

1 Chronicles 16 Commentary

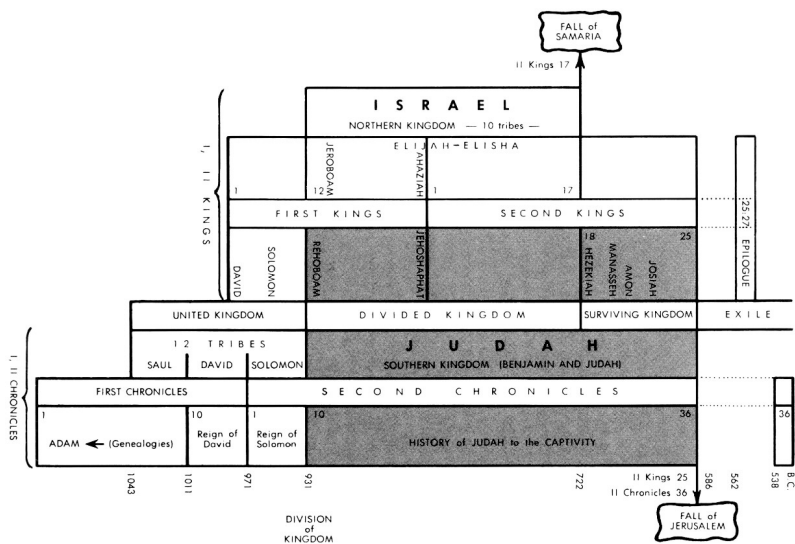
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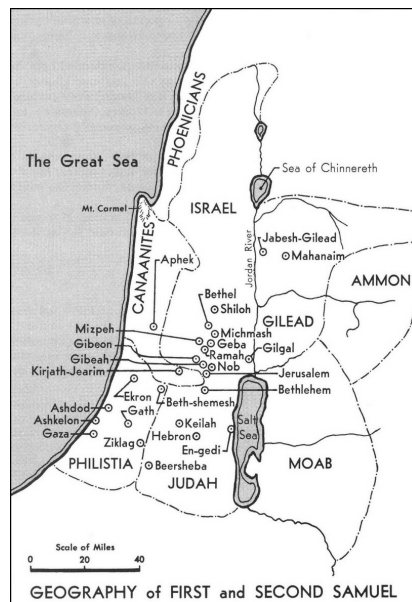
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TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES						
1107	1011	971	931	853	722	586



FIRST CHRONICLES SUMMARY CHART

1 Chronicles 1-9:44	1 Chronicles 10:1-39:30
Royal Line of David	Reign of David
12 Tribes of David's Reign	Highlights of David's Reign
Genealogies	History
Ancestry	Activity
1000's of Years	Circa 33 Years



Map of David's Kingdom-ESV Global

Map of Cities in 2 Samuel

1 Chronicles 16:1 And they brought in the ark of God and placed it inside the tent which David had pitched for it, and they offered burnt offerings and peace offerings before God.

- they brought (KJV): 2Sa 6:17-19 1Ki 8:6 2Ch 5:7
- in the midst (KJV): 1Ch 15:1,12 2Ch 1:4 Ps 132:8
- they offered (KJV): 1Ki 8:5 2Ch 5:6 Ezr 6:16-18

Related Passages:

2 Samuel 6:17-19+ So they brought in the ark of the LORD and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD. 18When David had finished offering the burnt offering and the peace offering, he blessed the people in the name of the LORD of hosts. 19Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one. Then all the people departed each to his house.

1 Chronicles 15:1 Now David built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it....12 and said to them, "You are the heads of the fathers' households of the Levites; consecrate yourselves both you and your relatives, that you may bring up the ark of the LORD God of Israel to the place that I have prepared for it.

1 Kings 8:5 And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing so many sheep and oxen they could not be counted or numbered. 6 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the cherubim.

Hebrews 13:15+ Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

Romans 12:1+ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.



Poles for Carrying Ark on Shoulders

And they brought in the Ark ([aron](#)) of God and placed it inside the tent which David had pitched for it, and they offered burnt offerings and peace offerings ("tokens of peace"; NIV "fellowship offerings.")([selem/shelem](#)) before God - Before God is Hebrew word paniym which means in the face, in this case in the face of Jehovah (cf Ps 34:16)

Ark of God - 37x in 33v - 1 Sam. 3:3; 1 Sam. 4:11; 1 Sam. 4:13; 1 Sam. 4:17; 1 Sam. 4:18; 1 Sam. 4:19; 1 Sam. 4:21; 1 Sam. 4:22; 1 Sam. 5:1; 1 Sam. 5:2; 1 Sam. 5:10; 1 Sam. 14:18; 2 Sam. 6:2; 2 Sam. 6:3; 2 Sam. 6:4; 2 Sam. 6:6; 2 Sam. 6:7; 2 Sam. 6:12; 2 Sam. 7:2; 2 Sam. 15:24; 2 Sam. 15:25; 2 Sam. 15:29; 1 Chr. 13:5; 1 Chr. 13:6; 1 Chr. 13:7; 1 Chr. 13:12; 1 Chr. 13:14; 1 Chr. 15:1; 1 Chr. 15:2; 1 Chr. 15:15; 1 Chr. 15:24; 1 Chr. 16:1; 2 Chr. 1:4

Matthew Henry - Verses 1-6. Though God's word and ordinances may be clouded and eclipsed for a time, they shall shine out of obscurity. This was but a tent, a humble dwelling, yet this was the tabernacle which David, in his psalms, often speaks of with so much affection. David showed himself generous to his subjects, as he had found God gracious to him. Those whose hearts are enlarged with holy joy, should show it by being open-handed.

Burnt Offerings - Hebrew olah; i.e., "ascending," the whole being consumed by fire, and regarded as ascending to God while being consumed. Part of every offering was burnt in the sacred fire, but this was **wholly burnt**, a "whole burnt offering." It was the most frequent form of sacrifice, and apparently the only one mentioned in the book of Genesis. Such were the sacrifices offered by Abel (Ge. 4:3, 4, here called minhah; i.e., "a gift"), Noah (Gen. 8:20), Abraham (Gen. 22:2, 7, 8, 13), and by the Hebrews in Egypt (Ex. 10:25).

The law of Moses afterwards prescribed the occasions and the manner in which burnt sacrifices were to be offered. There were **the continual burnt offering**" (Ex. 29:38-42; Lev. 6:9-13), "the burnt offering of every sabbath," which was double the daily one (Num. 28:9, 10), "the burnt offering of every month" (28:11-15), the offerings at the Passover (19-23), at Pentecost (Lev. 23:16), the feast of Trumpets (23:23-25), and on the day of Atonement (Lev. 16).

On other occasions special sacrifices were offered, as at the consecration of Aaron (Ex. 29) and the dedication of the temple (1 Kings 8:5, 62-64).

Free-will burnt offerings were also permitted (Lev. 1:13), and were offered at the accession of Solomon to the throne (1 Chr. 29:21), and at the reformation brought about by Hezekiah (2 Chr. 29: 31-35).

These offerings signified the complete dedication of the offerers unto God. This is referred to in Ro 12:1+.

"Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

THOUGHT - Have you presented your "burnt offering" to the Most High God this morning? If so, don't crawl off the altar during the rest of the day beloved!

The peace offerings indicated right relations with God, expressing good-fellowship, gratitude and obligation. **The peace offerings**, unlike other sacrifices, were not ordained to be offered in fixed and regular course. The only constantly-recurring peace offering appears to have been that of the two firstling lambs at Pentecost. (Leviticus 23:19) The general principle of the peace offering seems to have been that it should be entirely spontaneous, offered as occasion should arise, from the feeling of the sacrificer himself. (Leviticus 19:5) On the first institution, (Leviticus 7:11-17) peace offerings are divided into "offerings of thanksgiving" and "vows or freewill offerings," of which latter class the offering by a Nazarite on the completion of his vow is the most remarkable. (Numbers 6:14) We find accordingly peace offerings offered for the people on a great scale at periods of unusual solemnity or rejoicing. In two cases only -- (Judges 20:26; 2nd Samuel 24:26) -- peace offerings are mentioned as offered with burnt offerings at a time of national sorrow and fasting.

Ark (0727) ([aron](#)) means a chest, a box (first use was coffin for Joseph's body - Ge 50:26), a container for funds to repair the Temple in (2 Ki 12:10-11, 2 Chr 24:8, 10-11). It is used most often of the Ark in the Holy of Holies and is first called the Ark of the Covenant in Nu 10:33.

Jack Lewis writes "As described in Exodus, Bezaleel made the ark of acacia wood. There were gold rings on the corners through which staves were placed for carrying it (Exodus 25:10-21; Exodus 37:1-9). In size the ark was 2 1/2 by 1 1/2 by 1 1/2 cubits, and was overlaid inside and out with gold (Exodus 25:11). It was surmounted by the mercy seat (kappōret) and cherubim with outstretched wings. The ark contained the tables of stone with the law (Deut. 10:1-5; Exodus 40:20), a pot of manna, and Aaron's rod which budded (Hebrews 9:4). The Damascus Document, fragments of which were found at Qumran, has the peculiar tradition that a copy of the Law was in the ark and it was sealed, which explains why David had not read it! (C.D.C. 5, 3). The ark was set in the most holy place in the tabernacle.

