

1 Chronicles 18:3

Authorized King James Version (KJV)

And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

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 gives 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 gives 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

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. How does this verse's emphasis on God gives 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

וַיִּךְ	וְדָוִד	אֶת	הַדָּדָעַזֵּר	מֶלֶךְ	צוּבָה	חַמָּתָה	בְּלָכָתָהּ
smote	And David	H853	Hadarezer	king	of Zobah	unto Hamath	H1980
H5221	H1732		H1928	H4428	H6678	H2574	
לְהַצִּיב	יָדוֹ	בְּנָהָר	פְּרַת:				
to stablish	his dominion	by the river	Euphrates				
H5324	H3027	H5104	H6578				

Additional Cross-References

Psalms 60:1 (Parallel theme): O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Samuel 8:3 (Kingdom): David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.