

1 Chronicles Chapter 9

1 Chronicles 9:1 "So all Israel were reckoned by genealogies; and, behold, they [were] written in the book of the kings of Israel and Judah, [who] were carried away to Babylon for their transgression."

“All Israel”: Even though the northern kingdom of Israel never returned from dispersion (in 722 B.C.), many from the 10 tribes which made up that kingdom migrated south after the division (in 931 B.C.). The result was that Judah, the southern kingdom, had people from all tribes, so that when returning for captivity “all Israel” was truly represented.

The genealogical lists are extended to include a roster of returnees from the Exile (compare Neh. Chapter 11). A list of laymen (verses 4-9), is followed by the names of the priests (verses 10-13) and Levites (verses 14-34).

This verse ends the genealogical records of “all Israel” (both the northern and southern kingdoms), before they were carried away into captivity in Babylon.

The Israelites were all very good record keepers. Some of the records were probably lost when the ten tribes broke away from Judah however. Some of the details of some of the records were probably lost during the Babylonian and Assyrian captivities. Basically, they are remarkably accurate. It is explained again, just why they went into captivity. All Israel speaks of the twelve tribes. There were records kept for the ten tribes, as well as the two of Judah. We might relate this record of God's people then, to the fact that our names are written in the Lamb's book of life, if we belong to Christ.

1 Chronicles 9:2 "Now the first inhabitants that [dwelt] in their possessions in their cities [were], the Israelites, the priests, Levites, and the Nethinim."

“First inhabitants”: This chapter has genealogies of returning (1) Israelites (9:3-9); (2) priest (9:10-13); and (3) Levites (9:14-34).

“Nethinim”: The temple servants (Ezra 8:20), were possibly descendants of the Gibeonites (Joshua 3-4, 23).

Four classes of returnees are delineated: laymen, “priests, Levites,” and “Nethinim.” The last is an ancient term used to designate temple servants. Some suggest that the word refers to non-“Israelites” who had become a part of the congregation of Israel. At any rate, they became closely associated with the Levites (Ezra 7:24; 8:16-20; Neh. 10:28), in the work carried on in the temple precincts (Ezra 8:20).

The focus shifts to the groups of people who returned to Israel after being deported to Babylon, “the first inhabitants who dwelt in their possessions.” Chronologically, this chapter should appear at (the end of 2 Chronicles), but its placement here accentuates the importance of worship and the initial stages of the people's restoration to the land.

Nethinim were temple servants. This could be speaking of the people, the Levites, and the temple servants before the captivity in Babylon or after. In either case, this is speaking of the land of promise. It is basically speaking of the land of Judah. Specifically, it is speaking of the temple in Jerusalem. We do know that it was totally destroyed just before the captivity in Babylon. The temple servants were not spoken of as Nethinim (the given ones), until after the captivity in Babylon.

1 Chronicles 9:3 "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;"

Of which tribes were the largest number that went into, and returned out of, captivity.

"And of the children of Ephraim and Manasseh": Such of those tribes who had joined the others when Jeroboam introduced his idolatry, or had fled to them when Samaria was besieged and taken by Shalmaneser. And so went into captivity with Judah, and now returned; and as many of them as took the advantage of the proclamation of Cyrus, who were carried captive with the ten tribes.

We see from this, that the families of Judah and Benjamin came back to the land where they were before the captivity. They are spoken of collectively as Judah. The mention of Ephraim and Manasseh is very unusual, because they are supposedly part of the ten lost tribes. The ten tribes, known as Israel, or sometimes as Ephraim, never came back into their land to re-establish Israel. Their families were absorbed into many different tribes. Perhaps some of them came back and joined Judah.

1 Chronicles 9:4 "Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah."

Called Athaiah (Neh. 11:4), though his ancestors there are differently reckoned here; his genealogy here is traced from his father Ammihud, through Omri, Imri, Bani, Pharez, to Judah.

These are some of the first settlers who came back into the land after the Babylonian captivity. (In Nehemiah 11:6), we see that the descendants of Pharez (Perez), were 468 valiant men.

1 Chronicles 9:5 And of the Shilonites; Asaiah the firstborn, and his sons.

Not called so from the city of Shiloh, which was in Ephraim. Whereas these here intended were of the tribe of Judah, and were either the descendants of a man whose name was Shiloni (Neh. 11:5), or rather these are the same with the Shelanites (Num. 26:20), so called from Shelah the son of Judah. And so the Targum here is, "and of the tribe of Shelah."

"Asaiah the firstborn, and his sons": The same with Maaseiah (Neh. 11:5).

These are the descendants of Shelah, the youngest son of Judah.

1 Chronicles 9:6 "And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety."

This verse deals with "Saul's three sons" and the attendants that were with him at the battle. Some of Saul's sons were not here (2 Sam. 2:8; 21:1-14).

Zerah is also called Zara and Zararh. Zerah was the twin brother of Pharez. Zerah was the father of the Zarhites. This 690 has to do with the number of his descendants who were chief men.

1 Chronicles 9:7 "And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,"

Who were of the tribe of Benjamin, and went with Judah into captivity, and returned with them. And such of them as dwelt in Jerusalem before that.

"Sallu the son of Meshullam": Whose pedigree is differently given (Neh. 11:7).

"The son of Hodaviah, the son of Hassenaah": Perhaps these men had two names, there called Joel and Pedaiah.

Nehemiah 11:7-8 says these descendants were 928. This Sallu lived about 445 years before the coming of Christ. It is very difficult to do much tracing on these men. It might be interesting to note that many years later, Paul (Saul), will be spoken of as from the tribe of Benjamin (Rom. 11:1).

1 Chronicles 9:8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

Who with two more, Elah and Meshullam, whose ancestors are given, of whom we have no mention elsewhere, were all of the tribe of Benjamin, said to settle at Jerusalem.

1 Chronicles 9:9 "And their brethren, according to their generations, nine hundred and fifty and six. All these men [were] chief of the fathers in the house of their fathers."

Which was the number of the Benjamites there resident put together, and which greatly exceeded that of Judah (1 Chron. 9:6).

"All these men were chief of the fathers, in the house of their fathers": Principal men in the families of the tribes of Judah and Benjamin, even all the seven before mentioned.

These 956 are the same men who are numbered 928 in Nehemiah. This is not a great concern, because of the records in those days. Someone probably misread the number. The small difference does not matter. Even in our day, the census is never 100% correct. It is like the spelling of some of the names vary a little. The basic message never varies. Every Word in the Bible is true. Sometimes our understanding of the Word is in error.

Verses 10-32: This passage recounts the return of the “priests” and “Levites” along with describing the Levites’ responsibilities, including the role of the “gatekeepers.” These reliable men, appointed by David, guarded “the tabernacle” at each of four gates to preserve its holiness. They also helped prepare the house of God for worship, performing practical tasks such as cleaning and “preparing the showbread for every Sabbath.”

1 Chronicles 9:10 "And of the priests; Jedaiah, and Jehoiarib, and Jachin,"

Who returned and dwelt at Jerusalem.

"Jedaiah, and Jehoiarib, and Jachin": Jedaiah was the son of Jehoiarib, and Jachin is called Jachin (Neh. 11:10).

1 Chronicles 9:11 "And Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;"

That is, the son of Azariah, whose name was Seraiah (see 1 Chron. 6:13), whose pedigree is traced up from Hilkiyah through Meshullam, called Shallum, (1 Chron. 6:12). Zadok, Meraioth, to Ahitub.

"The ruler of the house of God": High Priest in it; which is to be understood of Ahitub, and not of Azariah or Seraiah in the time of Ezra; for Joshua was then high priest.

This line of Levitical priests lead to Zacharias and Elisabeth, the father and mother of John the Baptist. In some instances, a generation or two is skipped, bringing the names of the priests who have had direct influence in the temple and with God's people.

1 Chronicles 9:12 "And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;"

In this genealogy, between Jeroham and Pashur, were three more here omitted, Pelaliah, Amzi, Zechariah (Neh. 11:12), and then Pashur the son of Malchijah, as here.

"And Maasiai the son of Adiel": Whose pedigree is traced up from hence, through Jahzerah, Meshullam, Meshillemith, to Immer; one of the five heads of the courses settled by David (1 Chron. 24:14). The names of this man, and of his ancestors are given with some variation (in Neh. 11:13).

Verses 13-14: The author of Chronicles adds a note to the historical narrative on the divine judgment of “Saul” (1 Sam. Chapter 31). Saul’s continued disobedience (1 Sam. 13:8-9; 15:3;

chapters 9-19), and the consulting of the witch of Endor (1 Sam. 28:7-25), had brought on his downfall.

