

1 Chronicles Chapter 2 Continued

1 Chronicles 2:27 "And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker."

"By his first wife":

Were Maaz, and Jamin, and Eker; of whom no other notice is taken; perhaps they left no children.

1 Chronicles 2:28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

"The son of Jerahmeel by his other wife":

Were Shammai and Jada.

And the sons of Shammai; Nadab, and Abishur; whose posterity are mentioned in the two following verses.

We are showing the genealogy from Adam to King David in these lessons.

This Ram is the nephew of the one who the genealogy goes through.

Some scholars group all of these sons under Ram.

1 Chronicles 2:29 "And the name of the wife of Abishur [was] Abihail, and she bare him Ahban, and Molid."

Of the same name was a wife of Rehoboam, a daughter of his grandfather David's eldest brother, Eliab (2 Chron. 11:18).

"And she bare him Ahban, and Molid":

Which are no more mentioned, they perhaps leaving no posterity.

The name "Abihail" means father of might, or mighty.

"Ahban":

Means brother of the wise.

"Molid":

Means begetter.

1 Chronicles 2:30 "And the sons of Nadab; Seled, and Appaim: but Seled died without children."

The eldest son of Shammai (1 Chron. 2:28).

"Seled and Appaim":

But Seled died without children":

And therefore, we hear no more of him.

1 Chronicles 2:31 "And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai."

Though they had each of them but one son, yet the plural number is used, their posterity being included, as (in 1 Chron. 2:8) and so in the next clause.

"And the children of Sheshan; Ahlai":

Who, (from 1 Chron. 2:34), appears to be a daughter.

1 Chronicles 2:32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

"Jether and Jonathan: and Jether died without children":

The posterity of Jonathan is given the next verse (see 1 Chronicles 2:28).

Ahlai was a daughter who married Jarha, an Egyptian slave.

1 Chronicles 2:33 "And the sons of Jonathan; Peleth and Zaza. These were the sons of Jerahmeel."

Subscription of the list contained in (1 Chron. 2:25-33).

It is noteworthy that the total of the names from Judah to Zaza again amounts to about seventy. (Compare 1 Chronicles 1; see also Genesis 46:27).

"Jonathan":

Means Jehovah has given.

Jonathan will carry on the family of Jada, because his brother had no children.

Very little is known of Peleth and Zaza.

1 Chronicles 2:34 "Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name [was] Jarha."

And but one of that sort, whose name was Ahlai (1 Chron. 2:31), the plural being put here for the singular.

Or, if that is the name of a son, as some think, he died in his father's lifetime, and left no issue; so that there only remained daughters, and it seems but one by the next verse.

"And Sheshan had a servant, an Egyptian, whose name was Jarha":

One born in his house, and brought up by him, and a proselyte, such as Eliezer in Abraham's family.

1 Chronicles 2:35 "And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai."

Having first given him his freedom, as the Targum premises.

This daughter seems to be Ahlai (1 Chron. 2:31), which receives confirmation from Zabad, one of the descendants of this man (1 Chron. 2:36).

Being said to be the son of Ahlai (1 Chron. 11:41), that is, great-grandson.

"And she bare him Attai":

The genealogy of whose descendants is given to the end of (1 Chron. 2:41), of whom no mention is made elsewhere, but of Zabad, as before observed.

And, according to the Jews, it is given for the sake of Ishmael, the son of Nethaniah the son of Elishama, the last person mentioned in this genealogy.

Which Ishmael slew Gedaliah governor of Jerusalem, and is said to be of the seed royal (see Jeremiah 41:1).

1 Chronicles 2:36 "And Attai begat Nathan, and Nathan begat Zabad,

There is no "and" in the original.

Hence, some would read: "the sons" were born "of" or "from Ahijah," the first wife of Jerahmeel (see the next verse).

1 Chronicles 2:37-38 "And Zabad begat Ephlal, and Ephlal begat Obed," "And Obed begat Jehu, and Jehu begat Azariah,"

In the Tanakh (the canon of the Hebrew Bible), Obed was a son of Boaz and Ruth, the father of Jesse, and the grandfather of David.

He is one of Jesus' ancestors in the genealogies found in the Gospel of Matthew and the Gospel of Luke.

