

1 Chronicles 26:30

Authorized King James Version (KJV)

And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

Analysis

Theological Analysis: This passage falls within the section on Gatekeepers and treasurers - temple administration. The Hebrew term **ונזיר** (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 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

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

אֶלְף	מֵיל	בָּנִים	וְאַפָּרִים	חֶשְׁבִּיהָ	לְחִבּוֹרִים	וְאַפָּרִים	בָּנִים	מֵעַד	בָּרָא	וְאַפָּרִים
And of the Hebronites	Hashabiah	and his brethren	men	of valour	a thousand					
H2276	H2811	H251	H1121	H2428	H505					
and seven	hundred	were officers	among them of Israel	on this side						
H7651	H3967	H5921	H6486	H3478	H5676					
Jordan	westward	in all the business	of the LORD	and in the service						
H3383	H4628	H3605	H4399	H3068	H5656					
כִּמְלָא:										
of the king										

Additional Cross-References

1 Chronicles 27:17 (Parallel theme): Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

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