

# 1 Chronicles 26:4

Authorized King James Version (KJV)

Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

## Analysis

**Theological Analysis:** This passage falls within the section on Gatekeepers and treasurers - temple administration. The Hebrew term אֹתֶסֶר (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

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**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

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

**Psalm 19:1** — Heavens declare God's glory

**Colossians 1:16** — All things created through Christ

## Study Questions

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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

וְلֹעֲבֵד	אָדָם	בְּנֵי יִם	שְׁמַעְיָה	הַבָּכֹר
H0	<b>of Obededom</b>	<b>Moreover the sons</b>	<b>were Shemaiah</b>	<b>the firstborn</b>
	H5654	H1121	H8098	H1060
וְלֹעֲזָבָד	the second	Joah	the third	the fifth
<b>Jehozabad</b>				
H3075	H8145	H3098	H7992	H2549

## Additional Cross-References

**1 Chronicles 15:18** (Parallel theme): And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

**1 Chronicles 15:24** (Parallel theme): And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

**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: