

## 1 Chronicles Chapter 7

Verses 1-40

This chapter primarily covers the northern tribes of Israel, completing the national picture.

**1 Chronicles 7:1 "Now the sons of Issachar [were], Tola, and Puah, Jashub, and Shimrom, four."**

The same number is given (Gen. 46:13), with a small variation of two of their names.

There called Phuvah and Job, from whence so many families sprang, mentioned in (Num. 26:23), where the names are the same as here.

These genealogies are dealing with one tribe at a time.

Some of them have more to do with the direct genealogy that leads to Jesus than others.

"Issachar" means hire, or he is hired.

Issachar was Jacobs's fifth son by Leah.

Puah is called Phuvah elsewhere, and Jashub is sometimes called Job.

The number of fighting men of Tola in David's time were 22,600.

This shows this was not an insignificant family.

There is nothing more than what we read here known about Puah.

The Jashubites were started by Jashub.

The Shimronites were from Shimrom, here.

**1 Chronicles 7:2 "And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, [to wit], of Tola: [they were] valiant men of might in their generations; whose number [was] in the days of David two and twenty thousand and six hundred."**

The eldest son of Issachar, whose posterity are only reckoned by name.

"Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola":

The principal man of his family.

"They were valiant men of might in their generations":

Famous for their courage and military exploits, though they sprang from Tola, whose name signifies "a worm"; and which name Bochart conjectures was given him by his parents, because he was so weakly that they had no hopes of raising him.

And yet from him sprung such mighty men, and from them such a numerous race, as follows.

"Whose number was in the days of David two and twenty thousand and six hundred":

Besides those of the posterity of Uzzi, afterwards mentioned.

This was at the time Joab took the number of Israel, by the order of David (1 Chron. 21:5).

Tola seemed to be the most prominent of Issachar's children, as far as their involvement with the other tribes.

In 2 Samuel chapter 24 verses 1 through 17, there is a little more information on the sons of Tola.

**1 Chronicles 7:3 "And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men."**

Including his posterity.

"And the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five":

Together with their father, all reckoned the sons of Uzzi":

"All of them chief men":

In their father's house, heads of families.

Izrahiah and his four children are all included in the five.

This just means that Izrahiah was a chief man, as well as his sons.

"Izrahiah" means Jehovah will bring forth.

Verses 4-5

"Issachar's" warriors were known for their strength and military prowess (compare Gen. 49:14; Judges 5:15), and prudence (Deut. 33:19; 1 Chron. 12:32).

**1 Chronicles 7:4 "And with them, by their generations, after the house of their fathers, [were] bands of soldiers for war, six and thirty thousand [men]: for they had many wives and sons."**

Companies of men of military courage and skill, who could and did go out to war upon occasion.

"Six and thirty thousand men":

Besides the 22,600 Tolaites (1 Chron. 7:2).

"For they had many wives and sons":

Having many wives, they had many sons.

Polygamy was the cause of their large numbers; and that they gave into for the sake of the multiplication of Abraham's seed, according to the divine promise.

These 36,000 men were in addition to the men of Tola.

These are from the family of Uzzi.

The explanation of why they had more soldiers, is in the verse above itself.

They had more wives and children than Tola did.

**1 Chronicles 7:5 "And their brethren among all the families of Issachar [were] valiant men of might, reckoned in all by their genealogies fourscore and seven thousand."**

As those of Puah, Jashub, and Shimron (1 Chron. 7:1).

"Were valiant men of might":

Valiant and courageous.

"Reckoned in all by their genealogies fourscore and seven thousand":

That is, including with these those of Tola and Uzzi before given.

All of the other sons, along with the sons of Tola and Uzzi, had 87,000 men.

This is a little more than 1/10 of all the troops mentioned (in 2 Samuel 24:8-9).

For our spiritual study here, it is not important just exactly how many they were.

It is important to know that they grew and became a strong tribe.

Verses 6-12

Five “sons of Benjamin” are listed (in Num. 26:38-41; compare 8:1-2).

Two of Benjamin’s grandsons (Num. 26:40), are listed among the 10 sons (descendants), of Benjamin (in Gen. 46:21).

The list here contains still other differences.

Biblical genealogies are extremely selective and recorded for various reasons.

They are not intended to be complete.

Thus, chronologies of the Bible based strictly upon genealogical lists are hazardous at best.

