

# 1 Chronicles 27:7

Authorized King James Version (KJV)

The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course 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

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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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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## 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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וְזָבְדִי הַ	וַיָּאָבֶן	אֶחָד	עֲשָׂהָאֵל	לְחַדְשָׁה	קָרְבַּיּוּן	וְ
<b>The fourth</b>	<b>month</b>	<b>The fourth</b>	<b>was Asahel</b>	<b>the brother</b>	<b>of Joab</b>	<b>and Zebadiah</b>
H7243	H2320	H7243	H6214	H251	H3097	H2069
his son	after	H5921	him and in his course	were twenty	and four	
H1121	H310		H4256	H6242	H702	
אֶלָף:			מִסְלָקָת	עָשָׂר	יָמִים	וְאֶרְבֶּעָה
thousand						
H505						

## Additional Cross-References

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**1 Chronicles 11:26** (Parallel theme): Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

**2 Samuel 23:24** (Parallel theme): Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem,