

A Theology of Genealogy (1 Chronicles 1–9)

- I. Introduction
 - a. The “theology of Genealogy” for 1 Chronicles 1–9 is hope for all Israel under a Davidic king saved for worship; its about all Israel under David for worship.
- II. Introduction to Chronicles
 - a. Written to the returning exiles with a key focus on *worship* as the redeemed people of God.
- III. 1 Chronicles 1: Who is Israel?
 - a. Genesis Revisited through genealogy
 - b. Used to express one key feature: the only reason Israel becomes the people of God is because of his grace and mercy.
- IV. 1 Chronicles 2–8: “All Israel” under David

Birth Order: Gen 29–30	Genealogical Order: 1 Chron 2–8	
Reuben	Judah (2.3–4.23) ¹	
Simeon	Simeon (4.24-43) ²	
Levi	Reuben (5.1-10)	Trans-Jordanian Tribes ³
Judah	Gad (5.11-22)	
Dan	½ Manasseh (5.23-26)	
Naphtali	Levi (6.1-81) ⁴	
Gad	Issachar (7.1-5)	
Asher	Benjamin (7.6-12)	
Issachar	Naphtali (7.13)	

¹ Judah is 1st in order and occupies the most space. “sons of Judah” introduced 2x (2.3; 4.1) and includes the genealogy of David (3.1ff).

² Simeon has a close tie with Judah in that its inheritance is *within* the tribe of Judah (see Josh 19.1-9).

³ Reuben, Gad, and ½ Manasseh are called the trans-Jordanian tribes. They are the ones that accepted an inheritance “on the other side of the Jordan.” There were the first to possess their inheritance (Deut 3.12-17; Josh 13.15-33) and the first to be exiled under the Assyrian king Pul (i.e. Tiglath-Pileser III; 1 Chron 5.26).

⁴ The position of Levi here shows an emphasis on the priestly line of temple servants. Note in particular the focus on Aaron’s descendants in 6.3ff and how in 6.31ff there is a focus on how David is the organizer of temple worship.

Zebulon	½ Manasseh (7.14-19)	Cis-Jordanian Tribes ⁵
Joseph	Ephraim (7.20-29)	
Benjamin	Asher (7.30-40)	
	Benjamin (8.1-40)	
Exiles (9.1-34)		

Judah is fronted and expanded, therefore giving the genealogies a focus on Judah, especially David.

Levi is in the center, focusing on *worship*.

Benjamin is mentioned twice. The first draws our attention to the warriors of Benjamin, the second to the line that extends to Saul and Jonathan.

Note: Zebulon and Dan are missing from the list, and are *replaced* by the house of Joseph being split up into Ephraim and the two halves of Manasseh.

The representation of 12 tribes here is meant to show a continuity of “all Israel” and a union of the Northern and Southern Kingdoms.

V. 1 Chronicles 9: Restored *for worship*

Chapter 9 presents the returned exiles, with a particular focus on temple worshippers (priests, 9.10-13; Levites, 9.14-16; gatekeepers, 9.17-32; singers, 9.33-34).

These genealogies place the hope of the Chronicler in how

- 1) there will be a new king from the line of David who will
- 2) construct a lasting temple for the praising the Lord as he
- 3) unites “all Israel” (and even the nations!) under his banner.

Indeed, his hope is Christ!

⁵ Issachar through Asher are all the cis-Jordanian tribes (west of the Jordan) who were yet *NORTH* of Judah (i.e. the Northern Kingdom).