**1 Chronicles 7:6 "[The sons] of Benjamin; Bela, and Becher, and Jediael, three."**

“Bela, and Becher, and Jediael, three”:

Benjamin had ten sons, but three only are mentioned first; the latter of these seems to be the same with Ashbel (Gen. 46:21).

Benjamin was the son of Jacob and Rachel.

He was the younger brother of Joseph.

Bela, the first son of Benjamin.

Becher was one of the sons that came down to Egypt with his family.

It is believed that he married an heiress of the Ephraimites, and began to be counted of Ephraim.

"Jediael":

Means known of God.

The tribe of “Benjamin, while not a northern tribe, is introduced here.

Chapter 8 gives a more detailed description of this important tribe of Benjamin.

The biblical listings of his “sons” vary.

This list contains three names (8:1 lists five names; 10 names are recorded in Num. 26:38-39).

Rather than indicating textual inaccuracy, such variations suggest that each list served a different function and came from a different source.

This list, for example, seems to be related to military purposes.

**1 Chronicles 7:7 "And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of [their] fathers, mighty men of valor; and were reckoned by their genealogies twenty and two thousand and thirty and four."**

These are thought by some to be the grandsons of Bela, because of the different names in (1 Chron. 8:3).

"Heads of the house of their fathers, mighty men of valor":

Principal men in their tribe and families, and of great courage.

"And were reckoned by their genealogies twenty and two thousand and thirty and four":

Who sprung from these men.

We find that the valor of the men, spoken of in all of these verses, seems to pertain to their ability to fight.

Benjamin's tribe is spoken of as siding in with Judah, instead of the other ten, when the ten tribes break away from the twelve.

Some believe that these were not all actual sons, but leaders of the families.

That is not an issue here.

We will not belabor the point.

We will just assume they are sons who are heads of the families, and go on.

**1 Chronicles 7:8 "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."**

Another son of Benjamin (1 Chron. 7:6).

"Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth":

The two last of these, according to Kimchi, gave names to two cities in Benjamin, built by them.

Anathoth, the native place of Jeremiah the prophet, and Alameth, the same with Bahurim (2 Sam. 16:5).

"All these are the sons of Becher":

Before named.

**1 Chronicles 7:9 "And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, [was] twenty thousand and two hundred."**

Of the posterity of the sons of Becher.

"After their genealogy by their generations, heads of the house of their fathers, mighty men of valor":

As they increased in succeeding ages, and at the time of David.

It was not unusual for a man to have 9 sons in the day that this was speaking of.

Sometimes they were by one wife, but in many cases, they were by many wives.

Twenty thousand two hundred speaks of a large number of men of fighting age.

This means the entire family would be three to four times that many.

**1 Chronicles 7:10 "The sons also of Jediahel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar."**

The third son of Benjamin before mentioned (1 Chron. 7:6).

"Bilhan, including his posterity, as follows:

"And the sons of Bilhan; Jeush, and Benjamin":

Called so after his great grandfather.

"And Ehud":

Who was the second judge in Israel (Judges 3:15).

"And Chenaanah, and Zethan, and Tharshish, and Ahishahar":

Of whom we nowhere else read.

**1 Chronicles 7:11 "All these the sons of Jediahel, by the heads of their fathers, mighty men of valor, [were] seventeen thousand and two hundred [soldiers], fit to go out for war [and] battle."**

Which, with the above sums put together, make of the tribe of Benjamin, besides what follow, 59,430; who, if numbered by Joab, the account was not given in by him (1 Chron. 21:6).

There is very little known of Bilhan, Jeush, or this Benjamin.

He is probably, the same person as Ahiram, and was father of the Ahiramites, a clan of Geba.

There is little known of Chenaanah, Zethan, Tharshish and Ahishahar.

From time to time, they were almost wiped out for the sins they committed.

Perhaps, some of this is why there is very little known of most of their descendants.

There is really no way of knowing who lived and who died, unless the Scripture is more specific about it.

**1 Chronicles 7:12 "Shupim also, and Hupim, the children of Ir, [and] Hushim, the sons of Aher."**

If Ir is the same person as Iri, the son of Bela, then Shupim is the great-grandson of Benjamin.

Aher is believed by many to be the same person as Ahiram.

Little is known of him.

"Hushim" is elsewhere listed as the son of Dan (Gen. 46:23).

Since in the genealogical lists the name of Dan regularly follows that of Benjamin, it may have been intended to be included here.

Is so, only Zebulun's genealogy is missing (in chapters 2 – 7), perhaps because Zebulun's fortunes were so often linked with those of Issachar (Gen. 49:13-14; Num. 2:5-8; 26:23-27; Deut. 33:18-19).

