

1 Chronicles 15:18

Authorized King James Version (KJV)

And with them their brethren of the second degree,
Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and
Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and
Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the
porters.

Analysis

Theological Analysis: This passage falls within the section on Proper ark transport - Levitical worship order. The Hebrew term 'לֵוִי' (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

1 John 4:8 — God is love

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

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

וְעַמָּה מִ	אֶחָד מִ	הַמְשִׁבֵּם יְמִ	זָכָרְיָה הַזֶּ	בֶּן
H5973	And with them their brethren	H251	of the second degree Zechariah	Ben
		H4932		H2148
				H1122
וּבְנֵי הָזֶה אֶלְיָה בָּנֵי יְחִיאָה לְזֶה and Jaaziel and Shemiramoth and Jehiel and Unni Eliab and Benaiah	וְשְׁמִירָם זֶה יְחִיאָה לְזֶה H3268 H8070 H3171 H6042 H446 H1141	וְיְחִיאָה לְזֶה H4641 H4993 H466 H4737	וְמִקְנֵה הָזֶה אֶלְיָה and Maaseiah and Mattithiah and Elipheleh and Mikneiah	וְמִקְנֵה הָזֶה אֶלְיָה H0
וְעַבְדֵּם וְשְׁעָרִים: וַיְעִיא לְאַדְמָ	וְשְׁעָרִים: וַיְעִיא לְאַדְמָ			
and Obededom and Jeiel the porters	and Jeiel the porters	H7778		
H5654 H3273				

Additional Cross-References

1 Chronicles 26:4 (Parallel theme): Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,