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1CHRONICLES 4: 1 The sons of Judah: Perez, Hezron, and Carmi, and Hur, and Shobal.

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A second genealogy of Judah, vv. 1-23. The account of Jabez, 1Chr 4:9, 1Chr 4:10. The genealogy of Simeon, 1Chr 4:24-27. Their cities, 1Chr 4:28-31. Their villages, and where situated, 1Chr 4:32, 1Chr 4:33. The heads of families, 1Chr 4:34-38. Where they settled; and what was their occupation, 1Chr 4:39-43.

Verse 1

The sons of Judah - A genealogy of this tribe has already been given in the second chapter. It is here introduced again, with some variations. Probably there were different copies in the public registers; and the writer of this book, finding that this second one contained some remarkable particulars, thought proper to insert it in this place: and no reader will regret the insertion, when he carefully considers the matter.

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1CHRONICLES 4: 2 Reaiah the son of Shobal became the father of Jahath; and Jahath became the father of Ahumai and Lahad. These are the families of the Zorathites.

1CHRONICLES 4: 3 These were the sons of the father of Etam: Jezreel, and Ishma, and Idbash; and the name of their sister was Hazzelelponi;

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Verse 3

These were of the father of Etam - "And these are the rabbins (doctors) living at Etam, Jezreel, Ishma, and Idbash." - T.

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1CHRONICLES 4: 4 and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem.

1CHRONICLES 4: 5 Ashhur the father of Tekoa had two wives, Helah and Naarah.

1CHRONICLES 4: 6 Naarah bore him Ahuzzam, and Hopher, and Temeni, and Haahashtari. These were the sons of Naarah.

1CHRONICLES 4: 7 The sons of Helah were Zereth, Izhar, and Ethnan.

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Verse 7

And Ethnan - After this word we should, with the Targum, read Coz, whose posterity is mentioned in the next verse. Coz was probably the same as Kenaz.

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1CHRONICLES 4: 8 Hakkoz became the father of Anub, and Zobebah, and the families of Aharhel the son of Harum.

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 Verse 8

The son of Harum - Jabez should be mentioned at the end of this verse, else he is as a consequent without an antecedent.

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1CHRONICLES 4: 9 Jabez was more honourable than his brothers: and his mother named him Jabez, saying, "Because I bore him with sorrow."

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## Verse 9

And Jabez was more honorable - This whole account is variously understood by some of the principal versions. I shall subjoin a translation of each.

Septuagint. - "And Igabes was more glorious than his brethren; and his mother called his name Igabes, saying, I have brought thee forth as Gabes. And Igabes invoked the God of Israel, saying, If in blessing thou wilt bless me, and enlarge my borders, and thy hand be with me, and wilt give me understanding not to depress me: and God brought about all that he requested."

Syriac. - "And one of these was dear to his father and to his mother; and he called his name ainai, My Eye. And he said to him, In blessing may the Lord bless thee, and enlarge thy boundary; and may his hand be with thee; and may he preserve thee from evil, that it may not rule over thee; and may he give to thee whatsoever thou shalt request of him!"

Arabic. - "And this one (Hastahar or Harum) was beloved of his father and his mother: and they called his name aina, My Eye; and they said unto him, May the Lord bless thee, and multiply thy people, and may his hand be present with thee, because thou wast born in Beth-lehem!"

These two latter versions seem to have copied each other, and the Vulgate is nearly, like ours, a literal rendering of the Hebrew; but the Chaldee is widely different from all the rest: -

Chaldee. - "And Jabets also, he is Othniel, honorable and skilled in the law beyond his brethren, whose mother called his name Jabets, because she had borne him with sorrow. And Jabets prayed to the God of Israel, saying, O that in blessing thou wouldest bless me with children, and enlarge my borders with disciples; and that thy hand may be with me in business, that thou mayest make me like to my companions, that evil concupiscence may the less grieve me! And the Lord granted that which he prayed for."

Of this honorable person we know nothing but what is here mentioned, nor does the name occur in any other part of Scripture except in 1Chr 2:55, where it appears to be the name of a place, but is understood by the Chaldee to be the name of a person, as here. Though I have noticed this particularly in the note on that place, yet I think it right to add the Chaldee here, that all that concerns this worthy person may be seen at one view: - 1Chr 2:55 : "The families of the Rechabites, the son of Eliezer, the son of Moses, the disciples of Jabets; he was Othniel, the son of Kenaz. And he was called Jabets, יַעֲבֹץ Yabets, because in his counsel בְּעִצְתִּיהָ beqtsatih, from יַעֲץ yaats, he counselled, advised, etc.] he instituted a school for disciples. They were called Tirathim, תִּרְעָתִים, because in their hymns their voices were like trumpets, [from רַע ra, to sound like a trumpet; see Num 10:9; 2Chr 13:12], and Shimathim, שִׁמְעָתִים, because in hearing, they lifted up their faces, i.e. in prayer, [from שָׁמַע shama, he heard, hearkened], and Suchathim, שׁוֹכְתִים, because they were

overshadowed with the spirit of prophecy, [from  $\gamma\psi$  sach, a tabernacle, or extended covering]." For farther particulars, see at the end of this chapter, 1Chr 4:43 (note).

