

1 Chronicles 26:25

Authorized King James Version (KJV)

And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

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

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

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

וְאֵם יוֹ	לְאֵלִיעֶזֶר זֶר	רְחַבְיָה הוּא	בְּנוֹ:	וְיֵשַׁע הוּא	בְּנוֹ:
And his brethren	by Eliezer	Rehabiah	his son	and Jeshiah	his son
H251	H461	H7345	H1121	H3470	H1121
וְיֹרָם	בְּנוֹ:	וְזִיכְרִי	בְּנוֹ:	וְשִׁלְמִי וְ	בְּנוֹ:
and Joram	his son	and Zichri	his son	H8013	his son
H3141	H1121	H2147	H1121		H1121

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