Since the precise selectivity of the genealogical lists is conditioned by a given author's purpose, Zebulun's omission is not unusual.

**1 Chronicles 7:13 "The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah."**

Jahziel, and Guni, and Jezer, and Shallum, called Shillem (Gen. 46:24).

"The sons of Bilhah":

Jacob's concubine; her grandsons.

For Naphtali, the father of them, was her son; from these sprung so many families, after their names (Num. 26:48).

Naphtali was the son of Jacob and Bilhah, Rachel's maid.

At the Sinai census, there were 53,400 fighting men.

They had dwindled down to 45,400 at the end of the wilderness wanderings.

Jahziel was also spelled Jahzeel.

They founded the Jahzeelites.

Guni founded the Gunites.

Jezer founded the Jezerites.

Shallum was the same as Shillem, and he founded the Shillemites.

**1 Chronicles 7:14 "The sons of Manasseh; Ashriel, whom she bare: ([but] his concubine the Aramitess bare Machir the father of Gilead:"**

The wife of Manasseh, as distinguished from his concubine in the next clause; though the Targum reads, in connection with that, "whom his Aramitess (or Syrian), concubine bare".

And then adds:

"Aramitess bare Machir the father of Gilead":

So that Ashriel and Machir were brethren; from which Machir sprung the family of the Machirites, (Num. 26:29).

We have already dealt momentarily with the half tribe of Manasseh that dwelt on the eastern side of the Jordan.

Now this is primarily speaking of those on the western side of Jordan.

Somehow, the people are not well separated on which side they lived.

They are basically spoken of as a whole tribe in their genealogy.

Many times, when sons are spoken of, it means grandsons.



Ashriel and Asriel are probably the same person.

He would be a grandson of Manasseh instead of a son.

It is believed that Manasseh only had one son by his concubine, and that son was Machir.

His son, Gilead, was father of the Gileadites.

Gilead was a man of war.

**1 Chronicles 7:15 "And Machir took to wife [the sister] of Huppim and Shuppim, whose sister's name [was] Maachah;) and the name of the second [was] Zelophehad: and Zelophehad had daughters."**

He married into the tribe of Benjamin, a sister of the persons mentioned (1 Chron. 7:12), whose name was Maachah.

"And the name of the second was Zelophehad":

The second son of Manasseh, or of his posterity mentioned; for he was not his immediate son; for he was the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh (see Numbers 27:1).

"And Zelophehad had daughters":

But no sons, the names of his daughters are given (Num. 26:33).

Huppim and Shuppim are descended from Benjamin.

So this means that Maachah was of Benjamin as well.

"Zelophehad":

Means protection against fear.

He was descended from Manasseh through Gilead.

He had no sons, just daughters.

In Numbers chapter 27, we read of these daughters going to Moses and claiming their father's inheritance.

The LORD told Moses to give it to them.

**1 Chronicles 7:16 "And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother [was] Sheresh; and his sons [were] Ulam and Rakem."**

He had both these sons by her.

"And his sons were Ulam and Rakem":

That is, either the sons of Peresh or Sheresh, the nearest, as Kimchi observes.

**1 Chronicles 7:17 "And the sons of Ulam; Bedan. These [were] the sons of Gilead, the son of Machir, the son of Manasseh."**

(See 1 Samuel 12:11).

"These were the sons of Gilead, the son of Machir, the son of Manasseh":

That is, were of his posterity, or belonged to his family.

For Ulam and Rakem were sons of a brother of Gilead (1 Chron. 7:16).

These sons and grandsons are very difficult to find anything about, except what the Scripture says here.

There was a man named Bedan who acted as a judge on one occasion.

I am not convinced this one is the same.

**1 Chronicles 7:18 "And his sister Hammoleketh bare Ishod, and Abi-ezer, and Mahalah."**

The sister of Gilead so named; though the Targum renders it "that reigned"; and so Kimchi, that reigned in some part of Gilead.

And the Vulgate Latin version translates it, "a queen bare Ishod, and Abi-ezer, and Mahalah"; Abi-ezer is the same with Jeezer, from whom a family sprung up with that name (Num. 26:30), of which Gideon was (Judges 6:11).

"Hammoleketh" means queen.

It appears that at one time she reigned over one portion of Gilead.

Gideon descended from her as well.

Abi-ezer was the son that Gideon was descended from.

He was known as Jeezer, and was the father of the Jeezerites.