1 Chronicles 9:13 "And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God."

These, with other priests, made up this number, which was greater than those of Judah and Benjamin that dwelt in Jerusalem put together.

"Very able men for the work of the service of the house of God": Men that had not only strength of body, which some part of the work of the priests required. But also had courage and fortitude of mind to set about the service of God with cheerfulness, and to preserve it from corruption.

We know that the Levites were set aside for the work of the LORD. We see the large number here of 1,760. This same group is listed (in Nehemiah 11:11-14). It is not identical, but is speaking of the same people.

1 Chronicles 9:14 "And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;"

Having given an account of the two first classes of the people, the Israelites and priests, the author of the book now proceeds to the Levites, the third class. And the first mentioned is Shemaiah, whose ancestors, Hasshub, Azrikam, and Hashabiah.

"Were of the sons of Merari": The third son of Levi.

1 Chronicles 9:15 "And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;"

Four more of the chief of the Levites, the pedigree of the last of which is traced up by Micah and Zichri to Asaph, the singer in the times of David, a descendant of Gershon, the first son of Levi. The first of these is thought by Hillerus to be the same with Bakbukiah (Neh. 11:17).

1 Chronicles 9:16 "And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites."

Called Abda the son of Shammua (Neh. 11:17).

"The son of Galal, the son of Jeduthun": Who was Ethan, another of the singers in the time of David.

"And Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites; the villages about Netophah, which was in the tribe of Judah (1 Chron. 2:54). (Nehemiah 7:26), which may be understood either of Elkanah, the ancestor of Berechiah, whose

dwelling was there; or of Berechiah, and must be rendered: "Who had dwelt there; For now he dwelt at Jerusalem".

Nehemiah 11:15-18, there is more information on these people. All the Levites in the holy city were 284. Mattaniah was singled out to begin the thanksgiving in prayer. Bakbukiah, the same as Bakbakkar, was the second among his brethren. We must remember that all of these are Levites in the service of the LORD. These were the later Levites that came back into the land. Netophathites are people who live in Netophah, which is actually the outskirts of Bethlehem. Jerusalem and Bethlehem are just 5 miles apart. It would be safe to say this place was the outskirts of Jerusalem as well.

Verses 17-34: The names and duties of various "Levites" are detailed here. This and other lists indicated that such duties included the "oversight" of the various chambers and rooms of the temple, the security of the temple area, the custody of the utensils and implements of the temple, the baking and care of the "showbread," and participation in the various musical ministries (verses 35-40; See the note on 8:1).

1 Chronicles 9:17 "And the porters [were], Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum [was] the chief;"

Or keepers of the gates of the tabernacle.

"Were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren": Shallum was the chief; of these four porters, and their brethren.

1 Chronicles 9:18 "Who hitherto [waited] in the king's gate eastward: they [were] porters in the companies of the children of Levi."

At the gate through which the king went into the temple, and was at the east of it. And here these porters were placed in the same order after the captivity, and their return from it, as before.

"They were porters in the companies of the children of Levi": Or in the camp of Levi, which was placed around the tabernacle, as in the wilderness. The Septuagint version is, "these are the gates of the camp of the children of Levi"; at which these porters were placed.

The porters were stationed at the doors of the sanctuary. They were gatekeepers. Shallum is mentioned (in Ezra 10:24).

1 Chronicles 9:19 "And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, [were] over the work of the service, keepers of the gates of the tabernacle: and their fathers, [being] over the host of the LORD, [were] keepers of the entry."

The same as in (1 Chron. 9:17), whose pedigree is traced up to Ebiasaph the son of Korah (see Exodus 6:24).

"And his brethren, of the house of his father, the Korahites": So called, because they descended from Korah.

"Were over the work of the service, keepers of the gates of the tabernacle": Until the temple was built.

"And their fathers being over the host of the Lord": The Levites, who were the Lord's army, and whose service is represented as a warfare (Num. 4:5).

"Were keepers of the entry": Into the tabernacle, that none might enter that were impure; or into the court of the priests, excepting priests. Or into the holiest of all, as Kimchi suggests.

We see from this, that Shallum was directly descended from Korah. All of the families of the Levite tribe had specific work to do in the service of the LORD. The family of Korah were keepers of the gates.

