

## 1 Chronicles Chapter 1 Continued

### 1 Chronicles 1:24 "Shem, Arphaxad, Shelah,"

Having given a brief and general account of the origin of the world, and the people in it, he now returns to a more large and particular account of the genealogy of Shem, from whom the Jews were descended.

Between Arphaxad and Shelah (the LXX at Genesis 11:12, insert Καίναν = Heb. Kênan; 1 Chron. 1:2). The name is not contained in our present Hebrew text of Genesis. Kenan may have been dropped originally, in order to make Abraham the tenth from Shem, as Noah is tenth from Adam. The artificial symmetry of these ancient lists is evidently designed. Compare the thrice fourteen generations in the genealogy of our Lord (Matt. Chapter 1).

In the last lesson, we stopped momentarily to speak of the sons of Joktan. Now the lineage goes back again, repeating Shem, son of Noah that the Lord Jesus would come through. Arphaxad and Shelah are repeated, also.

### 1 Chronicles 1:25 "Eber, Peleg, Reu,"

In the line of Heber, sprang Abraham, the ancestor of the Jewish nation, of whom the Messiah was to come, for whose sake this genealogy is given (1 Chron. 1:17).

According to Bertheau, the peoples descended from the sons of Noah amount to seventy, and fourteen of these are enumerated as descendants of Japheth, thirty of Ham, and twenty-six of Shem. These numbers he arrives at by omitting Nimrod. Or not enumerating him among the sons of Ham; while, on the contrary, he takes Arphaxad, Shelah, Eber, Peleg, and Joktan, all of which are the names of persons, for names of people, in contradiction to Genesis, according to which the five names indicate persons.

Eber and Peleg are repeated again. We will begin the lineage again with Reu. The name "Reu" means friend.

### 1 Chronicles 1:26 "Serug, Nahor, Terah,"

The tribal ancestors of the Terahites and Joktanites, peoples descended from Eber by Peleg and Joktan.

Serug is the great-grand-father of Abraham. He was 30 years old when Nahor was born. Serug is called Saruch in other Scriptures. "Nahor" means snorting or snoring. Nachor is the same as Nahor. Terah was born in Ur of the Chaldees. He lived there all of his life. We read from the Scriptures that Terah was an idolater.

Joshua 24:2 "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham, and the father of Nachor: and they served other gods."

### **1 Chronicles 1:27 "Abram; the same [is] Abraham."**

For the story about "Abraham" (see Gen. 11:26 – 25:10).

"Abram" means high father. "Abraham" means father of a great multitude. Abram married his half-sister, Sarai, and God changed their names to Sarah and Abraham and gives them a son (Isaac), who the blessings would continue through. All believers are spiritually associated with Abraham, because of their mutual belief.

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

The believers in Christ are the multitudes.

Verses 28-31: These 12 sons of Ishmael developed 12 tribes and settled the great northern desert of Arabia and became Arab peoples.

### **1 Chronicles 1:28 "The sons of Abraham; Isaac, and Ishmael."**

Adam (verse 1), Noah (verse 4), Abraham (verses 27-28), and Judah (2:3), are principal people in the record leading to David (2:15; 3:1-24).

All nations but the seed of Abraham are already shaken off from this genealogy. Not that we conclude, no particular persons of any other nation but this found favor with God; multitudes will be brought to heaven out of every nation. And we may hope there were many, very many people in the world, whose names were in the book of life, though they did not spring from the loins of Abraham.

The famous and well known ancestor of the Jews; of Ishmael his firstborn, and his posterity. Of his sons by Keturah; and of Isaac and his sons, an account is given from here to the end of (1 Chron. 1:34), entirely agreeing with that (in Gen. 25:1).

Ishmael was the first born of Abraham, but was not his heir. He was born of Hagar (servant girl of Sarah). Hagar was an Egyptian. Ishmael was the son of the flesh. He was not the son the blessings would flow through. Isaac was the son of promise. He was the son of the spirit that the promises from God would flow through. "Isaac" means laughter. He was a miracle from God that came when Abraham and Sarah were very old.

Genesis 21:12 "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

The spiritual blessings from God would come through Isaac.

**1 Chronicles 1:29 "These [are] their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,"**

The less significant line is dealt with (verses 29-33), before turning to the main messianic line in Isaac (verse 34). In turn, "Ishmael's" line is traced first (verses 35-54), before turning to the more important line of the sons of Israel (2:1-2).

**1 Chronicles 1:30 "Mishma, and Dumah, Massa, Hadad, and Tema,"**

Isaiah 21:11, as a name of Edom. There is still a locality bearing this name, "Duma the Rocky," on the borders of the Syrian Desert and Arabia.

Hadad. The right reading here and in Genesis.

Tema: Taimâ'u, in the north of the Arabian Desert. The LXX confuses it with Teman (Assyrian Têmâl'a).

