

1 Chronicles 24:7

Authorized King James Version (KJV)

Now the first lot came forth to Jehoiarib, the second to Jedaiah,

Analysis

Theological Analysis: This passage falls within the section on Priestly divisions - 24 courses for temple service. The Hebrew term *מִשְׁמָר* (mishmar) - division/watch is theologically significant here, pointing to Systematic approach to ministry and worship. 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 Systematic approach to ministry and worship. 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 perpetual priesthood.

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 Priestly divisions - 24 courses for temple service 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

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does this verse's emphasis on Systematic approach to ministry and worship challenge or affirm your current spiritual priorities and practices?
2. What does Christ's perpetual priesthood 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

וַיָּצֵא	לְהוֹדוֹת	הָרִאשֹׁנִים	לִיהוֹיָרִיב	לִידָעָה	הַשֵּׁנִי:
came forth	lot	Now the first	to Jehoiarib	to Jedaiah	the second
H3318	H1486	H7223	H3080	H3048	H8145

Additional Cross-References

Ezra 2:36 (Parallel theme): The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

Nehemiah 7:39 (Parallel theme): The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

Nehemiah 12:19 (Parallel theme): And of Joiarib, Mattenai; of Jedaiah, Uzzi;

Nehemiah 11:10 (Parallel theme): Of the priests: Jedaiah the son of Joiarib, Jachin.

1 Chronicles 9:10 (Parallel theme): And of the priests; Jedaiah, and Jehoiarib, and Jachin,