

1 Chronicles 26:10

Authorized King James Version (KJV)

Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)

Analysis

Theological Analysis: This passage falls within the section on Gatekeepers and treasurers - temple administration. The Hebrew term אוֹצָר (otsar) - treasury/storehouse is theologically significant here, pointing to Stewardship of sacred resources. 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 Stewardship of sacred resources. 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 as source of all spiritual riches.

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 Gatekeepers and treasurers - temple administration 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

Ephesians 2:8 — Salvation by grace through faith

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

Study Questions

1. How does this verse's emphasis on Stewardship of sacred resources challenge or affirm your current spiritual priorities and practices?

2. What does Christ as source of all spiritual riches 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

וְלֹחֶטֶת הַ	מִן	בְּנֵי יָם	מִכָּרִי	בְּנֵי יָם	שִׁמְרִי	לְרֹאשׁ:	כִּי
Also Hosah	H4480	had sons	of Merari	had sons	Simri	him the chief	H3588
H2621		H1121	H4847	H1121	H8113	H7218	
לֹא	הִנֵּה	בְּכֹרִית	וַיַּשְׁמֵהוּ	אָבִיו			
H3808	H1961	for though he was not the firstborn	made	yet his father			
		H1060	H7760	H1			
לְרֹאשׁ:							
him the chief							
H7218							

Additional Cross-References

1 Chronicles 16:38 (Parallel theme): And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters: