

1Chronicles 16

1Chronicles 16:1–16

The Ark of God is Brought to Rest in Jerusalem

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Psalms Alluded To			
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Psalm 105	Psalm 96	Psalm 106	
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Introduction: 1Chron. 16 is parallel to the last few verses of 2Sam. 6, but it presents these events very differently than those presented in 2Sam. 6. What is emphasized here in great detail is what happens *after* David brings the Ark into the city of Jerusalem. We will have the celebration within the city; the words of the psalms which are sung in celebration; and then David will give the assignments to those who would be involved in spiritual service.

Essentially, what I am doing is, exegeting the book of Samuel, which, from time to time, sends me off on several tangents. As has already been pointed out in 2Sam. 6, Chronicles has 3 parallel chapters: 1Chron. 13, 15–16. So, while studying 2Sam. 6, I have, when appropriate, studied these chapters of Chronicles, this being the last of the 3. I have also studied several psalms which appear to be appropriate to this study and the study of previous chapters. My recommendation will be, once we come to the quotations of these psalms, that you go first to the exegesis which I have done on the psalm, and then return back to 1Chron. 16—in any case, that is the way I approached it.

One of the things to bear in mind as we examine this chapter of Chronicles is, there are certain psalms found here which tell us what was sung during celebration of the moving of the Ark. At no time do we find the entire psalm, although we have about half of Psalm 105. We may want to be attuned to any differences between what we find here and what is found in the book of Psalms; and we may want to question in the back of our mind, why God the Holy Spirit repeats Himself here and in the book of Psalms. Is there any reason beyond the writer of Chronicles feeling as though it would be important for us to know which psalms were sung during this ceremony. In this, bear in mind that, believers for hundreds of years did not possess a Bible as we do today. That is, it was not easy for the believer to go to the computer or to the coffee table or book shelf, and pull out an entire copy of the Old and New Testaments. Not only were these rare documents to begin with, but there would be times when even a group with a library of sorts would not have all the books of Scripture.

In 1Chron. 16:1, the Ark is placed within the tent which David had prepared for it, and then the celebration continues. There are sacrificial offerings (v. 2) and food is distributed v. 3 (in 2Sam. 6, this appears to occur for their return home; in this chapter, it appears to occur during the worship service). What appears to be the case is, these provisions were distributed near the end of the ceremonies, which comports well with this chapter and 2Sam. 6. In vv. 4–5, the musicians who played during the second half of the celebration are named.

Asaph and his relatives appear to be in charge of the song service in v. 7, wherein, at least 3 psalms (or portions of Psalms) are sung: **Psalms 105, 96 and 106** (1Chron. 16:8–36a). David then makes assignments to certain Levites to the Ark as well as to the Tabernacle of God, which is apparently now in Gibeon (vv. 37–42). In v. 43, all of the people are sent back to their homes and David returns to his.

There were several outlines offered by Clarke, Gill, Henry and Treasury of Scriptural Knowledge. Mine is the most detailed; and Henry's is the least.

Matthew Henry's Outline of 1Chronicles 16

Section	Scripture
I. The solemnity with which the ark was fixed	1Chron. 16:1-6
II. The psalm David gave to be sung on this occasion	1Chron. 16:7-36
III. The settling of the stated public worship of God in order thenceforward	1Chron. 16:37-43

None of the commentators to whom I refer had much to say about 1Chron. 16. Those who had anything to say about the introduction only offered up an outline and nothing else.

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 16 introduction.

Chapter Outline

Charts, Maps and Short Doctrines

Selman put an interesting spin on the outline for this chapter.

Selman's Organization of 1Chronicles 16

- A | God's blessing for every Israelite. 1Chron. 16:1–3
 - B | The Levites appointed to the worship service in Jerusalem. 1Chron. 16:4–7
 - C | Psalm 105 1Chron. 16:8–22
 - C | Psalm 96 1Chron. 16:23–33
 - C | Psalm 106 1Chron. 16:34–36
 - B | The Levites are given permanent assignments. 1Chron. 16:37–42
- A | David blesses his own household. 1Chron. 16:43

Once we have completed this chapter, we will look back and see how **Selman's organization** reveals to us God's eternal plan for our lives.

This was modified from Martin J. Selman, *I Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, IL., ©1994, p. 166.

Chapter Outline

Charts, Maps and Short Doctrines

Since some of this is repetitious, it is reasonable to ask, *why 1Chron. 16? In fact, why 1Chron. 13, 15–16? We are already told what happens in 2Sam. 6.* Besides giving us greater details, one of the most important aspects of 1Chron. 15–16 is that it breaks down the moving of the Ark into two parts: the Ark is brought to Jerusalem; and then the Ark is brought into Jerusalem. These are two separate, but consecutive, ceremonies. It is not that we need to recognize, for whatever reason, that two sets of ceremonies took place, but that, what is in view here is the 1st Advent of our Lord and His Millennium reign. The Ark being brought to Jerusalem is Jesus Christ in His incarnation, walking this earth 2000 years ago. The Ark being in Jerusalem, and being there forever more, as it were,¹ represents our Lord's reign from Jerusalem over the world during the Millennium.

A second thing which the book of Chronicles does in general is, it stands as a permanent testimony to the heroes of the faith of men who otherwise would have been completely forgotten. As an illustration, if you were some kind of a star in high school, and there is, inside the trophy case, some award which either has your name on it or is in that case because of what you have done, then you are quite proud of that achievement (I realize that this is not the experience of most people). These people of the faith are known in the Word of God, which lives and abides forever. I recognize that when you come across someone's name in the book of Chronicles, and you know very little about that person; still, God the Holy Spirit has seen fit to record their name forever in the Word of God; that person spent 70 years on this earth, and, at least once or twice, did something or led a life worthy of mention. In the Church Age, I assume that there is going to be some sort of hall of records or some trophy case which will

¹ This is in principle, mind you. When Nebuchadnezzar administered the fifth cycle of discipline to the Jews in 586 B.C., the Temple was destroyed and the Ark was *probably* carried off.

record the impact of our lives as well. Our human good will be burned, our sins will be forgiven and forgotten, but what will remain is our spiritual life and spiritual service.

I must tell you that, when I began this exegetical study, a couple months ago, I never expected this to run in excess of 200 pages. What I did do in this chapter, unlike my approach in the past, is I included much of the exegetical information about Psalm 96 both here and in Psalm 96. However, wherever this exegetical information is not new, I clearly indicate that.

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Celebrating the Ark in Jerusalem

1Chronicles 16:1–3 = 2Samuel 6:17–19a

Slavishly literal:

And so they bring in an Ark of the Elohim and so they set him in a midst of the tent which spread out David for him. And so they bring near burnt offerings and peace-offerings to faces of the Elohim.

Moderately literal:

So they brought the Ark of Elohim [into Jerusalem] and placed it in the middle of the tent which David pitched for it. Then they offered up burnt offerings and peace offerings before Elohim.

So they brought the Ark of God into Jerusalem and placed it inside the tent which David had pitched for it. Then they offered up burnt offerings and peace offerings before God.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts (using the Douay-Rheims translation; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation, respectively). When there are serious disparities between my translation and Brenton's, I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). Now and again, I update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

Masoretic Text

And so they bring in an Ark of the Elohim and so they set him in a midst of the tent which spread out David for him. And so they bring near burnt offerings and peace-offerings to faces of the Elohim.

Septuagint

So they brought in the ark of God, and set it in the midst of the tabernacle which David pitched for it; and they brought near whole-burnt-offerings and peace-offerings before God.

Significant differences:

None.

Thought-for-thought translations; paraphrases:

CEV

They put the sacred chest inside the tent that David had set up for it, then they offered sacrifices to please the LORD and sacrifices to ask his blessing.

Good News Bible (TEV)

They took the Covenant Box to the tent which David had prepared for it and put it inside. Then they offered sacrifices and fellowship offerings to God.

The Message

They brought the Chest of God and placed it right in the center of the tent that David had pitched for it; then they worshiped by presenting burnt offerings and peace offerings to God.

New American Bible

They brought in the ark of God and set it within the tent which David had pitched for it. Then they offered up holocausts and peace offerings to God.

NIRV	The ark of God was brought into Jerusalem. It was put in the tent David had set up for it. The priests brought burnt offerings and friendship offerings to God.
New Life Version	They brought the special box of God, and put it inside the tent David had set up for it. Then they gave burnt gifts and peace gifts to God.
New Living Testament	They brought the Ark of God and placed it inside the special tent David had prepared for it. And they presented burnt offerings and peace offerings to God.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then they took in the ark of God and put it inside the tent which David had put up for it; and they made offerings, burned offerings and peace-offerings before God.
God's Word™	The men carrying the ark set it inside the tent David had put up for it. They presented burnt offerings and fellowship offerings in God's presence.
New International Version	They brought the ark of God and set it inside the tent that David had pitched for it, and they presented burnt offerings and fellowship offerings [traditionally, <i>peace offerings</i>] before God.

Literal, almost word-for-word, renderings:

MKJV	And they brought the ark of God and set it in the middle of the tent which David had pitched for it. And they offered burnt sacrifices and peace offerings before God.
New King James Version	So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God.
Young's Updated LT	And they bring in the ark of God, and set it up in the midst of the tent that David stretched out for it, and they bring near burnt-offerings and peace-offerings before God.

What is the gist of this verse? The special procession which David had organized came to the Jerusalem gates and the Levites carrying the Ark of God brought it into the city and placed it inside the tent which David had pitched for it. Then they offered up burnt offerings and peace offerings to God.

1Chronicles 16:1a = 2Samuel 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wāw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced <i>boh</i>]	<i>to take in, to bring, to come in with, to carry</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

1Chronicles 16:1a = 2Samuel 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
In 2Sam. 6:17a, this reads ... <i>the Ark of Y^ehowah</i> . There is no need for these passages to be identical. The writer of Chronicles used the book of Samuel along with several other books in order to write the history which became Chronicles.			

Translation: [So they brought the Ark of Elohim \[into Jerusalem\]...](#) David, once he realize just exactly what he had done wrong the first time he attempted to transport the Ark of God, did it again, and according to the instructions found in the Law of Moses. The Ark was supposed to be moved by Levites who did not come into physical contact with the Ark, but placed poles through the rings on the sides of the Ark, so that they could lift up and carry the Ark using these poles, and so they would never have to actually touch the Ark.

The idea here was, the Ark of God represented Jesus Christ. We have gone into great detail about this in the [Doctrine of the Ark of God](#), which we covered in great detail back in 1Sam. 4:11.

These summary points are taken directly from this doctrine:

A Basic Review of the Ark of the Covenant

1. The Ark of God was one of the pieces of furniture of the Tent of Meeting which represented the God-man, Christ Jesus.
2. It was built out of Acacia wood (which represented Christ's humanity) and overlaid with gold (which represented His Deity).
3. Inside the Ark were three items: (1) the tablets of the Law, representing God's perfect standards and our inability to reach these standards; (2) a golden pot of manna, representing God's perfect provision for us (manna was a perfect food); and (3) Aaron's rod which budded, which represents the resurrection from the dead (the rod was a dead staff on which buds came forth).
4. On the Ark was a mercy seat and on both sides of the mercy seat were two angels, or cherubim. The mercy seat represents our point of contact with God (which is upon the Ark itself, above the three items mentioned); and the cherubim represent the angelic conflict, of which we are a part.
 - a. The Angelic Conflict refers to the fact that we are a part of an unseen conflict.
 - b. Our very actions are being observed and even discussed in heaven by elect and fallen angels.
5. The Ark was kept in the Holy of Holies, which was a room inside the Tent of Meeting. Only the High Priest went into this room once a year on the Day of Atonement to sprinkle blood upon the mercy seat, which represents the blood of our Savior for our sins.
6. Because the Ark was kept in the Holy of Holies, it was not seen by the Israelites as Christ had not come yet. The Ark was a shadow image of the Christ to come, and the most exact image of God of the Tabernacle furniture.

When you compare the shadow form of Jesus Christ as presented in the Ark (the Ark is known as the *type*; Jesus Christ is the *antitype*, you recognize just how important the Ark of God was. For me, one of the most striking features of the Ark was, the people of Israel never saw the Ark for the most part. There were probably a number of them who did not even know what it was or where it was supposed to be. However, God taught the gospel to the His people through the Ark and the sacrifices. Furthermore, it is just one more example of many where it is clear that God knew all along what was going to happen.

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1Chronicles 16:1b = 2Samuel 6:17b–c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsag (יָצַג) [pronounced <i>yaw-TSAHG</i>]	<i>to make to stand, to set, to station, to place, to leave, to establish, to let stay</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3322 BDB #426
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
2Sam. 6:17b adds in the words <i>in a place</i> at this juncture.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêtth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled בְּתוֹךְ.			
ʾohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with the definite article	Strong's #168 BDB #13
ʾâsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
nâţâh (נָתַח) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to pitch [a tent]; to bow, to extend, to incline, to turn</i>	3 rd person masculine singular, Qal perfect	Strong's #5186 BDB #639
Dâvid (דָּוִד); also Dâviyd (דָּוִי) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the masculine singular suffix	No Strong's # BDB #510
In 2Sam. Sam. 6:17, <i>David</i> and the lâmed preposition are reversed. The couple of changes noted here are simply slight differences of writing styles.			

Translation: ...and placed it in the middle of the tent which David pitched for it. The Ark is supposed to be placed into the Tent of God (generally called the Tabernacle; a word for a semi-permanent tent²). What I cannot answer definitively is, *why didn't David bring the Tabernacle into Jerusalem as well?* I can, however, give you my best guess: David had every intention of building a permanent home for the Ark—a Temple, if you will. So, step #1: bring the Ark into Jerusalem; step #2: build a Temple for the Ark. Therefore, in David's mind, bringing the Tent of God into Jerusalem was really not important, as he felt he needed to build a permanent home for the Ark of God. This is purely conjecture, but I'm probably right.

² You might compare it to a mobile home which as been parked on a piece of property, then skirted and landscaped. It could be moved, but the idea is, it would be there for a long time.

Few people appreciate just exactly what is happening here. God is going to reign over this earth for 1000 years; from where will He reign? Jerusalem. *David* chose Jerusalem. A mere man decided to bring the Ark, which represents Jesus Christ, and to place it permanently in Jerusalem. This decision of David actually will be respected by God. God the Son will choose Jerusalem from which to rule in the Millennium. This is truly an amazing thing. David makes a choice and God will go along with his choice. Remember, David also represents Jesus Christ, so his choice as a believer filled with doctrine (a man after God's own heart) is like Jesus Christ choosing to rule from Jerusalem—it is all done in shadow form.

Now, David probably used a very nice tent in which to place the Ark; but on his mind is the building of a permanent residence for the Ark.

By the way, if you know the general details of David's intention to build a Temple, but that God said no to David but yes to Solomon, you may wonder why. It is quite simple: David represents Jesus Christ in His 1st and 2nd Advents, often presented as just one event in prophecy. Solomon represents Jesus Christ on the throne in the Millennium, during which there will be 1000 years of peace on this earth. So, much of David's life will be parallel to our Lord's in His advents; much of Solomon's life will parallel our Lord in the Millennium. Realize that very few people ever saw the Ark of God. It was rarely removed from the Holy of Holies. It was taken out legitimately once by Joshua and then illegitimately during the time of Eli. Apart from those two times, no one saw the Ark. It was hidden from them. Here, all of a sudden, not only do we have much of Israel being able to see the Ark, but they are celebrating the entrance of this Ark into Jerusalem, walking right along side of it. This is our Lord coming into the city of Jerusalem. When Solomon comes along and then builds a permanent residence for the Ark of God—the Temple—this is Jesus Christ ruling the earth from a semi-permanent dwelling in Jerusalem (I only say semi-permanent, because our Lord will only rule for 1000 years, and then there will be a new heaven and a new earth).

1Chronicles 16:1c = 2Samuel 6:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַק) [pronounced kaw-RA ^B V]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
The writer of Samuel uses the verb <i>to cause to go up</i> instead. David's name is also found in 2Samuel but not here.			
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shelem (שָׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

1Chronicles 16:1c = 2Samuel 6:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pānîym (לפני) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

The word order is slightly different from 2Sam. 6:17 in this section, and the writer of Chronicles again uses *Elohim* instead of *Y^ehowah*.

Translation: *Then they offered up burnt offerings and peace offerings before Elohim.* This seems like what would be apropos to bringing the Ark of God into Jerusalem and placing it in its tent. The burnt offerings represent Jesus Christ on the cross dying for our sins; the peace offerings are those which represent peace between man and God. We are not *pal*s with God; we do not naturally mix well with God. We are at enmity with Him; we sin against Him; we have Adam's original sin imputed to us, so positionally, we are against Him; and we have the old sin nature within us, which makes us putrid before God. We represent an affront to all that is holy about God. We are by birth, by action and by imputation at war with God. Because Jesus Christ paid the penalty for our sins on the cross (the burnt offerings) we are able to have peace with God (the peace offerings).

And so completes David from a causing to go up the burnt offering and the peace-offerings. 1Chronicles 16:2 **And so he blesses the people in a name of Y^ehowah.** **[After] David finished from causing the burnt offering to go up as well as [lit., and] the peace-offerings, he then blessed the people in the name of Y^ehowah.**

After David completed offering up the burnt offering and the peace-offerings, he blessed the people in the name of Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so completes David from a causing to go up the burnt offering and the peace-offerings. And so he blesses the people in a name of Y ^e howah.
Septuagint	And David finished offering up whole-burnt-offerings and peace-offerings, and he blessed the people in the name of the Lord.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	After David had finished, he blessed the people in the name of the LORD...
Good News Bible (TEV)	After David had finished offering the sacrifices, he blessed the people in the name of the LORD.
The Message	When David had completed the offerings of worship, he blessed the people in the name of GOD.
NET Bible®	When David finished offering burnt sacrifices and peace offerings, he pronounced a blessing over the people in the LORD's name.

New Life Version	When David finished giving the burnt gifts and peace gifts, he prayed in the name of the Lord that good would come to the people.
New Living Testament	When he had finished his sacrifices, David blessed the people in the name of the Lord.

Mostly literal renderings (with some occasional paraphrasing):

Literal, almost word-for-word, renderings:

LTHB	And when David finished offering the burnt offering and the peace offering, and he blessed the people in the name of Jehovah;...
Young's Updated LT	And David ceases from offering the burnt-offering and the peace-offerings, and so he blesses the people in the name of Jehovah.

What is the gist of this verse? Once David had completed offering up the burnt offerings, then he blessed the people.

1Chronicles 16:2a = 2Samuel 6:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
kâlâh (כָּלָה) [pronounced kaw-LAWH]	to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away	3 rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477
Dâvid (דָּוִד); also Dâviyd (דִּיֵּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʿâlâh (עָלָה) [pronounced ʿaw-LAWH]	to cause to go up, to lead up, to take up, to bring up	Hiphil infinitive construct	Strong's #5927 BDB #748
ʿôlâh (עֹלָה) [pronounced ʿo-LAW]	burnt offering, ascending offering	feminine singular noun with the definite article	Strong #5930 BDB #750
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
shelem (שְׁלֵם) [pronounced SHEH-lem]	peace-offerings, sacrifice for alliance or friendship	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: [After] David finished from causing the burnt offering to go up as well as lit., and] the peace-offerings,... It is not clear whether David offered up any sacrifices directly or not. In my opinion, the use of the Hiphil (the causative stem—used in both verses), indicates that he did not, having the priests offer up these animal sacrifices. Furthermore, David had read up on how God expected things to be done, and, after losing one good man because he touched the Ark of God, I think that David was more careful. Furthermore, in the previous verse,

we have *they offered burnt offerings and peace offerings*; so, I think that it is clear that David himself was not offering up sacrifices on behalf of the people.

