

1 Chronicles Chapter 3

Verses 1-9

To read more about “the sons of David”:

See 2 Sam. 3:2-5; 5:13-16.

To read more about “Abigail the Carmelitess”:

See 1 Samuel Chapter 25.

1 Chronicles 3:1 "Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:"

The six following born in Hebron, who are reckoned in the same order (as in 2 Samuel 3:2), only here the second son is called Daniel, who there goes by the name of Chileab, he had two names.

Here David's wife, Eglah, is said in the Targum to be Michal, Saul's daughter (see 2 Sam. 3:5).

To which is added an account of his reign that's both in Hebron and Jerusalem, that is agreeably to 2 Samuel 5:5.

“David”:

The chief reason for such detailed genealogies is that they affirm the line of Christ from Adam (Luke 3:38), through Abraham and David (Matt. 1:1), thus emphasizing the kingdom intentions of God in Christ.

King David was the one all the other genealogies were leading to.

Amnon was David's firstborn by Ahinoam.

He was born while David was in Hebron.

Amnon raped his half-sister Tamar.

Absalom killed him for attacking Tamar.

Daniel was the same as Chileab.

Abigail was the wife of Nabal, whom David killed.

He had refused assistance to David's men.

Abigail befriended David, and he later married her.

1 Chronicles 3:2 "The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:"

David's favorite and rebellious son (2 Sam. 15-19).

The common Hebrew text has "to Absalom;" but a number of manuscripts and all the old versions read Absalom.

Rabbi D. Kimchi gives the characteristic explanation that L-ABSHALOM alludes to LO-ABSHALOM, "not Absalom", that is, not a "father of peace," but a rebel.

Maachah ... Geshur:

See 1 Chron. 2:23.

"Adonijah the son of Haggith":

Who would have succeeded his father, and was put to death by Solomon (1 Kings 1; 1 Kings 2:19-25).

Absalom was full brother to Tamar.

Later Absalom wanted to be king, and was anointed as such.

He came to an unusual death, when his long locks of hair got caught in a tree limb.

Joab killed him, while he was hanging there.

Maachah's father was a king in the land of Geshur.

"Adonijah" means my LORD is Jehovah.

He was the fourth son of David.

When Amnon and Absalom were dead, he thought he was the next in line to be king.

He was pardoned by his brother Solomon, for his attempt to be king.

He was later killed, because he asked for his father's virgin widow, Abishag, to wife.

Very little is known of Haggith.

1 Chronicles 3:3 "The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife."

"By Eglah his wife":

Eglah is generally thought by the Jews to be Michal, Saul's daughter.

Who, some think, is peculiarly called his wife, because she was his only legal wife, according to the divine institution.

All the rest he took according to the custom then reigning (see 2 Sam. 3:5).

1 Chronicles 3:4 "[These] six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years."

These comments about the length of David's "reign" in two cities were likely inserted to refocus the narrative on David.

His story is told more fully (in chapters 10-29).

For a list of David's sons (see also 2 Sam. 3:2-5).

"Shephatiah":

Means Jehovah judges.

Very little is known of this son.

Abital was the fifth wife of David.

"Abital":

Means father of the dew.

"Ithream":

Means residue of the people.

All that is known of Eglah was that she was David's wife.

She was not his main wife, which many think makes her the same as Michal.

Michal had no children.

This separation of the sons of David in this manner, are giving a list of those born while he reigned in Hebron.

His reign would extend for 40 years.

7-1/2 of those years, he reigned in Hebron.

The last 33 years that David reigned were from Jerusalem, where he was king of all 12 tribes of Israel.

Verses 5-9

These “sons” born to “David” at “Jerusalem” are mentioned again (in 14:3-7; see 2 Sam. 5:14-16; 1 Chron. 14:4-7).

1 Chronicles 3:5 "And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:"

“Bath-shua” is Bath-sheba (in 2 Sam. 11:3).

The author only mentions Bath-sheba by name, minus any reference to the sin David committed with her (2 Sam. Chapters 11-12).

He also does not elaborate on David’s other sins and focuses instead on the fact that David was chosen by God.

Bath-sheba had been the wife of Uriah.

David married her at the death of Uriah.

Shimea is also called Shammua.

The main thing we know of Shobab, is that his name means backsliding, or rebellious.

Nathan's claim to fame is that he was in the genealogy that led to Mary, the mother of Jesus.

Of course, Solomon is the son of David, who will follow him as king.

He is in the lineage of David which leads to Joseph, the husband of Mary, the mother of Jesus.

Solomon builds the temple in Jerusalem.

1 Chronicles 3:6 "Ibhar also, and Elishama, and Eliphelet,"

"Ibhar":

“He” (i.e., God) “chooseth.”

