***1 Chronicles***

***Chapter 5***

***Reuben***

**The sons of Reuben the firstborn of Israel (he was the firstborn, but when he defiled his father’s marriage bed, his rights as firstborn were given to the sons of Joseph son of Israel; so he could not be listed in the genealogical record in accordance with his birthright, 2 and though Judah was the strongest of his brothers and a ruler came from him, the rights of the firstborn belonged to Joseph)— 3 the sons of Reuben the firstborn of Israel:**

**Hanoch, Pallu, Hezron and Carmi.**

**4 The descendants of Joel:**

**Shemaiah his son, Gog his son,**

**Shimei his son, 5 Micah his son,**

**Reaiah his son, Baal his son,**

**6 and Beerah his son, whom Tiglath-Pileser king of Assyria took into exile. Beerah was a leader of the Reubenites.**

**7 Their relatives by clans, listed according to their genealogical records:**

**Jeiel the chief, Zechariah, 8 and Bela son of Azaz, the son of Shema, the son of Joel. They settled in the area from Aroer to Nebo and Baal Meon. 9 To the east they occupied the land up to the edge of the desert that extends to the Euphrates River, because their livestock had increased in Gilead.**

**10 During Saul’s reign they waged war against the Hagrites, who were defeated at their hands; they occupied the dwellings of the Hagrites throughout the entire region east of Gilead.**

**5:1–26** The genealogical records of the Transjordan tribes: Reuben, Gad and half of Manasseh (see Nu 32:33–42). The Chronicler’s concern with “all Israel” includes incorporating the genealogical records of these tribes that were no longer significant entities in Israel’s life in the restoration period, having been swept away in the Assyrian conquests. (CSB)

**5:1–10** The necessity to explain why the birthright of the firstborn did not remain with Reuben (see Ge 35:22; 49:4 for Reuben’s sin) interrupts the initial statement (v. 1), which is then repeated after the explanation (v. 3). The parenthetical material (vv. 1–2) shows the writer’s partiality for Judah, even though Joseph received the double portion (Ephraim and Manasseh) of the firstborn. The Hebrew term translated “ruler” (v. 2) is used of David in 11:2; 17:7; 2Sa 5:2; 6:21; 7:8; cf. 1Ch 28:4. The use of military titles (vv. 6–7) and a battle account (v. 10) suggest that this genealogy may have functioned in military organization (see Introduction: Genealogies). The source for some of this material on Reuben is Nu 26:5–11. The Chronicler has omitted reference to Eliab and his three sons who perished in the rebellion of Korah (see Nu 26:8–10) and so were not relevant to his purpose. (CSB)

**5:6** *Tiglath-Pileser.* This Assyrian king (745–727 b.c.) attacked Israel (v. 26; 2Ki 15:29) and also imposed tribute on Ahaz of Judah (2Ch 28:19–20; 2Ki 16:7–10). (CSB)

**5:10** *Hagrites.* See vv. 19–22. Named among the enemies of Israel (Ps 83:6), this tribe is apparently associated with Hagar, the mother of Ishmael (Ge 16), but see note on Ps 83:6. (CSB)

***Gad***

**11 The Gadites lived next to them in Bashan, as far as Salecah: 12Joel was the**

**chief, Shapham the second, then Janai and Shaphat, in Bashan. 13Their relatives,**

**by families, were: Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber—seven**

**in all. 14These were the sons of Abihail son of Huri, the son of Jaroah, the son of**

**Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz.**

**15Ahi son of Abdiel, the son of Guni, was head of their family. 16The Gadites lived in Gilead, in Bashan and its outlying villages, and on all the pasturelands of Sharon as far as they extended. 17 All these were entered in the genealogical**

**Records during the reigns of Jotham king of Judah and Jeroboam king of Israel.**

**18 The Reubenites, the Gadites and the half-tribe of Manasseh had 44,760 men**

**ready for military service—able-bodied men who could handle shield and sword,**

**Who could use a bow, and who were trained for battle. 19 They waged war against**

**the Hagrites, Jetur, Naphish and Nodab. 20 They were helped in fighting them, and**

**God handed the Hagrites and all their allies over to them, because they cried out**

**to him during the battle. He answered their prayers, because they trusted in him.**

**21 They seized the livestock of the Hagrites—fifty thousand camels, two hundred**

**fifty thousand sheep and two thousand donkeys. They also took one hundred**

**thousand people captive, 22 and many others fell slain, because the battle was**

 **God’s. And they occupied the land until the exile.**

***The Half-Tribe of Manasseh***

**23 The people of the half-tribe of Manasseh were numerous; they settled in the land from Bashan to Baal Hermon, that is, to Senir (Mount Hermon). 24 These were the heads of their families: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah and Jahdiel. They were brave warriors, famous men, and heads of their families. 25 But they were unfaithful to the God of their fathers and prostituted themselves to the gods of the peoples of the land, whom God had destroyed before them. 26 So the God of Israel stirred up the spirit of Pul king of Assyria (that is, Tiglath-Pileser king of Assyria), who took the Reubenites, the Gadites and the half-tribe of Manasseh into exile. He took them to Halah, Habor, Hara and the river of Gozan, where they are to this day.**

**5:23–26** Manasseh is treated further in 7:14–19; the half-tribe that settled in Transjordan is dealt with here since it shared the same fate as Reuben and Gad, and possibly also so that the Chronicler could keep the total of 12 for his tribal genealogies (see note on 2:1–2). Again immediate retribution is apparent: Just as trust in God can bring victory (vv. 18–22), so also defeat comes to the unfaithful (vv. 25–26). The use of the retributive theme in these two accounts argues for the unity of the genealogies with the historical portions of Chronicles. The list of names given here is not properly a genealogy but a list of clans. Since they are described as brave warriors in connection with a battle report (vv. 24–26), this section too is likely derived from records of military conscription (see note on vv. 1–10; see also 2Ki 15:19, 29; 17:6; 18:11). (CSB)

**5:26** *Pul.* Probably Tiglath-Pileser’s throne name in Babylon (the Babylonians called him Pulu). (CSB)