You have to be careful anytime you read about a king or a general doing this or that. That does not mean that a king actually does this or that thing. David may be spoken of as routing the Philistine army; but this does not mean that David went out there with a sword and chased the Philistine army away. In fact, it is even possible that David does not personally engage in any fighting. As king, David has command over his people, and he tells them what to do. The Bible may speak of David doing this or that, but, in all actuality, David ordered that this or that thing be done. This explains why Dr. Constable is incorrect to comment, *According to the Mosaic Law individual Israelites were to bring their sacrificial animals to the sanctuary and slay them themselves (Lev. 1:3-5; 3:2; 1 Chron. 16:1-2). Only the priests were to place the blood and other parts of the animals on the altar (Lev. 1:5; 3:2, 5). How could David, clothed in a priestly garment (15:27), offer sacrifices to God since he was not an Aaronic priest? Evidently he did so as a priest after the order of Melchizedek, fulfilling the provisions of the Abrahamic Covenant, rather than as an Aaronic priest serving under the Mosaic Covenant.*⁵⁸ *David realized he was the king promised to the patriarchs (Gen. 17:6; 49:10; et al.) for whom Israel had been looking (cf. 1 Sam. 2:10).*³ Constable goes to a great deal of trouble trying to justify David offering up animal sacrifices, when he really does not need to do this. As king, David organized the sacrificial offerings, but he did not actually do the sacrificing himself. Please remember that David has read the Bible of his day (the Mosaic Law), and he knows that the Levites and the line of Aaron are to play an important part in the area of animal sacrifices.

Now, there is a misperception which I need to correct here. If you study the doctrines of Islam, you cannot help but be struck with how coercive and how legalistic it is, as well as how merit-based blessing is. The Old Testament is not filled with tidbits of legalism which are done away with in our dispensation of grace. The specifics given in the Old Testament were not to force the Israelites into some sort of legalistic box, but to present the gospel in such a way that the Holy Spirit could communicate Jesus Christ to the Jews at the time (and to those who knew about the Jews). If you have spent any amount of time in the books of Exodus or Leviticus, all of these offerings and rituals all point to the person of Jesus Christ. Once Jesus Christ had come to His people, then we no longer needed to learn about Him in shadow form.

Let me put this in a different way. You have this new girlfriend and you are crazy about her and you're telling your family members about her, and describing her personality, her values and showing them pictures of her. However, when you bring her over to meet the family, you no longer talk about her in the 3rd person and describe what she looks like or how she acts, because she is right there for everyone to see and to interact with. You no longer need the props in order to convey who and what this girl is. Well, once Jesus Christ came onto the scene, God no longer needed to present Him with sacrifices and feast days and rituals.

I mentioned Islam: when Christ came, we became free of the ceremony and rituals of the Old Testament, because people actually spoke face to face with our Lord; they recorded His words and deeds in the gospels. When Islam came along much later, they simply tried to place a burden of ceremonies and rules upon their adherents, not for any reason other than place them under a greater burden than they perceived the Law of Moses to be.

Back to the exegesis of this verse. There is an interesting nuance here, and I do not quite get it, but I need to point it out: in the previous verse, David causes to offer up burnt offerings and peace offerings; in this verse, he causes to offer up *the* burnt offering and *the* peace offerings. The definite article probably just refers back to the offerings first mentioned in the previous verse; however, I do not know what we went from a plural *burnt offerings* in the previous verse to the singular in this verse. My assumption is, *the burnt offering* refers to the absolute singularity of Jesus Christ, who will offer Himself in our stead.

³ From <http://www.soniclight.com/constable/notes/pdf/1chronicles.pdf> (p. 20); accessed May 11, 2008.

1Chronicles 16:2b = 2Samuel 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

The writer of Samuel has *Y^ehowah of the armies* here.

Translation: ...he then blessed the people in the name of Y^ehowah. The ceremonies are over. The Ark of God has been successfully brought into the tent which David had prepared for it. There was music and singing on their approach to Jerusalem; there were sacrifices and offerings all along the way and after the had gotten inside the Jerusalem city gates; and there were psalms sung after entering the city walls as well.

As we often find in the Hebrew, we do not get a strict chronological view. The first 3 verses simply tell us what happens after entering into the city walls with the Ark. Then we find out about David's organization of the Levites, which organization was first seen at the ceremony of the transporting of the Ark (vv. 4–7). Then we actually have bits and pieces of the psalms which were publically performed there (it is not clear whether there was strictly a choir or whether the people all sang along, or if there was a combination of these things. Why doesn't the Bible clue us in here? Because it is unimportant. The content of what was sung is important. Who sang what when and in which order is much less important. The Bible doesn't provide a myriad of details and miscellaneous historical facts so that we simply get an historical perspective on what they did way back when; but the Bible is designed to teach those who examine it carefully. And so I am not misunderstood here, I am not suggesting that the

individual believer begin his or her own regular Bible study with Strong's Concordance on one side and two Bible translations and a commentary on the other—God designed for us to learn under a pastor-teacher.⁴

Now, here we are told that David blesses the people. So, just what does that mean?

What It Means for David to Bless the People

1. The people in attendance are Jews from all over Israel, and there are probably interested Gentiles there as well.
2. The fact that these people would show up to this event indicates positive volition on their part. This is most certainly a mix of both believers and unbelievers.
3. David conferring blessing upon them means that, he desires that they believe in Jehovah Elohim; and that those who are believers are blessed spiritually and temporally by God.
4. People who have never believed in Jehovah Elohim (Jesus Christ in the New Testament) do go on positive signals toward God. They know something about Him; they have heard something about Him, and they are then drawn to Him. They want to know more. In our time, such a person might go to a church, talk to a minister or talk to a person who seems spiritual (I recall when I began to get some interest in spiritual matters, wanting to know more than what I had been taught in my own home, one friend suggested another friend to talk to). During the time of David, one way of expressing interest in God was moving to the land of the Jews (for Gentiles); and attending ceremonies such as this.
5. In the Church Age, I can formulate the exact words and thoughts involved in becoming a Christian: *believe in Jesus Christ and you will be saved*. In the time of David, that one needed to trust in Jehovah Elohim was set out as clearly as the Apostle John expressed it. See **Old Testament Salvation**.
6. In this doctrine of **Old Testament Salvation**, I have listed nearly 3 dozen verses from every section of the Old Testament where we are enjoined to place our faith in Jehovah Elohim. Therefore, someone who attended a religious event such as this, would be blessed if they believed in Jehovah Elohim.
7. Obviously, the bulk of the people who showed up to this event were believers already. They have heard at least 3 psalms sung after walking through the gates Jerusalem and certainly, there were psalms sung along the way. Therefore, a person who attended was blessed by the doctrine which they heard, *if they believed this doctrine and committed it to their own souls*. David, when blessing the people, was, in effect, calling for this to be the case.
8. Finally, we have simple material and personal blessings, which David was calling for, to be rained down upon these people with positive volition, and those who are believers, growing and mature, who attended this momentous event. God is not stingy with His blessings. I can personally attest to great blessings from God, and that I can see great blessings poured out upon my family, my personal friends, and those places with which I closely associate. I know about a number of believers, and the ones whom I am familiar with have enjoyed great blessings as well, in a variety of areas. This is not a call to believe in Jesus Christ so that you can be blessed; but this is what David was doing, when he blessed the people who were there. He was calling for their families, their homes, their farms and ranches to all be blessed by God; to be prospered.
9. David, as a type of Christ, is seen as blessing us. In general, it is rare for kings to bless us (Solomon also blessed the people in 1Kings 8:14, 55 2Chron. 6:3); and specific men in the past have blessed the people (Moses in Ex. 39:43). These 3 men in particular are figures of Jesus Christ (David represents Christ at the 1st Advent and Solomon Christ at the 2nd Advent).

[After] David finished from causing the burnt offering to go up as well as [lit., and] the peace-offerings, he then blessed the people in the name of Y^ehowah.

⁴ I attend church under the authority of a pastor-teacher.

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And so he apportions to all Israel from a man as far as a woman to a man a round of bread and a [piece of] meat and a raisin-cake.

1Chronicles
16:3

He apportioned to all Israel—both men and women—to each one, a loaf of bread, a [piece] of meat, and a raisin-cake.

Then David gave a loaf of bread, a piece of meat and a raisin-cake to every man and woman of Israel who was in attendance.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so he apportions to all Israel from a man as far as a woman to a man a round of bread and a [piece of] meat and a raisin-cake.
Septuagint	And he divided to every <u>man</u> <u>of</u> Israel (both men and women), to every man one baker's loaf, and a cake.
Significant differences:	The Greek has <i>from every man of Israel</i> rather than <i>from all Israel</i> . The meaning is essentially the same, although it is not clear whether the translators of the Greek took liberties with the Hebrew text or if the Hebrew text was actually different. In any case, the meaning remains unchanged.

Thought-for-thought translations; paraphrases:

CEV	...and gave every person in the crowd a small loaf of bread, some meat, and a handful of raisins.
Good News Bible (TEV)	...and distributed food to them all. He gave each man and woman in Israel a loaf of bread, a piece of roasted meat, and some raisins.
<i>The Message</i>	Then he passed around to every one there, men and women alike, a loaf of bread, a slice of barbecue, and a raisin cake. <i>A slice of barbeque?</i>
NET Bible®	He then handed out to each Israelite man and woman a loaf of bread, a date cake, and a raisin cake.
New Life Version	He gave to every man and woman in Israel a loaf of bread, a share of meat, and a loaf of dried grapes.
New Living Translation	Then he gave to every man and woman in all Israel a loaf of bread, a cake of dates [Or, a <i>portion of meat</i> . The meaning of the Hebrew is uncertain] and a cake of raisins.
Revised English Bible	...and distributed foot, a loaf of bread, a portion of meat, and a cake of raisins, to each Israelite, man or woman.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he gave to everyone, every man and woman of Israel, a cake of bread, some meat, and a cake of dry grapes.
<i>God's Word™</i>	He also distributed to every person in Israel-both men and women-a loaf of bread, a date cake, and a raisin cake.
HCSB	Then he distributed to each and every Israelite, both men and women, a loaf of bread, a date cake, and a raisin cake.
JPS (Tanakh)	And he distributed to every person in Israel—man and women alike—to each a loaf of bread, a cake made in a pan, and a raisin cake. The meaning of the Hebrew for the latter two items is uncertain.
Today's NIV	Then he gave a loaf of bread, a cake of dates and a cake of raisins to each Israelite man and woman.

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	And he apportioned to every one of Israel, both man and woman, to every one, a loaf of bread, and a sweet drink [So Fuerst thinks; but the etymology and meanings are unknown], and a raisin cake.
English Standard Version	...and distributed to all Israel, both men and women, to each a loaf of bread, a portion of meat, and a cake of raisins.
LTHB	...even he passed out to every one of Israel, both man and woman, to each a loaf of bread, a portion, and a raisin cake.
MKJV	And he divided to every one of Israel, both man and woman, to every one a loaf of bread and a portion, and a raisin cake.
New King James Version	Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece of meat, and a cake of raisins.
Young's Updated LT	And he gives a portion to every man of Israel, both man and woman: to each a cake of bread, and a measure of wine, and a grape-cake.

What is the gist of this verse? David saw to it that everyone had rations to take with them on their return to their hometowns.

1Chronicles 16:3a = 2Samuel 6:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
châlaq (חָלַק) [pronounced chaw-LAHK]	to divide, to apportion, to allot; to distribute, to disperse	3 rd person masculine singular, Piel imperfect	Strong's #2505 BDB #323
lâmed (ל) [pronounced lə]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun	Strong's #3478 & #3479 BDB #975

2Samuel reads *to all the people, to all the multitude of Israel*; instead of just *to all Israel*. The writer of Chronicles obviously did a little editing here.

Translation: He apportioned to all Israel... David did not send care packages throughout all Israel. However, there were a number of Israelites who had gathered there for the moving of the Ark, at great expense to themselves. Recall that the Philistines had conquered portions of Israel and had killed their king Saul. So, for some period of time, portions or all of central and northern Israel would have been paying tribute to the Philistines. Furthermore, you must understand that logically, the Philistines are not going to put a minor burden on Israel; they are going to be greedy and they will want to take as much as they can get away with. Having defeated Israel's army in battle, this would be a relatively easy thing for the Philistines to do. The upshot of this is, having just come out from under Philistine rule (well, to be precise, it is very possible that David had not yet defeated the Philistines in his land, having just become ruler over northern Israel), we have a population of Jews who are, for the most part, quite poor. Therefore, David is going to see to it that they have enough foodstuffs to get them home.

1Chronicles 16:3b = 2Samuel 6:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa ʿad (וְעַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation:—both men and women—... Both the writer of 2Samuel (probably David) and the writer of Chronicles (who, no doubt, was using the Samuel manuscript along with other sources) thought it important to point out what was allotted to the people there and that both men and women were all given their share.

The Bible is mischaracterized as being misogynistic (against women; anti-woman). What is true is, the Bible has different roles for the man and the woman to play. When the feminist movement was at its zenith, one of their tenets appeared to be that men and women are not really different; and all of the differences between men and women are a matter of socialization. Most parents with at least 1 each of a boy and a girl can tell you that, for the most part, these are creatures from a different planet, no matter how they attempt to raise them. An activist can certainly attempt to emasculate his or her male children and to toughen up his or her female children—the parents have a great deal to do with the growth and socialization of their own children—but left to their own devices, with a reasonable amount of training, boys grow up to be men and girls grow up to be women (not exactly an earth shattering observation, I admit). In any normal marriage, both the man and the woman relate differently to their children and offer different things to their children. God, in the Bible, institutionalizes our gender roles, but never presents man as the superior gender or woman as the inferior gender. What we find in Scripture is, equality in the spiritual realm, and role differences for man and woman here on earth. Therefore, in instances like this, men and women are treated equally.

1Chronicles 16:3c = 2Samuel 6:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

1Chronicles 16:3c = 2Samuel 6:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a round, a round district, a round loaf, a round weight, a round talent</i>	feminine singular construct	Strong's #3603 BDB #503
The writer of Samuel uses a different word here for the kind of bread/cake which was distributed.			
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536

Translation: ...to each one, a loaf of bread,... This should seem odd, for both the writer of Chronicles and of Samuel to tell us just exactly what David gave to these people. For this reason, we ought to consider what God the Holy Spirit is conveying to us. So there is no misunderstanding, these are literal, historical events which took place. These are the food items which David gave to the assembled Israelites. However, we may reasonably find more here than the surface meaning.

Bread is associated with basic sustenance and with spiritual food. The Jews in the desert, marching from Israel to the Land of Promise, complained about the lack of food, and God sent them bread from heaven, which both provided sustenance for them, and spoke of the True Bread from Heaven that He would send them. Our daily sustenance comes from Jesus Christ and our eternal sustenance comes from Him as well. Therefore, we get from this that God provides for us in every way.

1Chronicles 16:3d = 2Samuel 6:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿesh ^e pâr (אֶשֶׁפָּר) [pronounced esh ^e -PAWR]	<i>a measured portion; a measure [of something], a cup [of something]; a piece of meat; a date-cake, a cake, roll</i>	masculine singular noun	Strong's #829 BDB #80
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿeshîyshâh (אֶשִׁישָׁה) [pronounced ash-ee-SHAW]	<i>[pressed] raisin-cake; pressed grape cakes</i>	feminine singular noun	Strong's #809 BDB #84

The writer of Samuel is somewhat more wordy here. Essentially, what is said is the same.

Translation: ...a [piece] of meat, and a raisin-cake. The second item which they received is unknown, this word being found only twice in the Bible, and, apparently, without clear cognates. As referenced above, the idea seems to be that we are dealing with a specific portion, and my guess is, this is a portion of meat (as is the assumption of many other exegetes). The reason we make this assumption is, many animals were sacrificed as the Ark made its way, step by step, into the city of Jerusalem. Therefore, the offerings made by David would then be distributed to the people there. It would make little sense to offer up all of these sacrifices and for the people not to be given a share of it.

The 3rd item which was received was a pressed grape cake which is, insofar as I know, a desert bar.

In the book of 2Samuel, it appears as though David distributes this food to the people for their journey home. Here, it appears to occur while they are around the gates of Jerusalem celebrating the Ark. Although the text is not clear, here or in 2Sam. 6, it appears as though the crowds of people must have followed the Ark into Jerusalem. I have no idea as to the size of Jerusalem, the size of the crowd, and whether or not they were all able to fit. This is not what we would call a fundamental doctrinal point, and, my own thinking is, they were all able to enter into the city of Jerusalem to complete the celebration.

There are a lot of animal sacrifices which are taking place (v. 2). The meat from these offerings was distributed to the people of Israel. It would make sense for the bread and raisin-cakes to be distributed at this time as well. Although we have no idea as to the timeline here, my guess is, all of this took much of the day. My guess would be 4–8 hours. Recall that, every 6 steps, 2 animals would be sacrificed (2Sam. 6:13), which, I would assume, would later be offered up as burnt offerings. There were psalms sung on the way to Jerusalem and after the Ark had been put in its place in Jerusalem.

Near the end of the ceremony, as the animals were offered up as burnt offerings, the meat would then be carved and distributed to the people. It would be reasonable for the bread and raisin cakes to be distributed at this time as well. This reasonably places the food distribution at the end of the ceremonies before the people are going home. Therefore, the placement in this chapter and in 2Sam. 6 is apt and there is no contradiction.

It is also worth pointing out that, 2Samuel completes this verse by saying, “And everybody went home.” 1Chron. 6 will say that at the end of this chapter, and the intervening 40 verses are unique to Chronicles.

The psalms in this chapter were no doubt performed after the Ark had been placed in the tent, and possibly while the people were being served. Whether they all sang or whether the Levites simply performed these psalms, we do not know. My guess is, there was a bit of both.

Obviously, you are wondering, what does this mean to me? The food is being distributed to everyone at such and such a time; so what? The burnt offering along with the meat which is distributed all represent Jesus Christ dying for our sins and the appropriation of His death to ourselves. The bread represents not just the bread of the Word but sustenance for our daily lives on this earth, which actually begins even before salvation. We must be kept alive to get to the point of salvation, and the bread represents basic support to the unbeliever, which is followed by logistical grace for the believer. Obviously, if Satan had his way, every single person who reached God consciousness would be killed at that point.

The final item, the grape-cakes, is probably a desert, and represents the blessings that we receive in life. That David gives these items to each and every person indicates that God has these provisions for each and every person. He brings us alive to the point of God consciousness and then to the point of gospel hearing; after we believe, we are sustained; and, after awhile, we are given great blessings in life. In other words, you may have thought that this is simply useless information being added in, but the author includes this, as it parallels the life of the believer.

This is something else I want you to notice: in the previous verse, David blesses the people. Now, for some, that can be relatively meaningless. “Bless you, my brother” can mean very little. When James addressed a similar situation, he said, “You don’t tell a hungry man, ‘be full.’” You feed him. David is doing the same thing; he is not just mouthing the words *bless you*; he is giving them blessings to take with them.

Application: This is similar to our lives as believers. If you are a growing believer, God is going to bless you, and it will be notable. That is, God does not simply say from on-high, “Bless you” and that is the end of it; God gives us rich blessings; He gives us blessings far beyond what we deserve. This does not mean that you will become a millionaire after believing in Jesus Christ, although that is not out of the question. It does not mean that everything you ever desired is going to be dropped off on your front porch next week. It does not mean that you will walk around with a smile on your face like some kind of a clown. But it does mean, you should be able to look

at your life before believing in Jesus Christ and after, and notice a considerable change after a few years (assuming that you are growing spiritually; if you aren't grow spiritually, then this does not apply).

