

1 Chronicles 27:4

Authorized King James Version (KJV)

And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

Analysis

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

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

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

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

בְּאֶחָדָה וְעַל מִסְלָקָת וְעַל ל

H5921 And over the course H4256

בְּחַדְשָׁה

H2320

בְּשָׁנָה וְ

H8145

בְּדָוד וְ

H1737

בְּאֲחָדָה וְ

H266

מִסְלָקָת וְעַל מִסְלָקָת וְעַל

And over the course was Mikloth also the ruler And over the course

H4256

H4732

H5057

H4256

אֶלָף וְעַשֶּׂר יָמִים

likewise were twenty and four thousand

H6242

H702

H505

Additional Cross-References

2 Samuel 23:9 (Parallel theme): And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

1 Chronicles 11:12 (Parallel theme): And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty.

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