In the wilderness the ark was carried by the Levites (Deut. 10:8) before the line of march. A liturgical formula was recited when it was transported (Numbers 10:35-36). The ark was prominent at the crossing of the Jordan (Joshua 3-4) and in the capture of Jericho (Joshua 6-7). It was at Gilgal (Joshua 7:6), Shechem (Joshua 8:33), Bethel (Judges 20:27-28), and later Shiloh (1 Samuel 3:3). It was carried into battle against the Philistines at Aphek. They captured it (1 Samuel 4:3-11) but it caused plagues in the Philistine cities (1 Samuel 6:3-4). It was returned to Israel and for twenty years remained in the house of Abinadab at Kiriath jearim. Finally David brought it up to Jerusalem (1Sa 7:1-2; 2 Samuel 6:1ff.; Ps 132:8). Helping move the ark, Uzzah fell dead for touching it (2 Samuel 6:6-11). After that incident, it remained three months at the house of Obed edom. Later it was carried on a military expedition against the Ammonites (on one interpretation of 2 Samuel 11:11), but it remained in Jerusalem at Absalom's revolt (2 Samuel 15:24f.). Solomon placed it in the holy of holies of the temple (1 Kings 8). The ultimate fate of the ark is a mystery. Jeremiah 3:16-17 may imply its existence as late as the time of Nebuchadnezzar. It was the subject of later Jewish legend (2 Macc. 2:4f.; T. Sota 13:1; The Lives of the Prophets, ed. Torrey, I, p. 36). There was no ark in either Zerubbabel's or Herod's temple (cf. Josephus, Wars 5.5.5).

Often designated "the ark" (hā-'ārôn), it is also "the ark of the Lord" (Joshua 4:11, etc.) and "the ark of God" (1 Samuel 3:3, etc.). It is called "the ark of the God of Israel" by the Philistines (1 Samuel 5:2-11, etc.). The ark is most often "the ark of the covenant" ('ārôn habberît, Numbers 10:33, etc., 184 times), "the ark of the testimony" ('ārôn ha-'ēdût, Exodus 25:22, etc.; 13 times); "the ark of thy might" (Psalm 132:8), and once "the holy ark" ('ārôn haqqōdesh; 2 Chron. 35:3). (See [Theological Wordbook of the Old Testament](#))

Related Resources:

- [What is the ark of the testimony? | GotQuestions.org](#)
- [What was inside the ark of the covenant? | GotQuestions.org](#)

QUESTION - [What is a burnt offering?](#)

ANSWER - The burnt offering is one of the oldest and most common offerings in history. It's entirely possible that Abel's offering in Genesis 4:4 was a burnt offering, although the first recorded instance is in Genesis 8:20 when Noah offers burnt offerings after the

flood. God ordered Abraham to offer his son, Isaac, in a burnt offering in Genesis 22, and then provided a ram as a replacement. After suffering through nine of the ten plagues, Pharaoh decided to let the people go from bondage in Egypt, but his refusal to allow the Israelites to take their livestock with them in order to offer burnt offerings brought about the final plague that led to the Israelites' delivery (Exodus 10:24-29).

The Hebrew word for "burnt offering" actually means to "ascend," literally to "go up in smoke." The smoke from the sacrifice ascended to God, "a soothing aroma to the LORD" (Leviticus 1:9). Technically, any offering burned over an altar was a burnt offering, but in more specific terms, a burnt offering was the complete destruction of the animal (except for the hide) in an effort to renew the relationship between Holy God and sinful man. With the development of the law, God gave the Israelites specific instructions as to the types of burnt offerings and what they symbolized.

Leviticus 1 and 6:8-13 describe the traditional burnt offering. The Israelites brought a bull, sheep, or goat, a male with no defect, and killed it at the entrance to the tabernacle. The animal's blood was drained, and the priest sprinkled blood around the altar. The animal was skinned and cut it into pieces, the intestines and legs washed, and the priest burned the pieces over the altar all night. The priest received the skin as a fee for his help. A turtledove or pigeon could also be sacrificed, although they weren't skinned.

A person could give a burnt offering at any time. It was a sacrifice of [general atonement](#)—an acknowledgement of the sin nature and a request for renewed relationship with God. God also set times for the priests to give a burnt offering for the benefit of the Israelites as a whole, although the animals required for each sacrifice varied:

- Every morning and evening (Exodus 29:38-42; Numbers 28:2)
- Each Sabbath (Numbers 28:9-10)
- The beginning of each month (Numbers 28:11)
- At Passover (Numbers 28:19)
- With the new grain/firstfruits offering at the Feast of Weeks (Numbers 28:27)
- At the Feast of Trumpets/Rosh Hashanah (Numbers 29:1)
- At the new moon (Numbers 29:6)

The ultimate fulfillment of the burnt offering is in Jesus' sacrifice on the cross (Jn . His physical life was completely consumed, He ascended to God, and His covering (that is, His garment) was distributed to those who officiated over His sacrifice (Matthew 27:35). But most importantly, His sacrifice, once for all time, atoned for our sins and restored our relationship with God. [GotQuestions.org](#)

QUESTION - [What is a peace offering / fellowship offering?](#)

ANSWER - The modern idea of a **peace offering**, also known as a fellowship offering, is that of "a propitiatory or conciliatory gift." A man who offends his wife will often visit a florist with the thought that bringing home flowers will help smooth things over—the bouquet will be a "peace offering" of sorts. *Propitiate* means "to make someone pleased or less angry by giving or saying something desired," and *conciliatory* means "intended to placate or pacify." **These definitions are interesting because the phrase *peace offering* has come to mean something completely different—almost the exact opposite—of what it originally meant in the Bible.**

A **peace offering** in the Old Testament Law is described in Leviticus 7:11–21. It was a **voluntary** sacrifice given to God in three specific instances.

First, a peace offering could be given as a freewill offering, meaning that the worshiper was giving the peace offering as a way to say thank you for God's unsought generosity. It was basically just a way to praise God for His goodness.

The second way a peace offering could be given was alongside a fulfilled vow. A good example of this was when Hannah fulfilled her vow to God by bringing Samuel to the temple; on that occasion she also brought a peace offering to express the peace in her heart toward God concerning her sacrifice—it was a way to say, "I have no resentment; I am holding nothing back in the payment of my vow."

The third purpose of a peace offering was to give thanksgiving for God's deliverance in an hour of dire need. None of these three reasons to sacrifice had anything to do with propitiation, with appeasing God, or with pacifying Him.

There were under the Old Covenant sacrifices intended to represent propitiation (Leviticus 1-2; 4) but with the understanding that God has always been a God of grace (see Ephesians 2:8–9). He does not expect us to appease Him with our works but only to confess our need and dependence on Him. Under the Old Covenant, this relationship was expressed by the sacrificial system, which always looked forward to the sacrifice of the Messiah. Under the New Covenant, the Law has been written on our hearts (2

Corinthians 3:3), and the Holy Spirit of God gives us the power to live our lives accordingly (Romans 8:1–8; 1 Thessalonians 1:5). The sacrifices we give now are spiritual (Hebrews 13:15) and living (Romans 12:1).

Most sacrifices in the Old Testament system were not eaten by worshipers, but the **peace offering** was meant to be eaten—only a portion of the animal or grain brought to the altar was burned; the rest was given back to the worshiper and to the poor and hungry. The beautiful picture here is of God's provision for His people, both physically and spiritually. His grace and goodness are present throughout the offerings. In the peace offering, God was providing what we need: a way to thank Him for His goodness and physical sustenance.

God is not interested in taking from us. That is not His heart at all. But the lie we so often believe is that our good actions bring about His goodness, and our sinful actions must be paid for in personal sacrifice. The **peace offering** shows that worshipers in the Old Testament were not any more responsible for their salvation than worshipers in the New Testament. **Throughout the ages, people have been tempted to think that sacrifices create God's favor.** This belief is evident in our modern understanding of a peace offering as a propitiation for wrongdoing. But only Christ's sacrifice creates favor with God and covers wrongdoing, and the Old Testament sacrifices were a picture of that future provision. GotQuestions.org

1 Chronicles 16:2 When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD.

- the burnt (KJV): Lev 1:3
- he blessed (KJV): Ge 14:19 20:7 47:7,10 Nu 6:23-27 Jos 22:6 2Sa 6:18 1Ki 8:55,56 2Ch 29:29 30:18-20,27 Lu 24:50,51 Heb 7:7

Related Passages:

Leviticus 1:3 'If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the LORD.

When David had finished offering the burnt offering ('olah) and the peace offerings (selem/shelem), he blessed (barak; Lxx - eulogeo) the people in the name of the LORD.