1 Chronicles 9:20 "And Phinehas the son of Eleazar was the ruler over them in time past, [and] the LORD [was] with him."

Over the host, over the Levites, and the chief of them; which is to be understood of Phinehas the son of Eleazar, in the time of Moses, who succeeded his father in that post (see Num. 3:32). Though some think, as Kimchi observes, that this was not Phinehas the priest, but a certain Levite of this name in this post. But since he is said to be in time past, it may very well be understood of him: and it also is observed:

"And the Lord was with him": Inspiring him with zeal for his honor and glory, assisting and strengthening him to do his will and work, as particularly in the affair of Zimri (Num. 25:7). The Targum is, "the Word of the Lord was for his help". This may be said for the encouragement of him that was in the same office now.

Phinehas was one of the more powerful priests. He was the grandson of Aaron. God stopped the plague, when Phinehas drove a lance through two of the people involved in the revolting sin. God was so pleased with Phinehas, that God promised the priesthood would remain in his family forever. Eleazar was the high priest after Aaron.

1 Chronicles 9:21 "[And] Zechariah the son of Meshelemiah [was] porter of the door of the tabernacle of the congregation."

Some think this refers to one that was in the times of David; but it seems rather to respect one that was after the Babylonish captivity (see 1 Chron. 26:1). Though he and his brethren were in an office established in the times of David, and the order of which was now, as then, observed.

"Was porter of the door of the tabernacle of the congregation": Who was the chief porter, and kept the door; either that led into the outer court, and kept out all unclean persons from entering. Or that which led into the court of the priests, that none but priests might enter there.

Meshelemiah and his sons were keepers of the gates. He and all of his sons, except Zechariah, guarded the eastern gate. Zechariah guarded the northern gate. They were Levites in service of the LORD.

1 Chronicles 9:22 "All these [which were] chosen to be porters in the gates [were] two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office."

As fixed in the days of David, and might not be fewer.

"These were reckoned by their genealogies in their villages": Where they dwelt.

"Whom David and Samuel the seer did ordain in their set office": The scheme was first drawn by Samuel the prophet, and communicated to David, who put it into execution, to be constantly and perpetually observed.

These 250 men, who kept the gates of the temple, were ordained by David and Samuel for their special tasks. Each family had their own special service to the LORD. This family were gate keepers from generation to generation. David brought the tabernacle to Jerusalem. That is why it speaks of him, coupled with Samuel, instead of Saul.

1 Chronicles 9:23 "So they and their children [had] the oversight of the gates of the house of the LORD, [namely], the house of the tabernacle, by wards."

They that were appointed in David's time to watch the gates of the temple, their posterity succeeded them in that office; for it was hereditary.

"Namely, the house of the tabernacle, by wards": That which was at Gibeon in David's time, and now one was erected until the temple was built.

1 Chronicles 9:24 "In four quarters were the porters, toward the east, west, north, and south."

For, according to the Targum on (1 Chron. 9:22), there were twenty four wards.

"Towards the east, west, north, and south": And, as the same paraphrase has it, six wards to the east, six to the west, six to the north, and six to the south.

1 Chronicles 9:25 "And their brethren, [which were] in their villages, [were] to come after seven days from time to time with them."

Assigned them to dwell in.

"Were to come after seven days from time to time with them": There was a new course of them every week. The old ones went off of duty, and another course succeeded, which came out of the villages where they dwelt, and the old course retired to theirs.

1 Chronicles 9:26 "For these Levites, the four chief porters, were in [their] set office, and were over the chambers and treasuries of the house of God."

The four chief porters who were over all the two hundred and twelve, and had one over them (1 Chron. 9:17). These were never changed, nor went into the country villages; but were always upon the spot, and in their office, superintending the rest.

"And were over the chambers and treasuries of the house of God" (See 1 Chron. 26:20).

This is an explanation of their duties and how they were carried out. Most of the time, these men lived in the villages the LORD had allotted to them. They took turns coming to the tabernacle at a specific time to be a guard at the gate that had been designated as their post. It seems, their duty lasted seven days, and then some of their brothers came to relieve them. There were four men that were in charge of the operation. Not only were they to keep the gates, but they guarded the treasuries as well.

1 Chronicles 9:27 "And they lodged round about the house of God, because the charge [was] upon them, and the opening thereof every morning [pertained] to them."

In chambers on the outward wall about it, that they might be near to do their office.

"Because the charge was upon them": To guard the house.