Now let's take a look back at these 3 verses and note what is going on underneath the surface:	
The Hidden Parallels of 1Chron. 16:1–3	
Scripture	Commentary
So they brought the Ark of Elohim [into Jerusalem] and placed it in the middle of the tent which David pitched for it.	The Ark of God represents Jesus Christ and placing it in a tent is analogous to Jesus Christ taking upon Himself true humanity. It is brought into Jerusalem, where our Lord culminated His earthly ministry.
Then they offered up burnt offerings and peace offerings before Elohim.	Burnt offerings represent Jesus dying for our sins (the burning represents judgment). Peace offerings represent the result peace between God and man.
[After] David finished from causing the burnt offering to go up as well as the peace-offerings, he then blessed the people in the name of Y ^e howah.	David is a type of Christ, and his blessing us represents our Lord blessing us after we have believed in Him.
He apportioned to all Israel—both men and women—to each one, a loaf of bread, a [piece] of meat, and a raisin-cake.	During our lives as believers, we are given logistical grace in order to get us from salvation to spiritual maturity. As we have already studied, even the very items which David hands out are significant.
This entire chapter is a description of our Christian existence. Now, properly, this applies to believers in the Age of Israel; however, we may also reasonably apply this to our own spiritual lives.	
When examining Scripture, we must always bear in mind that God does not simply record a series of random events for us to study. Particularly, when there are parallel narratives, we need to pay close attention to what might be hidden right below the surface.	

Chapter Outline

Charts, Maps and Short Doctrines

At this point, we completely leave the text of 2Sam. 6 and we find material here which is exclusive to the book of Chronicles. Recall that the writer of Chronicles used genealogical records, the book of Samuel, and several other books from which to construct this history. The book of Nathan the Seer is mentioned, and it is reasonable to suppose that Nathan recorded this information originally, as this was around his time period.

And so he give to faces of an Ark of Y^ehowah from the Levites serving and to speak of and to give thanks and to praise Y^ehowah Elohim of Israel.

1Chronicles 16:4

He placed in front of the Ark of Y^ehowah [some men] from the ministering Levites [or, from the Levites (as) ministers] even to call to remembrance, to give thanks to and to praise Y^ehowah the Elohim of Israel.

He assigned some of the ministering Levites to walk in front of the Ark of Jehovah and they were placed there to call to remembrance, to give thanks to and to praise Jehovah the God of Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so he give to faces of an Ark of Y ^e howah from the Levites serving and to speak of and to give thanks and to praise Y ^e howah Elohim of Israel.
Septuagint	And he appointed before the ark <u>of the covenant</u> of the Lord, Levites to minister [and] lift up the voice, and to give thanks and praise the Lord God of Israel.

Significant differences: The Greek adds in the phrase *of the covenant*. The Hebrew, Latin and Syriac lack these words.

The remainder of the differences are going to seem pretty picky. Both texts have 4 verbs at the very end of this verse—the Hebrew has 1 participle followed by 3 infinitives and the Greek has 3 participles followed by one infinitive (although my Online Bible says they are all participles, the verb form of the final verb is an infinitive). Explaining the difference is going to be moderately difficult. A participle can express continuous action, but it can also refer to a job which a person does. In the Hebrew, the Levites are the *ministers* to the Ark of God. That is their job. The infinitive often states a purpose, and, in the Hebrew, their purpose is to call doctrines to remembrance, to give thanks to and to praise Jehovah the God of Israel. That would be the 3 reasons David placed some of the Levites in front of the Ark.

Now, interestingly enough, even though we have 3 participles followed by an infinitive in the Greek, Brenton, whose English translation I use (and correct or update from time to time), translates these as 4 (English) infinitives. It is not a stretch to suggest that the participles in the Greek just indicate the actions which these Levites will be engaged in while being stationed in front of the Ark of God.

All that being said, I don't know that any of these differences are significant.

Thought-for-thought translations; paraphrases:

CEV	David appointed some of the Levites to serve at the sacred chest; they were to play music and sing praises to the LORD God of Israel.
<i>The Message</i>	Then David assigned some of the Levites to the Chest of GOD to lead worship--to intercede, give thanks, and praise the GOD of Israel.
New Jerusalem Bible	He appointed some of the Levites as ministers before the ark of Yahweh, to extol, glorify and praise Yahweh, God of Israel;...

Mostly literal renderings (with some occasional paraphrasing):

Complete Apostles' Bible	And he appointed before the ark of the covenant of the Lord, Levites to minister and lift up the voice, and to give thanks and praise the Lord God of Israel.
<i>God's Word</i> TM	David appointed some Levites to serve in front of the LORD'S ark by offering prayers, thanks, and praise to the LORD God of Israel.
New International Version	And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel:...
NIV – UK	He appointed some of the Levites to minister before the ark of the LORD, to make petition, to give thanks, and to praise the LORD, the God of Israel:.
<i>The Scriptures</i> 1998	And he appointed some of the Lēwites to serve before the ark of יהוה, to bring to remembrance, and to thank, and to praise יהוה Elohim of Yisra'ēl:...
Today's NIV	He appointed some of the Levites to minister before the ark of the LORD, to extol [or, <i>petition, invoke</i>], thank, and praise the LORD, the God of Israel:...

Literal, almost word-for-word, renderings:

The Amplified Bible	He appointed Levites to minister before the ark of the Lord and to celebrate [by calling to mind], thanking and praising the Lord, the God of Israel:...
Updated Emphasized Bible	And he placed before the ark of Yahweh certain of the Levites, as attendants—to celebrate [or, to bring to remembrance], to give thanks and to render praise to Yahweh, God of Israel.
English Standard Version	Then he appointed some of the Levites as ministers before the ark of the LORD, to invoke, to thank, and to praise the LORD, the God of Israel.
LTHB	And he set before the ark of Jehovah ministers from the Levites, even to celebrate and to thank and to give praise to Jehovah the God of Israel:...
New King James Version	And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel:.
Young's Updated LT	And he puts before the ark of Jehovah, of the Levites, ministers, even to make mention of, and to thank, and to give praise to Jehovah, God of Israel:...

What is the gist of this verse? David will make specific spiritual assignments, which is spoken of in general here, and named specifically in vv. 5–7 and 38–42.

Before I get started with this verse, I should point out that there are two sets of assignments: vv. 4–6 and vv. 37–42. Here is the difference in the assignments, and why there is some overlap: in vv. 4–6, we are dealing strictly with those whom God has placed in charge of the music with regards to the *moving* of the Ark. Once we get down to vv. 38–42, we see David's full-time assignments regarding the Ark, the gates and the Tabernacle (which is in Gibeon at this time).

1Chronicles 16:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
ʾārōwn (אֹרֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular construct	Strong's #727 BDB #75
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577

1Chronicles 16:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
L ^e vîyyim (לְוִיִּים) [pronounced l ^e -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
shârath (שָׂרָשׁ) [pronounced shaw-RAHTH]	<i>to serve, to minister</i>	masculine plural, Piel participle	Strong's #8334 BDB #1058

Translation: He placed in front of the Ark of Y^ehowah [some men] from the ministering Levites [or, from the Levites (as) ministers]... The *he* spoken of here is David. As king over Israel, he made the various spiritual assignments, as we will also see in 1Chron. 15:16 16:37–42 23:2–6 24:3. This in itself is quite interesting. The impression from much of 1Samuel is, Saul had very little to do with spiritual things—although he did some sacrifices when he shouldn't have and he did wipe out the priest clan in Nob—but we do not have him appointing anyone to do anything. David, on the other hand, is closely involved with the spiritual aspects of his kingdom. He recognizes the importance of these things.

Application: Our leaders should also have a recognition of the importance of spiritual things as well as their own spiritual life. Quite obviously, so should we.

At this point in the narrative, we are no longer in a procession. The Ark is inside the Jerusalem walls inside the tent which David had prepared for it. However, in front of this tent, David stationed Levites, here either called ministering Levites or Levites who were placed there as ministers. Again, in these few verses, we are speaking of this particular celebration of the Ark, now that we are inside the Jerusalem walls.

Generally speaking, the job of the Levites was to minister to God in a variety of capacities, most of them having to do with the Tabernacle of God. However, since the Tabernacle of God is not in view here, they are going to act in association with the Tabernacle furniture, which, in this case, is the Ark. All Levites are, in effect, ministers to the Tabernacle of God by birth (Num. 1:50–53 18:1–6). However, David selected a few of them to place in front of the Ark to function as ministers during this celebration. Now, what does that mean? This is laid out in the rest of v. 4.

1Chronicles 16:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering</i>	Hiphil infinitive construct	Strong's #2142 BDB #269

1Chronicles 16:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâdâh (יָדָה) [pronounced <i>yaw-AWH</i>]	<i>give thanks, praise, celebrate; confess</i>	Hiphil infinitive construct	Strong's #3034 BDB #392
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlal (לָלַל) [pronounced <i>haw-L AHL</i>]	<i>to praise, to sing, to celebrate; to glory</i>	Piel infinitive construct	Strong's #1984 BDB #237
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...even to call to remembrance, to give thanks to and to praise Y^ehowah the Elohim of Israel. We have 3 infinitive verbs here which tell us what these Levites would do as ministers before the Ark of God. Their first assignment is to call to remembrance, to bring to mind...Jehovah the God of Israel. The exact method here is not clear. I assuming that, in this case, the Ark having been moved into Jerusalem, that they are going to sing psalms and lead the people there in the singing of psalms. The psalms which are chosen will call to remembrance what God has done for Israel; these psalms will give thanks to God, and they will praise God for all that He has done. These psalms may have been sung by individuals or sung by all those who are there or simply recited. In any case, when we examine the psalms spoken of in this chapter, it will be clear that all 3 things are accomplished by these psalms.

The final verb describing their responsibilities has them *praising, singing, celebrating and/or glorifying* God, which certainly involves singing psalms.

Based upon these verbs, I would assume that the Levites stationed in front of the Tent of the Ark would read from the Sacred Scriptures, from the psalms. They would probably sing and offer up prayers and sacrifices as well.

Interestingly enough, this brief description in v. 4, well summarizes all of the psalms performed, sung and/or read at this ceremony.

The Psalms Sung before the Ark Give Thanks, Praise and Call to Remembrance	
1Chron. 16:4	Psalms Quoted in 1Chron. 16
Give thanks	O give thanks to Jehovah; call on His name; make known His deeds among the peoples (1Chron. 16:8).
Praise	Sing to Him, sing psalms to Him; tell of all His marvelous works. Glory in His holy name; let the heart of those seeking Jehovah rejoice (1Chron. 16:9–10).
Call to remembrance	Remember His wonders that He has done, His signs, and the judgments of His mouth, O seed of Israel, His servant; O sons of Jacob, His elect. He is Jehovah our God, His judgments are in all the earth. Remember His covenant forever, the Word He gave to a thousand generations, which He has made with Abraham, and His oath to Isaac; and He established it to Jacob for a statute, to Israel as a covenant forever, saying, I will give you the land of Canaan, the allotment of your inheritance; when you were few in number, even very few, and sojourners in it, and they went up and down, from nation to nation, and from one kingdom to another people. He has not allowed any to oppress them; yea, for their sake He has reprov'd kings: Touch not My anointed ones, and do My prophets no evil. Sing to Jehovah, all the earth, proclaim His salvation from day to day. Declare His glory among the nations, His wonders among all the peoples (1Chron. 16:12–24).
Praise	For great is Jehovah, and greatly to be praised; and He is to be feared above all gods. All gods of the peoples are nothings; yea, Jehovah has made the heavens. Honor and majesty are before Him; strength and gladness are in His place. Give to Jehovah, O families of the people, give to Jehovah glory and strength. Give to Jehovah the glory of His name; bring an offering and come before Him; worship Jehovah in the adornment of holiness. Tremble before Him, all the earth; yea, the earth is established, it shall not be moved! Let the heavens be glad, and let the earth rejoice; and let them say among nations, Jehovah reigns (1Chron. 16:25–31).
Give thanks, praise	Give thanks to Jehovah, for He is good; for His mercy endures forever. And say, O save us, God of our salvation; and gather us, and deliver us from the nations, that we may give thanks to Your holy name, that we may glory in Your praise (1Chron. 16:34–35).
Praise	Blessed be Jehovah, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and gave praise to Jehovah (1Chron. 16:36).
The psalms chosen and sung do exactly what this verse says.	

Chapter Outline

Charts, Maps and Short Doctrines

Now, later on, at the end of this chapter, there will be permanent assignments, and it is a little less clear as to how the Ark will fit into the life of Jerusalem. The passage which describes what was to be done is equally vague. In this passage, for this celebration, we can pretty much figure out just exactly what these men are doing. When we get to v. 37, those assigned to the Ark full time have duties which are described even more generally. There is the possibility that they would explain just exactly what the Ark of God looks like, as well as giving some history of the Ark, but that is pure conjecture, and not even suggested by the text at the end of this chapter.

As has been mentioned in our studies of 2Samuel, what we do not find here is the Tabernacle of God. The reason for this is, David plans to build a Temple instead of a Tabernacle for God. He's not going to, but those are his plans, and that is why David does not go out and fetch the Tabernacle as well.

Asaph the head and his second Zechariah; Jeiel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-Edom [lit., *a slave of Edom*] and Jeiel in manufactured goods harps and in hand harps; and Asaph in a [pair of] cymbals causing to hear.

1Chronicles
16:5

Asaph [was] the head and second to him [was] Zechariah. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel [were] on the manufactured musical instruments—the harps and hand-held harps; and Asaph sounded a pair of cymbals;...

Asaph was their musical leader and Zechariah was second to him. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel played certain musical instruments—the harps and hand-held harps—and Asaph sounded a pair of cymbals;...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Asaph the head and his second Zechariah; Jeiel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-Edom [lit., <i>a slave of Edom</i>] and Jeiel in manufactured goods harps and in hand harps; and Asaph in a [pair of] cymbals causing to hear.
Septuagint	Asaph [was] the chief, and next to him Zacharias, Jeiel, Semiramoth, Jeiel, Mattathias, Eliab, and Banaeas, and Abdedom: and Jeiel sounding with musical instruments and lutes and harps, and Asaph sounding with cymbals. Brenton's English text did not match the Greek text too well, so I made some changes in the English text to better reflect the Greek.
Significant differences:	There are a few minor differences: there are fewer <i>and</i> 's in the Greek except with regards to the musical instruments, where, in the Greek, it sounds as though there are 3 sets of instruments played by the group of Levites, and, in the Hebrew, it sounds like there are 2 sets of instruments (although this is not entirely clear, as the connective in the Greek could also mean <i>even</i>). As is the case in almost all discrepancies in the text, nothing affects any major or minor doctrine.

Thought-for-thought translations; paraphrases:

CEV	Asaph was their leader, and Zechariah was his assistant. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and another man named Jeiel were appointed to play small harps and stringed instruments. Asaph himself played the cymbals,...
Good News Bible (TEV)	Asaph was appointed leader, with Zechariah as his assistant. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed Edom, and Jeiel were to play harps. Asaph was to sound the cymbals,...
<i>The Message</i>	Asaph was in charge; under him were Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel, who played the musical instruments. Asaph was on percussion.
New Century Version	Asaph, who played the cymbals, was the leader. Zechariah was second to him. The other Levites were Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. They played the lyres and harps.
New Life Version	Asaph was the leader, then Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obededom, and Jeiel. They were to play harps. And Asaph played loud-sounding timbrels..
New Living Translation	Asaph, the leader of this group, sounded the cymbals. Second to him was Zechariah, followed by Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel. They played the harps and lyres.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Asaph the chief, and second to him Zechariah, Uzziel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-edom and Jeiel, with corded instruments of music; and Asaph, with brass instruments sounding loudly;...
Complete Apostles' Bible	Asaph was the chief, and next to him Zechariah, <i>then</i> Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom; and Jeiel sounded with musical instruments, lutes <i>and</i> harps, and Asaph with cymbals.
God's Word™	Asaph was the head; Zechariah was second, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed Edom, and Jeiel with harps and lyres. Asaph played the cymbals.
Today's NIV	Asaph was the chief, and next to him in rank were Zechariah, then Jaaziel [See 1Chron. 15:18,20; Hebrew Jeiel, possibly another name for <i>Jaaziel</i>], Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel. They were to play the lyres and harps, Asaph was to sound the cymbals,...

Literal, almost word-for-word, renderings:

English Standard Version	Asaph was the chief, and second to him were Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, who were to play harps and lyres; Asaph was to sound the cymbals,...
Hebrew Names Version	Asaf the chief, and second to him Zekharyah, Ye`i'el, and Shemiramot, and Yechi'el, and Mattityah, and Eli'av, and Benayah, and Obed-Edom, and Ye`i'el, with psalteries and with harps; and Asaf with cymbals, sounding aloud;...
King James 2000 Version	Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with lyres and with harps; but Asaph made music with cymbals;...
NASB	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,...
New King James Version	Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals;...
Young's Updated LT	Asaph the head, and his second Zechariah; Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, and Jeiel, with instruments of psalteries, and with harps; and Asaph with cymbals is sounding.

What is the gist of this verse? This is a list of the main musicians involved in the celebration of the moving of the Ark.

1Chronicles 16:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀṣāph (אָפֹה) [pronounced aw-SAWF]	<i>gatherer, collector</i> and is transliterated <i>Asaph</i>	masculine singular proper noun	Strong's #623 BDB #63
rô'sh (רֹשׁ אוֹ שֹׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the definite article	Strong's #7218 BDB #910

1Chronicles 16:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mish ^e neh (מִשְׁנֶה) [pronounced <i>mish^e-NEH</i>]	<i>double, copy, second</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4932 BDB #1041
Z ^e kar ^e yâh (זְכָרְיָה) [pronounced <i>z^ek-ahr^e-YAW</i>]	<i>Yah [Jah, Jehovah] remembers; transliterated Zechariah</i>	masculine singular proper noun	Strong's #2148 BDB #272

Translation: Asaph [was] the head and second to him [was] Zechariah. Periodically in the Bible—and in Chronicles particularly—believers are named, and, in so doing, given some recognition. This is somewhat fascinating to me, as many people like some measure of fame. I recall walking down 6th Street in Austin (200 miles from my home) with a lady friend and, out of nowhere, some kid yells my name loudly as he and some other lads drive on by. This was just the right amount of fame. The kid did not yell out “You suck” or anything like that; the woman I was with was clearly impressed that, even outside of my hometown, some people knew and honored me, and, I would not be surprised if she saw me in a different light after that, for at least another half hour or so. It was just the right amount of fame. God apparently allows for some of this, as He is, ultimately glorified when we take in doctrine and make a few good decisions. In fact, in the first ten or so chapters of Chronicles, that is all that we saw was name after name after name after name. These names here will stand forever, and, at some point in time, I am sure we will have the opportunity to meet these celebrities (they are celebrities by virtue of the fact that they reflect the glory of God). This further suggests that we, in the Church Age, will receive some measure of recognition as well. Now, don't get confused here. God is not going to give out gold stars to each and every person in order to boost our self-esteem; many believers will stand before the Judgment Seat of Christ and have all their human good burned, and, apart from that, they have nothing. There will not be some memorial somewhere for the losers in the Christian life. They will be saved forever and spend eternity with God, but that is as far as it will go. There are other believers who will be rewarded for their time here on earth—and this reward will glorify God and, in some way, probably give them some measure of non-sinful fame. I base this on the book of Chronicles, where we have name after name of those who have believed in Jesus Christ. So, we might breeze through such a chapter, but, when our name is read or posted in special recognition, I am sure there is going to be some measure of satisfaction associated with that.

There are a lot of things which are gratifying in this life, which are a part of our shadow image of God (as we are created in the shadow image of Him). God is glorified by our application of doctrine while filled with the Spirit; and I am certain that there will be some corresponding measure of fame given to us, as reflections of His glory.

Along those same lines, I am designing and helping to build my own library and media room (along with some other rooms), and as these plans slowly come to fruition, it gives me great pleasure to look at them. God is the creator of everything, and we have some measure of that same creativity, as well as some measure of pleasure when we create something which we are proud of (I don't mean pride in a sinful way). We are the shadow image of our Creator insofar as, we like to create and we like it when our creations turn out to look good. My point in this analogy is, we are reflections of our Creator, and therefore, there will be common aspects of our essence.

