

# 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 (בְּכָר 'young camel' or 'firstborn'). The eight sons listed—**Zemira** (זְמִירָה 'song'), **Joash** (יֹאשָׁא 'Yahweh has given'), **Eliezer** (אֱלִיעֶזֶר 'God is help'), **Elioenai** (אֶלְיוֹעִינַי 'to Yahweh are my eyes'), **Omri** (עֹמְרִי 'sheaf' or 'pupil'), **Jerimoth** (יְרִימוֹת 'heights'), **Abiah** (אֲבִיָּה 'Yahweh is father'), and **Anathoth** (אֲנָתוֹת '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

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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

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**John 15:13** — Greatest form of love

**1 John 4:8** — God is love

**Psalms 19:1** — Heavens declare God's glory

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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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

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בְּנֵי	בְּכָרִי:	זְמִירָה	וְיוֹשֵׁעַ שׁ	וְאֶלְיָעֶזֶר	וְאֶלְיוֹעִינַי
<b>All these are the sons</b>	<b>of Becher</b>	<b>Zemira</b>	<b>and Joash</b>	<b>and Eliezer</b>	<b>and Elioenai</b>
H1121	H1071	H2160	H3135	H461	H454
וְעֹמְרִי	וְיֵרִמּוֹת	וְאַבְיָה	וְאַנָּתוֹת	וְעֹלָמֶת	כָּל
<b>and Omri</b>	<b>and Jerimoth</b>	<b>and Abiah</b>	<b>and Anathoth</b>	<b>and Alameth</b>	
H6018	H3406	H29	H6068	H5964	H3605
					H428

בְּנֵי	בְּכָרִי:
<b>All these are the sons</b>	<b>of Becher</b>
H1121	H1071

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