

## 1 Chronicles 1-9 • Chapter Study

### INTRODUCTION

#### **Perspective**

1 & 2 Chronicles cover the same period of time as Samuel & Kings.

While those books relate the story of Israel from a *political* perspective –  
Chronicles focuses more on the *religious* story.

#### **Author**

The author of Chronicles was *Ezra the Scribe* who was one of the leaders who returned from the Exile in Babylon in 458 BC. Ezra was an intensely godly man who knew Israel's recent troubles were the result of her having turned away from God to the worship of idols.

He was determined that the Jews who returned to Jerusalem to rebuild would remain faithful to God.

So he produced a kind of commentary on the history of the nation that would both encourage & warn them.

This is why in Chronicles we find long lists of genealogies.

Ezra wanted to link the present generation to their past & remind the people the promises of God were still in force.

The Messianic line of David was still intact.

The people who'd returned from exile faced a huge challenge in rebuilding the nation, so Ezra aimed at rebuilding their morale.

That's why in his recounting of Israel's past, he concentrates on the story of David and his faithfulness to the Lord.

He omits many of David's & Solomon's glaring goofs & hardly mentions the Northern Kingdom.

He knew the people knew that history all too well. After all, they were living daily with the result of the previous generation's failure & rebellion against God.

What they needed was a reminder of the blessing God had poured on the nation when they faithfully sought Him.

Chronicles records that story.

#### **Sources**

It's clear from Ezra's record that he drew his account from numerous written sources.

He refers to the written genealogies of several of the tribes, as well as to the official court annals of the kings of Judah.

[1:4:33; 5:17; 7:9; 7:40; 9:1; 9:22; 2:12:15 1:28:11-12]

1 Chronicles is a commentary on what we find in 1 & 2 Samuel > the story of David

2 Chronicles comments on 1 & 2 Kings > the kingdom of Judah after David all the way to the Exile & Return under the Persian King Cyrus.

#### **Our Method**

As I mentioned when we wrapped up our study in Kings, since so much of the material is duplicated in Chronicles, as we work our way through the text, we'll be summarizing sections, but also taking the time to examine the larger global perspective of this time period.

We'll be locating the history of Israel within the framework of what else was going on in the world at that time – at least in those lands *around* Israel.

### **I. Genealogies (1 Chr. 1:1-9:44)**

Chronicles begins with 9 chs. of genealogies.

Again, the reason Ezra gives this list is to link the people of his day to their roots in Israel's history & to show them that the promises God made to their ancestors were still in force.

He begins at the beginning – with Adam . . .

#### **A. Patriarchs (1:1-54)**

##### **1. Adam to Abraham (1:1-28)**

**<sup>1</sup> Adam, Seth, Enosh, <sup>2</sup> Cainan, Mahalalel, Jared, <sup>3</sup> Enoch, Methuselah, Lamech, <sup>4</sup> Noah, Shem, Ham, and Japheth.**

Ezra leaves out the lines of Cain & Abel because they were wiped out in the flood.

He's only interested in linking his readers to their past so he mentions Adam's third son Seth and his line which produced Noah & his three sons.

Their genealogies are then given in vs. 5-27.

That brings us down to Abraham in v. 28 . . .

**<sup>28</sup> The sons of Abraham were Isaac and Ishmael. <sup>29</sup> These are their genealogies:**

The word here for *genealogies* refers to a written record.

So what's recorded here wasn't merely oral tradition. Records had been kept that had been preserved to the time of Ezra. As a scribe, Ezra could both read & write as well as *understand* the entire technology of such written records.

## 2. Family of Ishmael (1:29-31)

In these verses we read of the 12 sons of Ishmael which gave rise to the main tribes that came to populate the Arabian peninsula.

## 3. Family of Keturah (1:32-33)

In these verses we're told of the sons Abraham had by his second wife Keturah after the death of Sarah.

Among these sons were the ancestors of those who came to be known as Sheba, Dedan & the Midianites.