The meaning of Asaph's name is given variously as *convener, collector; assembler; one who gathers together; a collector of the people*. Since we are looking at someone whom we find several times in Scripture, let's examine the Asaph's of Scripture.

The Asaph's of Scripture

#	A Brief Biography
1.	A Levite, the son of Berechiah, and one of the leaders of David's choir (1Chron. 6:39). Psalm 50 and Psalms 73–83 are attributed to him. He is mentioned along with David as skilled in music, and a “seer” (2Chron. 29:30). Asaph is remembered generations later and immortalized once again, this time period that we are studying, being referred to as the <i>days of David and Asaph</i> (Neh. 12:46).
2.	The father of Joah, a scribe in the time of Hezekiah (2Kings 18:18, 37 Isa. 36:3, 22).
3.	The 3 rd Asaph may have been an early forest ranger, called “keeper of the king's forest” in Neh. 2:8. Nehemiah requested from him timber to build the temple at Jerusalem (Neh. 2:8). He apparently served Artaxerxes. He may be the father of Zabdi mentioned in Neh. 11:17, although we do not know whether this Asaph is a Jew or not (or Zabdi either, for that matter). There is the possibility that Zabdi, hearing from his father about the building of the Temple, trekked to Jerusalem to be a part of this.
	A special mention should be given to the “sons of Asaph,” who are found in 1Chron. 25:1 2Chron. 20:14 35:15 Ezra 2:41 3:10 Neh. 7:44. These would have either Asaph's descendants (the Asaph of our passage), and/or a group of poets/musicians/singers who recognized him as their master.
M.G. Easton M.A., D.D., <i>Illustrated Bible Dictionary</i> ; 1897; from e-Sword, topic: Asaph. Andrew Robert Fausset, <i>Fausset's Bible Dictionary</i> ; from e-Sword, topic: Asaph. Dr. William Smith, <i>Smith's Bible Dictionary</i> ; 1894; from e-Sword, topic: Asaph.	

Chapter Outline

Charts, Maps and Short Doctrines

One of the things about Asaph which I find fascinating, and am unable to explain, is he is mentioned back in 1Chron. 6:39 as a part of the genealogies; but here and 1Chron. 15 is the first time that we find something out about Asaph. He is not even mentioned at all in 2Samuel, and yet found about a dozen times in the book of Chronicles, so what is that? How did the historians who composed the book of Samuel (which probably included Samuel, David, Nathan and possibly even Saul and Jonathan) forget Asaph? I don't doubt that somewhere, some person who has chosen not to believe in the Bible, has postulated that Asaph is a creation of the author of Chronicles. However, Jesus said, **“The Scriptures cannot be broken”** so, my thinking is, He probably has a better handle on this than does some critic bloviating hundreds of years later. There are times in history when those who actually make history are not properly recognized until years later. I think that President George Bush will fall into this category, just as his predecessor, touted by many as a wonderful president, will fall into the category of average, several decades from now.⁵

Now, you may counter with, *God the Holy Spirit is supposed to be the ultimate Author of Scripture*; and indeed, He is. However, the Bible is written by men as inspired by the Holy Spirit. For this reason, we should never discount or downplay the man-ward side of Scripture. There is no inaccuracy involved, but this helps to explain why John's gospel, for instance, is so much different from Luke's. So, whoever wrote this parallel section of Samuel (probably David and/or Nathan), probably did not recognize the full spiritual importance of Asaph; however, a later writer, given all of the psalms which Asaph produced, no doubt recognized his importance to this time period. As is mentioned in the Asaph's of Scripture, there is a scribe from the time of Hezekiah named Joah. He may have written or assembled historical documents which either became or were used when Chronicles was written. He would have a reason for wanting his ancestor Asaph to be recognized for his contributions to his time.⁶

⁵ He may be considered below average in the area of foreign relations, as Clinton gave nuclear technology to North Korea, allowed Pakistan to develop nuclear weapons without so much as a peep, and allowed the slaughter in Rwanda.

⁶ Now, again, a critic of Scripture might say that Joah spiced up Asaph's contribution, but bear in mind, others would read his contributions and, if they were historically inaccurate, destroy them. Furthermore, although Asaph has a prominent position in the time of David, his participation in any narrative is quite limited. My point being, we do not find exaggerated narratives attesting to the greatness of Asaph; he is mentioned, but more incidentally than as a key player in the events of his time.

I mentioned fame earlier, and that we should expect, as believers in Jesus Christ, some modicum of fame to be given to some of us. Asaph illustrates this—to the historians of his time period, his contributions seemed to go unnoticed. Even David’s bitchy first wife, Michal is more prominent in the book of Samuel than is Asaph (who is not found there at all). The fact that we find Asaph mentioned several times in Chronicles attests to the fact that many very quiet believers will receive some recognition from God at some point in the future. There are believers in Jesus Christ whose gift it is to pray for others—and I am sure that there are those out there praying regularly for our country and our military—whose names and faces we will not know in our own lifetimes.⁷ I believe that there will be some eternal recognition of these believers, just as we find Asaph mentioned throughout Chronicles as a testimony to his impact on his generation.

Zechariah (not the same as the prophet) is also found several times in Chronicles, but not at all in Samuel. Again, maybe this was Joah a descendant of Asaph, a scribe from the days of Hezekiah, who recognized that Asaph and Zechariah made meaningful contributions to their generation (and to future generations), and wanted them to be known for their impact. It is the same principle as we covered with Asaph: we may not have a very prominent place in contemporary history—a hundred years from now, we may at most, be names in a genealogy. However, God knows our true grace impact on history and I believe that God will recognize us in some way.

Now, I don’t want you to get all tangled up and think that some measure of fame means that the sin of pride is involved. We are the products of grace. The Bible teaching we have received is grace. The ability to hear and take it in, is grace. The opportunity to apply Bible doctrine is also grace. So, whatever recognition we receive will no doubt be a reflection of the grace of God, much as the earth is a reflection of the sun, and the greatness of this earth depends entirely upon the sun. Speaking of which, let me pass along an email, which I have received from several sources: [God’s Perspective of the Universe](#).

Zechariah means, <i>memory of the Lord, Jehovah is renowned or remembered</i> . There are nearly 30 Zechariah’s in the Bible.	
The Zechariah’s of Scripture	
#	A Brief Biography
1.	<p>The most famous Zechariah is the prophet of Judah, the eleventh of the twelve minor prophets. Like Ezekiel, he was of priestly extraction. He describes himself in Zech. 1:1 as “the son of Berechiah.” In Ezra 5:1 and Ezra 6:14, he is called “the son of Iddo,” who was properly his grandfather.</p> <p>Zechariah left Babylon, where he was born, at a very young age. He began prophesying as a young man (Zech. 2:4), in the eighth month, in Darius’ second year (520 B.C.), which was about 16 years after the return of the first group from exile. He first prophesied with Haggai (who began two months earlier) in support of Zerubbabel and Shealtiel in the building of the Temple, which had been suspended under Pseudo–Smerdis Artaxerxes (Ezra 4:24 5:1–2 6:14).</p> <p>The two, “Haggai the prophet and Zechariah the son of Iddo” the priest prophet, according to a probable tradition composed psalms for the liturgy of the temple: Psalms 137; 146 to 148, according to Septuagint; Psalm 125, 126 according to the Peshito; and Psalm 111 according to Vulgate.</p> <p>He is probably the Zechariah mentioned in Neh. 12:16. Of this particular man, Fausset writes [<i>He represents</i>] <i>Iddo the priest’s family, in the time of Joiakim, son of Jeshua (Neh. 12:16); and is probably the same as Zechariah the prophet, son (descendant) of Iddo.</i></p>

⁷ In fact, we may come across these nameless faces in our church, and never give them the time of day, thinking to ourselves that they look uninteresting or too old or too whatever.

The Zechariah's of Scripture

#	A Brief Biography
2.	<p>The son or grandson of Jehoiada, the high priest in the times of Ahaziah and Joash. After the death of Jehoiada he boldly condemned both the king and the people for their rebellion against God (2Chron. 24:20), which so stirred up their resentment against him that at the king's commandment they stoned him with stones, and he died <i>"in the court of the house of the Lord"</i> (2Chron. 24:21). Christ alludes to this deed of murder in Matt. 23:35 Luke 11:51 (Since there is no <i>h</i> in the Greek, he is called Zacharias in the New Testament).</p> <p>Fausset adds: <i>[He is the] son of Jehoiada, and so cousin of king Joash whom Jehoiada saved from Athaliah (2Chron. 24:20).</i> (Easton, Fausset: See ZACHARIAS [2]).</p>
3.	<p>Zechariah, the son of Jeroboam, was a king who ruled over the northern kingdom for the short period of 6 months. 2Kings 14:29 15:8–11</p>
4.	<p><i>Uzziah [the King] set himself to seek God in the days of Zechariah, who instructed him in the fear of God, and as long as he sought the LORD, God made him prosper</i> (2Chron. 26:5). This Zechariah is also a prophet, who had <i>"understanding in the seeing of God,"</i> in the time of Uzziah, who was much indebted to him for his wise counsel.</p>
5.	<p>A Levite who assisted in the celebration of the bringing up of the Ark from the house of Obededom (1Chron. 15:20–24); and probably equivalent to the Zechariah in our passage (1Chron. 16:5). Easton adds <i>[He is] a Levite in the tabernacle choir under David, "with psalteries on Alamoth" (1Chron. 15:20); of the second order of Levites (verse 18), a porter or gatekeeper.</i> He is the Zechariah of our passage.</p>
6.	<p>The priest who fathered John the Baptizer (Luke 1:5–25 3:2).</p>
<p>Besides these, there is a large number of persons mentioned in Scripture bearing this name of whom relatively little known.</p>	
7 .	<p>One of the chiefs of the tribe of Reuben apparently during the time of the exile of the northern kingdom or shortly thereafter (1Chron. 5:7). He was a chief in Tiglath Pileser's time, at Israel's captivity.</p>
8 .	<p>One of the porters of the tabernacle who returned from captivity (1Chron. 9:21). I have not examined this chapter yet, so it is unclear to me if the Tabernacle was set up first before the new Temple was built.</p>
9 .	<p>The king Jehoshaphat sent out men to teach the law to the people in Judah, and Zechariah was one of the teachers. Levites assisted them in these matters. 2Chron. 17:1–8</p>
10 .	<p>A Levite, a descendant of Asaph, during the time of Hezekiah, who took a stand in support of Hezekiah's new policies (2Chron. 29:13).</p>
11 .	<p>Josiah refurbished the House of God, and one of his foremen was named Zechariah, a Merarite. (2Chron. 34:12). He is probably one of the chief officers of the House of God under Josiah (2Chron. 35:8). Fausset equivocates this man to Zephaniah in 2Kings 25:18.</p>

The Zechariah's of Scripture

#	A Brief Biography
	<p>One of the two reliable witnesses called for in Isa. 8:2. Of this man, Fausset writes: <i>[This Zechariah is the] son of Jeberechiah, taken by Isaiah as one of the "faithful witnesses to record" when he wrote concerning Maher-shalal-hash-baz ("hasting to the spoil he hasteth to the prey"). The other witness was Uriah, or Urijah, a priest, whom Urijah used as his tool in copying the Damascus altar. (See URIJAH.) As Isaiah, in order to enforce upon Ahaz' attention the truth symbolized, namely, that Assyria whom Ahaz trusted would soon prey upon Judah, chose one witness from the king's bosom friends, so it is likely Zechariah the other witness was also a bosom friend of Ahaz.</i></p>
1 2 .	<p>Now 2Kings 18 informs us that the mother of Hezekiah, son of Ahaz, was Abi daughter of Zechariah; hence it appears Ahaz was Zechariah's son in law; Isaiah naturally chose him as the other of the two witnesses. The undesigned coincidence between the prophet Isaiah (Isa. 8:2) and the independent historian (2Kings 16:10; 2Kings 18:2) confirms the genuineness of both. (See <i>Blunt's Undesigned Coincidences</i>, 2:2). Thus the Zechariah of 2Chron. 34:9 35:8 2Kings 25:18 may be the same person as 2Chron. 29:1; or else he may have been the same as 2Chron. 29:13.</p> <p>ISBE seems to suggest that there may be more than one author for the book of Zechariah, but having the same name. So, apparently, there are those who theorize that this Zechariah wrote portions of the book by his name (however, this would not be equivalent to Zechariah #1, as they lived several hundred years apart. Although I have not studied this particular assertion, my gut feeling is to reject it.</p>
Genealogical listings and lists of names (some of these may be equivalent to Zechariah's found elsewhere on this list):	
There is not, by the way, a big difference between what I have categorized as a genealogical listing and those above.	
1 3 .	Hezekiah the son of Ahaz, king of Judah, began to reign at the age of twenty-five, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechariah (2Kings 18:1b–2). This is repeated in 2Chron. 29:1, where Hezekiah's mother is named Abijah.
1 4 .	Apparently a great uncle of King Saul's (1Chron. 9:37). He is called <i>Zacher</i> in 1Chron. 8:31.
1 5 .	A Kohathite Levite (1Chron. 24:25). The context of this genealogy appears to be the sons of Aaron, from whom are the priests to Israel.
1 6 .	A gatekeeper and a descendant of Asaph. 1Chron. 26:1–2
1 7 .	A gatekeeper of the sons of Merari. 1Chron. 26:10–11, 14
Fausset equivocates #'s 8, 16 and 17.	
1 8 .	From the half-tribe of Manasseh, the father of Iddo, who was a chief officer in the Israeli army. 1Chron. 27:21
1 9 .	And the Spirit of the LORD came upon Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly (2Chron. 20:14).
2 0 .	One of Jehoshaphat's sons, possibly equivalent to one of the teachers of the Law in 1Chron. 17:7. And killed by Jehoram in 2Chron. 21:2.

The Zechariah's of Scripture

#	A Brief Biography
2 1 .	A man who went from Babylonia to Israel under Ezra. He was a son of Shecaniah, who was of the sons of Parish. Ezra 8:3
2 2 .	Zechariah ben Bebai was another who went with Ezra to Israel. Ezra 8:11
2 3 .	A chief of the people in the time of Ezra, who consulted him about the return from captivity (Ezra 8:16); and possibly equivalent to one of the two previously mentioned Zechariah's (Ezra 8:3, 11). He may be the same men as mentioned in Neh. 8:4. Fausset writes: <i>[This Zechariah was] a chief, summoned by Ezra to the consultation at the river Ahava, before the second caravan returned (Ezra 8:16); at Ezra's left, in expounding the law (Neh. 8:4).</i>
2 4 .	One of the sons of Elam, who had put away his heathen wife. Ezra 10:26
2 5 .	And in Jerusalem lived certain of the sons of Judah and of the sons of Benjamin. Of the sons of Judah: Athaiah the son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of Perez;... Neh. 11:4
2 6and Maaseiah the son of Baruch, son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite. Neh. 11:5
2 7and their brothers who did the work of the house, 822; and Adaiah the son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah,... Neh. 11:12.
2 8 .	And in the days of Joiakim were priests, heads of fathers' houses:...of Iddo, Zechariah; of Ginnethon, Meshullam;.. (Neh. 12:12a, 16). This is probably a reference to Zechariah the prophet.
2 9 .	A son of Jonathan, one of the priests' sons who played a trumpet. Neh. 12:35, 41.

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Zechariah. Much of the text was taken from Easton and then modified.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Zechariah.

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Zechariah. **ISBE** lists 30 Zechariah's, even though several are combined. Smith lists **28**.

Chapter Outline

Charts, Maps and Short Doctrines

One of the amazing things is coming across famous Christian literature which I have not heard anything about, which would now include Blunt's "**Undersigned Coincidences.**"

1Chronicles 16:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yē'îy'êl (יְיִי־אֵל) [pronounced yē'îy-ee- ALE]	carried away of El [God], El sweeps away; transliterated <i>Jeiel</i>	masculine singular proper noun	Strong's #3273 & #3260 BDB #418

1Chronicles 16:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
There are two other spellings of this name: Y ^e ´ûw`êl (יְאוּ־עֵל) [pronounced y ^e ´g-oo-ALE] (Strong's #3260); Y ^e ´iv`êl (יְאִי־עֵל) [pronounced y ^e ´gih-VALE].			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
Sh ^e mîyrâmôwth (שְׁמִירָמוֹת) [pronounced sh ^e m-ee-raw-MOHTH]	a name of heights; transliterated Shemiramoth	masculine singular proper noun	Strong's #8070 BDB #1029
Also spelled Sh ^e mârîymôwth (שְׁמִרְיָמוֹת) [pronounced sh ^e m-aw-ree-MOHTH].			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
Y ^e chîy`êl (יְחִי־עֵל) [pronounced y ^e hkh-ee-ALE]	may El [God] live; transliterated Jehiel	masculine singular proper noun	Strong's #3171 BDB #313
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
Mattith ^e yâhûw (מַתִּית־יָהוּ) [pronounced maht-tith ^e -YAW-hoo]	gift of Yah [Jehovah]; transliterated Mattithiah	masculine singular proper noun	Strong's #4993 BDB #682
Also spelled Mattith ^e yâh (מַתִּית־יָה) [pronounced maht-tith ^e -YAW].			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
Ēlîy`âv (אֱלִיָּאֵב) [pronounced el-ee-AW ^e V]	God is father; transliterated Eliab	masculine proper noun	Strong's #446 BDB #45
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
B ^e nâyâh (בְּנֵי־יָה) [pronounced b ^e n-aw-YAW]	Yah [Jehovah] has built up; transliterated Benaiah	masculine singular proper noun	Strong's #1141 BDB #125
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
Ôbêd (עֲבֹד) [pronounced gôh-BADE]	a slave, a servant	masculine singular noun	Strong's #5744 BDB #714
Ēdôwm (אֶדוֹם) [pronounced eh-DOHM]; also Ēdôm (אֶדֹם) [pronounced eh-DOHM]	reddish; and is transliterated Edom, Edomites	masculine proper noun	Strong's #123 BDB #10

1Chronicles 16:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654.			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
יָעִלֵּי־אֵל (יָעִלֵּי־אֵל) [pronounced <i>y^eġ-ee-ALE</i>]	<i>carried away of El [God], El sweeps away; transliterated Jeiel</i>	masculine singular proper noun	Strong's #3273 & #3260 BDB #418
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
k ^e lîy (כֶּלִּי) [pronounced <i>melee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
nêbel (נֶבֶל) [pronounced <i>NAY^e-vel</i>]	<i>a portable harp, lute, guitar</i>	masculine plural noun	Strong's #5035 BDB #614
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kinnoḥr (כִּנּוֹחַר) [pronounced <i>kin-NOHR</i>]	<i>hand-harp, lyre</i>	masculine plural noun	Strong's #3658 BDB #490

Translation: Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel [were] on the manufactured musical instruments—the harps and hand-held harps;... These men appear to be separate from Asaph and Zechariah, and they appear to all be musicians which play the harp and the hand-held harp.

There are two men on this list name *Jeiel*. Barnes suggests⁸ that the first one is *a corrupt reading for "Aziel"* (1Chron. 15:20) or *"Jaaziel"* (1Chron. 15:18). The first citation is quite close to our passage: *And the singers were Heman, Asaph, and Ethan, to sound with cymbals of bronze; and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with harps set to Alamoth* (1Chron. 15:19–20). 1Chron. 18:5 reads: *Asaph the head, and Zechariah his second; Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with instruments of harps, and with lyres; and Asaph was sounding with the cymbals*. I have underlined the names which are the same, and bolded the two which Barnes believes to be the same person.

The Revised English Bible thinks⁹ that this should be *Jaaziel*, as per 1Chron. 15:18. *So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren the sons of Merari,*

⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Chron. 16:4–42. This is also the opinion of Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Chron. 16:5.

⁹ *The Complete Parallel Bible*; NRSV, REB, NAB, NJB; Oxford University Press; ©1993; p. 872 (footnote).

