

1 Chronicles 25:4

Authorized King James Version (KJV)

Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

Analysis

Theological Analysis: This passage falls within the section on Musical divisions - worship leaders organized. The Hebrew term שִׁיר (shir) - song/singing is theologically significant here, pointing to Music as integral to 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 Music as integral to 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: New song of redemption in 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 Musical divisions - worship leaders organized 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

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

Study Questions

1. How does this verse's emphasis on Music as integral to worship challenge or affirm your current spiritual priorities and practices?
2. What does New song of redemption in 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

שְׁבֹוא לְעֵזִיאָל מַתָּנִי הָוּבָנִי הַיָּמִן |

Of Heman the sons **Of Heman** **Bukkiah** **Mattaniah** **Uzziel** **Shebuel**

H1968

H1121

H1968

H1232

H4983

H5816

H7619

וְרַם מִתִּי גַּד לְתִי אֶלְיָא תָּה וַיְרִימ וּתְ

and Jerimoth **Hananiah** **Hanani** **Eliathah** **Giddalti** H0

H3406

H2608

H2607

H448

H1437

מְקִזְיאָתָה הַוְתִּיר מֶל וּתִי יְשָׁבָק שָׁה עַזְר

and Romamtiezer **Joshbekashah** **Mallothi** **Hothir** **and Mahazioth**

H7320

H3436

H4413

H1956

H4238

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