

1 Chronicles 23:28

Authorized King James Version (KJV)

Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

Analysis

Theological Analysis: This passage falls within the section on Levitical divisions and temple service organization. The Hebrew term **עֲבוֹדָה** (avodah) - service/work is theologically significant here, pointing to Ordered worship according to divine pattern. 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 Ordered worship according to divine pattern. 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: Priesthood of all believers under Christ.

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 Levitical divisions and temple service organization 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

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse's emphasis on Ordered worship according to divine pattern challenge or affirm your current spiritual priorities and practices?

2. What does Priesthood of all believers under Christ 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

מְעַמֵּד	לִדְ	בָּנִ	אָבָרִ	עֲבָדָת
H3588 Because their office	was to wait	on the sons	of Aaron	for the service
H4612	H3027	H1121	H175	H5656
בְּ יִתְהַנֵּן הַבָּנִים בְּבֵית	עַל בְּחִטְמָרֹת עַל	וְעַל בְּלִשְׁכָן וְתַחַת	בְּלִשְׁכָן וְתַחַת	בְּלִשְׁכָן וְתַחַת
of the house of the LORD	in the courts	and in the chambers	and in the chambers	and in the chambers
H1004	H3068	H2691	H3957	H5921
עֲבָדָת טְבַבָּת	לְכָל קְדָשׁ וּמְעֵשָׂה	עֲבָדָת וּמְעֵשָׂה	עֲבָדָת וּמְעֵשָׂה	עֲבָדָת וּמְעֵשָׂה
and in the purifying	of all holy things	and the work	for the service	for the service
H2893	H3605	H6944	H4639	H5656
בְּ יִתְהַנֵּן אֱלֹהִים:				
of the house of God				
H1004	H430			

Additional Cross-References

Nehemiah 13:9 (References God): Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

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