

1 Chronicles 7:8

Authorized King James Version (KJV)

And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

Analysis

The sons of Becher—this genealogy catalogs Benjamin's clan through Becher (בֶּכֶר 'young camel' or 'firstborn'). The eight sons listed—**Zemira** (song'), **Joash** (Yahweh has given'), **Eliezer** (God is help'), **Elioenai** (to Yahweh are my eyes'), **Omri** (sheaf' or 'pupil'), **Jerimoth** (heights'), **Abiah** (Yahweh is father'), and **Anathoth** (answers')—form a theological catechism in names, emphasizing Yahweh's provision, help, fatherhood, and attentive hearing.

The name **Anathoth** gains special significance as Jeremiah's hometown (Jeremiah 1:1), a Levitical city in Benjamin's territory. That Becher's descendant bore this name before the city's prominence shows God's providential preparation—centuries before Jeremiah, a Benjamite bore the name 'answers,' anticipating the prophet who would answer God's call in Israel's darkest hour. This genealogical 'easter egg' rewards careful readers with Christological connections (Jeremiah prefigured Christ's rejection by his hometown, Luke 4:24).

All these are the sons of Becher—the summarizing formula emphasizes completeness. Benjamin's prominence (Paul's tribe, Romans 11:1; the temple sat in Benjamin's land) roots in extensive, blessed genealogy. Despite being Jacob's youngest and Rachel's last son, Benjamin became numerically and strategically significant through covenant multiplication (Genesis 49:27).

Historical Context

Benjamin's tribe occupied the strategic hill country between Ephraim and Judah, including Jerusalem's northern suburbs. Though the smallest tribe (Judges 20-21 nearly destroyed them), Benjamin produced Israel's first king (Saul), joined Judah after the schism (930 BC), and maintained identity through exile. The Chronicler, emphasizing Judah-Benjamin continuity, shows post-exilic Jerusalem's population as legitimate heirs of pre-exilic Israel. Anathoth, mentioned in this genealogy, became a priestly city hosting Abiathar's descendants after Solomon's purge (1 Kings 2:26).

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Psalm 19:1 — Heavens declare God's glory

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How do the theophoric names in Becher's genealogy ('Yahweh has given,' 'God is help') testify to faith formation through naming practices?
2. What encouragement does Benjamin's recovery from near-extinction (Judges 21) to prominence offer regarding God's redemptive purposes for broken communities?

Interlinear Text

בָּנִי	בָּכֶר:	וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר	וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר וְאֶלְיָזָר
All these are the sons of Becher		Zemira and Joash and Eliezer and Elioenai	
H1121	H1071	H2160	H3135
		H461	H454
and Omri and Jerimoth and Abiah and Anathoth and Alameth		וְעַמְרִי וְעַמְרִי וְעַמְרִי וְעַמְרִי וְעַמְרִי	וְעַמְרִי וְעַמְרִי וְעַמְרִי וְעַמְרִי וְעַמְרִי
H6018	H3406	H29	H6068
		H5964	H3605
		H428	
בָּנִי	בָּכֶר:		
All these are the sons of Becher			
H1121	H1071		

From KJV Study • kjvstudy.org