Burnt offering (05930) 'olah from 'alah = to ascend and thus the picture of *going up* in smoke) refers to a whole burnt offering (one which *goes up* in smoke), which was voluntary, was understood as a sacrificial gift to God, resulting in a pleasing aroma acceptable to Jehovah (Lev 1:9). The presenter laid hands on the sacrifice which many feel signifies they saw the animal sacrifice as their substitute. The blood was sprinkled on the altar (Lev 1:6) When this offering was properly carried out (including a right heart attitude not just a "going through the motions," [which was not pleasing to God - Jer 6:20, Jer 7:21, 23, 24, see David - Ps 51:16-17-note] not just an external "work," but an internal submission and obedience to Jehovah), they made atonement and were acceptable before Jehovah. The total burning indicated (or should have indicated) total consecration of the presenter's heart and soul and life to Jehovah. As noted a key feature of 'olah appears to be that among the Israelite sacrifices only 'olah is **wholly burned**, rather than partially burned and eaten by the worshipers and/or the priest. Thus, the whole animal is brought up to the altar and the whole is offered as a gift (minha) in homage to Yahweh. Whole offering would be a better rendering in English to convey the theology. It is indeed burned, but the burning is essentially secondary to the giving of the whole creature to Yahweh. **Burnt Offering** - 'olah , "what ascends" in smoke to God, being wholly consumed to ashes. Part of every offering was burnt in the sacred fire, the symbol of God's presence; but this was wholly burnt, as a "whole burnt offering." ([Fausset's Bible Dictionary](#))

Peace offerings (08002) selem/shelem is a noun which means fellowship offerings, thanksgiving offerings and all uses (except [Amos 5:22](#)) are in the plural form (**selamim**). The root Hebrew word conveys the idea of completion and fulfillment, of entering into a state of wholeness and unity, a restored relationship. The peace offerings were voluntary offerings (like burnt and grain offerings) given to God with thanks and praise.

Carr - Current understanding of the meaning of **šelem** follows three main lines of thought. First, **šelem** symbolizes the gift of **shalom**, i.e. the blessing of wholeness, prosperity, and the status of being at peace with God. This involves more than forgiveness of sin, in that fullness of life, prosperity, and peace with men is the expected result of **shalom** status. A second alternative is identified by de Vaux as "communion sacrifice," i.e. one in which there is a sharing of the sacrificial animal and the resultant fellowship around a meal. The **šēlāmīm**, then, were social occasions "before" (Hebrew = panim = face) the Lord never "with" the Lord (Dt 12:7, 18; 14:23, 26; 15:20). There is no sense of attaining mystical union with God through these

sacrifices. Rather there is a sense of joyful sharing because of God's presence. Note too, that a quarter of the animal is shared with the priest (Lev 7:32). Thirdly, the fact that the **šelem** usually comes last in the lists of the offerings (though not in the description of Lev 1–5), has prompted some scholars to argue that this is a “concluding sacrifice.” This derives **šelem** from the rare Piel meaning “to complete.” If this sense is correct, the NT references to Christ our Peace (e.g. Eph 2:14) become more meaningful, as he is the final sacrifice for us (cf. Heb 9:27; Heb 10:12).” (See online [TWOT](#))

Blessed (01288) **barak** is a verb which literally can mean to kneel (to go to one's knees - Camel in Ge 24:11, Solomon in 2Chr 6:13) as contrasted with standing position or even a bowing at the waist). And so **barak** can refer to an act of adoration sometimes on bended knee. To give divine blessings (Ge 1:22, 9:1-7) To esteem greatly or adore God for His blessings (Ge 24:48, Ps 103:1) To invoke blessings upon another (Ge 24:60, 27:4, 27) **Barak** includes the idea of to endue with power for success, prosperity, fecundity, longevity, etc. & is frequently contrasted with **qalal** meaning to curse (Dt 30:1,19). Frequently God blesses humans, meaning that they are given benefits (Ps. 115:12, etc). Occasionally God blesses things, such as a Sabbath (Ge 2:3), fields (Gen. 27:27), work (Dt. 28:12) or bread (Ex 23:25). Humans could also bless humans, as when fathers on their deathbed blessed their children (Ge 27). The Greek ([Septuagint](#)) usually translates **barak** with the verb [eulogeo](#) (from **eú** = good, well + **logos** = word. English = eulogize, eulogy = commendatory formal statement or set oration; high praise; to extol) means literally to a good word and so to speak a good word of , to speak well or favorably of someone (especially God - Lk 1:64, 1Cor 14:16) or some thing. To say something commendatory, to praise, to extol.

1 Chronicles 16:3 He distributed to everyone of Israel, both man and woman, to everyone a loaf of bread and a portion of meat and a raisin cake.

- to every one (KJV): 2Ch 30:24 35:7,8 Ne 8:10 Eze 45:17 1Pe 4:9

He distributed to everyone of Israel, both man and woman, to everyone a loaf of bread and a portion of meat and a raisin cake.

1 Chronicles 16:4 He appointed some of the Levites as ministers before the ark of the LORD, even to celebrate and to thank and praise the LORD God of Israel:

- he appointed (KJV): 1Ch 15:16 23:2-6 24:3
- minister (KJV): 1Ch 16:37-42 23:27-32 Nu 18:1-6
- to record (KJV): 1Ch 16:8 Ps 37:1 70:1 *titles Ps 103:2 105:5 Isa 62:6,7
- the Lord God (KJV): Ge 17:7 32:28 33:20 *marg: 1Ki 8:15 Ps 72:18 106:48

He appointed some of the Levites as ministers before the ark of the LORD, even to celebrate and to thank([yadah](#)) and praise the LORD God of Israel:

Praise (verb) (01984) **halal**, **הָלַל**) has the root meaning of "giving off of light by celestial bodies." **Halal** means to shine, to flash, to radiate, have bright or clear light be visible from a source (as in Job 29:3; 31:26; 41:18; Isa 13:10). To praise is the meaning of the intensive form of the **halal**, which in its simple active form means to boast (Related to God = "My soul shall make its **boast** in the LORD" Ps 34:2, Boasting related to men = 1Ki 20:11). **Halal** connotes genuine appreciation for the great actions or the character of its object.

Halal is occasionally used to indicate “**praise**” of people (the king = 2Chr 23:12; Absalom = 2Sa 14:25). More often **halal** refers to the “**praise**” of God (first use in this way = 2Sa 22:4). In fact in some texts not only living things are to praise God but all created things, including the sun and moon, are to praise Him (Ps 148:2-5, 13; 150:1).

Vine notes that “**to praise** is actually the meaning of the intensive form of the Hebrew verb **halal**, which in its simple active form means **to boast**... The Hebrew name for the Book of Psalms is simply the equivalent for the word **praises**” and is a bit more appropriate than “Psalms,” which comes from the Greek and has to do with the accompaniment of singing with a stringed instrument of some sort. It is little wonder that the Book of Psalms contains more than half the occurrences of **halal** in its various forms. Psalms 113-118 are traditionally referred to as the “Hallel Psalms,” because they have to do with praise to God for deliverance from Egyptian bondage under Moses. Because of this, they are an important part of the traditional Passover service. There is no reason to doubt that these were the hymns sung by Jesus and His disciples on Maundy Thursday when He instituted the Lord's Supper (Mt

26:30). ([Online - Vine's Expository Dictionary of Old Testament and New Testament Words](#))

TWOT...hālal = praise, boast (only in Piel, Pual and Hithpael). This root connotes being sincerely and deeply thankful for and/or satisfied in lauding a superior quality(ies) or great, great act(s) of the object... This root can be used of exalting human beauty (Ge 12:15; 2Sa 14:25) or human understanding (Pr 12:8)... (Halal) usually refers to praising deity, even false deities (Jdg 16:24). The most frequent use of our root relates to praising the God of Israel. Nearly a third of such passages occur in the Psalms. The largest number of these are imperative summons to praise... (Praise) is to be offered in an attitude of delight and rejoicing. Belief and joy are inextricably intertwined. Secondly, it is significant that most of these occurrences are plural (except Ps 146:1; Ps 147:12, collective). This shows us, as does the use of the psalms in the worship that praise of Jehovah was especially, though by no means uniquely (Ps 146:1), congregational. This praise could involve choirs and musical instruments, too. (Online [Theological Wordbook of the Old Testament](#))

1 Chronicles 16:5 Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph played loud-sounding cymbals,

- Asaph (KJV): 1Ch 6:39 15:16-24 25:1-6
- psalteries and with harps (KJV): Heb. instruments of psalteries and harps, 1Ch 15:20,21 2Ch 29:25

Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph played loud-sounding cymbals

1 Chronicles 16:6 and Benaiah and Jahaziel the priests blew trumpets continually before the ark of the covenant of God.

- with trumpets (KJV): Nu 10:8 2Ch 5:12,13 13:12 29:26-28



BLOWING A TRUMPET

and Benaiah and [Jahaziel](#) the priests blew trumpets continually before the ark of the covenant of God- See [Benaiah](#) for long list of men by this name.

1 Chronicles 16:7 Then on that day David first assigned Asaph and his relatives to give thanks to the LORD.

- on that day (KJV): 2Sa 22:1 23:1,2 2Ch 29:30 Ne 12:24
- into the hand (KJV): Ps 12:1 18:1 *titles

Then on that day David first assigned Asaph and his relatives to give thanks ([yadah](#) ;Lxx - [aineo](#)) to the LORD - Note that Psalm 105:1-15 is a repetition of 1 Chr. 8-22.

Henry Morris - Portions of this psalm of thanksgiving have been included in the collections in the Book of Psalms. 1 Chronicles 16:8-22 are repeated in Psalm 105:1-15; 1 Chronicles 16:23-33 are also found in Psalm 96:1-13; and 1 Chronicles 16:34-36 are included in Psalm 106:1,47,48.

