

# 1 Chronicles 6:15

Authorized King James Version (KJV)

And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

## Analysis

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**Genealogical Significance:** This verse appears within the Levitical priesthood and worship section of Chronicles' genealogical framework. The Hebrew term קָהָן (kohen) - priest 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 Mediatorial role of priesthood.

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

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**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 Levitical genealogies and priestly lines. 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

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**Revelation 20:12** — Judgment according to deeds

**Romans 2:1** — Judging others

## Study Questions

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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 Mediatorial role of priesthood connect to the New Testament revelation of Jesus Christ as the fulfillment of Old Testament promises?

## Interlinear Text

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וַיֵּצֵא יְהוֹזָדָךְ וַיֵּלֶךְ	וְנִשְׁאַבֵּעַ	וְנִשְׁאַבֵּעַ	וְנִשְׁאַבֵּעַ	וְנִשְׁאַבֵּעַ	וְנִשְׁאַבֵּעַ	וְנִשְׁאַבֵּעַ
And Jehozadak	went	carried away	into captivity	when the LORD	the LORD	Judah
H3087	H1980	H1540	H3068	H853		H3063

  

וְנִשְׁאַבֵּעַ	בְּיַד	וְנִשְׁאַבֵּעַ	בְּיַד	וְנִשְׁאַבֵּעַ	בְּיַד	וְנִשְׁאַבֵּעַ
and Jerusalem	by the hand	of Nebuchadnezzar				
H3389	H3027	H5019				

## Additional Cross-References

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**2 Kings 25:18** (Parallel theme): And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

**Haggai 2:2** (Parallel theme): Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

**Haggai 1:1** (References Lord): In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

**2 Kings 25:21** (Parallel theme): And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

**Haggai 1:14** (References Lord): And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,