
1CHRONICLES 8: 1 Benjamin became the father of Bela his firstborn, Ashbel the second, and Aharah the third,

The genealogy of Benjamin down to Saul, vv. 1-32. The children and descendants of Saul, 1Chr 8:33-40.

Verse 1

Now Benjamin begat, etc. - See what has been said on the preceding chapter, 1Chr 7:6 (note).

1CHRONICLES 8: 2 Nohah the fourth, and Rapha the fifth.

1CHRONICLES 8: 3 Bela had sons: Addar, and Gera, and Abihud,

1CHRONICLES 8: 4 and Abishua, and Naaman, and Ahoah,

1CHRONICLES 8: 5 and Gera, and Shephuphan, and Huram.

1CHRONICLES 8: 6 These are the sons of Ehud: these are the heads of fathers' households of the inhabitants of Geba, and they carried them captive to Manahath:

1CHRONICLES 8: 7 and Naaman, and Ahijah, and Gera, he carried them captive: and he became the father of Uzza and Ahihud.

1CHRONICLES 8: 8 Shaharaim became the father of children in the field of Moab, after he had sent them away; Hushim and Baara were his wives.

1CHRONICLES 8: 9 He became the father of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcam,

Verse 9

He begat of Hodesh his wife - In the preceding verse it is said that Hushim and Baara were his wives; and here it is said he begat of Hodesh his wife, etc. And then his children by Hushim are mentioned, but not a word of Baara! It is likely therefore that Hodesh was another name for Baara, and this is asserted by the Targum: And he begot of Baara, that is Chodesh, his wife; so called because he espoused her anew. It is supposed that he had put her away before, and now remarried her.

1CHRONICLES 8: 10 and Jeuz, and Shachia, and Mirmah. These were his sons, heads of fathers' households.

1CHRONICLES 8: 11 Of Hushim he became the father of Abitub and Elpaal.

1CHRONICLES 8: 12 The sons of Elpaal: Eber, and Misham, and Shemed, who built Ono and Lod, with its towns;

Verse 12

Who built Ono, and Lod - The Targum adds, "Which the children of Israel ravaged and burnt with fire, when they made war on the tribe of Benjamin in Gibeah."

1CHRONICLES 8: 13 and Beriah, and Shema, who were heads of fathers' households of the inhabitants of Aijalon, who put to flight the inhabitants of Gath;

1CHRONICLES 8: 14 and Ahio, Shashak, and Jeremoth,

1CHRONICLES 8: 15 and Zebadiah, and Arad, and Eder,

1CHRONICLES 8: 16 and Michael, and Ishpah, and Joha, the sons of Beriah,

1CHRONICLES 8: 17 and Zebadiah, and Meshullam, and Hizki, and Heber,

1CHRONICLES 8: 18 and Ishmerai, and Izliah, and Jobab, the sons of Elpaal,

1CHRONICLES 8: 19 and Jakim, and Zichri, and Zabdi,

1CHRONICLES 8: 20 and Elienai, and Zillethai, and Eliel,

1CHRONICLES 8: 21 and Adaiah, and Beraiah, and Shimrath, the sons of Shimei,

1CHRONICLES 8: 22 and Ishpan, and Eber, and Eliel,

1CHRONICLES 8: 23 and Abdon, and Zichri, and Hanan,

1CHRONICLES 8: 24 and Hananiah, and Elam, and Anthothijah,

1CHRONICLES 8: 25 and Iphdeiah, and Penuel, the sons of Shashak,

1CHRONICLES 8: 26 and Shamsherai, and Shehariah, and Athaliah,

1CHRONICLES 8: 27 and Jareshiah, and Elijah, and Zichri, the sons of Jeroham.

1CHRONICLES 8: 28 These were heads of fathers' households throughout their generations, chief men: these lived in Jerusalem.

Verse 28

These were heads of the fathers - On the following verses Dr. Kennicott has labored hard to restore the true reading. See his detailed comparison of these and their parallel passages in his Hebrew Bible, vol. ii., p. 667.

1CHRONICLES 8: 29 In Gibeon there lived the father of Gibeon, whose wife's name was Maacah;

Verse 29

And at Gibeon - This passage to the end of the 38th verse is found with a little variety in the names, 1Chr 9:35-44.

The rabbins say that Ezra, having found two books that had these passages with a variety in the names, as they agreed in general, he thought best to insert them both, not being able to discern which was the best.

His general plan was to collate all the copies he had, and to follow the greater number when he found them to agree; those which disagreed from the majority were thrown aside as spurious; and yet, in many cases, probably the rejected copies contained the true text.

If Ezra proceeded as R. Sol. Jarchi says, he had a very imperfect notion of the rules of true criticism; and it is no wonder that he has left so many faults in his text.

1CHRONICLES 8: 30 and his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

1CHRONICLES 8: 31 and Gedor, and Ahio, and Zecher.

1CHRONICLES 8: 32 Mikloth became the father of Shimeah. They also lived with their brothers in Jerusalem, over against their brothers.

1CHRONICLES 8: 33 Ner became the father of Kish; and Kish became the father of Saul; and Saul became the father of Jonathan, and Malchishua, and Abinadab, and Eshbaal.

1CHRONICLES 8: 34 The son of Jonathan was Merib Baal; and Merib Baal became the father of Micah.

Verse 34

Merib-baal - The same as Mephibosheth, for, as the Israelites detested Baal, which signifies lord, they changed it into bosheth, which signifies shame or reproach.

1CHRONICLES 8: 35 The sons of Micah: Pithon, and Melech, and Tarea, and Ahaz.

1CHRONICLES 8: 36 Ahaz became the father of Jehoaddah; and Jehoaddah became the father of Alemeth, and Azmaveth, and Zimri; and Zimri became the father of Moza.

1CHRONICLES 8: 37 Moza became the father of Binea; Raphah was his son, Eleasah his son, Azel his son.

1CHRONICLES 8: 38 Azel had six sons, whose names are these: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

1CHRONICLES 8: 39 The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third.

1CHRONICLES 8: 40 The sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, one hundred fifty. All these were of the sons of Benjamin.

Verse 40

The sons of Ulam were mighty men of valor - The Targum speaks honourably of them: "The sons of Ulam were mighty and strong men, subduing by wisdom their evil concupiscence, as men bend a bow; therefore they had many sons and grandsons." Of the six sons of Azel, mentioned 1Chr 8:38, R. S. Jarchi says that their allegorical expositions were sufficient to load thirteen thousand camels! No doubt these were reputed to be deeply learned men. There was a time when the allegorizers and metaphor-men ranked very high among theologians, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for thirteen thousand camels!