## 4. Family of Isaac (1:34)

<sup>34</sup> **And Abraham begot Isaac. The sons of Isaac were Esau and Israel.**

## 5. Family of Seir/Edom (1:35-54)

Before Ezra lists the descendants of Jacob, he gives a brief review of his brother Esau's descendants who populated the region of Seir/Edom which was on Israel's southeastern border.

The reason they're given some space in the record is because at the time Ezra wrote, the Edomites had been pushed by the descendants of Ishmael, the Arabs, into the southern region of Judah.

As the Jews reasserted themselves in their land, it was inevitable that they would encounter these Edomites & needed to know who they were & where they came from.

The Edomites proved to be *important* to the *future* of Israel; *Herod* was an *Edomite*.

## B. Judah (2:1-4:23)

Because Ezra focuses on the Kingdom of Judah & the royal line of David, the tribe of Judah from which David came comes first.

It stretches from ch. 2 thru half of ch. 4.

### 1. The clan of Hezron (2:1-55)

And of all the tribe of Judah, the clan of Hezron, the Grandson of Judah by his daughter-in-law Tamar gets the most attention because it was thru his line David came.

It goes Judah, Perez, Hezron, Ram, Amminadab, Nashon, Salmon, Boaz, Obed, Jesse, & David whose birth along with his brothers & sisters is mentioned in vs. 13-17.

David was the *10<sup>th</sup> generation after Judah*; the *14<sup>th</sup> from Abraham*.

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The rest of the ch. 2 lists the other families of Judah down to the time of the Kingdom.

From that point on the record narrows to David's line.

### 2. The family of David (3:1-24)

Vs. 1-4 of ch. 3 list the sons born to him when he first reigned as king for 7 years in Hebron.

Then. vs. 5-9 list those born during his 33 years at Jerusalem as king over all Israel.

After that we follow the royal line thru Solomon down to v. 16 & the time of the exile.

In vs. 17-24 we follow the royal line for another 8 generations.

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But Ezra gives a more general listing of all the sons that are born rather than following the dynasty that had marked vs., 10-16 because of the prophecy Jeremiah gave in 22:30 –

Than due to the corruption of the kings, no *physical descendant of David's thru Solomon* would *ever* sit on Israel's throne.

Descendants like Zerubbabel served as civic leaders & governors, but *never* as kings.

Prophets of the Return foretold that David's line would yet provide the Messiah who would be more than human.

He would be God's special servant who would be pierced as a man but known as God.

He would bring redemption from sin & ultimately He would establish the Kingdom of God on Earth. [Zech. 12:7-10; 13:1 & 7; 14:9]

It's in Luke's Gospel that we learn Jesus was from the family of David but not thru the cursed line of Solomon.

Mary, Jesus' mother, traced her lineage to David thru his son Nathan, while Jesus' adoptive father Joseph was descended from David thru Solomon.

So Jesus is tied to David both *physically* thru Mary & *legally* thru Joseph.

He avoids the *curse* on Solomon's physical line by *not being* connected to David that way.

### 3. Other clans of Judah (4:1-23)

In these vs. Ezra mentions some of the other clans of the tribe of Judah.

Jabez is singled out in this listing as someone who looked to the Lord & was blessed as a result.

It's fitting that Ezra would highlight a guy like Jabez since this is his theme in Chronicles.

He wants to encourage his generation to seek the Lord.

We took a look at Jabez & his prayer a 4 Sundays ago.

### **C. Simeon (4:24-43)**

Then we move to the tribe of Simeon in the last half of ch. 4

Ezra lists this tribe next because Simeon never had a territory or region to themselves as the other tribes did.

Simeon was a small tribe that was scattered around the territories of Judah, Ephraim & Manasseh. [2 Chr. 15:9; 34:6]

### **D. Transjordan Tribes (5:1-26)**

In Ch. 5 we read about the 2½ tribes that settled on the eastern side of the Jordan River; Reuben, Gad, & half of Manasseh.

