

1 Chronicles 11:26

Authorized King James Version (KJV)

Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

Analysis

Theological Analysis: This passage falls within the section on David established as king and mighty men. The Hebrew term בְּרִית (berit) - covenant is theologically significant here, pointing to God's sovereign choice of leadership. The Chronicler's narrative, while paralleling Samuel-Kings in places, offers a distinct theological perspective emphasizing temple worship, Levitical service, and covenant faithfulness.

Chronicles presents David not primarily as warrior-king but as worship organizer and temple planner. This verse contributes to that portrait by highlighting the spiritual dimensions of Israel's national life. The text demonstrates that true prosperity comes through proper worship and covenant obedience rather than merely military or political success.

Doctrinally, this passage teaches about God's sovereign choice of leadership. Cross-references throughout Chronicles connect David's reign to the broader redemptive narrative, showing how God's covenant promises advance through faithful human leadership while ultimately depending on divine grace and power. The messianic implications are profound: David as type of Christ, the Messianic King.

Historical Context

Historical Background: This section describes events from David's reign (c. 1010-970 BCE) but was written centuries later during the Persian period (c. 450-400 BCE). The Chronicler's selectivity in retelling David's story serves his theological purposes—he omits David's sins (Bathsheba, Absalom's rebellion) while emphasizing David's worship reforms and temple preparations.

The historical setting of David established as king and mighty men occurred during Israel's united monarchy, when the nation reached its territorial and political zenith. Archaeological evidence from this period shows significant building projects and administrative development. However, the Chronicler writes for a much smaller, struggling post-exilic community, using David's golden age to inspire hope for restoration.

Ancient Near Eastern parallels show that temple construction and royal sponsorship of worship were common across cultures. However, Israel's understanding of worship centered on covenant relationship with the one true God rather than manipulation of capricious deities. This theological distinctiveness shapes the Chronicler's presentation.

Related Passages

Psalms 19:1 — Heavens declare God's glory

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does this verse's emphasis on God's sovereign choice of leadership challenge or affirm your current spiritual priorities and practices?
2. What does David as type of Christ, the Messianic King teach you about Jesus Christ and His redemptive work?
3. In what practical ways can you apply the principles of covenant faithfulness and proper worship demonstrated in this passage?

Interlinear Text

וְגִבּוֹרֵי י	הַחֲיָלִים	עָשָׂה אֶל	אָחִי י	יֹאב ב	אֶלְחָנָן
Also the valiant men	of the armies	were Asahel	the brother	of Joab	Elhanan
H1368	H2428	H6214	H251	H3097	H445
בֶּן	דֹּדוֹ	מִן יֵת	לְחָם:		
the son	of Dodo	H0	of Bethlehem		
H1121	H1734		H1035		

Additional Cross-References

1 Chronicles 27:7 (Parallel theme): The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.