"And the opening thereof every morning pertained to them": That is, the opening of the doors of the mountain of the house, and the court of women. As for others, that appertained to the priests, as Dr. Lightfoot observes. Under the second temple, it is said, Ben Geber, was over the shutting of the gates in the evening, and so of opening in the morning.

This is probably speaking of the four that were in charge, living at the tabernacle. They did not live in the out-lying villages. They supervised the work that the other porters did on their duty. Their places of dwelling were around the tabernacle. The opening of the tabernacle for worship was on their shoulders.

1 Chronicles 9:28 "And [certain] of them had the charge of the ministering vessels, that they should bring them in and out by tale."

Which the priests used in sacrificing, and which the Levites brought to them, and returned again to their proper places.

1 Chronicles 9:29 "[Some] of them also [were] appointed to oversee the vessels and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices."

They were committed to their care; they delivered them out on occasion, and their business was to see that they were returned when they had done their use and service.

"And the fine flour, and the wine, and the oil, and the frankincense, and the spices": Which were used in meat offerings, drink offerings, etc. (see 1 Chron. 26:20), under the second temple. Ahiah was over the libations or drink offerings.

They were responsible for the vessels. They must count them and make sure none are misplaced. They were in charge of the tale (snuffers or tongs), as well as the vessels. All of the things used in the sacrifices were cared for by these porters.

1 Chronicles 9:30 "And [some] of the sons of the priests made the ointment of the spices."

For though the Levites had the care of the spices, they might not make the ointment with them, only the priests (see Exodus 30:23).

The holy ointment had to be made by the priests. The porters cared for it after it was made. The formula was given to the priests for the ointment, and no one else. This particular ointment was to be used for nothing else, except service in the tabernacle.

1 Chronicles 9:31 "And Mattithiah, [one] of the Levites, who [was] the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans."

Of whom (see 1 Chronicles 9:19).

"Had the set office over the things that were made in the pans": The meat offerings that were made in pans; and so had the care of the fine flour, oil, and frankincense used in them, which he delivered to the priests when necessary (see Lev. 2:5). The Septuagint version is, "over the works of the sacrifice of the pan of the high priest; as if it respected peculiarly his meat offering. (Leviticus 6:20), we read in the Misnah of the offerings of the high priest, as expressed by this word, which it signifies, and not pans, but what was fried in them. And Ben Melech on the place says, this man was a high priest who offered every day the tenth part of an ephah in a pan. Half of it in the morning, and half of it in the evening, according to (Lev. 6:20). But that cannot be, for certain it is he was a Levite, as the text expresses it.

1 Chronicles 9:32 "And [other] of their brethren, of the sons of the Kohathites, [were] over the showbread, to prepare [it] every sabbath."

Twelve loaves of which were set every week before the ark upon the showbread table, and the old ones taken away. Now the work of these Levites was to make this showbread, and get it ready every week to be set upon the table, and which was done not by them, but by priests. Under the second temple, the family of Garmu was set over this work.

This is showing how the services for the LORD were divided among the people the LORD had called to His service. The showbread was twelve loaves set on the table in the tabernacle. Each of the loaves represented one of the tribes. Each Sabbath, the bread was changed to keep it fresh.

These loaves of bread represent the body of Christ. The gift of everlasting life, we have in Jesus (our Bread), is never stale.

1 Chronicles 9:33 "And these [are] the singers, chief of the fathers of the Levites, [who remaining] in the chambers [were] free: for they were employed in [that] work day and night."

Others of them were employed in singing, and were masters of the song, and presided in that service (see 1 Chron. 6:31). Who remaining:

"In the chambers were free": From all other work and service; and there they abode, even in the chambers of the temple, that they might be near to perform their work, and not be defiled, and made unfit for it.

"For they were employed in that work day and night": Some or other of them, either in composing or singing psalms and hymns, or teaching others how to sing them.

In (Ezra 7-24), we find that singers are so much a part of the ministering body of the church that they are not to be taxed. That is what is meant by the word (free). This is showing how important the singers are in the ministry. Singing in the church choir should be a call of God, just like preaching.

1 Chronicles 9:34 "These chief fathers of the Levites [were] chief throughout their generations; these dwelt at Jerusalem."

Even all before made mention of in this chapter.

"These dwelt at Jerusalem": Always resided there, and did not in turns go into the country villages, as the inferior Levites did. Their office requiring them to be constantly there, being chief of the porters, singers, etc. who had the superintendence and direction of the rest.