"Dumah" and "Tema", the great Arab tribes of Beni Teman. Thus, this writer (Historical Geography of Arabia), traces the names of all the heads of the twelve tribes of Ishmael as perpetuated in the clans or tribes of the Arabs in the present day.

**1 Chronicles 1:31 "Jetur, Naphish, and Kedemah. These are the sons of Ishmael."**

"Jetur": The Ituraeans beyond Jordan (Luke 3:1). The other names are obscure.

It is interesting that Ismael had 12 sons. They were Arabians. Ishmael's blessings were earthly blessings and not of a spiritual nature. His sons settled from Havilah unto Shur. This was near Egypt and Assyria. These twelve sons were princes and had castles. They were founders of the Arab nations of today. Ishmael lived 137 years. We will not dwell on these in this lesson, because we are tracing the lineage that leads to David.

**1 Chronicles 1:32 "Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan."**

Although "Keturah" was Abraham's wife after the death of Sarah (Gen. 25:1), she is classed with Hagar as "Abraham's concubine" (Gen. 35:9-12).

Most genealogies of the time recorded the names of the male descendants almost exclusively. "Keturah" is mentioned to distinguish Abraham's sons through Sarah and her handmaiden Hagar from Abraham's other sons (Gen 25:1-4).

**1 Chronicles 1:33 "And the sons of Midian; Ephah, and Ephraim, and Henoah, and Abida, and Eldaah. All these [are] the sons of Keturah."**

The famous and well known ancestor of the Jews; of Ishmael his firstborn, and his posterity. Of his sons by Keturah; and of Isaac and his sons. An account is given from here to the end of (1 Chron. 1:34), entirely agreeing with that (in Gen. 25:1).

The five clans or tribes of Midian. These, with the seven names of (1 Chron. 1:31), make a total of twelve tribes for Keturah.

Abraham married Keturah after Sarah died. This is speaking of his family with Keturah. She is spoken of as a concubine here, but as a wife in other Scriptures. It is very obvious from the Scriptures in Genesis that Keturah's children were also of the flesh, and not the spirit. Her descendants would not inherit the spiritual blessings that would come through the promised son, Isaac. These sons and grandsons seemed to be Arabians.

**1 Chronicles 1:34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.**

Jacob is called by his new name "Israel" in accordance with his status as the bearer of the blessings of the Abrahamic covenant (Gen. 35:9-12).

Esau was the firstborn, but the blessing would not come through him because he had no regard for his birthright. Esau will be the founder of Edom, or the Edomites. The blessing will come through Israel (Jacob). The rest of this chapter is devoted to the sons of the flesh through Esau. These are their children and grandchildren.

**1 Chronicles 1:35 "The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah."**

The firstborn of Isaac; his posterity are named in this and the two following verses (as in Genesis 36:1). Only it should be observed, that Timna (1 Chron. 1:36), is not the name of a man, but was the concubine of Eliphaz, the eldest son of Esau, and the mother of Amalek (Gen. 36:12). And so, in the Arabic version it is read, "and Timna, which was the concubine of Eliphaz, the son of Esau, bare him Amalek;" and so the Alexandrian copy of the Septuagint.

"Eliphaz" means God of gold, or God is fine gold. "Reuel" means friend of God, or God is a friend. Jeush was the first of the three sons of Esau by Aholibamah. Jaalam was the second son. Korah was the third son. It was in his tribe, where "duke" began to mean tribe head. All of these sons were Edomites.

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

The tribe Adites, in the center country of the Saracens, so called from his mother, Adah (Gen. 36:10).

"Teman"; gave rise to the land of Teman, near the head of the Red Sea.

"Omar"; the tribe Beni-Amma, settled at the northern point of Djebel Shera (Mount Seir).

"Zephi"; the tribe Dzaf.

"Gatam"; Katam" inhabited by the tribe Al Saruat, or "people of Sarah."

"Kenaz"; the tribe Aenezes, a tribe whose settlement lies in the neighborhood of Syria.

"Amalek"; the Beni Malak of Zohran, and the Beni Maledj of the Shat el Arab.

These names of these sons of Eliphaz are also names of Edomite villages. The tribes and the villages they controlled were named for them.

### **1 Chronicles 1:37 "The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah."**

"Reuel"; a powerful branch of the great Aeneze tribe, the Rowalla Arabs.

"Shammah"; the great tribe Beni Shammar. In the same way, the names of the other kings and dukes are traced in the modern tribes of Arabia. But it is unnecessary to mention any more of these obscure nomads, except to notice that Jobab (1 Chron. 1:44), one of the kings of Edom, is considered to be Job, and that his seat was in the royal city of Dinhabah (Gen. 36:32; 1 Chron. 1:43), identified with O'Daeb, a well-known town in the center of Al Dahna, a great northern desert in the direction of Chaldea and the Euphrates.