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1CHRONICLES 4: 10 Jabez called on the God of Israel, saying, "Oh that you would bless me indeed, and enlarge my border, and that your hand might be with me, and that you would keep me from evil, that it not be to my sorrow!" God granted him that which he requested.

1CHRONICLES 4: 11 Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton.

1CHRONICLES 4: 12 Eshton became the father of Beth Rapha, and Paseah, and Tehinnah the father of Ir Nahash. These are the men of Rechah.

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#### Verse 12

These are the men of Rechah - "These are the men of the great Sanhedrin." - T.

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1CHRONICLES 4: 13 The sons of Kenaz: Othniel, and Seraiah. The sons of Othniel: Hathath.

1CHRONICLES 4: 14 Meonothai became the father of Ophrah: and Seraiah became the father of Joab the father of Ge Harashim; for they were craftsmen.

1CHRONICLES 4: 15 The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam; and the sons of Elah; and Kenaz.

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#### Verse 15

Caleb the son of Jephunneh - We have already met with this eminent person in Num 13:6, Num 13:30; Num 14:24, and elsewhere; and seen his courageous piety and inflexible integrity. The Targum says here, "They called him Caleb, the son of Jephunneh, because he had purged his soul from the counsel of the spies.

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1CHRONICLES 4: 16 The sons of Jehallelel: Ziph, and Ziphah, Tiria, and Asarel.

1CHRONICLES 4: 17 The sons of Ezra: Jether, and Mered, and Epher, and Jalon; and she bore Miriam, and Shammai, and Ishbah the father of Eshtemoa.

1CHRONICLES 4: 18 His wife the Jewess bore Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah. These are the sons of Bithiah the daughter of Pharaoh, whom Mered took.

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#### Verse 18

And his wife Jehudijah - The Targum considers the names in this verse as epithets of Moses: "And his wife Jehuditha educated Moses after she had drawn him out of the water: and she called his

name Jered, because he caused the manna to descend upon Israel; and Prince Gedor, because he restored the desolations of Israel; Heber also, because he joined Israel to their heavenly Father; and Prince Socho, because he overshadowed Israel with his righteousness, and Jekuthiel, because the Israelites waited on the God of heaven in his time, forty years in the desert; and prince Zanoah, because God, on his account, had passed by the sins of Israel. These names Bithiah, the daughter of Pharaoh, called him by the spirit of prophecy, for she became a proselyte; and Mered took her to himself to wife: he is Caleb, and was so called because he opposed the counsel of the spies." - T. A similar explanation is given by Jarchi.

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1CHRONICLES 4: 19 The sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite.

1CHRONICLES 4: 20 The sons of Shimon: Amnon, and Rinnah, Ben Hanan, and Tilon. The sons of Ishi: Zoheth, and Ben Zoheth.

1CHRONICLES 4: 21 The sons of Shelah the son of Judah: Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of those who worked fine linen, of the house of Ashbea;

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#### Verse 21

That wrought fine linen - "Of the family of those who worked in fine flax to make garments for kings and priests." - T.

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1CHRONICLES 4: 22 and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubilehem. The records are ancient.

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#### Verse 22

And Joash, and Saraph - "And the prophets and scribes which sprang from the seed of Joshua, and the Gibeonites, whose office it was to serve in the house of the sanctuary, because they had lied to the princes of Israel; also Joash, who is the same as Mahlon; and Saraph, who is the same as Chilion, who took wives of the daughters of Moab and Boaz, the chief of the wise men of the college of Bethlehem, and of those who existed in former days." - T.

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1CHRONICLES 4: 23 These were the potters, and the inhabitants of Netaim and Gederah: there they lived with the king for his work.

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#### Verse 23

These were the potters - "These are the disciples of the law, for whose sake the world was created; who preside in judgment, and establish the world; and they build and perfect the fallen down house of Israel: they dwelt there with the Shechinah of the King of the world, in the study of the law and

the intercalation or months, and determining the commencement of years and festivals: and they computed the times from heaven in the days of Ruth, the mother of kingdoms, to the days of Solomon the king." - T. I am afraid this paraphrase gives us as little light as the text itself, which speaks of potters, and those who dwelt among plants and hedges. They were probably brickmakers; perhaps potters also, who had their dwelling in low grounds, and fabricated the clay into pots and bricks that was digged up in forming fences in the king's domains.

