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 (בֶּכֶּר 'young camel' or 'firstborn'). The eight sons listed—**Zemira** (בְּכֶּר), **Joash** (יוֹעֵשׁ 'Yahweh has given'), **Eliezer** (אֱלִישֶׁינַיִי 'God is help'), **Elioenai** (אֶלִישֶׁינַיִי 'theights'), Yahweh are my eyes'), **Omri** (עָמְרִי 'sheaf' or 'pupil'), **Jerimoth** (יְרִימוֹת 'heights'), **Abiah** (אֲבָּיַה 'Yahweh is father'), and **Anathoth** (אֲבָיַה '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

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

וְאֶלְיְוֹעֵינַ י וָ, אֱלִיעֶזֶר וְיוֹעָ שׁ זְמִיכָ ה בֿנֿו בָּכֶר: of Becher All these are the sons and Joash and Elioenai Zemira and Eliezer H1121 H1071 H2160 H3135 H461 H454

וְעַלַ מֶת וְירֵמ וֹת וַעֲנַת וֹת כַּל אֱ לֵּה ועַמִרִי ַןאֲב<u>ַי</u> ה H428 and Jerimoth and Anathoth and Alameth H3605 and Omri and Abiah H6018 H3406 H29 H6068 H5964

וֹבֶי בֹּיִ All these are the sons of Becher H1121 H1071

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