Each son of Ishmael had sons who headed up these tribes.

### **1 Chronicles 1:38 "And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan."**

This man and his posterity were not of the race of Esau, but are mentioned because they were a family into which Esau, and a son of his, married, and whose possessions he and his obtained. The account from here, to the end of (1 Chron. 1:42), is the same with (Gen. 36:20), with some little variation of names.

### **1 Chronicles 1:39 "And the sons of Lotan; Hori, and Homam: and Timna [was] Lotan's sister."**

"Timna": (In Gen. 36:11), Eliphaz has no son Timna; but he has a concubine of the name, who is the mother of Amalek, and conjectured to be Lotan's sister (1 Chron. 1:39). The best explanation is, that the writer has in his mind rather the tribes descended from Eliphaz than his actual

children, and as there was a place, Timna, inhabited by his "dukes" (1 Chron. 1:51; compare Genesis 35:40), he puts the race which lived there among his "sons."

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

For "Aiah and Anah" (see Genesis 36:24).

These were all Edomites and they each had towns and tribes named for them. There is one girl in these names, Timna. The capital of Qataban was named for her. She is thought to be the mother of Amalek.

**1 Chronicles 1:41 "The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran."**

(Genesis 36:25 adds), "and Aholibamah the daughter of Anah." (Compare 1 Chron. 1:52, "the chiliarch of Aholibamah"). Dishon, like Ammon or Israel, being the collective name of a number of tribes or clans, there is nothing strange in the expression, "The sons of Anah ... Dishon."

**1 Chronicles 1:42 "The sons of Ezer; Bilhan, and Zavan, [and] Jakan. The sons of Dishan; Uz, and Aran."**

"Dishan": The youngest son of Seir the Horite, head of one of the tribes of Idumea (Gen. 36:21, 28, 30).

These were all princes, sheiks, kings, or dukes of these various tribes of Edom. They are all Arabs descended from Ishmael.

**1 Chronicles 1:43 "Now these [are] the kings that reigned in the land of Edom before [any] king reigned over the children of Israel; Bela the son of Beor: and the name of his city [was] Dinhabah."**

"Kings ... Edom": Esau's children settled in Edom, east and south of Israel, and are included among the Arab nations.

The listing of these "kings that reigned in the land of Edom before [any] king reigned over the children of Israel" anticipates at last two important events (in 1 and 2 Chronicles). When David ruled over Israel and defeated Edom, making them his servants (18:13); and when Jehoram, a Davidic king, turned away from the Lord, causing Edom to revolt and make a king for itself (2 Chron. 21:9). Sin always has side effects, even for those whom God chooses for a special purpose.

God was the king of the 12 tribes of Israel. They were not to have earthly kings. The Edomites blessings were of the earth, they were flesh descendants of Abraham. They were not instructed not to have kings. Their blessings were for the earth. Bela was a Chaldean and reigned in Edom by conquest.

**1 Chronicles 1:44 "And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead."**

It is not impossible that this Jobab is one with Job. The allusions (in Genesis 36:11), to "Eliphaz the Temanite" have directed attention to this; and it has been favored by the Septuagint and the Fathers.

**1 Chronicles 1:45 "And when Jobab was dead, Husham of the land of the Temanites reigned in his stead."**

Husham was a king of Edom mentioned in the Bible (in Genesis 36:31-43). He succeeded Jobab ben Zerah in the apparently elective kingship of the Edomites. He is mentioned as being from "the land of Temani", which may refer to the Edomite clan Teman.

**1 Chronicles 1:46 "And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city [was] Avith."**

"Hadad": The name of a Syrian deity, a form of the sun-god. Compare the royal titles, Benhadad and Hadadezer (1 Chron. 18:3; 2 Kings 5:18). Hadad is the same as Dadi, a Syrian title of Rimmon. Perhaps the classical Attis is equivalent to Dadis. The cry of the vintagers seems to show that Hadad, like Bacchus, was regarded as the giver of the grapes (Isaiah 16:9-10).

"Which smote Midian": A glimpse of the restless feuds which prevailed from time immemorial between these tribes and peoples of kindred origin. Like the judges of Israel, the kings of Edom seem to have been raised to their position owing to special emergencies.

"The field of Moab": That is, the open country.

"Avith": Like Dinhabah, and Pai, and Masretah, are unknown beyond this passage.

All of these kings and dukes are listed to show us exactly where the opposition to Israel comes from. The flesh (represented by the numerous descendants of Ishmael), have been enemies with the spiritual line of Isaac from the time here, even unto current times. The flesh and the spirit will war until the end of time on this earth.