These tribes pressed Moses to allow them to stay there as it was excellent pasture for their many flocks & herds.

Israel had defeated the Ammonites & Amorites who'd lived there previously so the land was theirs for the taking.

Moses urged them not to settle there since God had promised them the land west of the Jordan, but the tribes remained adamant so he relented, IF they would promise to send troops with their fellow tribes to conquer Canaan.

Ch. 5 tells us that as long as the eastern tribes followed the Lord, they were blessed but as Moses warned, they fell away & were the first to be carried away into captivity.

We looked at the sad lesson of the Eastern tribes 3 Sundays back.

### **E. Levi (6:1-81)**

In ch. 6, Ezra records the genealogy of the priestly tribe of Levi.

We find a lot *more detail* here because one of Ezra's themes is worship & the temple.

He details some of the *innovations* David made in organizing the priests in their service of God.

**<sup>31</sup> Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest.**

When the ark of the covenant arrived in Jerusalem, David placed it in a temporary tent-like structure similar to the tabernacle.

We know he originally had plans to build a permanent temple but God told him not to; his son would do that instead.

But that didn't keep David from drawing up plans for the temple and from accumulating the materials for it's construction.

He also devised a new system of worship that included music.

Priests who were musicians were arranged in courses to provide regular musical worship before the tent that held the ark.

**<sup>32</sup> They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. <sup>33</sup> And these are the ones who ministered with their sons:**

Then we get a list of singers who offered musical worship to the Lord.

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Down in v. 39 we read . . .

**<sup>39</sup> And his brother Asaph, who stood at his right hand, was Asaph the son of Berachiah, the son of Shimea,**

This is the Asaph who along with David wrote many of the Psalms.

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Up till this time, music had been used only unofficially in the worship of God, never as a part of the regular service people rendered in worship.

Almost all worship up till then was done in the offering of sacrifices & prayers.

But David was himself a musician who'd spent many hours playing his harp as a young man, while he sat alone, tending his flock.

He understood that what God is looking for is a personal relationship with us, not just formal religious rituals.

This is why God calls David & man after his own heart – because David got it – he understood that the bottom line with God is intimacy – relationship - love.

And this is why David included music as part of the regular worship of God,

Music is the language of the soul.

It has the ability to touch us at a deeply emotional level.

People who are "in love" often turn to music to express themselves to their beloved.

So David used music as a way to express worship to God.

It's interesting – we know from history that every genuine revival has been marked by a renewal of music in the worship of God.

New songs always flow from revivals.

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Vs. 49-81 goes on to list the descendants of Levi & the cities in which they lived.

As the priestly tribe, they didn't receive a territory as the other tribes did.

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They were instead given cities scattered all through the other tribes so that they could bring the knowledge & teaching of God to the entire nation.

The decline & fall of Israel & Judah can largely be attributed to the failure of the priests & Levites to do their job.

They became more enamored with political power & worldly prosperity than with being faithful to declare God's Word.

And as a result, the people were corrupted and eventually turned away from God altogether.

Sadly – the same thing is happening today.

Many Pastors have been seduced by political power & worldly ideas of success.

They're more interested in attracting a crowd than in faithfully proclaiming the truth.

They don't want to get arrested for a supposed "hate crime" so they stop speaking out about the sin of homosexuality.

On May 15<sup>th</sup>, the California Supreme Court ignored the will of the people of California who in 2000 passed proposition 22 which affirmed the definition of marriage as being between a man & woman.

Same-sex marriage is now legal in California.

4 judges overrode the voice of millions!

Now – here's what's troublesome – in Romans 1 & 2, Paul makes it clear that when a people go so far in their moral corruption that they treat homosexuality as normal, it's a sign they've reached the end.

At that point, Paul says, God "gives them over" to their sin.

It isn't long until that society tears itself apart and dies a long, painful death.

History reveals this is exactly the case.

The Babylonians, Egyptians, Persians, Greeks & Romans all followed this path.