"Elishama":

Spelt Elishua in both of the parallel passages. (See 1 Chron. 3:5).

The recurrence of Elishama ("God heareth"; in 1 Chron. 3:8), is no argument against the name here.

"Eliphelet":

Means "God is deliverance":

Also occurs twice, and David may have chosen to give names so expressive of his own peculiar faith and trust to the sons of different wives (see Psalms 18:2; 18:6).

"Eliphelet":

Called Elpalet.

Hebrew, Elpèlet (1 Chron. 14:5).

A by-form, as Abram is of Abiram, or Absalom of Abishalom, or Abshai of Abishai is omitted in Samuel.

1 Chronicles 3:7 "And Nogah, and Nepheg, and Japhia,"

"Nogah":

Brightness, i.e., of the Divine Presence (Psalm 18:13).

A hymn which is certainly David's.

Compare Japhia, "the Shining One".

"Nepheg":

Means "shoot".

1 Chronicles 3:8 "And Elishama, and Eliada, and Eliphelet, nine."

"Elishama ... and Eliphelet":

These two names are mentioned before (1 Chron. 3:6).

It is supposed that the two children so called had died in their infancy; and therefore, David preserved their memory by giving their names unto two others, who were born afterward, and lived longer.

"Nine":

Besides the four born of Bath-sheba (1 Chron. 3:5).

There are only seven mentioned (2 Sam. 5:16), those two, who died early, being there omitted.

"Eliada":

Means "God knoweth".

The Beeliada ("LORD knoweth"; of 1 Chron. 14:7), is probably more ancient, though Samuel also has Eliada.

God was of old called Baal as well as El; and the former title was only discarded because it tended to foster a confusion between the degrading cults of the Canaanite Baals, and the true religion of Israel.

So it came to pass in later times that men were unwilling to write or speak the very name of Baal.

And in names compounded therewith they substituted either El or Iah as here.

Or the word bosheth (shame) as in Ish-bosheth instead of Eshbaal, Jerubbesheth instead of Jerubbaal.

1 Chronicles 3:9 [These were] all the sons of David, beside the sons of the concubines, and Tamar their sister."

By his wives.

"Beside the sons of the concubines; who are not reckoned, and how many they were is not known.

He had ten concubines at least (2 Sam. 15:16; 2 Sam. 20:3).

"And Tamar their sister":

Not the sister of the sons of the concubines, but of his other sons, and only of Absalom by the mother's side, of whom (see 2 Sam. 13:1).

These nine sons mentioned above, were sons, in addition to Bath-sheba's sons, born in Jerusalem.

They also had the distinction of being sons of David by his wives.

There were other sons born of concubines that are not listed here.

It is unusual for two of the sons to have the name Eliphelet, but perhaps they had different mothers.

Tamar is the only girl mentioned, it does not mean there were no other girls.

The reason for her being mentioned was that she directly affected the happenings in the family.

Usually girls are not mentioned, because the family name is carried on through her husband.

In some cases when they have an impact on history, they are specifically mentioned.

Verses 10-24

Solomon, with whom the Davidic covenant is confirmed, becomes the son through whom the messianic line is continued.

The names are listed in two groups: (verses 10-16), Solomon's pre-exilic descendants and (verses 17-24), Solomon's post-exilic descendants.

The list ends with Anani, who was born at the end of the fifth century B.C. at the close of the Old Testament Canon.

Verses 10-16

"Rehoboam ... Zedekiah":

The reigns of these descendants of David are delineated (in 2 Chron. 10:1 – 36:21).

This list of the descendants of "Solomon" could also be labeled "The kings of Judah".

For more about their stories (see 2 Chronicles and 2 Kings).

1 Chronicles 3:10 "And Solomon's son [was] Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,"

From hence to the end of the fourteenth verse, David's successors are reckoned, according to the order of their reign, unto Josiah and his sons.

Solomon, Rehoboam, Abia, Asa, Jehoshaphat, Joram, Ahaziah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, in all sixteen.

Rehoboam is known as Reboam, and as Roboam, as well.

Rehoboam will be the first to reign over Judah in the divided kingdom.

Abia is the son of Rehoboam.

Abia is known as Abijah and Abijam, as well.

Abia will reign after Rehoboam.

He will be a wicked king.

He will be succeeded by his son Asa.

Asa will do right in the sight of the LORD.

His heart was right with God.

Jehoshaphat was known also as Josaphat.

He too, did what was right when he reigned in Asa's stead.

1 Chronicles 3:11 "Joram his son, Ahaziah his son, Joash his son,"

"Joram":

Meaning Jehoram, Yahweh is high.

"Ahaziah":

Iah holdeth (Luke 1:54) "he hath holpen (meaning helped)".

"Joash":

Meaning Yahweh is a hero.

Joram is the same as Jehoram.

He married the wicked Athaliah, daughter of Ahab and Jezebel.

Needless to say, he was wicked while he reigned as king.

His son Ahaziah reigned in his stead.

He also was an evil king.

Joash reigned in the stead of Ahaziah.

Joash was also known as Jehoash.

He was a good king until the death of the high priest, and then he became as cruel and idolatrous as his father.

1 Chronicles 3:12 "Amaziah his son, Azariah his son, Jotham his son,"

"Amaziah":

Means Yah is strong.

"Azariah":

Means Yah helpeth.

"Jotham":

Means Yahweh is perfect.

Amaziah became king of Judah, after his father Joash died.

He began as a good king, and then died an arrogant self-centered king.

Azariah, his son, began to reign at his death.

Azariah is the same as Uzziah.

He did what was right in the sight of the LORD.

Jotham followed in the footsteps of his father.

Another name he is called is Joatham.

He rebuilt the temple gates during his reign.

1 Chronicles 3:13 "Ahaz his son, Hezekiah his son, Manasseh his son,"

"Ahaz":

Abbreviation of Jehoahaz, which is Ahaziah.

"Hezekiah":

Hebrew, Hizkiyāhû, meaning "my strength is Iahu."

"Manasseh":

Perhaps of Egyptian origin.

Ahaz reigned at the death of his father.

Achaz, and Jehoahaz are two other names he was called.

He was very wicked, like the kings of Israel.

Since Ahaz was so terribly wicked, it is unusual for his son Hezekiah, or Ezekias, to be right in the sight of the LORD.

The land prospered under his reign.

Again, with a father like Hezekiah, it is hard to understand how Manasseh could be so evil.

He was also called Manassas.

He was believed to have murdered Isaiah, by having him sawn in two.

He began to reign when he was 12, and he was very evil.

1 Chronicles 3:14 "Amon his son, Josiah his son."

"Amon":

Was probably the Egyptian sun-god Amen or Amun.

In this line of fifteen successive monarchs, the usurper Athaliah is omitted between Ahaziah and Joash (1 Chron. 3:11).

"Josiah":

Means Iah comforteth.

Amon was very evil like his father and was killed by his own servants.

Josiah was a very good king.

It was said there had been no king like him.

He loved the LORD and proved it during his reign.

He began to reign when he was 8 years old.

His mother's name was Jedidah.

He was also known as Josias.

1 Chronicles 3:15 "And the sons of Josiah [were], the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum."

“Jehoiakim,”:

Who ruled in Judah, was an evil king, even though his father “Josiah” had been faithful to God (Jeremiah Chapter 22; 2 Kings 22-23).

Johanan, was the same as Jehoahaz.

He was very evil.

He reigned for a short time, and then Jehoiakim took his place as king.

Jehoiakim and Eliakim are the same person.

He was evil as well.

Zedekiah was also called Mattaniah.

He was uncle to Nebuchadnezzar.

Shallum is believed by some to be another name for one of his brothers.

He adds very little to the genealogy either way.

1 Chronicles 3:16 "And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son."

“Jeconiah”:

God’s curse resulting in no royal descendants from the line of Jeconiah (a.k.a. Jehoiachin), as given by Jeremiah (Jer. 22:30), was enforced by God.

Even though Jeconiah was in the line of Christ, the Messiah was not a physical child of that line, thus affirming the curse, yet sustaining the legality of His kinship through Joseph, who was in David’s line.

His blood birthright came through Mary, who traced her line to David through his son Nathan, not Solomon (Luke 3:31).

Jehoiakim was known as Jechonias, Jechoniah, Jeconiah and Coniah.

He was captured and led to Babylon where he spent the next 36 years and then released.

Zedekiah who was blinded and taken captive to Babylon could be the one mentioned above.

Verses 17-24

This list traces the Davidic line from the exile to when it was written, right after the exile.

Among the list of the postexilic descendants of David is Zerubbabel,” one of Israel’s heroes, who led the people of Judah back to their homeland (see the Book of Ezra).

He is also mentioned in the genealogies of Jesus recorded in Matthew Chapter 1 and Luke Chapter 3.

1 Chronicles 3:17 "And the sons of Jeconiah; Assir, Salathiel his son,"

Apparently “Assir’s” daughter must have been married to Neri from the Davidic line of Nathan, so “Salathiel” (or Shealtiel, compare Ezra 3:8), was “son” of “Assir” and Jeconiah” (or Jehoiachin, compare 2 Kings 24:6) only through Assir’s daughter.

The name "Assir" means prisoner.

He does not take over as king in his father's place.

The rendering of the verse above, could be Jeconiah the prisoner.