Mahalah could be a daughter or a son, we are not told for sure.

The oldest of the five daughters of Zelophehad had this name as well.

**1 Chronicles 7:19 "And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam."**

Another son of Gilead's sister, unless the same with Ishod; from him sprung the family of the Shemidaïtes (Num. 26:30).

"Were, Ahian, and Shechem, and Likhi, and Aniam":

From Shechem came the family of the Shethemites, as from Likhi.

If he is the same with Helek, as probably he may be, was the family of the Helekites (see Numbers 26:30).

Shemidah and Shemida are the same person.

He was the father of the Shemidaïtes.

The only thing I know about Ahian, except what we read here, is that his name means brotherly.

Shechem is mentioned (in Joshua chapter 17 verse 2).

He was father of the Shechemites.

This Shechem is nephew to that one.

Nothing in addition to what we see here, is known of Likhi or Aniam.

**1 Chronicles 7:20 "And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,"**

A son of Joseph, and father of a tribe of this name, whose genealogy through five generations follows: Shuthelah, Bered, Tahath, Eladah, Tahath; the second.

**1 Chronicles 7:21 "And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath [that were] born in [that] land slew, because they came down to take away their cattle."**

Not the son of Tahath the second last mentioned, but the son of Ephraim, a second son of his:

"And Shuthelah; his son":

The son of Zabad, called after his uncle's name (1 Chron. 7:20).

"And Ezer, and Elead": Two other sons of Zabad.

"Whom the men of Gath that were born in that land slew":

That is, Zabad and his three sons.

These the men of Gath slew, who were Philistines that dwelt there, and were originally of Egypt.

And were born in that land, but had removed into Palestine, which had its name from them, of which Gath was one of its cities.

And this bordering upon the land of Goshen, or being near it where the Israelites dwelt, they made inroads upon them, and plundered them.

"Because they came down to take away their cattle":

And the sons, the grandsons of Ephraim, resisted them, and so were slain.

And that the aggressors were not the Ephraimites, who went out of Egypt before their time, and fell upon the men of Gath, born in the land of the Philistines, in order to dispossess them of their land and substance.

And were slain by them, which is the sense of the Targum and other writers, both Jewish and Christian.

But the men of Gath, as is clear from this circumstance, that they came down.

As men did when they went from Palestine to Egypt, not when they went from Egypt to Palestine, then they "went up"; which would have been the phrase used, if this had been an expedition of the Ephraimites into Palestine.

Besides, it is not reasonable to think, that the Ephraimites, addicted to husbandry and cattle, and not used to war, should engage in such an enterprise.

But rather the men of Gath, or the Philistines, who were a warlike people, and given to spoil and plunder.

This, according to a learned chronologer, was seventy four years after Jacob went down to Egypt, and one hundred and forty years before the children of Israel came from thence.

Ephraim is the brother of Manasseh.

His name means double fruit.

He received the right hand blessing of the favored son.

He was the father of the Ephraimites, sometimes called the Ephrathites.

The statement given above is about all we know of Shuthelah, Bered, Tahath, Eladah, Tahath, Zabad, Shuthelah, Ezer and Elead.

When they came down to Goshen to plunder the cattle, they were killed by the men of Goshen.

**1 Chronicles 7:22 "And Ephraim their father mourned many days, and his brethren came to comfort him."**

For the loss of his son and grandchildren for the above fact was done while the Israelites were in Egypt, and Ephraim the patriarch yet alive.

Nor is there any need to suppose another Ephraim, different from him.

"And his brethren came to comfort him":

Some of the heads of the other tribes of Israel, particularly Manasseh, with some of his family.

**1 Chronicles 7:23 "And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house."**

After his grief and sorrow in part at least had subsided.

"She conceived and bare a son":

Which in some measure made up for the loss he had sustained.

"And he called his name Beriah":

Which signifies being "in evil" or calamity, he being born in an evil time.

"Because it went evil with his house":

Or evil was in his house, as Noldius, in his family; a great calamity had befallen it.

It is terrible grief that a father feels at the loss of a son.

In this case, it was all of his sons.

In the battle mentioned (in verse 21), the loss had been so great that the men of Ephraim appeared to be destroyed and there would be no heir.

This is saying that God allowed Ephraim to have another son.

"Beriah" can mean in evil or a gift.

It is strange, but both things would fit this son.