And here we are, walking in the very same steps.

Listen – I am not some kind of raving homophobe!

Greed, adultery, envy, & arrogance are no less grievous as homosexuality.

God can forgive & save the homosexual & it's crucial we never allow the sin of hatred to take root in us!

I do not denounce homosexuality out of hatred but out of love – just as I denounce adultery, & lust & greed.

*All* of these are sins that offend God & ought to be repented of.

What I *oppose* are those who would say homosexuality is NOT sin just as I oppose those who try to hide *greed* behind a religious façade of *Faith*, or a message of *Health & Wealth*.

Homosexuality is not just an alternative lifestyle – it's a *perversion* of God's intended order.

But one that through Christ He can forgive & heal.

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Chances are there are people here tonight who struggle with same-sex attraction.

Some are probably even married, but keep that thing secret for fear of what others will think.

It's time we who are the forgiven embrace our call to be gracious & forgiving –

And make this a place where we can take what's been left to fester & grow in the dark, out into the light of God's love & truth.

If this is something you struggle with, I want you to know that we love you & want to see God's healing in your life.

Be encouraged to confess your struggle to one of the pastors or elders so we can pray with you and encourage you in the Lord.

We have several people who've already done that. Join them!

#### **F. Issachar (7:1-5)**

Here we have a brief listing of the main clans of the tribe of Issachar.

#### **G. Benjamin (7:6-12)**

#### **H. Naphtali (7:13)**

#### **I. West Manasseh (7:14-19)**

#### **J. Ephraim (7:20-29)**

Joshua is listed in v. 27 as an Ephraimite.

#### **K. Asher (7:30-40)**

#### **L. The Family of King Saul (Ch. 8)**

The account of Saul's family begins with Benjamin.

What we find in ch. 8 is an elaboration of the brief record of 7:6-12.

Many more descendants are mentioned here.

In fact, way more attention is given to Benjamin for 2 reasons –

1) Benjamin had supplied the first king of Israel = Saul.

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2) There were many Benjamites living in the Southern Kingdom of Judah which is the focus of Chronicles. Ch. 8 focuses on the *clan* of Benjamin from which Saul rose.

### **M. Jerusalem's Inhabitants (Ch. 9)**

When the people returned from the exile, most of them settled in Jerusalem.

So Ezra ends his long list of genealogies by giving a list of the leaders & priests that had served in the capital before its fall.

#### **1. Leaders (9:1-9)**

<sup>1</sup> So all Israel was recorded by genealogies, and indeed, they were inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness. <sup>2</sup> And the first inhabitants who dwelt in their possessions in their cities were Israelites, priests, Levites, and the Nethinim. Nethinim is literally “given ones.”

These were non-Israelite pledged servants – like the Gibeonites.

<sup>3</sup> Now in Jerusalem the children of Judah dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh: <sup>4</sup> Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah. <sup>5</sup> Of the Shilonites: Asaiah the firstborn and his sons. <sup>6</sup> Of the sons of Zerah: Jeuel, and their brethren—six hundred and ninety. <sup>7</sup> Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah; <sup>8</sup> Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; <sup>9</sup> and their brethren, according to their generations—nine hundred and fifty-six. All these men were heads of a father's house in their fathers' houses.

Ezra's point is that there were leaders of the other tribes that lived in Jerusalem.

Even though the northern kingdom with its 10 tribes had been taken into captivity 150 years before Judah and were NOT allowed to return, there were still leaders from the northern tribes that lived in Jerusalem.

Those who returned from the exile in Babylon came from all 12 of the tribes, not just Judah & Benjamin.

#### **2. Priests (9:10-13)**

<sup>10</sup> Of the priests: Jedaiah, Jehoiarib, and Jachin; <sup>11</sup> Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the officer over the house of God; <sup>12</sup> Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; <sup>13</sup> and their brethren, heads of their fathers' houses—one thousand seven hundred and sixty. They were very able men for the work of the service of the house of God.