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1CHRONICLES 4: 24 The sons of Simeon: Nemuel, and Jamin, Jarib, Zerah, Shaul;

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#### Verse 24

The sons of Simeon - This genealogy is very different from that given in Gen 46:10, and Num 26:12. This may be occasioned by the same person having several names, one list taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless.

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1CHRONICLES 4: 25 Shallum his son, Mibsam his son, Mishma his son.

1CHRONICLES 4: 26 The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son.

1CHRONICLES 4: 27 Shimei had sixteen sons and six daughters; but his brothers didn't have many children, neither did all their family multiply like the children of Judah.

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#### Verse 27

Neither did all their family multiply - In Num 1:23 the number of all the families of Simeon was fifty-nine thousand three hundred; and that of Judah was, Num 1:27, not less than seventy-four thousand six hundred. When the next census was made, Num. 26, the tribe of Judah amounted to seventy-six thousand five hundred, an increase of one thousand nine hundred; while the tribe of Simeon amounted only to twenty-two thousand two hundred, a decrease of thirty-seven thousand one hundred. It was at that time the smallest tribe in Israel.

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1CHRONICLES 4: 28 They lived at Beersheba, and Moladah, and Hazarshual,

1CHRONICLES 4: 29 and at Bilhah, and at Ezem, and at Tolad,

1CHRONICLES 4: 30 and at Bethuel, and at Hormah, and at Ziklag,

1CHRONICLES 4: 31 and at Beth Marcaboth, and Hazar Susim, and at Beth Biri, and at Shaaraim. These were their cities to the reign of David.

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#### Verse 31

These were their cities unto the reign of David - It appears that David took some of the cities of the Simeonites, and added them to Judah; Ziklag for instance, 1Sam 27:6.

As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe, so that they were obliged to seek pasture for their flocks at Gedor, and in the mountains of Seir, as we find 1Chr 4:39-42.

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1CHRONICLES 4: 32 Their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

1CHRONICLES 4: 33 and all their villages that were around the same cities, to Baal. These were their habitations, and they have their genealogy.

1CHRONICLES 4: 34 Meshobab, and Jamlech, and Joshah the son of Amaziah,

1CHRONICLES 4: 35 and Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel,

1CHRONICLES 4: 36 and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

1CHRONICLES 4: 37 and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah—

1CHRONICLES 4: 38 these mentioned by name were princes in their families: and their fathers' houses increased greatly.

1CHRONICLES 4: 39 They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks.

1CHRONICLES 4: 40 They found fat pasture and good, and the land was wide, and quiet, and peaceable; for those who lived there before were of Ham.

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#### Verse 40

They of Ham had dwelt there of old - These were probably either Philistines or Egyptians, who dwelt at Gedor, which was situated in the environs of Joppa and Samnia.

Those whom the five hundred Simeonites expelled from Seir were Amalekites, 1Chr 4:43.

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1CHRONICLES 4: 41 These written by name came in the days of Hezekiah king of Judah, and struck their tents, and the Meunim who were found there, and destroyed them utterly to this day, and lived in their place; because there was pasture there for their flocks.

1CHRONICLES 4: 42 Some of them, even of the sons of Simeon, five hundred men, went to Mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

1CHRONICLES 4: 43 They struck the remnant of the Amalekites who escaped, and have lived there to this day.

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#### Verse 43



10. If we take up the character and conduct of Jabez in the view given by the Chaldee, we shall not only see him as a pious and careful man, deeply interested in behalf of himself and his family, but we shall see him as a benevolent man, laboring for the welfare of others, and especially for the religious instruction of youth. He founded schools, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had disciples, which were divided into three classes, who distinguished themselves by their fervor in the worship of God, by their docility in obediently hearing and treasuring up the advices and instructions of their teachers, and by their deep piety to God in bringing forth the fruits of the Spirit. The spirit of prophecy, that is, of prayer and supplication, rested upon them.

11. He did not do these things merely as a duty he owed to God and his fellows, but from the abundance of a generous and loving heart: In his counsel he erected a school of disciples. God had blessed him with temporal things, and he secures their continuance by devoting them to his service; he honors God with his substance, and God honors him with his especial blessing and approbation.

12. On these accounts he was more honorable than his brethren. He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was more honorable than them all; and why? because he prayed, because he served his Maker, and because he lived to do good among men; therefore he received the honor that cometh from God. Reader, imitate the conduct of this worthy Israelite, that thou mayest be a partaker of his blessings.

The things added by the Targumist might have been derived from authentic tradition.