**1 Chronicles 1:47 "And when Hadad was dead, Samlah of Masrekah reigned in his stead."**

Samlah was a king of Edom mentioned in the Bible (Gen. 36:31-43). He succeeded Hadad ben Bedad in the apparently elective kingship of the early Edomites. He is described as being from Masrekah. He was succeeded by Saul of Rehoboth.

**1 Chronicles 1:48 "And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead."**

"Rehoboth by the river": Probably the same as Rehoboth Ir (in Genesis 10:11), i.e., the suburbs of Nineveh. The river is the Euphrates.

**1 Chronicles 1:49 "And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead."**

Also, a royal prefect of the same name (1 Chron. 27:28).

**1 Chronicles 1:50 "And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city [was] Pai; and his wife's name [was] Mehetabel, the daughter of Matred, the daughter of Mezahab."**

"Baal-hanan": Some manuscripts have "ben Achbor" (as in Genesis 36:39; and in 1 Chron. 1:51). "Alvah," of Genesis, is more correct than our "Aliah." The Hebrew margin reads "Alvah" (Alwah).

"Pai": Many manuscripts have "Pau," the reading of Gen., which is right. Hadar (Gen. 36:39), on the other hand, is probably a mistake for Hadad.

"Mehetabel": El benefiteth. Perhaps Mehetabel was an Israelite, as no other queen of Edom is mentioned. But her name is Aramean.

All of this is shown to show how one generation dies off, and another comes in their place. The kings are kings because their fathers were kings, not because they are qualified to be kings.

"Hadad" is a name meaning king. It is a name very similar to Pharaoh. Pai has nothing else written about it, except what is here.

**1 Chronicles 1:51 "Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,"**

Rather, "and Hadad died", and there were (or arose), chiefs of Edom, the chief of Timnah, the chiliarch of Aliah, etc. This appears to state that Hadad was the last king of Edom, and that after his death the country was governed by the heads of the various clans or tribes, without any central authority. (In Genesis 36:40), the sentence, "And Hadad died," is wanting, and the transition from the kings to the chiefs is thus effected: "And these are the names of the chiefs of Esau, after their clans, after their places, by their names. The chiliarch of Timnah," etc. The chiefs were the heads of the thousands or clans of Edom (Genesis 36:40; see note on 1 Chron. 14:1). The names in these verses are not personal, but tribal and local, as the conclusion of the account (in Gen. 36:43) indicates. "These are the chiefs of Edom, after their seats, in the land of their domain." Compare the names of the sons of Esau and Seir (1 Chron. 1:35-42). This makes it clear that Timnah and Aholibamah were towns.

**1 Chronicles 1:52 "Duke Aholibamah, duke Elah, duke Pinon,"**

"Duke Elah": One of the Edomite chiefs or "dukes" of Mount Seir (Genesis 36:41).

**1 Chronicles 1:53 "Duke Kenaz, duke Teman, duke Mibzar,"**



(Genesis 36:15): These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz.

### **1 Chronicles 1:54 "Duke Magdiel, duke Iram. These [are] the dukes of Edom."**

“These are the dukes (chiefs), of Edom”: Eleven names only are given, whereas there were twelve (or thirteen), chiefs of Edom (Genesis 36:15-19; see 1 Chron. 1:35-37). A name may have fallen out of the ancient text from which the chronicler derived the list.

These eleven dukes of Edom here, are speaking of them as being heads of tribes of Edom. These are probably names of people, but they are also the names of the tribes and possibly, names of the towns where they ruled their people from. In this first chapter, we have covered over 2,000 years from the birth of Adam. These dukes were reigning about 2,300 years (give or take a few years) after the birth of Adam.

## **1 Chronicles Chapter 1 Continued Questions**

1. What lineage does this lesson deal with?
2. What is another name for Reu?
3. What does "Reu" mean?
4. Who is Serug?
5. What does "Nahor" mean?
6. Where was Terah born?
7. Abram; the same is \_\_\_\_\_.
8. What does "Abram" mean?
9. What does "Abraham" mean?
10. Who did Abram marry?
11. Sarai was his \_\_\_\_\_.
12. What was their son's name, who the blessings would come through?
13. Who was Ishmael?
14. Who was his mother?
15. Ishmael was the son of the \_\_\_\_\_.

16. What does "Isaac" mean?
17. In \_\_\_\_\_ shall thy seed be called.
18. How many sons did Ishmael have?
19. All of them were \_\_\_\_\_.
20. Who did Abraham marry, after Sarah died?
21. Which of Jacob's sons was the firstborn?
22. Esau is the father of the \_\_\_\_\_.
23. What does "Eliphaz" mean?
24. Who was King of the twelve tribes of Israel?
25. Who ruled over the Edomites?
26. How many dukes of Edom are there in verses 51 through 54?
27. What other things are these named, besides people?
28. About how many years after the birth of Adam did the dukes' reign?