Ethan the son of Kushaiah; and with them their brethren of the second rank. The gatekeepers: Zechariah, Ben, **Jaaziel**, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel (1Chron. 15:17–18). Asaph [was] the head and second to him [was] Zechariah. **Jeiel**, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel [were] on the manufactured musical instruments—the harps and hand-held harps; and Asaph sounded a pair of cymbals; and Benaiah and Jahaziel, [two] priests, at regular intervals, [played] the trumpets before the Ark of the Covenant of Elohim (1Chron. 18:5–6). Again, we have a veritable match-up in names, where I have underlined those names which are found in both passages and bolded the names which the REB believes to be the same.

It might help simply to see what these instruments may have looked like:

The Musical Instruments Played	
nêbel (נֶבֶל) [pronounced NAY ^B -ve]	kînnôwr (כִּנּוֹר) [pronounced kin-NOHR]
	
http://www.agt.net/public/kstam/temple/details/images/nevel.jpg	http://www.markdroberts.com/images/Lyre-kinnor.jpg

Quite frankly, I have no clue as to how close these are to the actual instruments, but there does seem to be a reasonable amount of agreement on these approximate images.

Chapter Outline

Charts, Maps and Short Doctrines

There are 3 Jeiel’s listed in this verse and we know little about them, apart from playing musical instruments. There are over 10 Jeiel’s and near-Jeiel’s in Scripture.

Like Asaph and Zechariah, there are several Jeiel's in the Bible. Jeiel means *treasured of God, snatched away by God*; and ISBE lists the meaning as unknown.

The Jeiel's of Scripture

#	A Brief Bio
1.	A Reubenite, of the house of Joel. 1Chron. 5:7.
2.	A Merarite Levite, one of the gate-keepers to the sacred tent. 1Chron. 15:18. His duty was also to play the harp, 1Chron. 15:21, or the psaltery and harp, 1Chron. 16:5, in the service before the ark. (B.C. 1043). Spelled Jehiah in 1Chron. 15:24. There are 3 Jeiel's in our passage; and 2 in 1Chron. 15:18 (along with a Jaaziel as well). Therefore, it is likely that we are speaking of 2 or 3 different men in these passages (I vote for 3).
3.	A Gershonite Levite, one of the Bene-Asaph, (that is, sons of Asaph), forefather of Jahaziel, in the time of King Jehoshaphat. 2Chron. 20:14. (B.C. 910).
4.	The scribe, who kept the account of the numbers, of King Uzziah's irregular predatory warriors. 2Chron. 26:11. (B.C. 803).
5.	A Gershonite Levite, one of the Bene-Elizaphan, (that is, sons of Elizaphan). 2Chron. 29:13.
6.	There is a Jehiel in 2Chron. 29:14.
7.	One of the chiefs of the Levites, in the time of Josiah. 2Chron. 35:9. (B.C. 623).
8.	One of the Bene-Adonikam, (that is, sons of Adonikam), who formed part of the caravan of Ezra, from Babylon to Jerusalem. Ezra 8:13. (B.C. 459).
9.	A layman of the Bene-Nebo, (that is, sons of Nebo), who had taken a foreign wife, and had to relinquish her. Ezra 10:43. (B.C. 459).
10.	A descendant of Benjamin (1Chron. 8:29 9:35) and spelled Jehiel.
11.	One of David's mighty men (1Chron. 11:44; spelled Jehiel).

This time, I took most of the text from Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Jeiel. What is quite helpful here is, he gives us an approximate date to hang our hats on.

Additional material from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Jeiel; and from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jeiel.

Chapter Outline

Charts, Maps and Short Doctrines

There are only two Shemiramoth's in the Bible. The name means *the height of the heavens, most high name*

The Shemiramoth's of Scripture

#	A Brief Bio
1.	A Levite in David's time (1Chron. 15:18, 20 16:5).
2.	A Levite in the reign of Jehoshaphat who was to teach the Word of God (2Chron. 17:8).

From: M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Shemiramoth.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Shemiramoth.

Chapter Outline

Charts, Maps and Short Doctrines

Jehiel means *let God live*. Only ISBE had separate listings for this name. I left out some of those already mentioned.

The Jehiel's of Scripture

#	A Brief Bio
1.	A Levite, one of the musicians appointed to play upon instruments at the bringing up of the ark by David (1Chron. 15:18, 20 16:5).
2.	A Gershonite, head of a Levitical house (1Chron. 23:8 29:8).
3.	Son of a Hachmonite; he was "with the king's (David's) sons," i.e. their tutor (1Chron. 27:32).
4.	A son of King Jehoshaphat (2Chron. 21:2).
5.	In 2Chron. 29:14, Jehiel (<i>Jehuel?</i>), is a Hermanite Levite who took part in cleansing the temple in Hezekiah's reign.
6.	An overseer in Hezekiah's reign (2Chron. 31:13).
7.	One of the three "rulers" of the temple in Hezekiah's reign (2Chron. 35:8).
8.	Father of Obadiah, a returned exile (Ezra 8:9) = "Jezelus" of 1 Esdras 8:35.
9.	Father of Shecaniah (Ezra 10:2) = "Jeelus" of 1 Esdras 8:92. He was a "son" of Elam, and so probably the same as "Jehiel" in Ezra 10:26, one of those who had married foreign wives = "Jezrielus" of 1 Esdras 9:27.
10.	A "son" of Harim, and one of those who had married foreign wives (Ezra 10:21) = "Hiereel" of 1 Esdras 9:21.
11.	One of the mighty men of David's army (1Chron. 11:44).
12.	Genealogical listing: a chief father of the Levites and possibly an ancestor of Saul's (1Chron. 9:35). It is unclear whether this man is a Levite, and we do know that Saul was a Benjamite.
13.	Genealogical listings: 1Chron. 26:21–22 who appear to be brothers in 1Chron. 23:8. These may be equivalent to #1 above.

From: *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jehiel. Only ISBE had a separate listing for Jehiel.

Chapter Outline

Charts, Maps and Short Doctrines

Jehiel means *let God live*. Only ISBE had separate listings for this name. I left out some of those already mentioned.

The Mattithiah's of Scripture

#	A Brief Bio
1.	One of those appointed by David to minister before the ark, and to "celebrate and to thank and praise Yahweh, the God of Israel" (1Chron. 16:4–5).
2.	One of the Levites who ministered before the ark with harps 1Chron. 15:18, 21 25:2 (an alternate spelling?), 3, 11. I don't quite know if these are different men in these passages or if one of them is equivalent to the Mattithiah above. Fausset lists them all as one man.

The Mattithiah's of Scripture

#	A Brief Bio
3.	The Mattithiah of Neh. 8:4 (1 st spelling) was one of those who stood at Ezra's right hand while he read the law (compare 1 Esdras 9:43). He may be the individual set over "things that were baked in pans" (1Chron. 9:31).
4.	One of those who had foreign wives (Ezra 10:43). In 1 Esdras 9:35, "Mazitias."
5.	The son of Amos, and father of Joseph, in the genealogy of our Lord (Luke 3:25).

From: *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Mattithiah.

Additional material from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Mattithiah; and Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Mattithiah.

Chapter Outline

Charts, Maps and Short Doctrines

I have already covered the Eliab's of Scripture in [1Chronicles 12](#); more specifically at:

<http://kukis.org/Chronicles/1Chron12.htm#The%20Eliab%E2%80%99s%20of%20Scripture>

Benaiah means *made by the Lord; built up by the Lord; whom Jehovah builds up*. Only ISBE had separate listings for this name. I left out some of those already mentioned.

The Benaiah's of Scripture

#	A Brief Bio
1.	The son of Jehoiada, the chief priest (1Chron. 27:5), of the tribe of Levi, though a native of Kabzeel (2Sam. 23:20), set by David (1Chron. 11:25) over his body-guard. He is also mentioned in 2Sam. 8:18 20:23 1Kings 1:38 1Chron. 18:17. This Benaiah is one of David's mighty men (2Sam. 23:22–23 1Chron. 11:25 27:6). He earned his position by slaying "two lion-like men of Moab," and "a lion in a pit in a snowy day," and "an Egyptian of great stature" (2Sam. 23:20–21 1Chron. 11:22). He was captain of the host for the third month (1Chron. 27:5). Benaiah remained faithful to Solomon, during Adonijah's attempt on the crown, and he kills both Adonijah and Joab (1Kings 1:8, 10, 32–38, 44) and was raised unto the place of Joab, as commander-in-chief of the whole army (1Kings 2:35 4:4). 1005 B.C.
2.	Benaiah, the Pirathonite, an Ephraimite, is another of David's thirty mighty men (2Sam. 23:30 1Chron. 11:31). He is the captain of the eleventh monthly course (1Chron. 27:14). Circa 1000 B.C.
3.	A Levite, in the time of David, who "played with a harp on Alamoth" (1Chron. 15:18, 20 16:5). Circa 1000 B.C.
4.	A priest, in the time of David, appointed to blow the trumpet, before the ark (1Chron. 15:24 16:6). The reason that this Benaiah is considered different from #3 is that he plays a different instrument, he is found in a continuation of this list begun in v. 5, and listed with a new guy in v. 6. All of these reasons taken together strongly suggest that #3 and #4 are different men. Circa 1000 B.C.
5.	A Levite, of the sons of Asaph (2Chron. 20:14).
6.	A Levite, in the time of Hezekiah (2Chron. 31:13).
7.	One of the "princes" of the families of Simeon (1Chron. 4:36).

The Benaiah's of Scripture

#	A Brief Bio
8–11.	Four laymen in the time of Ezra who had taken strange wives (Ezra 10:25, 30, 35, 43). Circa 460 B.C.
12.	Father of Pelatiah, a prince of the people, who gave presumptuous counsel against Ezekiel's inspired warnings, and was visited with death (Ezekiel 11). Circa 590 B.C.
13.	The father of Jehoiada (1Chron. 27:34), but see (1) above.

From: Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Benaiah.

Additional material from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Benaiah; and Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Benaiah.

Chapter Outline

Charts, Maps and Short Doctrines

Obed-Edom was one of the many foreigners who allied himself with Israel and who rose to a high position based upon the grace of God. This is the man who watched over the Ark after David tried to move it the first time. This is one of the great stories of grace. I suspect that after he offered to keep the Ark and after David was informed as to his great prosperity (which was made manifest within weeks of taking on the Ark), David recognized that he was a man of grace and brought him in to his inner circle, you might say.

There is a great deal of similarity between the Israel of old and the United States. We are both client nations; we have both received great blessings and prosperity from God, and people from all over the world can come here and rise to positions of great power and wealth, depending upon their hard work and talent. I personally know a Chinese girl in Arkansas, who was very poor when being brought up in China, and has been very successful in the United States. The new governor of Louisiana, Bobby Jindal, is an Indian (from India) and he is 2nd generation American. Just as Obed-Edom rose to a great position of prominence in Israel 3000 years ago, so we have men from almost every nation on earth living very successful and rewarding lives in the United States.

I will, at some point, cover Obed-Edom's life in much greater detail, but he is a symbol of Gentile salvation. He is closely associated with the Ark of God, which is a shadow image of Jesus Christ. Because of this association, the king (again, a shadow of Christ to come) brings Obed-Edom into his kingdom with rewards and some measure of fame. I want you to also notice that his service to God which brought him these great rewards was a grace service. He did nothing but house the Ark of God for a few months (obviously, in a respectful manner). He received temporal blessings (his home was blessed) and he will receive eternal blessings (represented by his relationship with David).

1Chronicles 16:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾÂçâph (אָפִי) [pronounced <i>aw-SAWF</i>]	<i>gatherer, collector</i> and is transliterated <i>Asaph</i>	masculine singular proper noun	Strong's #623 BDB #63
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

1Chronicles 16:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e tsil ^e tayim (מִצִּילַיִם) [pronounced m ^e ts-ihl-TAH-yihm]	[a pair of] cymbals	feminine dual noun (only found as a dual noun) with the definite article	Strong's #4700 BDB #853
shâma' (שָׁמָא) [pronounced shaw-MAHG]	to cause to hear, to let hear; to announce, to tell; to call, to summon; to sing; to play [instruments]	Hiphil participle	Strong's #8085 BDB #1033

Translation: ...and Asaph sounded a pair of cymbals;.... It is unclear whether this is the Asaph who is the orchestra leader or whether this is another Asaph. If only this verse is taken by itself, we might lean toward this Asaph being the Asaph who began this verse. However, this verse continues into v. 6, where Benaiah (same name as someone in v. 5) and Jahaziel (a new name) are both mentioned as blowing trumpets. Since Zechariah, the second in authority, is not spoken of as playing a particular instrument, and since we have this new guy mentioned in the next verse, it suggests to us that this Asaph and the Benaiah from the next verse, are different men from the Asaph and Benaiah originally mentioned.

And Benaiah and Jahaziel the priests in the trumpets continually to faces of an Ark of a covenant of the Elohim.

1Chronicles
16:6

...and Benaiah and Jahaziel, [two] priests, at regular intervals, [played] the trumpets before the Ark of the Covenant of Elohim [throughout the day].

...and the two priests, Benaiah and Jahaziel, at regular intervals, sounded the trumpets before the Ark of the Covenant of God throughout the day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And Benaiah and Jahaziel the priests in the trumpets continually to faces of an Ark of a covenant of the Elohim.
Septuagint	...and Banaeas and Oziel the priests [sounding] continually with trumpets before the ark of the covenant of God.

Significant differences: Brenton adds the phrase *in that day*, which is not found in the Greek in that verse, but they are the first words of the next verse in both the Hebrew and the Greek. There is actually no difference between the Greek and the Hebrew.

Thought-for-thought translations; paraphrases:

CEV	...and the two priests Benaiah and Jahaziel were to blow trumpets every day in front of the sacred chest.
Good News Bible (TEV)	...and two priests, Benaiah and Jahaziel, were to blow trumpets regularly in front of the Covenant Box.
The Message	The priests Benaiah and Jahaziel blew the trumpets before the Chest of the Covenant of God at set times through the day.
New Century Version	Benaiah and Jahaziel were priests who blew the trumpets regularly before the Ark of the Agreement with God.

New Life Version

The religious leaders Benaiah and Jahaziel sounded the horns all the time in front of the special box with the Law of God.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English

And Benaiah and Jahaziel the priests, blowing horns all the time before the ark of the agreement of God.

Complete Apostles' Bible

And Benaiah and Jahaziel the priests *sounded* continually with trumpets before the ark of the covenant of God in that day.

The Scriptures 1998

...and Benayahu and Yaḥazi'ēl the priests continually blew the trumpets before the ark of the covenant of Elohim.

Literal, almost word-for-word, renderings:

English Standard Version

...and Benaiah and Jahaziel the priests were to blow trumpets regularly before the ark of the covenant of God.

Young's Literal Translation

...and Benaiah and Jahaziel the priests *are* with trumpets continually before the ark of the covenant of God.

What is the gist of this verse? The priests, Benaiah and Jahaziel, stood before the Ark of God with trumpets.

1Chronicles 16:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
B ^e nâyâh (בְּנֵיָהוּ) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Yachăzîy'êl (יָחִיזְיִ'עֵל) [pronounced <i>yahkh-uh-zee-ALE</i>]	<i>El [God] sees; seen of El transliterated Jahaziel</i>	masculine singular proper noun	Strong's #3166 BDB #303
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chătsôts ^e râh (חֲצֹצְרָה or חֲצֹצֶרָה) [pronounced <i>khuts-oh-ts^er-AW</i>]	<i>clarion, trumpet</i>	feminine plural noun with the definite article	Strong's #2689 BDB #348
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

1Chronicles 16:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>pact, alliance, treaty, alliance, covenant; contract</i>	feminine singular construct	Strong's #1285 BDB #136
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...and Benaiah and Jahaziel, [two] priests, at regular intervals [played] the trumpets before the Ark of the Covenant of Elohim. In these past two verses, several names have been repeated. This does not mean that we are referring to the same people. Benaiah is spoken of before as one who plays a harp (some sort of stringed instrument—1Chron. 15:20 16:5); here Benaiah is playing a trumpet as well as in 1Chron. 15:24. This does not necessarily mean that we are speaking of different men, but this Benaiah is further qualified by calling him a priest. And, also as mentioned, we have a new guy here, Jahaziel, who also plays the trumpet. If this was simply a second duty for Benaiah, then we would have expected a repetition of one of the other names for his partner by the Ark.

These men are standing outside of the tent which David had constructed for the Ark of God. It makes little sense for them to be playing non-stop, so I think it is reasonable to assume that they played at regular intervals. Now, quite obviously, these men were on the payroll. God, in the theocracy of Israel, made certain that the Levites and priests were remunerated for their religious functions. However, this does not mean that we as a nation hire a significant portion of the population (1/12th) to perform religious rites. Now, apparently, over the years, we have a few positions like this (in the armed forces, at the Capitol, and perhaps at most state capitols), but we are in a different dispensation. The United States is not a theocracy, even though God has blessed us unlike any nation has ever before been blessed. However, this blessing is a result of spiritual Atlas's throughout the United States, who listen to doctrine, who learn the Word of God, and grow.

Application: Let me take this one step further. The more you grow spiritually, the more likely your spiritual gift will function. The more that you function in your spiritual gift, the more you and your family and your city and your nation prosper. Thieme used to give the illustration many years ago of some huge business, occupying an entire high rise in downtown Houston, and they gather together to celebrate the latest figures of their growth and profit, and they are phenomenal, and they think that they are so brilliant, but what has blessed this company is some lone janitor who walks the floors at night, whose name almost no one knows, who is a man who believes in Jesus Christ and is taking in doctrine on a regular basis. This man may make close to minimum wage and seem to be the

lowest shovel of dirt in the company, but it is his spiritual growth which has energized and profited this great company.

Application: Let me offer you my own example. At the school where I used to teach, this was a wonderful strong academic school with great discipline. This did deteriorate over the years, but even my last year there, they enjoyed the highest scores in the standardized tests (TAAS tests at that time) that they had ever enjoyed. I was asked to leave. Two years later, their standardized test scores plummeted 30 points and the very principal who asked me to leave was asked to leave. Now, obviously, there are a number of forces here at work—however, God timed the greatest blessing for this school to occur while I was there, and God timed things so that the greatest drop in test scores occurred after I left (and after all of my former students had graduated). In the made-up example from the huge business in Houston, there are a number of things which occurred in order to prosper this company. However, God chose to make these things happen so long as that lone spiritually mature janitor walked the floors of that building at night, sweeping up dust, carrying out trash, and cleaning the toilets. His shiny floors may have had nothing to do directly with the prosperity of the company, but God saw to it that the company prospered because one of His Own was there.

I have gone out on a series of tangents. Back to our passage: I have covered [the Jahaziel's of Scripture](#) back in [1Chron. 12:4](#).

Now, you may be wondering, what about this list of names and what about the list of names back in 1Chron. 15? What is the deal? Why don't we just have one list? In the previous chapter, we covered the celebration of moving the Ark from Obed-Edom's house to the gates of Jerusalem. In that celebration, there was a lot which went on, and various people had various responsibilities. In our passage, we are now within the walls of Jerusalem, the Ark has been placed in the tent which David prepared for it, and there is more celebration which takes place, now that the Ark is inside of Jerusalem. David delegated the musical preparations to Asaph, and Asaph had a variety of things going on, both when the Ark was being carried to Jerusalem, and after the Ark was there in Jerusalem. His marching band,¹⁰ as it were, outside the gates of Jerusalem, was not exactly the same as his performance band within the gates of Jerusalem. This is why there is some overlapping with regards to the names of the people in both passages; but also why these lists are not exactly the same. The writer of Chronicles is not simply repeating the same list in chapter 16 because he forgot that he already named these musicians back in chapter 15.

