

# 1 Chronicles 2:55

Authorized King James Version (KJV)

And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

## Analysis

**Genealogical Significance:** This verse appears within the Judah's lineage and David's royal line section of Chronicles' genealogical framework. The Hebrew term יהודה (Yehudah) - praise is central to understanding this passage's purpose. The Chronicler, writing to post-exilic Israel (c. 450-400 BCE), uses these genealogies not merely as historical records but as theological statements about covenant continuity and divine faithfulness.

The genealogical structure serves multiple purposes:

1. establishing Israel's connection to God's creation plan from Adam
2. legitimizing post-exilic community's claim to covenant promises
3. emphasizing Judah and Levi's special roles in God's redemptive plan,
4. demonstrating that despite exile, God's covenant purposes continue.

The selection and arrangement of names is intentional, highlighting Messianic line through Judah to David.

Chronicles diverges from Genesis and Samuel-Kings in its genealogical presentation, reflecting the Chronicler's distinct theological agenda. Where earlier texts focus on narrative history, Chronicles emphasizes continuity, legitimacy, and

hope for restoration. This verse contributes to the larger argument that the post-exilic community is the rightful heir of God's ancient covenant promises.

## Historical Context

---

**Post-Exilic Context:** The Chronicler wrote during the Persian period (450-400 BCE) to a community returned from Babylonian exile, struggling with identity and purpose. These genealogies answered crucial questions: Who are we? What is our relationship to ancient Israel? Do God's promises still apply to us?

The historical setting influences the text's emphasis on Genealogies of Judah and David's lineage - royal line emphasis. Ancient Near Eastern cultures valued genealogies for establishing land rights, royal legitimacy, and tribal identity. Chronicles' genealogies served similar functions while adding theological depth. The inclusion of specific names and details reflects the author's access to temple archives, royal records, and earlier biblical texts.

Archaeological evidence from Persian-period Judah shows a small, struggling community centered around Jerusalem and the rebuilt temple. The genealogies reinforced their connection to the glorious past and provided hope for future restoration through God's covenant faithfulness.

## Related Passages

---

**Romans 1:17** — The righteous shall live by faith

**Hebrews 11:1** — Definition of faith

## Study Questions

---

1. How does understanding genealogies as theological statements rather than mere historical records change your reading of Chronicles and other biblical genealogies?
2. What does this verse teach about God's faithfulness across generations, and how does that apply to your own family's spiritual legacy?

3. How does Messianic line through Judah to David connect to the New Testament revelation of Jesus Christ as the fulfillment of Old Testament promises?

## Interlinear Text

---

וּמִשְׁפַּח וְ	סֹפְרִים	יֹשְׁבֵי ו	יַעֲבֵי י	תִּרְעָתִי י	
And the families	of the scribes	which dwelt	at Jabez	the Tirathites	
H4940	H5608	H3427	H3258	H8654	
שְׁמֵעָתִי י	שׁוֹכְתִי י	הֵמָּה	הַקִּינִי י	הַבָּא י	מִחֲמַת
the Shimeathites	and Suchathites	These	are the Kenites	that came	of Hemath
H8101	H7756	H1992	H7017	H935	H2574
אָבִי	בֵּית	רֶכָב:			
the father	of the house	of Rechab			
H1	H1004	H7394			

## Additional Cross-References

---

**2 Kings 10:15** (Parallel theme): And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

**Judges 1:16** (Parallel theme): And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

**Jeremiah 35:19** (Parallel theme): Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

**Judges 4:11** (Parallel theme): Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

**1 Samuel 15:6** (Parallel theme): And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

---

From KJV Study • [kjevstudy.org](http://kjevstudy.org)