#### **3. Levites (9:14-16)**

<sup>14</sup> Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; <sup>15</sup> Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; <sup>16</sup> Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

These were villages located at what would later be called Bethlehem.

This region located just a few miles south of Jerusalem was important to the city for its supply of 2 things: wheat for bread & for grazing the sheep used for sacrifices at the temple.

Bethlehem means, House of Bread because this is where much of the bread served in Jerusalem was made.

And we see the flocks of sheep raised there in the angels' appearance to the shepherds in the fields near Bethlehem on the night Jesus was born.

Jesus, the bread of Life, was born in Bethlehem – the house of Bread.

And the lamb of God who came to take away the sins of the World was born where?

In Bethlehem where the flocks raised for sacrifices were born and raised.

God covers even the *tiniest* details.

#### **4. Gatekeepers (9:17-27)**

One of the things David did was to arrange for a new duty for some of the Levites.

Once the temple was built, it would need gate-keepers to attend to its portals.

These gate-keepers ended up becoming a kind of temple police force.

<sup>17</sup> And the gatekeepers were Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum was the chief. <sup>18</sup> Until then they had been gatekeepers for the camps of the children of Levi at the King's Gate on the east. <sup>19</sup> Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house,

the Korahites, *were* in charge of the work of the service, gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the LORD.<sup>20</sup> And Phinehas the son of Eleazar had been the officer over them in time past; the LORD *was* with him.<sup>21</sup> Zechariah the son of Meshelemiah was keeper of the door of the tabernacle of meeting.<sup>22</sup> All those chosen as gatekeepers *were* two hundred and twelve. They were recorded by their genealogy, in their villages. David and Samuel the seer had appointed them to their trusted office.<sup>23</sup> So they and their children *were* in charge of the gates of the house of the LORD, the house of the tabernacle, by assignment.<sup>24</sup> The gatekeepers were assigned to the four directions: the east, west, north, and south.<sup>25</sup> And their brethren in their villages *had* to come with them from time to time for seven days.<sup>26</sup> For in this trusted office *were* four chief gatekeepers; they were Levites. And they had charge over the chambers and treasuries of the house of God.<sup>27</sup> And they lodged *all* around the house of God because they *had* the responsibility, and they *were* in charge of opening *it* every morning.

There were more gatekeepers than there were gates so they served in rotation.

When not serving, they lived in the various Levitical cities around the nation.

#### 5. Other Levite duties (9:28-34)

<sup>28</sup> Now *some* of them [*other* Levites] were in charge of the serving vessels, for they brought them in and took them out by count.<sup>29</sup> Some of them *were* appointed over the furnishings and over all the implements of the sanctuary, and over the fine flour and the wine and the oil and the incense and the spices.<sup>30</sup> And *some* of the sons of the priests made the ointment of the spices.<sup>31</sup> Mattithiah of the Levites, the firstborn of Shallum the Korahite, had the trusted office over the things that were baked in the pans.<sup>32</sup> And some of their brethren of the sons of the Kohathites *were* in charge of preparing the showbread for every Sabbath.<sup>33</sup> These are the singers, heads of the fathers' *houses* of the Levites, *who* lodged in the chambers, *and* were free from *other* duties; for they were employed in *that* work day and night.<sup>34</sup> These heads of the fathers' *houses* of the Levites *were* heads throughout their generations. They dwelt at Jerusalem.

#### 6. Saul's family (9:35-44)

<sup>35</sup> Jeiel the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon.<sup>36</sup> His firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab,<sup>37</sup> Gedor, Ahio, Zechariah, and Mikloth.<sup>38</sup> And Mikloth begot Shimeam. They also dwelt alongside their relatives in Jerusalem, with their brethren.<sup>39</sup> Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal.

Vs. 40-44 give us the descendants of Jonathan down to the time of Ezra.

#### Conclusion

That wraps up the genealogies.

Next time we dive into the story of the end of Saul's reign & the beginnings of David's kingdom.