Give thanks (praise, confess) ([03034](#) [yadah](#) primarily means to acknowledge or confess sin (Lev 5:5, Lev 16:21 on the Day of Atonement, Lev 26:40, Nu 5:7, 1Ki 8:33, 35), God's character and works, or man's character. **Yadah** is also frequently rendered "praise" (1Chr 16:4) or "give thanks." (2Sa 22:50 - partially quoted in Ro 15:9; 1Chr 16:7, 8, 34, 35, 41, 23:30, 25:3, 29:13, Ps 7:17)

At first glance, the meanings may appear unrelated. But upon closer inspection, it becomes evident that each sense profoundly illumines and interprets the other. Yadah overlaps in meaning with a number of other Hebrew words implying "praise," such as halal (whence halleluyah). In Ge 29:35 (cp Ge 49:8) we see the name Judah (Yehudah) which is derived from yadah (Judah means "Praise Yahweh"). How wonderful that Jesus will return as the Lion of the tribe of Judah, for He alone is the grounds and reason for any and all true praise! (Rev 5:5) ([Wikipedia article on Judah](#))

Swanson - 1. (hif) express praise, extol, i.e., make a public confession of the attributes and acts of power of a person (2Sa 22:50), (hitp) (2Ch 30:22) note: there is a focus on the content of praise, spoken out-loud, usually in the context of the community; 2. (hif) give thanks, i.e., give an expression of praise for a person, with a particular focus on the subject being engaged in the expression of thanks or praise (1Ch 29:13); 3. (hif) confess, make an admission, i.e., to publicly admit to something, usually a wrong of some kind (Ps 32:5; Pr 28:13); (hitp) (Lev 5:5; Da 9:4) ([A Dictionary of Biblical Languages w- Semantic Domains- Hebrew](#))

G Campbell Morgan - 1Chr. 16:7

There is an ambiguity about this verse which admits of two interpretations. The first is that this was the day when Asaph and his brethren were first officially appointed to the service of praise. The other is that this was the first occasion on which this Psalm was employed in that service. Personally I lean to the second view. It is not a vital matter. That which is vital is the Psalm itself, sung in connection with the bringing of the Ark of God into the City of God. The • Psalm is found in the Book of Psalms; its first movement (8—22) in Psa. 105. 1—15; its second movement (23—33) in Psa. 96. 1b—13a; its third movement (34—36) consisting of a quotation of the opening and closing sentences of Psa. 106, verses 1—47 and 48. It has been said that it consists of quotations from these Psalms. It may be that they contain quotations from it. The three movements indicate a growth in the experience of the glory of the Divine government of which the Ark was the symbol. The first is an ascription of praise, merging into a call to remembrance of the works of God, and of His covenant. In the second, the sacrifice of praise moves on to a higher level, as it expresses itself in adoration of God for what He is in Himself in majesty. This has been displayed, under differing circumstances, in their history. In the third, it reaches the highest level, as it utters thanksgiving for what He is in mercy. In the restoration of the Ark after a period of neglect, the people found a sure token of that mercy. (Borrow [Life applications from every chapter of the Bible](#))

1 Chronicles 16:8 Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples.

- Give thanks (KJV): This beautiful hymn, to the 22nd verse, is nearly the same as Ps 105:1-15; from the 23rd to the 33rd it accords with Ps 96; and the conclusion agrees with Ps 106, with the addition of ver. 34-36. Ps 105:1-15
- call (KJV): Isa 12:4 Ac 9:14 1Co 1:2
- make (KJV): 1Ki 8:43 2Ki 19:19 Ps 67:2-4 78:3-6 145:5,6

Related Passage:

Psalms 105:1-15 (SEE SPURGEON'S COMMENTS) - Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples. 2 Sing to Him, sing praises to Him; Speak of all His wonders. 3 Glory in His holy name; Let the heart of those who seek the LORD be glad. 4 **Seek the LORD and His strength; Seek His face continually.** 5 Remember His wonders which He has done, His marvels and the judgments uttered by His mouth, 6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones! 7 He is the LORD our God; His judgments are in all the earth. 8 He has remembered His covenant forever, The word which He commanded to a thousand generations, 9 The covenant which He made with Abraham, And His oath to Isaac. 10 Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant, 11 Saying, "To you I will give the land of Canaan As the portion of your inheritance," 12 When they were only a few men in number, Very few, and strangers in it. 13 And they wandered about from nation to nation, From one kingdom to another people. 14 He permitted no man to oppress them, And He reprov'd kings for their sakes: 15 "Do not touch My anointed ones, And do My prophets no harm."

Oh give thanks ([yadah](#) ; Lxx - [exomologeō](#) - openly confess, gratefully acknowledge) **to the LORD, call upon His name; Make known His deeds among the peoples**

From Spurgeon's exposition of parallel passages in Ps 105:1 O give thanks unto the Lord. Jehovah is the author of all our benefits, therefore let him have all our gratitude. Call upon his name, or call him by his name; proclaim his titles and fill the world with his renown. Make known his deeds among the people, or among the nations. Let the heathen hear of our God, that they may forsake their idols and learn to worship him. The removal of the ark was a fit occasion for proclaiming aloud the glories of the Great

King, and for publishing to all mankind the greatness of his doings, for it had a history in connection with the nations which it was well for them to remember with reverence. The rest of the psalm is a sermon, of which these first verses constitute the text.

Andrew A. Bonar. The first fifteen verses (of Psalm 105) were written at the bringing up of the Ark, 1 Chron. 6. They tell that it is sovereign grace that ruleth over all—it is a sovereign God. Out of a fallen world he takes whom he pleases—individuals, families, nations. He chose Israel long ago, that they might be the objects of grace, and their land the theatre of its display. **He will yet again return to Israel, when the days of his Kingdom of Glory draw near; and Israel shall have a full share—the very fullest and richest—in his blessings, temporal and spiritual. (ED: CLEARLY BONAR BELIEVED IN ISRAEL AS A DISTINCT NATION)**

Joseph Addison Alexander. **Call upon his name.** The original meaning of this phrase is call (*him*) by his name, i.e., give him the descriptive title most expressive of his divine perfections; or more specifically, call him by his name **Jehovah**, i.e., ascribe to him **the attributes which it denotes**, to wit, **eternity and self existence**, together with that covenant relation to his people, which though not denoted by the name was constantly associated with it, and therefore necessarily suggested by it. The meaning of the next phrase is obscured, if not entirely concealed in the common version, "*among the people*." The plural form and sense of the original expression are essential to the writer's purpose, which is to glorify the God of Israel among the nations.

1 Chronicles 16:9 Sing to Him, sing praises to Him; Speak of all His wonders.

- Sing unto (KJV): Ps 95:1,2 96:1,2 98:1-4 Mal 3:16
- psalms (KJV): Mt 26:30 Eph 5:19 Col 3:16 Jas 5:13
- talk ye (KJV): Ps 40:10 71:17 96:3 145:4-6,12

SING, SING SING TO THE LORD!

Sing to Him, sing praises to Him; Speak of all His wonders.

From Spurgeon's exposition of parallel passages in Ps 105:2 -

Sing unto him. Bring your best thoughts and express them in the best language to the sweetest sounds. Take care that your singing is "**unto him**," and not merely for the sake of the music or to delight the ears of others. Singing is so delightful an exercise that it is a pity so much or it should be wasted upon trifles or worse than trifles. O ye who can emulate the nightingale, and almost rival the angels, we do most earnestly pray that your hearts may be renewed that so your floods of melody may be poured out at your Maker's and Redeemer's feet.

Talk ye of all his wondrous works. Men love to speak of marvels, and others are generally glad to hear of surprising things; surely the believer in the living God has before him the most amazing series of wonders ever heard of or imagined, his themes are inexhaustible and they are such as should hold men spellbound. We ought to have more of this "talk": no one would be blamed as a Mr. Talkative if this were his constant theme. Talk ye, all of you: you all know something by experience of the marvellous loving kindness of the Lord—"talk ye." In this way, by all dwelling on this blessed subject, "all" his wondrous works will be published. One cannot do it, nor ten thousand times ten thousand, but if all speak to the Lord's honour, they will at least come nearer to accomplishing the deed. We ought to have a wide range when conversing upon the Lord's doings, and should not shut our eyes to any part of them. **Talk ye of his wondrous works** in creation and in grace, in judgment and in mercy, in providential interpositions and in spiritual comforting; leave out none, or it will be to your damage. Obedience to this verse will give every sanctified tongue some work to do: the trained musicians can sing, and the commoner voices can talk, and in both ways the Lord will receive a measure of the thanks due to him, and his deeds will be made known among the people.

1 Chronicles 16:10 Glory in His holy name; Let the heart of those who seek the LORD be glad.

- Glory (KJV): Ps 34:2 Isa 45:25 Jer 9:23,24 1Co 1:30,31 *Gr:
- let the heart (KJV): 1Ch 28:9 Pr 8:17 Isa 45:19 55:6,7 Jer 29:13 Mt 7:7,8

Glory in His holy name; Let the heart of those who seek the LORD be glad.

From Spurgeon's exposition of parallel passages in Ps 105:3 - *Glory ye in his holy name.* Make it a matter of joy that you have such a God. His character and attributes are such as will never make you blush to call him your God. Idolaters may well be

ashamed of the actions attributed to their fancied deities, their names are foul with lust and red with blood, but Jehovah is wholly glorious; every deed of his will bear the strictest scrutiny; his name is holy, his character is holy, his law is holy, his government is holy, his influence is holy. In all this we may make our boast, nor can any deny our right to do so.