**1 Chronicles 7:24 "(And his daughter [was] Sherah, who built Beth-horon the nether, and the upper, and Uzen-sherah.)"**

A woman named “Sheerah” founded three cities, an unusual detail in the genealogy of Ephraim, and all the information provided about this woman.

See Num. 27:1-11, for the story of Zelophehad’s daughters, who also inherited land when their father died and left no sons.

"Sherah" means kinswoman.

This probably means that she was a descendent of Ephraim, not a daughter in the truest sense.

Beth-horon lay on the boundary of Ephraim and Benjamin.

Uzzen-sherah is in the same area.

Since this was in an area of a pass, one city was on the rim and one was in the valley.

**1 Chronicles 7:25-27 "And Rephah [was] his son, also Resheph, and Telah his son, and Tahan his son," "Laadan his son, Ammihud his son, Elishama his son," "Non his son, Jehoshuah his son."**

The son of Beriah, whose genealogy from him is traced down to Joshua in this and the two following verses, and stands thus.

After Rephah, Resheph, Telah, Tahan, Laadan, Ammihud, Elishama, who was prince of the tribe of Ephraim in the wilderness (Num. 1:10).

Then Non or Nun, whose son was Jehoshua or Joshua.

**1 Chronicles 7:28 "And their possessions and habitations [were], Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:"**

That is, of the sons of Ephraim, when come into the land of Canaan.

"Were Bethel, and the towns thereof":

The villages belonging to it, which was formerly called Luz, and was the border of Ephraim (Joshua 16:7).

"And eastward Naaran":

The same with Naarath (Joshua 16:7).

"And westward Gezer, with the towns thereof":

Of which (see Joshua 16:3).

"Shechem also and the towns thereof":

Which was a city of refuge in Mount Ephraim (Joshua 20:7).

"Unto Gaza and the towns thereof":

Not Gaza, a city of the Philistines, for the tribe of Ephraim did not reach so far.

The Targum calls it Aiah; it may be read Adaza, as in the margin of our Bibles.

These sons are the descendants of Ephraim.

His lineage will continue on through them.

The towns listed here are the cities of Israel.

Beth-el will be one of the cities where the golden calf is erected in services.

Naaran is a city between Beth-el and Jericho.

Gezer is 18 miles northwest of Jerusalem.

Shechem is mentioned 62 times in the Old Testament.

It is possibly a city located on a mountain ridge.

It was one of the first places Abraham came to in this land.

The name "Shechem" means shoulder or ridge.

**1 Chronicles 7:29 "And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel."**

Of the half tribe of Manasseh on this side Jordan: near to them the Ephraimites dwelt, even near to:

"Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns":

Of all which places (see Joshua 17:11).

"In these dwelt the children of Joseph the son of Israel":

The Ephraimites, in those mentioned in (1 Chron. 7:28), and the Manassites, in those that are here mentioned; who were either the children or posterity of Joseph, the beloved son of Israel.

Taanach was apportioned to the western half of Manasseh.

This city, along with Megiddo, were in the area where the great battle of Armageddon is supposed to take place.

It is near the Mediterranean Sea.

It is on the western side of the Jordan where most of the Promised Land lay.

"Dor":

Means dwelling.

About all we know of it, is that it was an ancient city of the Canaanites.

The children of Joseph, is speaking of the tribes of Ephraim and Manasseh.

**1 Chronicles 7:30 "The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Sarah their sister."**

"The sons of Asher; Imnah ... Malchiel.

This is a literal transcript of (Genesis 46:17; compare also Num. 26:44-46), where the clan (mishpahath), of each eponym is assigned; but the name of Isaah (Heb., Yishwāh) does not appear.

The tribe of Asher has very little genealogy.

Imnah is the same as Jimnah (in Genesis 46:17).

Isuah is the same as Ishuah from the same Scripture.

Ishuai is the same as Isui.

Beriah is the same in both Scriptures.

Their sister, Sarah, is the same also.

**1 Chronicles 7:31 "And the sons of Beriah; Heber, and Malchiel, who [is] the father of Birzavith."**

Beriah::

Also the name of an Ephraimitic stock (1 Chron. 7:23).

Malchiel is called the "father (chief or founder) of Birzavith" only here.



The Hebrew margin has Birzayith, perhaps “well of olive” (be-er zayith); the text, Berazôth or Barzûth.

It is probably the name of a place.

Beriah's descendants were called Berites in Numbers.

Heber's descendants were called Heberites in Numbers.

Birzavith is possibly a place Malchiel fathered, not a person.

