

1 Chronicles 16:38

Authorized King James Version (KJV)

And Obed-edom with their brethren, threescore and eight;
Obed-edom also the son of Jeduthun and Hosah to be porters:

Analysis

Theological Analysis: This passage falls within the section on Ark arrives in Jerusalem - psalms of thanksgiving. The Hebrew term תודה (todah) - thanksgiving is theologically significant here, pointing to Grateful worship as covenant response. 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 Grateful worship as covenant response. 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: Eucharist (thanksgiving) in Christ's new covenant.

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 Ark arrives in Jerusalem - psalms of thanksgiving 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 Grateful worship as covenant response challenge or affirm your current spiritual priorities and practices?
2. What does Eucharist (thanksgiving) in Christ's new covenant 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

וְעַבְדֵּי דָּ	אֶדְדֹם	וְאֶחָיוֹם	שָׁשָׁן יָם	וְשִׁמוֹנָה	וְעַבְדֵּי דָּ
H0	And Obededom	with their brethren	threescore	and eight	H0
	H5654	H251	H8346	H8083	
אֶדְדֹם	בֶּן	יְדֻתָּן	וְחוֹסָה	לְשָׁעָרִים:	
And Obededom	also the son	of Jeduthun	and Hosah	to be porters	
H5654	H1121	H3038	H2621	H7778	

Additional Cross-References

1 Chronicles 26:10 (Parallel theme): Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)

1 Chronicles 13:14 (Parallel theme): And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.