

1 Chronicles 15:11

Authorized King James Version (KJV)

And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

Analysis

Theological Analysis: This passage falls within the section on Proper ark transport - Levitical worship order. The Hebrew term 'לֵי' (Levi) - joined/attached is theologically significant here, pointing to Ordained worship according to God's prescription. 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 Ordained worship according to God's prescription. 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: Christ as true temple and worship center.

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 Proper ark transport - Levitical worship order 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

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. How does this verse's emphasis on Ordained worship according to God's prescription challenge or affirm your current spiritual priorities and practices?

2. What does Christ as true temple and worship center 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

אָמַר אֶל	לְצַדְקָה וְלְאַבִּיהָת רְבִנָּה יְמִינָה	בְּקָרְבָּן יְמִינָה	וְלְלִבְנֵי מִזְבֵּחַ		
called	And David	for Zadok	and Abiathar	the priests	and for the Levites
H7121	H1732	H6659	H54	H3548	H3881
for Uriel	Asaiah	and Joel	Shemaiah	and Eliel	and Amminadab
H222	H6222	H3100	H8098	H447	H5992

Additional Cross-References

1 Chronicles 12:28 (Parallel theme): And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

1 Kings 2:35 (Parallel theme): And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.