 28:14; Exod 1:12; 2 Chr 11:23; Isa 54:3; Hos 4:10) as well as of material wealth (Gen 30:30, 43; Job 1:10).

Andrew Hill: The example of geographical expansion is a reminder of the reality that territorial boundaries were always shifting, given the rise and fall of political fortunes in the ancient world. In the past the nation of Israel prospered materially and expanded geographically in accordance with her collective obedience to the stipulations of Yahweh’s covenant. The Chronicler understands that the earth is the Lord’s (Ps. 24:1) and that as owner of the land, God can restore to Israel what he once gave them (e.g., Deut. 1:8; 3:18; 8:10). Likewise, Israel has received the land as a divine gift by faith in Yahweh’s covenant promises, and so by means of covenant renewal Israel can again be restored in the land of her ancestors (cf. Neh. 9:36–37; 10:28–39).

1 Chronicles 4:39 They went to the entrance of [Gedor](#), even to the east side of the valley, to seek pasture for their flocks.

Iain Duguid: Some Simeonites expanded westward in successful search for pasture, possibly at the time of Hezekiah’s campaign in Philistine territory (4:34–41; 2 Kings 18:8). Yet another group went eastward into the region of Edom, remaining separate from Judah (1 Chron. 4:42–43). The Simeonites are included among those who “were residing” with Judah and Benjamin at the time of Asa (2 Chron. 15:9). The tribe may not have been strong, but they did occupy the land they were given, experiencing provision and victory as they expanded.

1 Chronicles 4:40 They found rich and good pasture, and the land was broad and quiet and peaceful; for those who lived there formerly were [Hamites](#).

1 Chronicles 4:41 These, recorded by name, came in the days of [Hezekiah](#) king of Judah, and attacked their tents and the [Meunites](#) who were found there, and destroyed them utterly to this day, and lived in their place, because there was pasture there for their flocks.

1 Chronicles 4:42 From them, from the sons of [Simeon](#), five hundred men went to Mount [Seir](#), with [Pelatiah](#), [Neariah](#), [Rephaiah](#) and [Uzziel](#), the sons of [Ishi](#), as their leaders.

August Konkell: The Chronicler also knows of a later expansion to the east into the territory of Edom (1 Chron 4:42–43). The traditional Mount Seir is located to the southeast of the Dead Sea. A military force of five hundred Simeonites was involved in the raid; David's soldiers numbered four hundred (1 Sam 22:2) or six hundred (23:13). The Amalekites were decimated in wars with Saul (1 Sam 14:48; 15:2–3) and David (1 Sam 30:1; 2 Sam 8:12). The Simeonites attacked at a time when the Amalekites were weakened after a military disaster. While other tribes expanded peacefully, the Simeonites were legendary for their violent ways (Gen 34:25–29; 49:5–7). The Chronicler reports the Simeonites as living in these areas until this day. It is possible that this is not just the time in which the record was written, but to the time of the Chronicler himself. The Babylonian exile never deported all of the Israelite peoples.

J. Barton Payne: For after the division of Solomon's kingdom in 930 B.C., elements of Simeon either moved to the north or at least adopted its religious practices (cf. the inclusion of Beersheba along with the shrines of Ephraim that are condemned in Amos 5:5)... Other Simeonites carried on in a seminomadic life in isolated areas that they could occupy, such as those noted at the close of this chapter.

1 Chronicles 4:43 They destroyed the remnant of the [Amalekites](#) who escaped, and have lived there to this day.