

# 1 Chronicles 27:34

Authorized King James Version (KJV)

And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

## Analysis

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**Theological Analysis:** This passage falls within the section on Military and civil administration - kingdom organization. The Hebrew term שָׂרִים (sarim) - princes/officers is theologically significant here, pointing to Godly governance and administration. 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 Godly governance and administration. 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's kingdom administration.

## 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 Military and civil administration - kingdom organization 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

**1 Corinthians 13:4** — Characteristics of love

**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does this verse's emphasis on Godly governance and administration challenge or affirm your current spiritual priorities and practices?
2. What does Christ's kingdom administration 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

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וְאַחֲרָי	אֲחִית פֶּל	יְהוֹיָדָע	בֶּן	בְּנֵי הוּ	וְאַבְיָתָר
And after	Ahithophel	was Jehoiada	the son	of Benaiah	and Abiathar
H310	H302	H3077	H1121	H1141	H54
וְשָׂר	צָבָא	לְמֶלֶךְ	יֹאבִי:		
and the general	army	of the king's	was Joab		
H8269	H6635	H4428	H3097		

## Additional Cross-References

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**1 Chronicles 11:6** (Parallel theme): And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

**1 Kings 1:7** (Parallel theme): And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.