1 Chronicles 2:39 "And Azariah begat Helez, and Helez begat Eleasah,"

Bertheau reckons up to "the concluding subscription" (in 1 Chronicles 2:33), the following descendants of Judah:

"Judah's sons equals 5; Hezron and Hamul equals 2; Zerah's sons equals 5; Karmi, Akar, and Azariah equals 3; Ram and his descendants (including the two daughters of Jesse, and Jeter the father of Amasa), equals 21; Kaleb and his descendants equals 10; Jerahmeel and his descendants equals 24: together totals 70."

But this number also is obtained only by taking into account the father and mother of Amasa as two persons, contrary to the rule according to which only the father, without the mother, is to be counted.

Or, in case the mother be more famous than the father, or be an heiress, only the mother.)

1 Chronicles 2:40 "And Eleasah begat Sisamai, and Sisamai begat Shallum,"

Shallum was the name of several people of the Old Testament.

Shallum of Israel, king of Israel.

1 Chronicles 2:41 "And Shallum begat Jekamiah, and Jekamiah begat Elishama."

Jekamiah (whom Jehovah gathers), son of Shallum, in the line of Ahlai.

This is a list of Sheshan's family through his daughter and his Egyptian servant.

This list of names brings this family down to about the time of David.

1 Chronicles 2:42 "Now the sons of Caleb the brother of Jerahmeel [were], Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron."

Called Chelubai (1 Chron. 2:9), and is the same Caleb spoken of (in 1 Chronicles 2:18), and his sons next reckoned were by a third wife, Azubah.

Ephrath being dead (1 Chron. 2:19), and these sons were Mesha his firstborn, which was the father of Ziph; who gave name to the city of Ziph.

There were two of this name in the tribe of Judah (Joshua 15:24), or this is the title of Mesha, governor of the city of Ziph; so the Targum calls him, prince of the Ziphites.

"And the sons of Mareshah the father of Hebron":

According to Kimchi and Ben Melech, the words are to be supplied thus, "and the sons of Ziph were Mareshah the father of Hebron".

Which, though sometimes the name of a city in the tribe of Judah, is here the name of a man, from whom, perhaps, the city had its name, since Hebron is said to have sons in the next verse.

Jarchi makes Mesha to be the prince of Ziph, and prince of the children of Mareshah, and prince of Hebron.

This reverts back to the family of Caleb.

It is not connected with the verses we just read.

You remember, that Caleb was brother to Jerahmeel and Ram.

Caleb is the same as Chelubai.

Caleb and his wife, Azubah, had two sons, Mesha, and Mareshah.

Mesha had a son named Ziph, and Mareshah had Hebron.

1 Chronicles 2:43 "And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema."

One of these, Tappuah, is the name of a city in the tribe of Judah (Josh. 15:34), and there is also Beth-tappuah in the same tribe (1 Chron. 2:53), which one, or both, might have their name from this man; and Shema also (1 Chron. 2:26).

1 Chronicles 2:44 "And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai."

Which Hillerus takes to be the name of a city in the tribe of Judah; and Jarchi's note is, that wherever the word "father" is here used, it is to be understood of the prince of a city that follows.

"And Rekem begat Shammai":

There is a descendant of Jerahmeel, the brother of Caleb, of this name (1 Chron. 2:28).

1 Chronicles 2:45 "And the son of Shammai [was] Maon: and Maon [was] the father of Beth-zur."

Who gave name to a city in the tribe of Judah (Joshua 15:55; see 1 Sam. 23:24).

"And Maon was the father of Beth-zur":

Prince of a very strong fortified city of this name in the same tribe (Josh. 15:58), unless this was a son of Maon's, from whom the city had its name.

We must continue to remember that these people are descendants of Caleb and his wife Azubah.

Verses 46-48

Surprisingly, "concubines" are mentioned within this genealogy.

Although these women gave birth to children, they did not have the legal rights of a wife and were often treated essentially as slaves.

Although this was a common cultural practice of the time, it was not what God desired for His people (Gen. 2:24; 1 Cor. Chapter 7).

1 Chronicles 2:46 "And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez."

A half-wife or secondary wife; for though this man seems not to have had more wives than one at a time, yet he had concubines with them.

We read of another after this, if not a third.

"And Haran begat Gazez":

Whom he so named after his brother.

1 Chronicles 2:47 "And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph."

Who is not mentioned by this name before; perhaps the same with Moza, who might have two names.

Though, according to Hillerus, he was the son of Moza.

Some take it to be the name of another of Caleb's concubines, by whom he had the six following sons.

"Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph":

One of these, Pelet perhaps, gave name to Beth-palet in the tribe of Judah (Joshua 15:27).

1 Chronicles 2:48 "Maachah, Caleb's concubine, bare Sheber, and Tirhanah."

Another concubine of his.

"Bare Sheber, and Tirhanah":

Or of whom Caleb begot those two; for the verb is masculine; so Kimchi.

1 Chronicles 2:49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeah: and the daughter of Caleb [was] Achsa."

Prince of a place so called, in the tribe of Judah (Josh. 15:31).

"Sheva the father of Machbenah, and the father of Gibeah":

Prince of two cities of those names in the same tribe (of the latter see Joshua 15:57).

"And the daughter of Caleb was Achsa":

Caleb, the son of Jephunneh, had a daughter of this name, but neither he nor she are here meant (Joshua 15:16).

But by whom Caleb, the son of Hezron, had this daughter, is not said.

Perhaps by Maachah his concubine last mentioned.

The only distinction we can make here, is that these are sons and grandsons of Caleb, by his concubines.

These particular people are not in the lineage that leads to David and ultimately to Jesus, so there is very little known of them.

1 Chronicles 2:50 "These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,"

A colon belongs after the word "Caleb".

"Hur":

Was Caleb's son by "Ephratah" (verse 19).

Ephratah was another wife of Caleb.

Hur was her son.

He was a companion of Moses and Aaron.

His son was named Caleb, for his grandfather Caleb.

Shobal was the founding father of Kirjath-jearim.

This was a city of forests.

It lay on the western border of Benjamin.

This was once the place the ark of the Covenant stayed.

Verses 51-52

Caleb's "sons" were associated with important places in the life of David.

1 Chronicles 2:51 "Salma the father of Beth-lehem, Hareph the father of Beth-gader."

Or prince of Beth-lehem, as the Targum. Not the same as in (1 Chron. 2:11), he was the son of Nahshon, this of the younger Caleb.

"Hareph, the father of Beth-gader":

Prince of a place of that name called Gedor (1 Chron. 4:4), and where this man's name is Penuel.

Gedor was in the tribe of Judah (Joshua 15:58).

Salma was the founding father of Bethlehem approximately 1400 B.C.

Hareph was the founding father of Beth-gader.

"Beth-gader":

Means house of the wall, and is, probably, the same as Geder.

1 Chronicles 2:52 "And Shobal the father of Kirjath-jearim had sons; Haroeh, [and] half of the Manahethites."

Which shows that Kirjath-jearim is not the name of a man, or of any of Shobal's sons, who are next mentioned, but of a place of which he was prince.

The first is Haroeh, who is called Reaiah (1 Chron. 4:2), a word of the same signification.

"And half of the Manahethites":

Which Kimchi takes to be the proper name of a man called Chatzihamanaheth, another son of Shobal's; but Jarchi interprets it of the name of a place or province called Manahath (1 Chron. 8:6), over half of which Haroeh was governor.

Half the Manahethites possibly, means that these descendants were from Shobal.

1 Chronicles 2:53 "And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites."

That dwelt there, of which Shobal was prince, and who sprung from him, are as follow.

"The Ithrite, and the Puhites, and the Shumathites, and the Mishraites":

Who had their names from Jether, Putha, Shumath, and Mishra, descendants of Shobal.

"Of them came the Zareathites, and the Eshtaulites":

That is, from the Mishraites sprung the inhabitants of Zeroth and Eshtaol, places in the tribe of Judah (Joshua 15:33).

Kirjath-jearim is a place.

This just means that these various people lived in that place.

Ithrites were the descendants living at Kirjath-jearim.

The Puhites were descended from Shobal.

The Shumathites, the Mishraites, Zareathites, and Eshtaulites were family tribes that lived in Kirjath-jearim.

Very little else is known of any of them.

They later were probably absorbed by other tribes.

1 Chronicles 2:54 "The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites."

Another son of the younger Caleb (1 Chron. 2:50), whose sons were Beth-lehem.

The inhabitants of the place, at least many of them, of which he was prince (1 Chron. 2:51).

And the Netophathite": The inhabitants of Netophah, a place in the tribe of Judah, mentioned along with Bethlehem (Neh. 7:26), these sprung from Salma.

"Ataroth, the house of Joab":

Ataroth seems to be the name of a place in the tribe of Judah, where the family of Joab lived, the inhabitants of which were the descendants of Salma.

"And half of the Manahethites":

The other half of the inhabitants of Manahath (see 1 Chron. 2:52).

"The Zorites":

Part also of them, called Zareathites (1 Chron. 2:53).

Salma was the prince of Beth-lehem.

"Beth-lehem" means house of bread.

This would be the city where the LORD Jesus would be born.

The Netophathites lived around Beth-lehem, three and a half miles south.

Two of David's men are said to be of them.

Ataroth was inhabited by the house of Joab.

This Joab could be the same as the captain of the host for David.

If he is the same, his mother was David's sister.

The Zorites are connected in some way with Joab.

1 Chronicles 2:55 "And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, [and] Suchathites. These [are] the Kenites that came of Hemath, the father of the house of Rechab."

A city in Judah, the founder of which perhaps, was Jabez (mentioned in 1 Chron. 4:9), in which learned men dwelt.

"The Tirathites, the Shimeathites, and Suchathites":

Who sprung from men whose names were Tira, Shimea, and Sucha; and if they were not the posterity of Salma, yet dwelt among his, and so are reckoned with them.

Perhaps the latter might have their name from dwelling in tents; the former clause may be rendered, "that dwelt with Jabez", who was their master, and they his scholars.

In the Vulgate Latin version, the words are rendered as appellatives, "singing and resounding, and dwelling in tents".

Conrad Pellican on the place, goes a middle way, and interprets these families as dwelling with Jabez their master, and they his scholars.

And that they were called by their progenitors Tirathites, because learned and ingenious, and preceptors of the divine oracles.

Shimeathites, because they diligently hearkened to the sacred songs, and the doctrines of the law of God; and Suchathites, because they dwelt not in cities, but in tents.

Despisers of all worldly things, which they might freely attend to learn.

"These are the Kenites":

That is, the Suchathites are the Kenites, who, it is well known, dwelt in tents, and not in cities.

Though Jarchi takes these Kenites to be the inhabitants of Cain, a city in the tribe of Judah (Joshua 15:57).

But they seem rather to be the Kenites that sprung from Jethro, here made mention of, because some of them dwelt in the tribe of Judah, and among the posterity of Salma (see Judges 1:16).

"That came of Hemath, the father of the house of Rechab":

The prince of that family, and who from Rechab were called Rechabites (Jer. 35:2).

For "Rechab" (see Jeremiah 35 and the note on 2 Kings 10:15).

The Tirathites, Shimeathites, and the Suchathites were families of scribes.

Ezra, who is thought to have compiled the Chronicles, was also a well-known scribe.

We discussed before how well the records were kept.

Perhaps these scribes were also interested in keeping God's Word pure.

They were very careful to have each word exact when copying the Law of Moses.

We all have a lot to thank the scribes for.

There would be nothing to study of the Word had they not been dedicated to that task.

The Kenites were a Nomadic tribe that lived near Bethlehem, mostly in the rocky country.

The house of the Rechabites were part of the Kenites.

David kept friendly relations with them.

The Kenites were heavily intermarried with the Israelites.

The Rechabites would not drink wine.

These Nomadic people were people of high principles.

1 Chronicles Chapter 2 Continued Questions

1. Who were the sons of Ram?
2. Who is the Ram in verse 27?
3. What does "Abihail" mean?
4. Who did Ahlai marry?
5. What does "Jonathan" mean?
6. The list of names, which end in verse 40, bring this group of people down to what time?
7. Who were Caleb's brothers?
8. Verses 46 through 49 are a list of whom?
9. What, special, do we remember about Hur?
10. What was Kirjath-jearim?
11. Who were the families of Kirjath-jearim?
12. Salma was the _____ of Beth-lehem.
13. Who is the Joab, in verse 54?
14. Who was his mother?
15. What kind of families were the people in verse 55?
16. The Kenites were a _____ tribe.
17. What set the Kenites apart from the others?
18. We could say, they were people of _____.