Let the heart of them rejoice that seek the Lord. If they have not yet found him so fully as they desire, yet even to be allowed and enabled to seek after such a God is cause for gladness, To worship the Lord and seek his kingdom and righteousness is the sure way to happiness, mad indeed there is no other. True seekers throw their hearts into the engagement, hence their hearts receive joy; according to the text they have a permit to rejoice and they have the promise that they shall do so. How happy all these sentences are! Where can men's ears be when they talk of the gloom of psalm singing? What worldly songs are fuller of real mirth? One hears the sound of the timbrel and the harp in every verse. Even seekers find bliss in the name of the Lord Jesus, but as for the finders, we may say with the poet,

"And those who find thee find a bliss,
Nor tongue nor pen Call show:
The love of Jesus what it is,
None but his loved ones know."

1 Chronicles 16:11 *Seek the LORD and His strength; Seek His face continually.*

- Seek (KJV): Am 5:6 Zep 2:2,3
- his strength (KJV): 2Ch 6:41 Ps 68:35 78:61
- seek his (KJV): Ps 4:6 27:8,9 67:1

SEEK YAHWEH'S HOLY PRESENCE CONTINUALLY!

Seek ([darash](#); Lxx - [zeteo](#)) **the LORD and His strength; Seek** ([darash](#); Lxx - [zeteo](#)) **His face continually** - Seek is a command. The Septuagint translates seek with [zeteo](#) both times in the [aorist imperative](#) a command which calls for us to jettison reliance on self and wholly [depend on the Holy Spirit to obey](#).

This command recalls Paul's command in 1Th 5:17+ to "**pray** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) without ceasing."

PERSONAL TESTIMONY - 7/2/2021 I had to put my little dog, Pepper down, my best friend for 17 years and I felt like part of me died that day. Then on 7/3/2021 I was sent 1 Chronicles 16:11 by two people at same time from different states! God is good all the time! "He heals the brokenhearted, And binds up their wounds" (Ps 147:3). He can heal your broken heart too beloved, because He is compassionate and because He is [Jehovah Rapha, The LORD our Healer](#), and because He is omnipotent!

Seek (search)([01875](#)) [darash](#) means to seek, to inquire of, to examine, to require, consult, ask. One of the most frequent uses of this word is in the expression "to inquire of God," which sometimes indicates a private seeking of God in prayer for direction (Gen. 25:22), and often it refers to the contacting of a prophet who would be the instrument of God's revelation (1Sa 9:9; 1Ki 22:8). At other times this expression is found in connection with the use of the Urim and Thummim by the high priest as he sought to discover the will of God by the throwing of these sacred stones ([Nu 27:21](#)).

We can get a good sense of one aspect of the meaning of **darash** when God says "You will **seek** ([baqas](#); Lxx = [ekzeteo](#) intense seeking) Me and find Me when you search ([darash](#); Lxx = [zeteo](#)) for Me **with all your heart.**" ([Jer. 29:13](#)) What is the condition of seeking Yahweh and finding Him? It is seeking with one's whole heart!

We see a similar nuance in Dt 4:29+ "But from there you will seek ([baqas](#); Lxx = [zeteo](#)) the LORD your God, and you will find Him if you search ([darash](#); Lxx = [ekzeteo](#) intense seeking) for Him **with all your heart and all your soul.**" Notice the importance of the heart.

From Spurgeon's exposition of parallel passages in Ps 105:4 - *Seek the Lord and his strength.* Put yourselves under his protection. Regard him not as a puny God, but look unto his omnipotence, and seek to know the power of his grace. We all need strength; let us look to the strong One for it. We need infinite power to bear us safely to our eternal resting place, let us look to the Almighty Jehovah for it.

Seek his face evermore. Seek, seek, seek, we have the word three times, and though the words differ in the Hebrew, the sense is

the same. It must be a blessed thing to seek, or we should not be thus stirred up to do so. To seek his face is to desire his presence, his smile, his favour consciously enjoyed. First we seek him, then his strength and then his face; from the personal reverence, we pass on to the imparted power, and then to the conscious favour. This seeking must never cease—the more we know the more we must seek to know. Finding him, we must "our minds inflame to seek him more and more." He seeks spiritual worshippers, and spiritual worshippers seek him; they are therefore sure to meet face to face ere long.

Matthew Henry. Seek it while you live in this world, and you shall have it while you live in the other world, and even there shall be for ever seeking it, in an infinite progression, and yet be for ever satisfied in it.

1 Chronicles 16:12 Remember His wonderful deeds which He has done, His marvels and the judgments from His mouth,

- Remember (KJV): 1Ch 16:8,9 Ps 103:2 111:4
- the judgments (KJV): Ps 19:9 119:13,20,75,137 Ro 11:33 Rev 16:7 19:2

Remember His wonderful deeds which He has done, His marvels and the judgments from His mouth,

From Spurgeon's exposition of parallel passages in Ps 105:5 - *Remember his marvellous works that he hath done.* Memory is never better employed than upon such topics. Alas, we are far more ready to recollect foolish and evil things than to retain in our minds the glorious deeds of Jehovah. If we would keep these in remembrance our faith would be stronger, our gratitude warmer, our devotion more fervent, and our love more intense. Shame upon us that we should let slip what it would seem impossible to forget. We ought to need no exhortation to remember such wonders, especially as he has wrought them all on the behalf of his people.

His wonders, and the judgments of his mouth—these also should be had in memory. The judgments of his mouth are as memorable as the marvels of his hand. God had but to speak and the enemies of his people were sorely afflicted; his threats were not mere words, but smote his adversaries terribly. As the Word of God is the salvation of his saints, so is it the destruction of the ungodly: out of his mouth goeth a two edged sword with which he will slay the wicked.

1 Chronicles 16:13 O seed of Israel His servant, Sons of Jacob, His chosen ones!

- ye seed (KJV): Ge 17:7 28:13,14 35:10-12
- his chosen (KJV): Ex 19:5,6 De 7:6 Ps 135:4 1Pe 2:9

O seed of Israel His servant, Sons of Jacob, His chosen ones!

From Spurgeon's exposition of parallel passages in Ps 105:6 *O ye seed of Abraham his servant, ye children of Jacob his chosen.* Should all the world forget, ye are bound to remember. Your father Abraham saw his wonders and judgments upon Sodom, and upon the kings who came from far, and Jacob also saw the Lord's marvellous works in visiting the nations with famine, yet providing for his chosen a choice inheritance in a goodly land; therefore let the children praise their father's God. **The Israelites were the Lord's elect nation**, and they were bound to imitate their progenitor, who was the Lord's faithful servant and walked before him in holy faith: the seed of Abraham should not be unbelieving, nor should the children of so true a servant become rebels. As we read this pointed appeal to **the chosen seed** we should **recognise the special claims which the Lord has upon ourselves, since we too have been favoured above all others.** Election is not a couch for ease, but an argument for sevenfold diligence. If God has set his choice upon us, let us aim to be choice men.

1 Chronicles 16:14 He is the LORD our God; His judgments are in all the earth.

- the Lord (KJV): Ex 15:2 Ps 63:1 95:7 100:3 118:28
- his judgments (KJV): 1Ch 16:12 Ps 48:10,11 97:8,9

He is the LORD our God; His judgments are in all the earth.

From Spurgeon's exposition of parallel passages in Ps 105:7 *He is the Lord our God.* Blessed be his name. Jehovah condescends to be our God. This sentence contains a greater wealth of meaning than all the eloquence of orators can compass, and there is more joy in it than in all the sonnets of them that make merry.

His judgments are in all the earth, or in all the land, for the whole of the country was instructed by his law, ruled by his statutes, and protected by his authority. What a joy it is that our God is never absent from us, he is never nonresident, never an absentee ruler, his judgments are in all the places in which we dwell. If the second clause of this verse refers to the whole world, it is very beautiful to see the speciality of Israel's election united with the universality of Jehovah's reign. Not alone to the one nation did the Lord reveal himself, but his glory flashed around the globe. It is wonderful that the Jewish people should have become so exclusive, and have so utterly lost the missionary spirit, for their sacred literature is full of the broad and generous sympathies which are so consistent with the worship of "the God of the whole earth." Nor is it less painful to observe that among a certain class of believers in God's election of grace there lingers a hard exclusive spirit, fatal to compassion and zeal. It would be well for these also to remember that their Redeemer is "the Saviour of all men, specially of them that believe."

1 Chronicles 16:15 Remember His covenant forever, The word which He commanded to a thousand generations,

- ye mindful (KJV): Ps 25:10 44:17 105:8 Mal 4:4
- a thousand (KJV): De 7:9

Remember His covenant forever, The word which He commanded to a thousand generations- As context of 1Ch 16:16-18 makes clear he is referring to God's unconditional covenant promises to Abraham and the patriarchs.

Henry Morris - The term "a thousand generations" is not meant as a quantitative summary of the number of years to be covered by the Abrahamic covenant but rather as poetic hyperbole, corresponding actually to "an everlasting covenant" (1 Chronicles 16:17).

From Spurgeon's exposition of parallel passages in Ps 105:8 (Note Ps 105:8 has God remembering His covenant forever, while 1Ch 16:15 has Israel charged to remember His covenant forever.) **He hath remembered his covenant forever.** Here is the basis of all his dealings with his people: he had entered into covenant with them in their father Abraham, and to this covenant he remained faithful. The exhortation to remember (Ps 105:5) receives great force from the fact that God has remembered. If the Lord has his promise in memory surely we ought not to forget the wonderful manner in which he keeps it. To us it should be matter for deepest joy that never in any instance has the Lord been unmindful of his covenant engagements, nor will he be so world without end. O that we were as mindful of them as he is.