Salathiel does become a puppet king.

1 Chronicles 3:18 "Malchiram also, and Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah."

That is, was a son of Jeconiah as well as Salathiel, and so the rest that follow.

"And Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah":

Kimchi says these were the sons of Salathiel; but I rather think they were the sons of Jeconiah, and brethren of Salathiel, because of what follows.

1 Chronicles 3:19 "And the sons of Pedaiiah [were], Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:"

Apparently Salathiel died without a son.

Accordingly, “Pedaiiah,” his brother, married his widow and gave birth to “Zerubbabel.”

The purpose of such a levirate marriage (Deut. 25:5-10), and the notes (on Ruth 3:9 and 4:9-10), was to maintain the dead husband's line.

Hence, Zerubbabel is legally the son of Salathiel.

The genealogical lists of Jesus found (in Matthew 1:1-16 and Luke 3:23-38), find a common ground of meeting in Salathiel and Zerubbabel (Matt. 1:12; Luke 3:27).

Zerubbabel was the leader of the exiles who later returned from Babylon to Jerusalem (compare Ezra 2:2; Neh. 12:1).

He became the governor of Judah (Hag. 2:21), and was associated with the ministry of the prophet Haggai and Zechariah (Ezra 5:1-2), who held him in high esteem (Haggai 2:23; Zechariah 4:6-10).

Zerubbabel is the one the lineage continues through.

Zorobabel is another name he is known by.

He lived in the time of Cyrus, and was thought of as prince of Judah.

He led the first captives back to Jerusalem.

He would attempt to rebuild the altar to Jehovah.

1 Chronicles 3:20 "And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five."

These five sons form a second group of Zerubbabel's children, probably by another wife.

The 5 of union seems to have fallen out before the last name, Jushab-hesed.

1 Chronicles 3:21 "And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah."

"The sons of Shechaniah":

All these, both parents and their sons blended together, are mentioned as the sons of Hananiah, and branches of the royal stock.

Six including the father.

But the Hebrew word, shisha, which is rendered six, may be the proper name of one of the sons of Shemaiah.

As the family of David was the most considerable of any of the tribe of Judah, the genealogy of his descendants was preserved with great care and exactness.

And is here recorded in part, to assist us in tracing the descent of our Lord Jesus Christ from him, that we might have that proof, among others, of his being the true Messiah.

The only reason it seems for giving these numerous names is to show the family ties.

There is really nothing significant in the genealogy to Jesus through this.

1 Chronicles 3:22 "And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six."

“Six”:

Only 5 sons are named, so the number includes their father Shemaiah.

1 Chronicles 3:23 "And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three."

"Elioenai":

Unto Iah (are), mine eyes (Psalm 123:1-2 is an expansion of the same idea; compare also Psalm 25:15).

An Elioenai went up with Ezra (Ezra 8:4).

1 Chronicles 3:24 "And the sons of Elioenai [were], Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven."

"The sons of Elioenai ... Hodaiah":

These sons of Elioenai are the sixth generation from Zerubbabel (536-515 B.C.).

That is to say, they were living about 345 B.C. under Artaxerxes Ochus.

If the reading of the (LXX in 1 Chron. 3:21 be correct), their date is four generations later, or about 225 B.C.

The result is to bring down the date of the chronicle a century lower than the best critics approve.

1 Chronicles Chapter 3 Questions

1. Who was David's firstborn son?

2. Who was his mother?
3. Who was the second son?
4. What terrible thing did Amnon do, when he was grown?
5. What happened to him for this sin?
6. Whose wife had Abigail been, before she married David?
7. Who was Absalom's mother?
8. What relation was Absalom to Tamar?
9. How did Absalom die?
10. What does "Adonijah" mean?
11. Why was Adonijah killed?
12. Who was Abital?
13. How long did David reign in Hebron?
14. How long did he reign in Jerusalem?
15. Who was David king of?
16. Bath-shua is the same as _____.
17. What was her first husband's name?
18. How many sons did she bare David?
19. What special claim to fame does Nathan have?
20. Which son followed David as king?
21. Who built the temple in Jerusalem?
22. Were the nine sons of David in verses 6, 7, 8, and 9 all of his sons?
23. Which of Solomon's sons is mentioned in verse 10?
24. What are some other names for him?
25. Who would he rule over?
26. What kind of a king will Abia be?

27. What kind of king is Asa?
28. Who reigned in Asa's stead?
29. What wicked woman did Joram marry?
30. Tell of the reign of Joash?
31. What special thing did Jotham do during his reign?
32. Describe Hezekiah's reign?
33. What terribly evil thing was Manasseh believed to have done?
34. Which king was blinded and led captive to Babylon?
35. What does "Assir" mean?