

# 1 Chronicles 9:2

Authorized King James Version (KJV)

Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.

## Analysis

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**Genealogical Significance:** This verse appears within the Post-exilic restoration community section of Chronicles' genealogical framework. The Hebrew term שְׁאֵרִית (she'erit) - remnant 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 God preserves faithful remnant.

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 Post-exilic returnees and Jerusalem's inhabitants. 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

**Matthew 25:31** — Final judgment

## 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 God preserve faithful remnant connect to the New Testament revelation of Jesus Christ as the fulfillment of Old Testament promises?

## Interlinear Text

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וְהַיֹּשְׁבִים	כֵּן אֲשֶׁן יָם	אֲשֶׁר	בְּאֶחָזָתָם	בְּעָרֵיהֶם
inhabitants	Now the first	H834	that dwelt in their possessions	in their cities
H3427	H7223		H272	H5892
יִשְׂרָאֵל	הַכֹּהֲנִים	הַלְוִיִּם	וְהַנֶּתִּינִים:	
were the Israelites	the priests	Levites	and the Nethinims	
H3478	H3548	H3881	H5411	

## Additional Cross-References

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**Nehemiah 7:73** (References Israel): So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

**Ezra 2:70** (References Israel): So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

**Ezra 2:58** (Parallel theme): All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

**Ezra 2:43** (Parallel theme): The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

**Ezra 8:20** (Parallel theme): Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

**Nehemiah 7:60** (Parallel theme): All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.