

1 Chronicles 5:1

Authorized King James Version (KJV)

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

Analysis

Genealogical Significance: This verse appears within the Trans-Jordanian tribes and their failures section of Chronicles' genealogical framework. The Hebrew term **מַעַל** (ma'al) - unfaithfulness/treachery 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 consequences of covenant unfaithfulness.

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

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 Trans-Jordanian tribes: Reuben, Gad, and Manasseh. 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

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

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 Consequences of covenant unfaithfulness connect to the New Testament revelation of Jesus Christ as the fulfillment of Old Testament promises?

Interlinear Text

וְאֵת בָּנָיו רְאוּבֵן בֶּכֶר שָׁרֵאַל הָיָה	Now the sons of Reuben for he was the firstborn of Israel H3588 H1931
H1121	H7205
H1060	H3478
בֶּכֶר וְכַלְלֵן יִצְעָר אָבִיו נִתְנָה	for he was the firstborn but forasmuch as he defiled bed his father's was given
for he was the firstborn but forasmuch as he defiled bed his father's was given	
H1060	H2490
H3326	H1
H5414	
לְבָכְרָה: בָּנָיו יוֹסֵף בָּנָיו שָׁרֵאַל הָיָה	after the birthright Now the sons of Joseph Now the sons of Israel H3808
after the birthright Now the sons of Joseph Now the sons of Israel H3808	
H1062	H1121
H3130	H1121
H3478	
לְהַתִּין שָׁ	and the genealogy is not to be reckoned after the birthright
and the genealogy is not to be reckoned after the birthright	
H3187	H1062

Additional Cross-References

Genesis 35:22 (References Israel): And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

Genesis 29:32 (Parallel theme): And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

Exodus 6:14 (References Israel): These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

1 Chronicles 26:10 (Parallel theme): Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)

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