The service in the LORD's work was handed down from generation to generation. Each generation did the same service their parents before them had done. It was necessary for them to live in Jerusalem, because they served in Jerusalem.

Verses 35-44: This section records Saul's lineage as a transition to the main theme of the rest of the book, which is the kingship of David (ca. 1011 B.C.).

1 Chronicles 9:35 "And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name [was] Maachah:"

Whose name is here mentioned, which is not in (1 Chron. 8:29) "Jehiel":

"Whose wife's name was Maachah": As there, but here called his sister, as a wife sometimes is (Gen. 20:2). From hence to the end of the chapter is a repetition of the ancestors and posterity of Saul king of Israel. Which is made to lead on to and connect the following history of the kings of Judah, begun in this book, and carried on in the next unto the Babylonish captivity (see 1 Chron. 8:29), and the notes there.

This is saying, that Gibeon was founded by Jehiel the husband of Maachah.

Verses 36-44: This second mention of the genealogy of "Saul" introduces the narrative about Saul that begins (in chapter 10; the genealogy also appears in 8:29-38).

1 Chronicles 9:36-37 "And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab," "And Gedor, and Ahio, and Zechariah, and Mikloth."

An almost exact repetition of (1 Chron. 8:29-38); and probably intentionally made by the author. In order to connect the genealogical section of his work with the historical, he re-introduces the genealogy of the person with whose death his historical section opens.

1 Chronicles 9:38 "And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren."

An almost exact repetition of (1 Chron. 8:29-38); and probably intentionally made by the author. In order to connect the genealogical section of his work with the historical, he re-introduces the genealogy of the person with whose death his historical section opens.

This is just a list of the sons and one grandson of Jehiel, who lived in Jerusalem.

1 Chronicles 9:39 "And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal."

It appears from the verses above, that Kish and Ner were brothers. The real thing to note here, is that Kish was the father of Saul. This is the same Saul who was the first king of the Jews. Jonathan, Saul's son, was the friend of David. Abinadab, Malchi-shua, and Esh-baal were brothers of Jonathan. Malchi-shua is the same as Melchi-shua. Esh-baal is the same as Ish-bosheth. He was also called Ishui. He was king over 11 tribes for 2 years, and was killed by two of his own captains.

1 Chronicles 9:40 "And the son of Jonathan [was] Merib-baal: and Merib-baal begat Micah."

Merib-baal was the same as the crippled son of Jonathan, Mephibosheth. His son, Micah, was known by Michah, Mica, and Micha. David befriended Mephibosheth, because he was the son of Jonathan.

1 Chronicles 9:41-44 "And the sons of Micah [were], Pithon, and Melech, and Tahrea, [and Ahaz]." "And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;" "And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son." "And Azel had six sons, whose names [are] these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these [were] the sons of Azel."

This is a list of the descendants of Saul through Jonathan. Some of these people are mentioned just in this light, and it is difficult to know for certain any more about them.

1 Chronicles Chapter 9 Questions

1. When were some of the records they had kept lost, or confused somewhat?
2. The records are, however, remarkably _____.
3. Why had they gone into captivity?
4. How can we relate their record keeping to the record of the believers?
5. Who were the Nethinim?
6. What land is verse 2 speaking of?
7. When did the temple servants begin to be called Nethinim?
8. Who came back to their same land, after the captivity in Babylon?
9. Why is it unusual to speak of Ephraim and Manasseh as returning?
10. What is another name for Pharez?
11. Zerah was the twin brother of _____.
12. What tribe was Saul, or Paul, a descendent of?
13. The line of the Levitical priests lead to _____ and _____, the father and mother of John the Baptist.
14. The Levites were set aside for the _____ of the _____.
15. What service was Mattaniah singled out for?
16. How far apart are Jerusalem and Bethlehem?
17. The family of Korah were _____ of the _____.
18. What did they do, besides guard the gates?

19. Why did their leaders live in Jerusalem?
20. What does "tale" mean in verse 28?
21. Who made the ointments of the spices?
22. What was the showbread?
23. What did the showbread symbolize?
24. Who founded Gibeon?
25. Who was the father of Saul?
26. What distinction did this Saul have?
27. Which of Saul's sons was friend to David?
28. Who is the same as Merib-baal?
29. Who was his son?
30. Who are the people mentioned in verses 41 through 44?