

1 Chronicles 18:16

Authorized King James Version (KJV)

And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

Analysis

Theological Analysis: This passage falls within the section on David's military victories - kingdom expansion. The Hebrew term יְשׁוּעָה (yeshuah) - salvation/victory is theologically significant here, pointing to God giving victory to His anointed. 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 giving victory to His anointed. 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's victory over sin, death, and Satan.

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's military victories - kingdom expansion 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

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse's emphasis on God give victory to His anointed challenge or affirm your current spiritual priorities and practices?
2. What does Christ's victory over sin, death, and Satan 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

אַבִּיתָר	בָּנָי	אַבִּימְלָךְ	לְרִי	אַחִיטָב	וּבָנָי	אַדְנָקָה	וְאַדְנָקָה				
And Zadok	the son	of Ahitub	and Abimelech	the son	of Abiathar	H6659	H1121	H285	H40	H1121	H54

סֹפֶר: שׁוֹשָׁן אֶלְעָזָר בֶּן יְמָנָה
were the priests and Shavsha was scribe

Additional Cross-References

2 Samuel 8:17 (Parallel theme): And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;

2 Samuel 20:25 (Parallel theme): And Sheva was scribe: and Zadok and Abiathar were the priests:

1 Kings 4:3 (Parallel theme): Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.

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