**1 Chronicles 7:32 "And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister."**

The other grandson of Asher; and son of Beriah.

"Begat Japhlet, and Shomer, and Hotham, and Shua their sister":

A place on the borders of Ephraim is called the coast of Japhleti; but whether from this Japhlet is uncertain.

Hotham is possibly the same as Helem, who was father of two of David's valiant men, Jehiel and Shama.

**1 Chronicles 7:33 " And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These [are] the children of Japhlet."**

“Pasach, and Bimhal, and Ashvath. These are the children of Japhlet”:

Of whom we read not elsewhere.

There is very little known of these sons.

**1 Chronicles 7:34 "And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram."**

Or Shomer, the brother of Japhlet (1 Chron. 7:32).

"Ahi, and Rohgah, Jehubbah, and Aram":

Of whom nothing is known but their names.

"Shamer" means preserved.

The only thing that is known of these sons, is that they lived a little over 1,400 years before the birth of Christ.

**1 Chronicles 7:35 "And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal."**

Or Helem his brother, that is, the brother of Shomer, who, according to Hillerus, is Hotham (1 Chron. 7:32).

"Zophah, and Imna, and Shelesh, and Amal":

Nowhere else mentioned.

**1 Chronicles 7:36-37 "The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah," "Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera."**

The eldest of the sons of Helem.

"Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer And Hod, and Shamma, and Shilshah, and Ithran, and Beera;":

In all eleven.

**1 Chronicles 7:38 "And the sons of Jether; Jephunneh, and Pispah, and Ara."**

The same with Ithran, the last of Zophah's sons but one (1 Chron. 7:37).

"Jephunneh, and Pispah, and Ara":

Not Jephunneh the father of Caleb; he was not of the tribe of Asher, but of Judah.

**1 Chronicles 7:39 "And the sons of Ulla; Arah, and Haniel, and Rezia."**

Who either was the son of Ara, last mentioned, or another son of Jether.

"Arah, and Haniel, and Rezia":

Here ends the genealogy of Asher; the last of the tribes; Dan and Zebulun not being reckoned at all.

These sons and grandsons are a bit obscure.

There is very little known of them from this point on.

**1 Chronicles 7:40 "All these [were] the children of Asher, heads of [their] father's house, choice [and] mighty men of valor, chief of the princes. And the number throughout the genealogy of them that were apt to the war [and] to battle [was] twenty and six thousand men."**

While Scripture is silent about the character of “Asher,” the rabbinical literature of that day reports that he was an honest man who spent a great deal of time keeping peace between his quarrelsome brothers.

And a godly man who fully exemplified the critical dimensions of manhood.

The tribe of Asher is not prominent throughout the Bible, but they are mentioned in the book of Revelation.

The following is a prophecy that was spoken over Asher.

Deuteronomy 33:24 "And of Asher he said, [Let] Asher [be] blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil."

They are spoken of as the tribe of Asher in Revelation.

At the time of the verse 40 above, we see 26,000 men of war in their tribe.

## **1 Chronicles Chapter 7**

1. What does "Issachar" mean?
2. Who were the mother and father of Issachar?
3. What is another name for Puah?
4. What is another name for Jashub?
5. How many fighting men did Tola have in the time of David?
6. Name the sons of Tola.
7. Where can you read more on Tola's sons?
8. What does "Izrahiah" mean?
9. How many men of war did the tribe of Issachar have, together?
10. Who were the sons of Benjamin?
11. Who were the parents of Benjamin?
12. What was the valor, in verse 7, speaking of?
13. When the fighting men are numbered twenty two thousand, how do we know how many are in the entire tribe?

14. Aher is believed to be the same as \_\_\_\_\_.
15. Who were the parents of Naphtali?
16. How many were counted of Naphtali at the Sinai census?
17. Many times when they speak of someone as a son, he is actually a \_\_\_\_\_.
18. Who was supposedly the only son of Manasseh?
19. Gilead was the father of the \_\_\_\_\_.
20. The wife of Machir was sister to whom?
21. What is interesting about Zelophehad?
22. What do these daughters petition Moses for?
23. What does "Hammoleketh" mean?
24. Who was father of the Shechemites?
25. Who were the sons of Ephraim?
26. What happened to them?
27. After their death, what son did God give him?
28. What did Sherah build?
29. What does the name "Shechem" mean?
30. Who were the sons of Asher?
31. How many men of war were there of Asher, when this was written?
32. The tribe of Asher is called \_\_\_\_\_ in the book of Revelation.