

1 Chronicles 11:6

Authorized King James Version (KJV)

And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

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

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

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

בְּרִאשׁוֹן הַ	יְבוּסִי	מִי הַ	כָּל	דָּוִד יָד	וַיֹּאמֶר
first	the Jebusites		Whosoever smiteth	And David	said
H7223	H2983		H5221	H1732	H559
בֶּן	יֹאָב ב	בְּרִאשׁוֹן הַ	וַיַּעַל	וְלִשָּׁר	לְרֹאשׁ:
the son	So Joab	first	up	and captain	and was chief
H1121	H3097	H7223	H5927	H8269	H7218
				וַיְהִי י	לְרֹאשׁ:
				of Zeruiah	and was chief
				H6870	H7218

Additional Cross-References

2 Samuel 8:16 (Parallel theme): And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder;