Keil and Delitzsch offer some commentary about this: *In 1Chron. 16:5 and 1Chron. 16:6 there follow the names of the Levites appointed for this purpose, who have all been already mentioned in 1Chron. 15:19–21 as accompanying the ark in its transmission; but all who are there spoken of are not included in our list here. Of the chief singers, only Asaph is mentioned, Heman and Ethan being omitted; of the singers and players of the second rank, only nine; six of the eight nebel-players (1Chron. 15:20. לַאֲשָׁפָה is a transcriber's error for לַאֲשָׁפָה, 1Chron. 15:18), and only three of the six kinnor-players; while instead of seven trumpet-blowing priests only two are named, viz., Benaiah, one of those seven, and Jehaziel, whose name does not occur in 1Chron. 15:24.*¹¹ Although I think that Keil and Delitzsch got the name mixup wrong, you can see in the Hebrew just how close these two names are.

It is possible that the next couple words actually belong with v. 6:

¹⁰ I am assuming that they marched along side the Ark. However, given all of the times that the Ark was stopped for a sacrifice, they could have positioned themselves at various places along the route and played there, and then moved and set up further on down the parade route.

¹¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 16:4–6.

1Chronicles 16:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Together, these are literally translated *in the day*; however, we may understand it to mean *in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that*. These interpretations often depend upon *when* the action of the verb takes place.

If placed with the previous verse, the idea would probably be that, Benaiah and Jahaziel blew their trumpets at regular intervals during the daytime.

Translation (vv. 6–7a): ...and Benaiah and Jahaziel, [two] priests, at regular intervals [played] the trumpets before the Ark of the Covenant of Elohim in that day [or, during the daytime; throughout the day]. I must admit, this interpretation has a nice flow to it, and the next verse does not get backed up with temporal particles and phrases.

I should add, in case you are not aware, that the separation of verses occurred perhaps a thousand years after these words were first penned. Therefore, now and again, there will be phrases and words which are misplaced, and this may be one of those times.

There are a couple of things to keep in mind as we examine this next verse: (1) Are the first words (*in that day*) more properly placed with v. 6? (2) Is v. 7 complete in itself or does it introduce the verses which follow? A lawyer knows never to ask a witness a question that the lawyer does not already know the answer to. That is the safest way to win a victory in court. However, I pose these questions as they come to me, whether I know the answer or not, and I generally write them out, so that, they stay in the forefront of my mind, and, if I am unable to answer them, perhaps in the forefront of your mind. The question at hand is not an earth-shattering question: Were those who played the various musical instruments before the Ark do so in that day, or did David assign Asaph and his relatives to give thanks to the Lord in that day?

In the day then gave David in the head to give thanks to Y^ehowah in a hand of Asaph and his brothers.

1Chronicles
16:7

At that time, David first gave thanksgiving and praise [lit., to give thanks] to Y^ehowah by means of Asaph and his brothers.

This was the first time that David gave thanks to Jehovah by Asaph and his brothers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	In the day then gave David in the head to give thanks to Y ^e howah in a hand of Asaph and his brothers.
Septuagint	Then David first gave orders to praise the Lord by the hand of Asaph and his brethren.
Significant differences:	None

Thought-for-thought translations; paraphrases:

CEV	That same day, David instructed Asaph and his relatives for the first time to sing these praises to the LORD:...
Good News Bible (TEV)	It was then that David first gave Asaph and the other Levites the responsibility for singing praises to the LORD.
<i>The Message</i>	That was the day that David inaugurated regular worship of praise to GOD, led by Asaph and his company.
New American Bible	Then, on that same day, David appointed Asaph and his brethren to sing for the first time these praises of the LORD:...
New Century Version	That day David first gave Asaph and his relatives the job of singing praises to the LORD.
New Life Version	Then on that day David first called upon Asaph and his brothers to give thanks to the Lord.
New Living Translation	On that day David gave to Asaph and his fellow Levites this song of thanksgiving to the Lord:...
Revised English Bible	It was then that David first ordained the offering of thanks to the LORD by Asaph and his kinsmen:...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then on that day David first made the giving of praise to the Lord the work of Asaph and his brothers.
Complete Apostles' Bible	Then David first gave orders to praise the Lord by the hand of Asaph and his brethren.
JPS (Tanakh)	Then, on that day, David first commissioned Asaph and his kinsmen to give praise to the LORD.
NIRV	That day was the first time David gave Asaph and his helpers this psalm of thanks to the Lord.
New International Version	That day David first committed to Asaph and his associates this psalm of thanks to the LORD :...
Today's NIV	That day David first appointed Asaph and his associates to give praise to the LORD in this manner:...

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then on that day David first entrusted to Asaph and his brethren the singing of thanks to the Lord [as their chief task]:...
English Standard Version	Then on that day David first appointed that thanksgiving be sung to the LORD by Asaph and his brothers.
MKJV	Then on that day David first delivered <i>this psalm</i> into the hand of Asaph and his brothers in order to thank Jehovah:...
NASB	Then on that day David first assigned Asaph and his relatives to give thanks to the LORD.
New King James Version	On that day David first delivered <i>this psalm</i> into the hand of Asaph and his brethren, to thank the LORD:...
A Voice in the Wilderness	On that day David first gave this psalm by the hand of Asaph and his brethren, to give thanks unto Jehovah:...
WEB	Then on that day David first ordained to give thanks to Yahweh, by the hand of Asaph and his brothers.
Young's Updated LT	On that day then, David gave at the beginning to give thanks to Jehovah by the hand of Asaph and his brothers:...

What is the gist of this verse? It was at this time that David first set up Asaph and his brothers in their positions as musicians to Jehovah Elohim.

1Chronicles 16:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
If the words above are placed with the previous verse, the idea would probably be that, Benaiah and Jahaziel blew their trumpets at regular intervals during the daytime. It makes less sense to place them with v. 7, which is where they are found in the Hebrew. This will be discussed in more depth in a table below.			
ʾâz (אָז) [pronounced awz]	<i>then, at that time, in that case (when following an if or though), now, as things are; that being so</i>	adverb	Strong's #227 BDB #23
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rô'sh (רֹשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the definite article	Strong's #7218 BDB #910
BDB says this means <i>at first</i> . It is variously rendered <i>at first</i> (none that I could find); <i>first</i> (<i>The Amplified Bible</i> , NASB, NCV, NKJV, TNIV, and almost all other translations); <i>the first time</i> (CEV, God's Word™, NIRV). The NLT ignores this phrase. This is for 1Chron. 16:7.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	Hiphil infinitive construct	Strong's #3034 BDB #392

1Chronicles 16:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be</i> , <i>must be</i> , <i>ought to be</i> . ¹² (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i> . ¹³			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bēyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>in the power of</i> ; <i>by the power of</i> ; <i>with</i> ; <i>through</i> , <i>by</i> , <i>by means of</i> ; <i>before</i> , <i>in the sight of</i> .			
ʾĀçâph (אָפִי) [pronounced <i>aw-SAWF</i>]	<i>gatherer, collector</i> and is transliterated <i>Asaph</i>	masculine singular proper noun	Strong's #623 BDB #63
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, kinsman</i> or <i>close relative</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: *At that time, David first gave thanksgiving and praise* [lit., *to give thanks*] *to Y^ehowah by means of Asaph and his brothers*. When it comes to the translation of this verse, something has to give. First thing is, we have too many temporal phrases and particles. For this reason, I placed *in that day* with the previous verse. However, that is not quite enough. We have a normal temporal markers, a subject and a verb, which all fits together nicely: *At the time, David first gave...* What we expect to find is a direct object somewhere in this verse. That is how it should work. When you have a verb which demands a direct object then you ought to find a direct object. Now, it is okay to have the preposition *to*, but we would expect it to be followed by a noun. We do not generally expect to find another verb. The form of the verb here is a Hiphil infinitive construct. The lâmed preposition with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be*, *must be*, *ought to be*.¹⁴ (4) Lâmed with the infinitive can connote *shall* or *must*.¹⁵ A verb in

¹² the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

¹³ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

¹⁴ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

¹⁵ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

the construct state can *serve in any nominal capacity: subject, predicate, object of a preposition*.¹⁶ In other words, we may be dealing with a purpose or a result where the verb is used more like a noun than like a verb. So, literally, we have *to give thanks* but I have rendered this *thanksgiving and praise* (nominal meanings for this verb). Again, the main verb demands a noun which may follow the lamed preposition, which allows for the infinitive construct to function as a noun (if nothing else really fits the bill). The end result is, we do not necessarily translate the lamed preposition, and we translate the infinitive construct (a verb) as a noun. This gives us: *At that time, David first gave [the acts of] thanksgiving and praise to Jehovah...* We may even get a little more creative with our main verb, and render this: *At that time, David first assigned [acts of] thanksgiving and praise to Jehovah...*

The verb itself probably refers back to v. 4, where the Levites were going to *call to remembrance, to give thanks and to praise Jehovah*. It is the same verb in the same morphology as the second verb above of v. 4. So I believe that writer of Chronicles is referring back to all of these things here, and representing them with the one verb.

Again, we might expect a noun to follow, but we then have *by the hand of*, which can also mean *by means of*. The idea is that, Asaph and his brothers would function in this capacity. David is learning to delegate spiritual matters to others when it comes to nation Israel. Now, this is a tough thing to do. Let me give you an illustration, and I am going to try to give this without stepping on any toes: R. B. Thieme Jr. fired a lot of assistant pastors over the years and finally decided not to have one. Now, I think that part of the problem was, Thieme had come from a military background such that, when you laid out the orders to an underling, they needed to follow them. With an assistant pastor, you do not necessarily have the same response. With an assistant pastor without a military background, their response is going to be even less authority oriented. Now, I have none of the particulars, nor do I care to, and I am certain that various assistant pastors made mistakes over the years, did things that they were not supposed to do, etc., because, after all, they have sin natures as well. However, incompetence does not remove the need for delegation of authority. A person cannot do it all, and David clearly could not go from leading a few hundred men to leading a nation, and still retain every bit of his spiritual function. If Mike Huckabee became president, we would not expect him to function as the president, and yet hold church services a few days a week.¹⁷

Anyway, David was predominantly the spiritual leader, the spiritual Atlas of Israel, and he was willing at this time, for the first time, to delegate this authority. This, no doubt, was a difficult thing for him to do. This may account for the difficult sentence structure here, which draws our attention to this verse.

Now, why did David make this decision? Bible doctrine. Recall, David tried to move the Ark of God, one of the men caretaking the Ark died as a result, and David stopped the process and began to read the Bible. Well, he not only finds out how the Ark is supposed to be moved, but he no doubt read about the function of the Levites, which explains why they play such a part in this celebration. This also helps us to understand something else. Have you ever prepared a party for say, 10 or more people, and you are constantly running around, making sure the food is out, that everyone has a drink, that the music is proper for the occasion, that those who are not conversing are drawn into a conversation with others. You are at a party, but you have no chance to enjoy the party. Now, if you hire a party planner, and they are there, and they handle all of these details, you can relax a little and enjoy your own party. Now, I am not making a pitch for party planners, nor am I offering up my services as one; I am saying that, David delegated some authority to others, which gave him the opportunity to *cut loose*, as it were, and to enjoy this procession. So, back in 2Samuel, we find him dancing around as the Ark is brought into Jerusalem. David is able to enjoy this celebration because he is not trying to do everything. He is a musician and he also writes music. David could have performed musically at this time, but he did not. He has delegated the responsibility for many of the spiritual matters to Asaph and his brothers, particularly in the area of music.

The phrase *Asaph and his brothers* does not refer to Asaph's actual brothers, but to his fellow Levites, as the word *brother* here has a wider application than to apply to two men from the same mother and father. We know who these men are because they have been named in the previous two verses.

¹⁶ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

¹⁷ I obviously wrote these lines at a point in time when this seemed like an actual possibility.

This unresolved issue is, *where to we place the phrase in that day?* Should it be placed back with vv. 5–6 or should it remain with v. 7, as we find in the Hebrew Bible. To be honest with you, I really did not expect to resolve this question, but it actually sorts out rather neatly.

Where Goes <i>in that Day</i> ?	
Arguments to place it with vv. 5–6	Arguments to keep it with v. 7
Asaph the head, and Zechariah his second; Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with instruments of harps, and with lyres; and Asaph was sounding with the cymbals; and Benaiah and Jahaziel the priests were continually with trumpets before the ark of the covenant of God on that day .	On that day then David first gave by the hand of Asaph and his brothers to give thanks to Jehovah.
Literally, <i>on that day</i> , these musicians played the instruments which are spoken of.	David did not suddenly assign these duties to Asaph and his brothers <i>on that day</i> . We would have to take this phrase less literally to mean <i>at that time</i> .
This way we have one temporal phrase associated with each set of events.	We have two temporal phrases applied to this one verse: <i>on that day</i> and <i>at that time (then)</i> .
One temporal phrase associated with vv. 5–6 leads into the next temporal word with v. 7.	We need, for some reason, to twice remark <i>when</i> David chose to make this assignment. That would seem to imply more of a literal understanding. When you emphasize something, you often are emphasizing the literal understanding of it.

The proper translation of this verse should be: Asaph [was] the head and second to him [was] Zechariah. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel [were] on the manufactured musical instruments—the harps and hand-held harps; and Asaph sounded a pair of cymbals; and Benaiah and Jahaziel, [two] priests, at regular intervals, [played] the trumpets before the Ark of the Covenant of Elohim throughout the day. At that time, David first gave thanksgiving and praise [lit., *to give thanks*] to Y^ehowah by means of Asaph and his brothers.

The LXX properly sorts this out. It is surprising just how few modern translations properly rendered this passage. In my own personal collection, only the Complete Apostles’ Bible—which is an English translation of the LXX—properly translates this passage.

In order for Bullinger to sort this out, he keeps *on that day* with v. 7, but he presents it as an ellipsis (that is, something is missing from this verse). **Then, on that day, David delivered first [this psalm] to thank Jehovah...**¹⁸

Chapter Outline

Charts, Maps and Short Doctrines

For this reason, what is sung at this celebration are psalms written by Asaph. We have already studied them, and we will reproduce them here, according to the Chronicles text, comment, and note any differences from the text found in the psalms.

At this point, we are going have portions of 3 psalms inserted here into the book of Chronicles. Just to get the overall picture, let me tell you what is here and what it matches up with.

¹⁸ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 8.

Matching the Psalms with Chronicles

1Chronicles	Psalms (linked to full exegesis of Psalm)
1Chron. 16:8–22	Psalm 105:1–15
1Chron. 16:23–33	Psalm 96:1–13
1Chron. 16:34–36	Psalm 106:1, 47–48

For this reason, it is my strong recommendation that you study these three psalms first, and then come back to this chapter of Chronicles.

These Psalms are located at:

<http://kukis.org/Psalms/Psalm105.htm>
<http://kukis.org/Psalms/Psalm096.htm>
<http://kukis.org/Psalms/Psalm106.htm>

The PDF versions:

<http://kukis.org/Psalms/Psalm105.pdf>
<http://kukis.org/Psalms/Psalm096.pdf>
<http://kukis.org/Psalms/Psalm106.pdf>

The PDF versions are so large, you may need to download them to your computer in order to view them. This is done by right clicking the link and choosing save as. The PDF versions preserve the Hebrew and the original format more accurately than does the HTML document. If these are not issues to you, then the HTML version will more quickly load in your web browser.

I should also mention that, Matthew Henry sees this as one long psalm (song) which David composed. I personally do not buy into this theory, and one reason is, there is a stark difference between vv. 22 and 23. They do not flow one into the other. Secondly, it seems pretty weird that there would only be one song performed. In most of our churches, we see songs performed by soloists, by a choir and by the congregation. It is quite reasonable to suppose that there was any combination of this occurring outside of Jerusalem (1Chron. 15) and inside of Jerusalem (1Chron. 16).

Although these psalms are distinctly different, as reproduced in Chronicles and in their original form, they have areas of continuity as well: God's name (vv. 8, 10, 29, 35); God's holiness or integrity (vv. 10, 29, 35); and the nations (vv. 20, 24, 31, 35).¹⁹ The first two areas of continuity are understandable, but the third one? Israel comes into her own under David and Solomon, so why are the *nations* involved? David and Solomon both represent Jesus Christ in His 1st and 2nd Advents and His Millennial reign, and God surely does not cast away vast quantities of people for no reason. Israel has been a light to the people around them. David's armies are filled with men from other countries. Under Solomon, people will come to Israel for his wisdom. And, as we will find in the Church Age, a number of Gentile nations will become client nations to God. So speaking of the Gentile nations at the beginning of Israel's greatness is appropriate. The God of Israel is God over all the nations.

Chapter Outline

Charts, Maps and Short Doctrines

This does bring me to a question, which I don't think I can answer: why do we have psalms clearly specified in 1Chron. 16, but not 15? We can make some very educated guesses as to which psalms were sung outside of Jerusalem during 1Chron. 15; but they are not listed with that chapter.

A Question about these Psalms

Why does the human author only include specific psalms within the text of 1Chron. 16 but not 15; and why does God the Holy Spirit include only psalms in 1Chron. 16?

¹⁹ I took this observation from Martin J. Selman, *I Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, IL, ©1994, p. 169 and he apparently appropriated it from A. E. Hill, *Patchwork poetry or reasoned verse? Connective structure in 1Chronicles XVI*, VT33, 1983, pp. 97–101.

A Question about these Psalms

I can only answer this from the human perspective: the original author heard a lot of songs and sung many of them, and those which he recalled were the last ones which he heard (or sung). God the Holy Spirit, by logical deduction, will lead us to several psalms which were probably sung during the first part of this service; and in this chapter, He makes it easy by listing them.

Perhaps by listing them, God the Holy Spirit is telling exegetes, "If psalms were sung during the 2nd half of this service, then, obviously, they were sung using the 1st part as well. You figure it out from there."

A second possible explanation is, the time for great rejoicing is the Millennium, when our Lord is on the earth. However, His 1st Advent would have also been a great time for rejoicing. Furthermore, the 2nd half of this service more accurately ought to be matched up with our Lord's entry into Jerusalem.

So, a third explanation occurs to me: this is the one time that we have singing and celebration associated closely with Jesus Christ: when He is actually entering into Jerusalem.

I realize that none of these explanations may seem correct (although I do like the 3rd one); but as questions occur to me, I will state them, whether or not I can answer them.

Chapter Outline

Charts, Maps and Short Doctrines

People really seem to over-think the insertion of these psalms. I mentioned the Matthew Henry thinks that this is one long psalm. Clarke writes: *Psalm 96, as it stands in the Chronicles, has thirty verses; and this is only a section of it, from the twenty-third to the thirty-third. It is very likely that this part was taken from the Psalm above mentioned, to be used at the dedication of the second temple. Psalm 105 is almost the same as that in Chronicles, but much more extensive. Where they are in the main the same, there are differences for which it is not easy to account.*²⁰ There are a few differences and there are reasonable theories for these differences (which I will cover as we go along).

As we see in the chart above, only the first 15 verses of Psalm 105 of 45 verses are found. In Psalm 96, the final verse is abbreviated. Obviously, a huge section of Psalm 106 was left out. It is not that big of a deal. Have you ever begun to sing a Christmas hymn in a group, and you got through the first stanza or two, and could not recall the words for the rest of the song? Perhaps the original author of this chapter of Chronicles listed that which he recalled from singing these psalms. Could he have forgotten parts of them? That is not out of the realm of possibility. Could he have made one or two errors in remembering these psalms? Of course. It is also possible that Asaph reworked these existing psalms or, when he wrote them down in their final version for the book of Psalms, made a few changes here and there. There are no differences which cause us to doubt any fundamental of Christian doctrine. It is not as if a Mormon or a Jehovah's Witness took up the psalm and decided to partially rewrite it to emphasize their view of things. The differences are inconsequential, not of a doctrinal nature, and most people, if they read Psalm 96 and then 1Chron. 16:23–33, they might not even notice a difference.