The word which he commanded to a thousand generations. This is only an amplification of the former statement, and serves to set before us the immutable fidelity of the Lord during the changing generations of men. His judgments are threatened upon the third and fourth generations of them that hate him, but his love runs on for ever, even to "a thousand generations." His promise is here said to be commanded, or vested with all the authority of a law. It is a proclamation from a sovereign, the firman of an Emperor whose laws shall stand fast in every jot and tittle though heaven and earth shall pass away. Therefore let us give thanks unto the Lord and talk of all his wondrous works, so wonderful for their faithfulness and truth.

1 Chronicles 16:16 The covenant which He made with Abraham, And His oath to Isaac.

- which he made: Ge 12:2, 3; 15:18-21; Ge 17:2, 7-8; Ge 26:3, 24-25, Ge 35:11. Ex 3:15 Ne 9:8 Lu 1:72,73 Ac 3:25 Ga 3:15-17 Heb 6:13-18

The covenant which He made with Abraham, And His oath to Isaac.

From Spurgeon's exposition of parallel passages in Ps 105:9 *Which covenant he made with Abraham.* When the victims were divided and the burning lamp passed between the pieces (Gen. 15:9-12+) then the Lord made, or ratified, the covenant with the patriarch. This was a solemn deed, performed not without blood, and the cutting in pieces of the sacrifice; **it points us to the greater covenant which in Christ Jesus is signed, sealed, and ratified, that it may stand fast forever and ever.**

And his oath unto Isaac. Isaac did not in vision see the solemn making of the covenant, but the Lord renewed unto him his oath (Ge 26:2-5). This was enough for him, and must have established his faith in the Most High. We have the privilege of seeing in our Lord Jesus both the sacrificial seal, and the eternal oath of God, by which every promise of the covenant is made yea and amen to all the chosen seed.

Related Resources:

- [Covenant: Abrahamic versus Mosaic](#)
- [Covenant: Abrahamic vs Old vs New](#)

1 Chronicles 16:17 He also confirmed it to Jacob for a statute, To Israel as an everlasting covenant,

- for a law (KJV): Ps 78:10
- an everlasting (KJV): Ge 17:7,8 Ex 3:17 Jos 24:11-13 2Sa 23:5 Isa 55:3 Jer 11:2 Heb 13:20

ABRAHAMIC COVENANT IS AN ETERNAL COVENANT

He also confirmed it to Jacob for a statute, To Israel as an everlasting covenant- Who is the recipient of this covenant? Israel, not the church. The church is not Israel and Israel is not the church. They are separate and distinct in God's Word, in marked contrast with what the [replacement theology or supersessionism](#) teaches. See related discussion of the [Israel of God](#). And what are the promises TO ISRAEL in the Abrahamic Covenant? Read the next verse!

From Spurgeon's exposition of parallel passages in Ps 105:10 *And confirmed the same unto Jacob for a law.* Jacob in his wondrous dream (Ge 28:10-15) received a pledge that the Lord's mode of procedure with him would be in accordance with covenant relations: for said Jehovah, "I will not leave thee till I have done that which I have spoken to thee of." Thus, if we may so speak with all reverence, the covenant became a law unto the Lord himself by which he bound himself to act. O matchless condescension, that the most free and sovereign Lord should put himself under covenant bonds to his chosen, and make a law for himself, though he is above all law.

And to Israel for an everlasting covenant When he changed Jacob's name **he did not change his covenant**, but it is written, "he blessed him there" (Ge 32:29), and it was with the old blessing, according to the unchangeable word of abiding grace.

1 Chronicles 16:18 Saying, "To you I will give the land of Canaan, As the portion of your inheritance."

- Unto thee (KJV): Ge 12:7 13:15 17:8 28:13,14 35:11,12
- lot (KJV): Heb. cord, Mic 2:5
- inheritance (KJV): Nu 26:53-56 De 32:8

Related Passage:

Genesis 35:9-12 Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. 10 God said to him, "Your name is Jacob; You shall no longer be called Jacob, But Israel shall be your name." Thus He called him Israel. 11 God also said to him, "I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. 12 **"The land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your descendants after you."**

ABRAHAMIC COVENANT PROMISES ISRAEL THE LAND FOREVER!

Saying, "To you I will give the land of Canaan, As the portion of your inheritance- First note that God owns it all. Israel is His land. He can give it to whomever He desires. And in His sovereignty and wisdom, He has given this land to Israel and it is to be their everlasting possession. They did not earn it or merit it and even today (2023) in one sense they do not deserve to possess it given the fact that the majority of people in Israel are not true Jews in the Pauline sense of Romans 2:28-29+ where he writes "he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But **he is a Jew who is one inwardly**, and circumcision is that which is of the heart (see circumcision of the heart), by the Spirit, not by the letter; and his praise is not from men, but from God." And yet God in His abundant, everlasting lovingkindness and deemed it appropriate to bring the Jews back to the promised land even in their state of the majority not believing in the Messiah.

From Spurgeon's exposition of parallel passages in Ps 105:11 *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.* This repetition of the great covenant promise is recorded in Ge 35:9-12 in connection with the change of Jacob's

name, and very soon after that slaughter of the Shechemites, which had put the patriarch into such great alarm and caused him to use language almost identical with that of the next verse. When they were but a few men in number; yea, very few, and strangers *in it*. Jacob said to Simeon and Levi, "Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, and my house." **Thus the fears of the man of God declared themselves, and they were reasonable if we look only at the circumstances in which he was placed, but they are soon seen to be groundless when we remember that the covenant promise, which guaranteed the possession of the land, necessarily implied the preservation of the race to whom the promise was made.** (NOTE: HERE IT SEEMS THAT SPURGEON BELIEVES THAT ISRAEL IS ISRAEL!) We often fear where no fear is. The blessings promised to the seed of Abraham were not dependent upon the number of his descendants, or their position in this world. The covenant was made with one man, and consequently the number could never be less, and that one man was not the owner of a foot of soil in all the land, save only a cave in which to bury his dead, and therefore his seed could not have less inheritance than he. The smallness of a church, and the poverty of its members, are no barriers to the divine blessing, if it be sought earnestly by pleading the promise. Were not the apostles few, and the disciples feeble, when the good work began? Neither because we are strangers and foreigners here below, as our fathers were, are we in any the more danger: we are like sheep in the midst of wolves, but the wolves cannot hurt us, for our shepherd is near.

1 Chronicles 16:19 When they were only a few in number, Very few, and strangers in it,

- but few (KJV): Heb. but men of number
- a few (KJV): Ge 34:30 Ac 7:5 Heb 11:13

When they were only a few in number, Very few, and strangers in it,

From Spurgeon's exposition of parallel passages in Ps 105:12 *When they were but a few men in number.* bpom ytm. Literally, "homines numeri", men of number; so few as easily to be numbered: in opposition to what their posterity afterwards were, as the sand of the sea, without number. *Samuel Chandler.*

1 Chronicles 16:20 And they wandered about from nation to nation, And from one kingdom to another people,

- they went (KJV): Ge 12:10 20:1 46:3,6

And they wandered about from nation to nation, And from one kingdom to another people

From Spurgeon's exposition of parallel passages in Ps 105:13 *When they went from one nation, to another, from one Kingdom to another people.* Migrating as the patriarchs did from the region of one tribe to the country of another they were singularly preserved. The little wandering family might have been cut off root and branch had not a special mandate been issued from the throne for their protection. It was not the gentleness of their neighbours which screened them; they were hedged about by the mysterious guardianship of heaven. Whether in Egypt, or in Philistia, or in Canaan, the heirs of the promises, dwelling in their tents, were always secure.

1 Chronicles 16:21 He permitted no man to oppress them, And He reprov'd kings for their sakes, saying,

- He suffered (KJV): Ge 31:24,29,42
- he reprov'd (KJV): Ge 12:17 20:3 Ex 7:15-18 9:13-18

He permitted no man to oppress them, And He reprov'd kings for their sakes, saying,

BSB - This was exemplified in the experiences of Abram (Abraham) in Egypt (Gen. 12:11-20) and in Gerar (Gen. 20:1-18).

From Spurgeon's exposition of parallel passages in Ps 105:14 *He suffered no man to do them wrong.* Men cannot wrong us unless he suffers them to do so; the greatest of them must wait his permission before they can place a finger upon us. The wicked would devour us if they could, but they cannot even cheat us of a farthing without divine sufferance.

Yea, he reprov'd kings for their sakes. Pharaoh and Abimelech must both be made to respect the singular strangers who had

come to sojourn in their land; the greatest kings are very second rate persons with God in comparison with his chosen servants.

1 Chronicles 16:22 "Do not touch My anointed ones, And do My prophets no harm."

- Touch (KJV): 1Ki 19:16 Ps 105:15 1Jn 2:27
- prophets (KJV): Ge 20:7 27:39,40 48:19,20 49:8-10

HAND'S OFF!

Do not touch My anointed ones, And do My prophets no harm."

From Spurgeon's exposition of parallel passages in Ps 105:15 *Saying, touch not mine anointed, and do my prophets no harm.* Abraham and his seed were in the midst of the world a generation of priests **anointed** to present sacrifice unto the most High God; since to them the oracles were committed, they were also the **prophets** of mankind; and they were kings too—a royal priesthood; hence they had received a threefold anointing. **Their holy office surrounded them with a sacredness which rendered it sacrilege to molest them.** The Lord was pleased to impress the wild tribes of Canaan with a respectful awe of the pious strangers who had come to abide with them, so that they came not near them to do them ill. The words here mentioned may not have been actually spoken, but the impression of awe which fell upon the nations is thus poetically described. God will not have those touched who have been set apart unto himself He calls them his own, saying, "**Mine anointed**" he declares that he has "*anointed*" them to be prophets, priests, and kings unto himself, and yet again he claims them as his prophets—**Do my prophets no harm."**

All through the many years in which the three great fathers dwelt in Canaan no man was able to injure them; they were not able to defend themselves by force of arms; but the eternal God was their refuge. Even so at this present time the remnant according to the election of grace cannot be destroyed, nay, nor so much as touched, **without the divine consent** (ED: BELOVED, IF YOU HAVE FEAR OF THE DEVIL ARE HIS MINIONS, YOU MIGHT WANT TO READ SPURGEON'S CLEAR STATEMENT AGAIN - I AGREE WITH HIM!) Against the church of Christ the gates of hell cannot prevail. In all this we see reasons for giving thanks unto the Lord, and proclaiming his name according to the exhortation of the first verse of the Psalm.

Here ends the portion which was sung at the moving of the ark: its fitness to be used for such a purpose is very manifest, for the ark was the symbol both of the covenant and of that mystic dwelling of God with Israel which was at once her glory and her defence. None could touch the Lord's peculiar ones, for the Lord was among them, flaming forth in majesty between the cherubims. The presence of God having remained with his chosen ones while they sojourned in Canaan, it did not desert them when they were called to go down into Egypt. They did not go there of their own choice, but under divine direction, and hence the Lord prepared their way and prospered them until he saw fit to conduct them again to the land of promise.

1 Chronicles 16:23 Sing to the LORD, all the earth; Proclaim good tidings of His salvation from day to day.

- **Sing to the LORD:** 1Ch 16:9 Ps 96:1-13 Ex 15:21 Ps 30:4 Isa 12:5
- **Proclaim good tidings:** Ps 40:10 71:15 Isa 51:6-8

Sing to the LORD, all the earth - Not just Israel, but Gentiles too, implying the salvation of Gentiles.

Proclaim good tidings of His salvation from day to day.

Ps. 96:1-13 repeats 1 Chr. 16:23-33

1 Chronicles 16:24 Tell of His glory among the nations, His wonderful deeds among all the peoples.

- 2Ki 19:19 Ps 22:27 Isa 12:2-6 Da 4:1-3

**LET ALL THE NATIONS
HEAR OF YAHWEH'S SALVATION**

Tell of His glory among the nations, His wonderful deeds among all the peoples.

1 Chronicles 16:25 For great is the LORD, and greatly to be praised; He also is to be feared above all gods.

great (KJV): Ps 89:7 144:3-6 Isa 40:12-17 Rev 15:3,4

he also (KJV): Ex 15:11 Ps 66:3-5 76:7 Jer 5:22 10:6-10 Rev 15:4

WHY TELL OF YAHWEH'S GLORY

For - Term of explanation. Why tell of His glory, etc?

Great is the LORD, and greatly to be praised; He also is to be feared above all gods.

1 Chronicles 16:26 For all the gods of the peoples are idols, But the LORD made the heavens.

- all the gods (KJV): Lev 19:4 Ps 115:4-8 Isa 44:9-20 Jer 10:10-14 Ac 19:26 1Co 8:4
- the Lord (KJV): Ps 102:25 Isa 40:26 42:5 44:24 Jer 10:11,12 Rev 14:7

THE ONLY GOD THE CREATOR

For all the gods of the peoples are idols, But the LORD made the heavens.

Henry Morris - The God of the Bible is not merely one among many gods who are worshipped by pagans as the host of heaven. The one true God--the God of creation--made these heavens and all their hosts, including the idol "gods," the fallen angels (Psalm 96:5).

1 Chronicles 16:27 Splendor and majesty are before Him, Strength and joy are in His place.

- Glory (KJV): Ps 8:1 16:11 63:2,3 Joh 17:24
- strength (KJV): Ps 27:4-6 28:7,8 43:2-4
- place (KJV): Ps 96:6

Splendor and majesty are before Him, Strength and joy are in His place.

1 Chronicles 16:28 Ascribe to the LORD, O families of the peoples, Ascribe to the LORD glory and strength.

- Give (KJV): Ps 29:1,2 68:34
- ye kindreds (KJV): Ps 66:1,2 67:4,7 86:8-10 98:4 100:1,2 Isa 11:10
- glory (KJV): 1Ch 29:10-14 Ps 115:1,2 1Co 15:10 2Co 12:9,10 Eph 1:6,17-19 Php 4:13

A DIVINE PRESCRIPTION ASCRPTION

Ascribe to the LORD, O families of the peoples, Ascribe to the LORD glory and strength.

1 Chronicles 16:29 Ascribe to the LORD the glory due His name; Bring an offering, and come before Him; Worship the LORD in holy array.

- the glory (KJV): Ps 89:5-8 108:3-5 148:13,14 Isa 6:3 Rev 4:9-11 5:12-14 7:12
- bring (KJV): 1Ki 8:41-43 Ps 68:30,31 72:10,15 Isa 60:6,7
- come (KJV): Ps 95:2 100:4
- the beauty (KJV): 2Ch 20:21 Ps 29:2 50:2 96:6,9 110:3 Eze 7:20 24:25

Ascribe to the LORD the glory due His name; Bring an offering, and come before Him; Worship the LORD in holy array.

Spurgeon: Of old, worship was cumbered with ceremonial, and men gathered around one dedicated building, whose solemn pomp was emblematic of the beauty of holiness; but now our worship is spiritual, and the architecture of the house and the garments of the worshippers are matters of no importance; the spiritual beauty of inward purity and outward holiness being far more precious in the eyes of our thrice holy God. O for grace ever to worship with holy motives and in a holy manner, as becometh saints!

1 Chronicles 16:30 Tremble before Him, all the earth; Indeed, the world is firmly established, it will not be moved.

- before him (KJV): 1Ch 16:23,25 Ps 96:9 Rev 11:15
- stable (KJV): Ps 33:9 93:1 148:5,6 Isa 49:8 Jer 10:12 Col 1:17 Heb 1:3

Tremble before Him, all the earth; Indeed, the world is firmly established, it will not be moved.

1 Chronicles 16:31 Let the heavens be glad, and let the earth rejoice; And let them say among the nations, "The LORD reigns."

- Let the heavens (KJV): Ps 19:1 89:5 148:1-4 Lu 2:13,14 15:10
- let the earth (KJV): Ps 97:1 98:4 Lu 2:10
- The Lord (KJV): Ps 93:1,2 96:10 99:1 145:1 Isa 33:22 Mt 6:13 Rev 19:6

**JEHOVAH
REIGNS!**

Let the heavens be glad, and let the earth rejoice; And let them say among the nations, "The LORD reigns."

BSB - When the universal recognition of the greatness of the Lord bursts forth in praise and worship (vv. 23-30; cf. Phil. 2:9-11), inanimate nature will also be released from the bondage and curse of sin (cf. Gen. 3:17; Isa. 11:6-9; Rom. 8:18-22).

1 Chronicles 16:32 Let the sea roar, and all it contains; Let the field exult, and all that is in it.

- the sea (KJV): Ps 93:4 98:7
- fields (KJV): Ps 98:8 148:9,10 Isa 44:23

Let the sea roar, and all it contains; Let the field exult, and all that is in it.

1 Chronicles 16:33 Then the trees of the forest will sing for joy before the LORD; For He is coming to judge the earth.

- the trees (KJV): Ps 96:12,13 Eze 17:22-24
- because (KJV): Ps 98:9 2Th 1:8,10 2Pe 3:14 Rev 11:17,18

Then the trees of the forest will sing for joy before the LORD; For He is coming to judge the earth.

1 Chronicles 16:34 O give thanks to the LORD, for He is good; For His lovingkindness is everlasting.

- give thanks: 2Ch 5:13 7:3 Ezr 3:11 Ps 106:1 107:1 118:1 136:1-26 Jer 33:11

Oh give thanks ([yadah](#) ; Lxx - [exomologeō](#) - openly confess, gratefully acknowledge) **to the LORD for He is good; For His lovingkindness is everlasting.**

1 Chronicles 16:34-36 are repeated in Ps 106:1, 47, 48

1 Chronicles 16:35 Then say, "Save us, O God of our salvation, And gather us and deliver us from the nations, To give thanks to Your holy name, And glory in Your praise."

- Save us (KJV): Ps 14:7 53:6 79:9,10 106:47,48
- that we may give (KJV): Ps 105:45 Isa 43:21 Eph 1:12 1Pe 2:5,9
- glory (KJV): 1Ch 16:9,10 Ps 44:8 Isa 45:25 1Co 1:31

Then say, "Save () us, O God of our salvation, And **gather us and **deliver** us from the nations** ("pagan Gentiles"), **To give thanks** ([yadah](#) ;Lxx - [aineō](#)) **to Your holy name, And glory in Your praise."** - NLT = "Cry out, "Save us, O God of our salvation! Gather and rescue us from among the nations, so we can thank your holy name and rejoice and praise you."

1 Chronicles 16:36 Blessed be the LORD, the God of Israel, From everlasting even to everlasting. Then all the people said, "Amen," and praised the LORD.

- Blessed (KJV): 1Ki 8:15,56 Ps 72:18,19 106:48 Eph 1:3 1Pe 1:3
- said (KJV): De 27:15-26 Ne 8:6 Jer 28:6 1Co 14:16

Blessed ([barak](#); Lxx - [eulogeō](#)) **be the LORD, the God of Israel, From everlasting even to everlasting. Then all the people said, "Amen," and praised the LORD.**

Amen ([0543](#)) [amen](#) (from **aman** = to be firm, dependable, durable, steady, stable, sure, established, trustworthy) and was used to acknowledge and emphasize what was valid, sure and true, or important and significant. Amen means "firmness" (and thus "true") and is derived from the Hebrew verb that means "to believe." See note on Gen. 15:6. **Amen** is "A common biblical expression signifying certainty and veracity." (MacArthur) When Abram believed (aman) God in Genesis 15:6, in a sense he gave a heart felt "**amen**" to God's promise in Genesis 15:5. He said in essence God's promise "is dependable and trustworthy"! Have you ever shouted "**amen**" after reading or hearing a promise from the faithful, non-lying God? It is a good practice while we are still on earth for what will surely be our privileged practice in our heavenly home!

As noted **amen** is derived from aman which can also mean "believe" or "faithful" and thus came to mean "sure" or truly," an expression of absolute trust and confidence. When one believes God, he indicates his faith by an **amen**. When God makes a promise, the believer's response is **amen** or "so it will be!"

Webster on "**amen**" - used to express solemn ratification (as of an expression of faith) or hearty approval (as of an assertion). As a verb, it signifies to confirm, establish, verify; to trust, or give confidence; as a noun, truth, firmness, trust, confidence; as an adjective, firm, stable. In English, after the oriental manner, it is used at the beginning, but more generally at the end of declarations and prayers, in the sense of, be it firm, be it established.

Anecdotal Story Regarding **Daniel Webster**...

On the night of Daniel Webster's death at Marshfield, October 24, 1852, his physician, Dr. Jeffries, knowing Mr. Webster's religious faith, suggested that he should read to him one of his favorite hymns. Mr. Webster having intimated his consent, Dr. Jeffries read Cowper's hymn, beginning.

There is a fountain filled with blood
Drawn from Immanuel's veins.

He read on till he had finished the last stanza:

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue

Lies silent in the grave.

Then, although his tongue was one of the least feeble and stammering of human tongues, Webster in a clear, strong voice replied. "**Amen! Amen! Amen!**" (Encyclopedia of 7700 Illustrations: Signs of the Times)

Spurgeon in comments on [Ps 12:6](#) aptly remarks that "*Man's words are yea and nay, but the Lord's promises are yea and amen.*" Indeed they are and on that steadfast truth we can rest eternally secure ([in Christ](#)) and can be eternally grateful. **Amen!**

Note amen occurs after the doxologies which end each of first four books of the Psalms - Ps 41:13; Ps 72:19; Ps 89:52; Ps 106:48 end with an "**amen**". **Adam Clarke** writes that "in prayer (amen) signifies let it be so, make it steady, let it be ratified."

Zodhiates says

In the OT used often at the end of a sentence as an adverb meaning truly, surely, certainly. It thus confirms the preceding words and invokes their fulfillment: "so be it,"

1 Chronicles 16:37 So he left Asaph and his relatives there before the ark of the covenant of the LORD to minister before the ark continually, as every day's work required;

- before the ark (KJV): 1Ch 16:4-6 15:17-24 25:1-6
- as every (KJV): 2Ch 8:14 Ezr 3:4

So he left Asaph and his relatives there before the ark of the covenant of the LORD to minister before the ark continually, as every day's work required;

BSB - (vv. 37-39) Apparently the tabernacle constructed during the time of Moses was disassembled at this time, the ark being removed to Jerusalem by David (13:1-16:36; 2 Sam. 6:1-23), and the altar with its vessels (Ex. 25:23-40; 37:10-28; 40:22-27) being left at Gibeon (1Chr 21:29; 1Ki 3:4; cf. 1Ki 3:15; 2 Chr. 1:13). According to 2Sa 15:24-29, 35, 36, David appointed Abiathar and Zadok (1Chr 15:11) co-high priests. Zadok was to minister in Gibeon, and Abiathar in Jerusalem. Asaph was in charge of the Levites appointed to minister before the ark of the Lord in Jerusalem (1Chr 16:5, 6).

GIBEON - gib'-e-un (gibh'on): One of the royal cities of the Hivites (Josh 9:7). It was a greater city than Ai; and its inhabitants were reputed mighty men (Josh 10:2). It fell within the territory allotted to Benjamin (Josh 18:25), and was one of the cities given to the Levites (Josh 21:17). Assigned to the Aaronites, Josh. 21:17. The tabernacle located at, 1Ki 3:4; 1Chr 16:39; 21:29; 2Chr. 1:2, 3, 13. Its distance from Jerusalem by the main road is about 6 1/2 miles; but there is a more direct road reducing it to five miles.

1 Chronicles 16:38 and Obed-edom with his 68 relatives; Obed-edom, also the son of Jeduthun, and Hosah as gatekeepers.

- Obededom (KJV): 1Ch 13:14 26:4-8
- Jeduthun (KJV): 1Ch 25:3

THE BLESSING OF OBED-EDOM

and Obed-edom with his 68 relatives; Obed-edom, also the son of Jeduthun, and Hosah as gatekeepers.

1 Chronicles 16:39 He left Zadok the priest and his relatives the priests before the tabernacle of the LORD in the high place which was at Gibeon,

- Zadok (KJV): 1Ch 12:28
- before (KJV): 1Ch 21:29 2Ch 1:3,4,13
- in the high (KJV): 1Ki 3:4

He left Zadok the priest and his relatives the priests before the tabernacle of the LORD in the high place which was at

1 Chronicles 16:40 to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel.

- To offer (KJV): Ex 29:38-42 Nu 28:3-8 1Ki 18:29 2Ch 2:4 31:3 Ezr 3:3 Eze 46:13-15 Da 9:21 Am 4:4
- morning and evening (KJV): Heb. in the morning and in the evening

to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel.

1 Chronicles 16:41 With them were Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His lovingkindness is everlasting.

- Heman (KJV): 1Ch 16:37 6:39-47 25:1-6
- expressed (KJV): 1Ch 12:31 Nu 1:17 Ezr 8:20
- to give (KJV): 1Ch 16:34 2Ch 5:13 7:3 20:21 Ezr 3:11 Ps 103:17 Jer 33:11 Lu 1:50

THANK THE LORD FOR HIS EVERLASTING LOVINGKINDNESS

With them were Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks ([yadah](#) ;Lxx - [aineo](#)) to the LORD, because His lovingkindness is everlasting.

Lovingkindness ([02617](#)) **hesed/chesed/heced** is the idea of faithful love in action and often in the OT refers to God's lovingkindness expressed in His covenant relationship with Israel (His "loyal love" to His "Wife" Israel [cp Hos 2:18, 19, 20+, [Is](#) 54:5, Je 31:32+] = His "loyalty to covenant"). God's **hesed** His denotes persistent and unconditional tenderness, kindness, and mercy, a relationship in which He seeks after man with love and mercy (cp God immediately seeking man Ge 3:9+, who was immediately hiding Ge 3:8+ trying to cover their shame Ge 3:7 - contrast God's lovingkindness manifest by spilling blood to provide skins to cover their shame! Ge 3:21+). In general, one may identify three basic meanings of **hesed**, and these 3 meanings always interact -- **strength**, **steadfastness**, and **love**. Any understanding of **hesed** that fails to suggest all three inevitably loses some of its richness. **Love** by itself easily becomes sentimentalized or universalized apart from the covenant. Yet **strength** or **steadfastness** suggests only the fulfillment of a legal (or similar) obligation.

1 Chronicles 16:42 And with them were Heman and Jeduthun with trumpets and cymbals for those who should sound aloud, and with instruments for the songs of God, and the sons of Jeduthun for the gate.

- trumpets (KJV): 2Ch 29:25-28 Ps 150:3-6
- musical instruments (KJV): 1Ch 25:6 Ps 84:10
- porters (KJV): Heb. for the gate

And with them were Heman and Jeduthun with trumpets and cymbals for those who should sound aloud, and with instruments for the songs of God, and the sons of Jeduthun for the gate.

1 Chronicles 16:43 Then all the people departed each to his house, and David returned to bless his household.

- **all the people**: 2Sa 6:19-20 1Ki 8:66
- **to bless**: Ge 18:19 Jos 24:15 Ps 101:2

Related Passages:

2 Samuel 6:19+ Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one. Then all the people departed each to his house.

A DEPARTURE AND A DISAPPOINTMENT

Then all the people departed each to his house,

and David returned to bless ([barak](#); Lxx - [eulogeo](#)) his household - Sadly he was in for a shock for 2Sa 6:20+ records "But when David returned to bless his household, Michal the daughter of Saul came out to meet David and said, "How the king of Israel distinguished himself today! He uncovered himself today in the eyes of his servants' maids as one of the foolish ones shamelessly uncovers himself!"