Because this next section is poetry, it will be presented as such, and so formatted in the translation boxes.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 105:1–15

1Chronicles 16:8–23 = Psalm 105:1–15

The person who wrote Chronicles composed it sometime before 400 B.C. using a number of records (possibly royal records) which he had found. It is clear that he had access to genealogical records and the book of Samuel, but he apparently had other first-hand accounts as well at his disposal. We do not know how all of this came to pass.

²⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 96 introduction (with some minor editing).

Israel, the Northern Kingdom, had been conquered and dispersed in 786 B.C. Judah, the Southern Kingdom, had been conquered and dispersed in 586 B.C. The walls of Jerusalem had been torn down, and the Temple had been razed as well. One possible thing which may have happened is, the royal library in Jerusalem was not burned or completely destroyed, but buried. In this library would have been the Word of God as well as hundreds of records and manuscripts. We know that, prior to the Judaic dispersion, the Word of God had been discovered by Hilkiah (2Chron. 34:14–21). We also know that the words of Jeremiah, for instance, were preserved when those of Judah returned to rebuild Jerusalem (Ezra 1:1). Therefore, somehow and in someway, there were a myriad of records discovered by the Chronicler, which he apparently sought to sort through, copy and correlate. Whether these records had somehow been preserved in a library which was not completely destroyed or whether the Jews were able to take these records with them into Babylon in 586 B.C., we do not know. We simply know that, somehow, the Chronicler has access to these records, as he writes this material *after* Judah returns from the dispersion.

This man who records the Chronicles, is a believer in Jehovah Elohim and in the Messiah to come and he believes God promises to Israel. Therefore, even though the writer of Samuel may have thought the inclusion of Psalm 105 unnecessary (I believe that David was the author and he recalls the singing and the dancing and the argument with his wife when he got home that evening), the psalms which were sung affect the chronicler deeply. He came out of the dispersion of Judah by the Babylonians and he was back in the Land of Promise, the land which God had promised to Abraham, Isaac and Jacob. This strikes a deep emotional cord with the chronicler, and he is going to record the promises that God made to Abraham, which promises were sung that day of the Ark; and he is going to record the celebration of Jehovah Elohim from Psalm 96. This man, in his mind's eye, could look backward in time, and see the Ark being carried to Jerusalem, and all of the singing and celebration which takes place; and including these psalms which were sung over 500 years prior to his writing transport this man back to that place and time. Therefore, he must include these psalms with the narrative of this event. David, who was there, remembers dancing all around as the Ark advances toward Jerusalem; and then he recalls the argument with his wife which essentially severed his relationship with her. The chronicler sees this as a trivial point; but is moved—even transported—by what the Levites and the people sung. Hence, he records for us the words which were sung in that day.

Bear in mind, this man has come out of exile; the Babylonians destroyed his city, and then removed him from the Land of Promise. So, when he reads the words of the promises which God made to Abraham, and here he is, sitting inside the newly constructed walls of Jerusalem, possibly inside of a library containing the history of his great country, you had better believe he is going to be deeply moved.

Let me put to rest two silly proposals: (1) this is one psalm, from here to v. 36; and (2) these psalms are similar to Psalms 96 105 106.²¹ This is not one psalm, as the subject matter changes radically with v. 23 (where a new psalm begins). These are not psalms similar to those named; these are those psalms. There have been a few changes here and there, but you cannot in any way think that someone just came up with these separate from those found in the book of Psalms. Through most of the following verses, these psalms are almost word-for-word the same as the Psalms 96 015 106. The most logical explanation is, David told Asaph to handle the music portion of this celebration, and Asaph took these psalms and altered them ever so slightly for the event. The chronicler may or may not have had the entire psalm set in the records that he worked from, but if they were complete, he just included enough verses to get the point across.

All that being said, what follows is Psalm 105:

**Give thanks to Y^ehowah;
call in His name;
Make known in peoples His deeds.**

1Chronicles
16:8

**Give thanks to Y^ehowah [and]
call upon His name;
make known His deeds among the peoples.**

**Give thanks to Jehovah and call upon His name.
Make His deeds known to all people throughout the world.**

²¹ The NIV Study Bible suggests these things, as do others. *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 599 (footnote).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Give thanks to Y ^e howah; call in His name; Make known His deeds.
Septuagint	Give thanks to the Lord, call upon him by his name, make known his designs among the people.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Praise the LORD and pray in his name! Tell everyone what he has done.
Good News Bible (TEV)	Give thanks to the LORD, proclaim his greatness; tell the nations what he has done.
<i>The Message</i>	Thank GOD! Call out his Name! Tell the whole world who he is and what he's done!
NET Bible®	Give thanks to the LORD! Call on his name! Make known his accomplishments among the nations!.
New Century Version	Give thanks to the Lord and pray to him. Tell the nations what he has done.
New Jerusalem Bible	Give thanks to Yahweh, call his name aloud, proclaim his deeds to the peoples.
New Living Translation	Give thanks to the Lord and proclaim his greatness. Let the whole world know what he has done.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	O give praise to the Lord; give honour to his name, talking of his doings among the peoples.
Complete Apostles' Bible	Oh, give thanks to the Lord, call upon Him by His name, make known His designs among the people.
HCSB	Give thanks to the LORD; call on His name; proclaim His deeds among the peoples.
NIRV	Give thanks to the Lord. Worship him. Tell the nations what he has done.

Literal, almost word-for-word, renderings:

MKJV	Give thanks to Jehovah, call on His name, make known His deeds among the people.
New King James Version	Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples!
<i>Young's Literal Translation</i>	Give thanks to Jehovah, call in His name, Make known among the peoples His doings.

What is the gist of this verse? The psalmist calls upon Israel to give thanks to Jehovah and to make His deeds known among all the Gentiles.

1Chronicles 16:8a = Psalm 105:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>give thanks, praise, celebrate; confess</i>	2 nd person masculine plural, Hiphil imperative	Strong's #3034 BDB #392
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Give thanks to Y^ehowah... God is worthy of our praise. I am lucky to live in a nice neighborhood with some people who are really not all that nice (well, a few of the more militant ones; most of the people in this neighborhood are quite nice). We have a neighborhood association and there are people who get on these boards whose life mission is to isolate a few neighbors and rain hell down upon them. These are people who live in easily the top 1% of the world. Kings in previous centuries did not enjoy a lifestyle this good. And yet, they are panicked about the value of their property, people that they do not know or like, and a significant portion of their lives is devoted to this association and to driving away those whom they do not like. Now, I am fully aware of the arguments for and against these associations. I have lived in neighborhoods without them, and the value of those houses went up much faster, and people were able to figure out when they needed to mow and edge their lawns pretty much on their own, and when they needed to paint their houses. I also own a house in a neighborhood without such an association, and the houses are kept in crappy condition (which is also related to the value of the houses in this neighborhood as well).

Application: I have a neighbor who kept foster children and, to some extent, made a business out of it. In these sorts of neighborhoods, you cannot run a business out of your house, even though a significant number of homeowners here operate some sort of business, to some limited extent, from their houses. This apparently went on for about 3 years, and then this person made the mistake of telling a neighbor what he was doing. I live across the street from him and never noticed a thing. He had several foster children there, but I rarely saw them as he kept them inside 95% of the time. Anyway, when it became known that he was doing this, you would have thought he was running a half-way house for lepers. My neighbors were up in arms. I went to one of the meetings. One neighbor had taken it upon herself to sometimes follow this man with a video camera; she contacted the local lawn newspaper with updated information a few times a month (this story was on tv, in fact), and several of these neighbors felt that their property values had plummeted because of this man. Now, it is likely that it did become harder to sell property on this street, not because of anything this guy was doing, but because these busybody neighbors made such a fuss over it, that people from miles around knew about it; and I am sure that some did not buy a house on this street for that reason. Now, had they kept quiet about it, and raised a stink if there were actual problems as a result of these foster kids, no one would have been the wiser, as you had no idea what was going on inside this guy's house.²² And these neighbors would call the police, ramble on about their odd suspicions, and the police would show up to investigate. Later, these same neighbors could declare, "And I have seen police cars outside of their house on several occasions!" The meeting I went to, to testify that, living across the street from this man was no different than living across the street from anyone else, was like stepping into a firestorm. There were an active contingent of people who were angry and vitriolic and we went from a street where we used to occasionally come out of our homes on a nice evening and say hello to one another and to briefly chat, to a neighborhood where this no longer occurs on this part of the street. The second item for discussion at that same neighborhood meeting was, what are we going to do about the boat dock? Here is my point: these people live in lovely houses and are never hungry and they drive new cars and they live like the top 1% of the world, and one of their great concerns is how to administer a boat dock; and yet, they are angry and filled with mental attitude sins

²² And let me emphasize that all that went on was, he had several foster kids and sometimes there would be meetings at his house on Saturdays, which might involve 2 or 3 extra cars in front of his house.

(not all of them; just the few extremely vocal and active ones). Their problem is, they have no concept of being thankful for what they have. They do not recognize all that God has given them. Even though they might say prayers at Thanksgiving dinner, they are obsessed with the idea that their property may decrease 1% in value because of a neighbor.

1Chronicles 16:8b = Psalm 105:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	2 nd person masculine plural, Qal imperative	Strong's #7121 BDB #894
bê (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Although the bêyth preposition is primarily a preposition of proximity, it can also mean <i>in, among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning.</i>			
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation:...[and] call upon His name;... God ought to be a part of our daily lives. We ought to go to him in prayer, with our problems, and with our thanksgiving.

Jesus told us to pray continually, but the concept is, our thoughts should be focused upon God, and, at various intervals in our lives—several times a day, in fact—we should speak to God. We thank Him for each new day, we thank Him for our meals, we thank Him for our means of support (i.e., our jobs), we thank Him for our clothing and shelter, and for the many blessings which we have, and sometimes have no appreciation for. And, on those rare occasions when we have a problem, we go to God in prayer to deal with this problem.

This is being performed in front of thousands of people inside the Jerusalem walls, after the Ark has been placed in its tent. The musicians call upon all to celebrate what God has done for Israel and to call upon His name as a nation. This is what is known as, *a corporate witness*. All of these believers in Jehovah Elohim have gathered to celebrate the moving of the Ark into Jerusalem. They may not understand this significance—even David may not fully understand and fully appreciate the significance of this event—but they are there on faith, trusting God that this is the right thing to do.

Application: There are a lot of believers who have no concept of what to do or where to go, and even some of them think they need a divine guidance system in their cars to cause them to turn left or right as is appropriate. If you are a new believer or a believer concerned about guidance, then it is simple: you go to church where doctrine is taught and you do so every day the doors are open. On the other days, you sit down with your notes from the previous night or with the teaching from an MP3 file, and you learn some more. You should recognize that, even though the rest of your life may leave you flummoxed, at least this short hour or so a day has you in the right place at the right time (as long as you are in fellowship). This gathering of believers in Israel may not fully understand or appreciate what is going on here, but they are where they need to be.

Now, in case you do not grasp what is going on, David, a mere man, has made a decision as to where the Lord of Glory, the Creator of all the Universe, will reign from. David, a mere man, has chosen Jerusalem for God's

throne during the Millennium. Can you grasp that? Can you imagine saying to God, as respectfully as possible, "This is where You will reign from"? David was doing this. David brought the Ark into Jerusalem, much like Jesus would, hundreds of years later, come into Jerusalem, in his temporary human body. Then Solomon would construct a permanent dwelling place for the Ark, which symbolizes Jesus reigning throughout the Millennium from Jerusalem, from a place that David had first chosen.

Application: Let me take this a step further: you might think, *well, that was David, and he was this great spiritual guy, and I am nothing.* You have a book filled with promises from God. You learn in Bible class God's character. You can, at any time, with a soul filled with doctrine, call upon God to do this or that; you can claim a promise and expect for Him to come through. You have an individual relationship with God where you have the Creator of the Universe on your side. How do you think Paul faced human ruler after human ruler and was not intimidated? How do you think Paul sat for a year or more in the Mamertine dungeon, deserted by man of his friends, and yet, he wrote letters from this dungeon telling churches and telling various men how things ought to be done. The prison where Paul was held meant nothing. His spiritual life did not stop. He did not say, "Well, crap, I need to get out of here so that I can function again as a believer in Jesus Christ." He focused on what God meant for him to do that day, regardless of his circumstances, and he did those things. If Paul found himself in jail unjustly, he did not rail against the corrupt Roman government; he did not call out to those who would listen, "Jerusalem is being ruled by rich white people!" When he found himself thrown in jail, unjustly, he exhausted all of his legal rights and he took the opportunity to witness to those he might not otherwise have the chance to witness to.

Application: How many of us end up at the raw end of some injustice and we just flip out and tell everyone we know and hire a lawyer or march with a sign to show our disapproval? Paul did not do that. He used the *opportunity* of this unjust situation to spread the gospel and to teach Bible doctrine. You may find yourself in a difficult circumstance or in an unjust situation; your spiritual life does not resume after you set everything aright; your spiritual life is designed to function in the midst of this difficult circumstance or unjust situation.

Application: One of the amazing thing of the jazz bands of the 50's and 60's is, they would either, as a group, or as individuals, go off into uncharted territory, as it were, during a live concert. They did not reproduce their records note for note. A 3 minute song on an album might be 12 minutes live. Now, if the saxophone player goes off in this or that direction, the drummer and the bassist must follow him in this rift. That is what made the jazz music magical. That is what made a live concert a thing of great beauty, because you never knew where they might take this or that song. Now, the drummer cannot, when the piano player goes off on a tangent, just flat out stop and wait for the piano player to come back a play a series of notes and chords with which he is familiar. The drummer does not just take a break, get a sandwich, and wait until things are the way he wants them to be, and then he plays the drums. The drummer has to be there wherever the music is; the bass player must be there where the music is. If one member of the band goes into uncharted territory, the rest of the band must go there too. Your life is going to sometimes take detours or go off road, and it will be the best experience of your life—but you have to go where your life takes you. There are no accidents; there are no mistakes in God's plan. You go where it takes you. At this moment, it is about 2:30 am; and I could not sleep. This is nighttime, and normally, I should be fast asleep; I'm not. So, I go with it—I get up and I write and study the Word of God. It actually ends up being a very important writing session. Although this is not as stimulating as being in a jazz band, and never knowing where you will go on this night with that song; but it is simply adjusting to circumstances, and functioning appropriately. Changing circumstances are not a time for you to put your spiritual life on hold until you get things sorted out; changing circumstances provide you the opportunity to use your spiritual resources, much like a jazz musician leads or follows a musical tangent.

God, who created a universe so vast, we cannot even comprehend it; He created particles so small that we cannot fully appreciate their sub-microscopic size. The simplest of living creatures are far beyond our ability to fully understand. This same God, Who created these things, is with us every single day. If we have doctrine in our souls and promises in our memory bank, we can call out to Him at any time and ask anything of Him which is within His will and character, and God will respond to us.

Application: There cannot be anything more irritating to Satan and his angelic minions than for us, in groups, to call out to God, whether singing in church, or at a prayer meeting, intervening on behalf of those who are sick.

Here, much of Israel was out in force, either singing along at this point, or listening and focusing on the fact that they are a corporate witness, a nation under God.

1Chronicles 16:8c = Psalm 105:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to cause to know, to make one know, to instruct, to teach</i>	2 nd person masculine plural, Hiphil imperative	Strong's #3045 BDB #393
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammîym (עַמִּים) [pronounced gahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766
'ăliylâh (עֲלֵי לַעֲוֹנוֹתָי) [pronounced gal-ee-LAW]	<i>actions, deeds; wanton acts</i>	feminine plural noun with a 3 rd person masculine singular suffix	Strong's #5949 BDB #760

Translation: ...make known His deeds among the peoples. The God of the Jews is the God of the Bible, the God Who created heaven and earth. Here, the Jews are called upon to make God's deeds known—not among themselves—but among the peoples or the nations. They were to make it known that they worshiped a real God.

Israel was to function as a missionary nation, and to tell the world of their God's deeds; and, quite obviously, they were to tell their own children of His deeds.

Make His Deeds Known Among the People

Scripture	Incident
1Kings 8:43	You shall hear in Heaven, Your dwelling place, and You will do according to all that the stranger calls to You for, so that all the peoples of the earth may know Your name, to fear You like Your people Israel, and to know that Your name has been called on this house which I have built.
2Kings 19:19	And now, O Jehovah our God, we pray to You, save us out of his hand, and all the kingdoms of the earth shall know that You are Jehovah God, You alone.
Psalm 67:2–4	That Your way may be known on earth, Your salvation among all nations. Let the peoples thank You, O God; let all the peoples thank You. Oh let the peoples be glad and sing for joy; for You shall judge the peoples uprightly and govern the peoples on earth. Selah.
Psalm 78:1–7	O my people, listen to My law; bow your ears to the words of my mouth. I will open My mouth in a parable; I will pour forth dark sayings of old, those which we have heard and known, and our fathers have told us. We will not hide them from their sons; to declare to the coming generation the praises of Jehovah; yea, His strength and His wonderful works that He has done. For He raised a Testimony in Jacob, and He set a Law in Israel; which He commanded our fathers to make them known to their sons; so that a coming generation may know; sons shall be born; they will rise up and tell their sons, so that they might set their hope in God, and not forget the works of God, but keep His commandments.

Make His Deeds Known Among the People	
Scripture	Incident
Psalm 145:4–6	Generation to generation shall praise Your works; and shall declare Your mighty acts. I will muse on the glorious honor of Your majesty, and the things of Your wonderful works. And they shall speak of the might of Your awesome works, and I will declare Your greatness.
Passages mostly taken from <i>Treasury of Scriptural Knowledge</i> ; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 16:8.	

Chapter Outline

Charts, Maps and Short Doctrines

Recall what these musicians were supposed to do? They were to call to remembrance that which God has done; they were to offer up thanks and they were to praise God (v. 4). So note these first few words, sung publically: Give thanks to Jehovah and call upon His name. Make His deeds known to all people throughout the world. And so that you fully understand this: God is praised when people gather to study His Word; God is praised when groups of us stand and sing of His grace and love; God is praised when we call upon His name.

In most of the commentaries that I have read, the commentators write, “See Psalm 105:1 for my comments on this verse.” Why did God the Holy Spirit place these words here? Why did He just not direct the human author to say something along the lines of, “Then we sang Psalm 105.” This psalm is placed twice in the Bible for several reasons.

Why Do We Find Psalm 105 Twice in the Bible?	
1.	We need to understand the setting of the performance of this psalm to both appreciate the psalm and to more fully appreciate the ceremony itself.
2.	For instance, sometimes in church, you will be singing a hymn, like <i>A Mighty Fortress</i> , and suddenly the truth of what is said strikes you and fits in with your life and with that day and time; and you recognize just how much God is there in your life. Perhaps we are speaking of an emotional reaction in some cases, but such a reaction is legitimate if you are in fellowship and your mind is thinking doctrine.
3.	These psalms had a time and place. Often, in the inscription, this time and place is noted, and this inscription gives us great insight into the life and thinking of this psalmist. A wonderful example of this is the lone psalm of Moses. When this is placed in its historical context, it explains so many things about Moses and his thinking and his trials with this stiff-necked people; and it explains the radical change in his final delivery of sermons in Deuteronomy. The psalm by itself says one thing; but place it into his historical context, and you have a completely new appreciation for it.
4.	In Psalm 105, we primarily concentrate on this psalm and what it has to say to us on its own. In 1Chron. 16, we see the context of this psalm and we appreciate when this psalm was sung, why it was chosen and what it meant to the people who heard it and sung it.
5.	We also note the minor differences between the text here and in Psalm 105. It is always fascinating to note that, even though there are problems with the text of the Bible, here and there, that this has no effect upon the fundamental doctrines of the faith. As an example of this, I was brought up to think that, some huge religious institution or organization (like the Catholic church) carefully weeded out all references to reincarnation out of the Bible. Since then, I have found this to be at best, a fairy tale and, at worst, a lie from Satan. We have too many manuscripts from too wide of a divergent set of manuscript sources (some of which were at odds with one another), for any one organization to have come along some point in history and to make sweeping changes to the Bible. If you read much of my Hebrew exegesis, now and again, you probably find yourself being worn out by this or that minor dispute or disagreement of text. I am sure some of you have no doubt said, “Hell’s bells, it doesn’t make a bit of difference; why bother to mention it?” This is one of the remarkable truths of Scripture: we may not always have exactly the

Why Do We Find Psalm 105 Twice in the Bible?

correct text—there may be a variant here or there in this or that verse—and yet, there is no variation as to the meaning of the text. No place in the Bible do you come across two readings, and you say to yourself, “Hmmm, with one reading, this could mean that we are reincarnated; and in this alternate reading, that is removed.” That *never* happens. In the time that I have exegeted the Scriptures, I have come across maybe 3 times where there was a moderately significant difference in the text (King Saul, for instance, calls for the Ephod of God, but this is incorrectly called the Ark of God in the Hebrew text). This is one of the most glaring problems with the text of all of 1Samuel. The last half of the final chapter of Mark—also a problematic passage and which does not belong there.

- 6. The minor differences between Psalm 105 and this text of it in 1Chron. 16 are probably not scribal errors, but a slight changing of the text, either for the public performance of the psalm or for the final writing out of the psalm itself.

For these reasons, when I exegete Psalm 105 and when I exegete this passage, I treat it as two separate sets of exegesis. Now, I did Psalm 105 first, and some of the commentary from Psalm 105 I carry on over to here. But there will be, at times, a lengthy discussion of this or that, while in this portion of 1Chron. 16, which is new material. In other words, if you have already studied Psalm 105, you are not excused and allowed to jump a dozen or so verses along in this chapter and pick up there. It will not all be review or repetition.

Chapter Outline

Charts, Maps and Short Doctrines

Sing to Him;
make music to Him;
communicate in all his incredible works.

1Chronicles
16:9

Sing to Him
[and] make music to Him;
declare [or, communicate] all of his
wondrous works.

Sing to Him and make glorious music to Him;
declare aloud and communicate His wondrous works to all.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Praise the Lord, and call upon His name: make known his doings <u>among the nations</u> .
Masoretic Text	Sing to Him; make music to Him; communicate in all his incredible works.
Septuagint	Sing [songs] to Him, and sing hymns to Him, relate to all [people] His wonderful deeds, <u>which the Lord has done</u> .
Significant differences:	The Greek and the Latin both add a few words at the end which are not found in the Hebrew or in Psalm 105:2. As is the case 99% of the time, these few extra words, whether a valid part of the text or not, have no effect on any established doctrine. The meaning of the verse is changed slightly in the Greek and in the Latin; but it should be obvious that with or without the text, there is no doctrinal affect on this passage.

Thought-for-thought translations; paraphrases:

CEV	Sing praises to the LORD! Tell about his miracles.
Good News Bible (TEV)	Sing praise to the LORD; tell the wonderful things he has done.

The Message
New Jerusalem Bible

Sing to him! Play songs for him! Broadcast all his wonders!
Chant to him, play to him,
sing about all his wonders!

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let your voice be sounded in songs and melody; let all your thoughts be of the wonder of his works.
Complete Apostles' Bible	Sing songs to Him, and sing hymns to Him, relate to all <i>people</i> His wonderful deeds, which the Lord has wrought.
God's Word™	Sing to him. Make music to praise him. Meditate on all the miracles he has done.

Literal, almost word-for-word, renderings:

The Amplified Bible	Sing to Him, sing praises to Him; meditate on and talk of all His wondrous works and devoutly praise them!
LTHB	Sing to Him, sing psalms to Him; tell of all His marvelous works.
Young's Updated LT	Sing to Him, sing psalms to Him, Meditate on all His wonders.

What is the gist of this verse? Celebration should include singing and thinking about what God has done.

1Chronicles 16:9a = Psalm 105:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyr (שִׁיר) [pronounced sheer]	<i>to sing</i>	2 nd person masculine plural, Qal imperative	Strong's #7891 BDB #1010
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: *Sing to Him...* This psalm continues with the 4th imperative. We are to either sing *to* God or *with reference to* Him. In any case, the content of the singing should be doctrinal and meaningful.

1Chronicles 16:9b = Psalm 105:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	2 nd person masculine plural, Piel imperative	Strong's #2167 & #2168 BDB #274
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: *...[and] make music to Him;...* This appears to be a parallel command to the one above. My guess is, the music was quite rousing during this time period.

1Chronicles 16:9c = Psalm 105:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîyach (שִׁיחַ) [pronounced SEE-ahkh]	<i>communicate, declare, speak of, talk about; meditate, study</i>	2 nd person masculine plural, Qal imperative	Strong's #7878 BDB #967
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
pâlâ' (פָּלָא) [pronounced paw-LAW]	<i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>	feminine plural, Niphal participle with the 3 rd person masculine singular suffix	Strong's #6381 BDB #810

Translation: ...[declare](#) [or, *communicate*] [all of his wondrous works](#). Although we are given several options here as to the meaning of the verb, it makes most sense for us *to communicate, declare* or *to speak* of all the wondrous acts of God, rather than to *study* them. However, in order to communicate what God has done, we obviously must first know what He has done.

Remember what the Levites are supposed to do? Remember God's works and thank Him and praise Him. Note the words: [Sing to Him \[and\] make music to Him; declare](#) [or, *communicate*] [all of his wondrous works](#). And this is followed by [Praise His sacred name](#). So this is an ideal psalm to do these things.

This verse, along with some New Testament verses, tell us about what singing songs ought to be.

Singing in the New Testament

Scripture	Explanation
Be filled by the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ (Eph. 5:18b–20).	We sing psalms and spiritual songs while filled with the Spirit, giving thanks to God the Father and God the Son.
Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col. 3:16).	The Word of God is to dwell in us richly, meaning that we have learned Bible doctrine as a part of singing psalms, and our interaction with others ought be involve grace orientation.
Is anyone among you afflicted? Let him pray. Is anyone cheerful? Let him sing psalms (James 5:13).	When we have problems, we turn to God in prayer; if we are happy, we sing to Him in celebration .

Note how each verse offers us a little more information.

**Praise in a name of His holiness;
rejoices a heart of those seeking Y^ehowah.**

1Chronicles
16:10

**Keep on praising His sacred name [or,
reputation].
The heart of those who seek Y^ehowah will
rejoice.**

**Glorify His sacred name and reputation.
The heart of those who seek Jehovah will continually be glad.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Praise in a name of His holiness; rejoices a heart of those seeking Y ^e howah.
Septuagint	Praise his holy name, the heart that seeks his pleasure shall rejoice.
Significant differences:	None

Thought-for-thought translations; paraphrases:

CEV	Celebrate and worship his holy name with all your heart.
Good News Bible (TEV)	Be glad that we belong to him; let all who worship him rejoice!
<i>The Message</i>	Revel in his holy Name, GOD-seekers, be jubilant!
New Jerusalem Bible	Take pride in his holy name, let your heart rejoice, you seekers of Yahweh!
Revised English Bible	Exult in his hallowed name; let those who seek the LORD be joyful in heart.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Have glory in his holy name; let the hearts of those who are searching after the Lord be glad.
Complete Apostles' Bible	Praise His holy name, the heart that seeks His pleasure shall rejoice.
<i>God's Word</i> TM	Brag about his holy name. Let the hearts of those who seek the LORD rejoice.
HCSB	Honor His holy name; let the hearts of those who seek the LORD rejoice.
<i>The Scriptures</i> 1998	Boast in His set-apart Name, Let the hearts of those seeking יהוה rejoice!

Literal, almost word-for-word, renderings:

MKJV	Glory in His holy name, let the heart of those who seek Jehovah rejoice.
Young's Updated LT	Boast yourselves in His holy name, the heart rejoices concerning those seeking Jehovah.

What is the gist of this verse? Keep praising His holy name, and let your heart rejoice if you are seeking Jehovah.

1Chronicles 16:10a = Psalm 105:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (ללה) [pronounced haw-LAHL]	<i>to be praised; to glory, to boast onself, to be celebrated</i>	2 nd person masculine plural, Hithpael imperative	Strong's #1984 BDB #237

1Chronicles 16:10a = Psalm 105:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The Hithpael is generally known as the intensive reflexive. However, this is an oversimplification, and not applicable here. The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, <i>they worked with one another, they looked at one another</i>. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (<i>he pretended to be sick, they professed to be Jews</i>).²³ The Hithpael is intensive (and sometimes seen as an accomplished state).</p>			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6944 BDB #871

This word is occasionally use to mean *a sacred [holy, set apart] place; a sanctuary*. It is not used that way here, but its use may be significant.

Translation: [Keep on praising His sacred name](#) [or, *reputation*]. Or, [Glory in His sacred name](#). We find a parallel verse in Jer. 9:23–24: [Thus says Jehovah, Let not the wise glory in his wisdom, nor let the mighty glory in his might; let not the rich glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am Jehovah, doing kindness, justice, and righteousness in the earth; for in these things I delight, says Jehovah.](#)

This is the 7th command, and the number 7 represents divine perfection or completion. I have been in churches where, periodically, people cry out, *praise His holy name!* or words to that effect. This is not a call to pepper your speech with holy-isms. God does not call upon us to do things with an empty head. In order to praise or glorify God's name—which is a reference to His reputation or character—we need to know Him. Again, [Let him glory in the fact that he understands and knows Me](#). We know God through Bible doctrine. Praising Him means that we recognize Who and What He is.

1Chronicles 16:10b = Psalm 105:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâmach (שָׂמַח) [pronounced saw-MAHKH]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	3 rd person masculine singular, Qal imperfect	Strong's #8055 BDB #970

²³ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

1Chronicles 16:10b = Psalm 105:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
In the Hebrew text, this is clearly a Qal imperfect; however, the Latin, Greek and Syriac all render this as an imperative (at least, my English versions of the Latin and Syriac do, along with the Greek text). .			
lêb (לֵב) [pronounced lay ^b ʋ]	<i>heart, inner man, mind, will, thinking</i>	masculine singular construct	Strong's #3820 BDB #524
bâqash (שָׁקַב) [pronounced baw-KAHSH]	<i>the ones seeking, those who are searching; the ones who desire, those attempting to get, the ones demanding (requiring, striving after, asking, seeking with desire and diligence)</i>	masculine plural Piel participle	Strong's #1245 BDB #134
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *The heart of those who seek Y^ehowah will rejoice.* The heart here refers to the thinking of the soul, and a person who seeks God is not someone who wanders around his house checking the closets for God. In our day and time, we find God in His Word—now, this does not necessarily mean that we read the Bible all the time or that we study commentaries—we learn God in church under the teaching of an accurate pastor-teacher. This kind of a person will be happy; you will be related in your thinking to the God Who created you. You will be related in your thinking to the God Who created everything around you. With this sort of relationship, you will be happy. You will not be filled with self-doubts, with anger, with frustration, with mental attitude sins towards other people; and you will not be plagued with guilt, loneliness, fear. You will understand your life, you will understand why you are here; you will understand your relationship to God. Know, the more you know God, the more true all of this is. *Seek Jehovah while He may be found; call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to Jehovah, and He will have mercy on him; and to our God, for He will abundantly pardon* (Isa. 55:6–7). *And you shall seek Me and find Me, when you search for Me with all your heart* (Jer. 29:13). *I love those who love me, and those who seek me early find me* (Prov. 8:17; *me*, in this verse, is Bible doctrine).

**Seek Y^ehowah and His strength;
seek His faces continually.**

1Chronicles
16:11

**Seek Y^ehowah and His strength [and
protection];
seek His face at regular intervals.**

**Seek Jehovah and His strength, power and protection;
seek Him at regular intervals.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

Seek Y^ehowah and His strength;
seek His faces continually.

Septuagint

Seek the Lord and be strong, seek his face continually.

Significant differences:

The Greek has a second imperative verb in the middle of this verse—we are told to *be strong* in the Greek. The Hebrew, Latin and Syriac merely instruct us to *Seek Jehovah and His strength*.

Thought-for-thought translations; paraphrases:

CEV	Trust the LORD and his mighty power. Worship him always.
Good News Bible (TEV)	Go to the LORD for help, and worship him continually.
<i>The Message</i>	Study GOD and his strength, seek his presence day and night;.
NET Bible®	Seek the LORD and the strength he gives! Seek his presence [Hebrew: <i>face</i>] continually!
New Century Version	Depend on the Lord and his strength; always go to him for help.
ew Life Version	Look to the Lord and ask for His strength. Look to Him all the time.
New Living Translation	Search for the Lord and for his strength; continually seek him.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let your search be for the Lord and for his strength; let your hearts ever be turned to him.
Complete Apostles' Bible	Seek the Lord and be strong, seek His face continually.
<i>God's Word</i> ™	Search for the LORD and his strength. Always seek his presence.
HCSB	Search for the LORD and for His strength; seek His face always.
JPS (Tanakh)	Turn to the LORD, to His might [i.e., <i>the Ark</i> ; compare Psalm 78:61 132:8]; seek His presence constantly.
NIRV	Look to the Lord and to his strength. Always look to him.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Seek the Lord and His strength; yearn for and seek His face and to be in His presence continually!
Young's Updated LT	Seek Jehovah and His strength; Seek His face continually.

What is the gist of this verse? We are to seek God and His strength and His presence.

1Chronicles 16:11a = Psalm 105:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dârash (דָּרַשׁ) [pronounced daw-RASH]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire</i>	2 nd person masculine plural, Qal imperative	Strong's #1875 BDB #205
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ôz (זֹר) [pronounced gohz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5797 BDB #738

1Chronicles 16:11a = Psalm 105:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Septuagint, Vulgate Latin, and Syriac versions, render this, " seek the Lord, and be strengthened. "			

Translation: [Seek Y^howah and His strength](#) [and *protection*];... Again, seeking Jehovah does not require us to look around the house (unless we misplaced our set of doctrinal MP3 discs) nor do we need to go up great mountains or seek Him monasteries of various types. We look for and find God in His Word; this is also where find His strength.

Application: It is a mistake to think that God is somehow better found in a same-sex monastery of some sort or some retreat off in the hills. Now, there is nothing wrong with a Bible camp or a Bible conference held at ocean side or off in a beautiful forest—the key is, is the Word of God the focus? Now, I recall going to a beautiful retreat called the Asilomar with my church group in my youth. This was an apostate church where whatever classes I attended were worthless, but I must admit that the place was beautiful. Now, I as an unbeliever (I am assuming I was an unbeliever at this time; I really have no idea) did feel good in a place like this, and perhaps even closer to God, to my way of thinking back then. But, I really wasn't. This just happens to be one of those beautiful places on this earth, and a wonderful retreat, with weather which often borders on being perfect. If there is a situation where there is a Bible conference and it just happens to be in a beautiful spot in the world, bonus. But, what is exterior is exterior. You may be in the most God-forsaken place in the world (the Middle East) or in one of the most beautiful places (the Sierra Nevadas or somewhere along the coast of California), and you can have the same inner happiness and the same spiritual growth, when you hear the words **The Word of God is alive and powerful...**

It takes power and strength to function in this life; and the more that God gives us, the more strength that we need. I have been in poor countries, and the population there is no more or no less happy than they are here, even though we have gobs more stuff, which they wish they had. However, what we do tend to have is very high suicidal rates among teens (probably across many of our demographics), even though teens have today more things than we could have ever imagined 30 years ago. They certainly face pressures, but we have always faced pressures. God's strength is in His Word; we find strength and solace in His Word. Again, this is not a self-study deal—God has given many men the gift of pastor-teacher, and that is where we belong, under the authority of a pastor-teacher who teaches the Bible verse by verse, from the original languages, with a nod toward the history and culture of that day.

The Ark represented God's presence and His strength, so singing these words—[Seek Jehovah and His strength](#)—were apropos to the settling of the Ark in Jerusalem.

1Chronicles 16:11b = Psalm 105:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (שָׁקַח) [pronounced <i>baw-KAHSH</i>]	<i>seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence</i>	2 nd person masculine plural, Piel imperative	Strong's #1245 BDB #134
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

1Chronicles 16:11b = Psalm 105:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

Translation: ...seek His face at regular intervals. God is a Spirit and those who worship Him must worship Him in Spirit and in doctrine (John 4:24). Since God is a Spirit, we cannot seek His literal face; and it would follow that, this is even more difficult to do continually. However, we are urged here to seek His truth at regular intervals. This means Bible class at regular intervals; this means spiritual food at regular intervals.

McGee comments: James 4:8 tells us, *"Draw near to God and He will draw near to you."* all we must do for salvation is to come to Christ and trust Him as our Savior. God has promised that we will be saved. However, that does not insure fellowship with God. We have to follow through with *"seek the Lord and His strength, seek His face continually."*

Do you seek His face continually? What is the first thing you think about when you wake up in the morning? When you go to bed at night, what is the last thing you think about? Do you think about God all during the day? Or do you just leave God behind when you go to work or go to school or go to a social gathering? ²⁴

Now, even though the Ark of God had just been brought into Jerusalem, this does not mean that David is urging the people there to come to the Ark and to look at the Ark. We have had numerous individuals who have died for doing that. So, again, seeking God means to seek Him in His Word, not through our feelings and not through some external religious symbol, such as the Ark.

This begs the question, if we are not to seek God by looking at the Ark or worshiping the Ark, why does David even bring the Ark into Jerusalem? David recognizes the importance of the Ark, even though it may be unclear as to *why* it is important. We know, in retrospect, that the Ark represents Jesus Christ, and this is something we have already discussed at length. Apart from simple obedience to God, and apart from recognizing that the Ark of God was an extremely important religious symbol, I am not sure that I can give further reasons for David focusing in on the Ark, recognizing its importance, and bringing it into Jerusalem.

Why Did David Bring the Ark into Jerusalem?

- First of all, I should list why David did **not** bring the Ark into Jerusalem:
 - For good luck.
 - As the result of a vision or dream.
 - So that Israel could worship the Ark of God.
- David recognized that the Ark was historically important. God spoke directly to Moses and had him build this Ark to certain specifications. Therefore, relegating the Ark to being kept at some farmhouse for years on end did not make sense.
- David understood that the Ark was an integral part of the Tabernacle, despite the fact that the Ark was only seen by the High Priest once a year.
- David had in his mind to build a Temple to God—a permanent dwelling place—wherein, he would place the Ark. The simple part of this project was bringing the Ark to Jerusalem.
- Like all Old Testament saints, David could never fully appreciate the Ark and all that it stood for. He knew that it was an integral part of the worship of Jehovah in Israel, and therefor, needed to be brought to the

²⁴ J. Vernon McGee; *I & II Chronicles*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 48 (slightly edited).

Why Did David Bring the Ark into Jerusalem?

forefront (although David continued to keep the Ark within a tent, so that no one would be tempted to go up to the Ark to touch it or to look inside of it).

6. The Ark was the holiest of all the Tabernacle furniture, and, for that reason, should be located in Jerusalem, from where David would rule Israel.
7. David, unlike his predecessor, was involved in several areas of religious reform. He recognized that King Saul had allowed the worship of Jehovah to lapse, so David reinstituted Levite involvement in worship, he established a group of Levites to minister at the Tabernacle, he established several to have a spiritual function in Jerusalem (via music), and he brought the Ark into Jerusalem as a part of this program.
- 8.

As I have pointed out many times in the past, David had in his mind to build a Temple to Jehovah, and, for this reason, did not see any reason to relocate the Tabernacle in Jerusalem.

Chapter Outline

Charts, Maps and Short Doctrines

**Remember His incredible works which He has done;
His signs and laws of His mouth,...**

1Chronicles
16:12

**Call to mind His incredible works which He has done;
[remember] His signs [and proofs] and the laws He declared [lit., *laws of His mouth*],...**

**Call to mind the incredible works which He has accomplished;
remember the signs of His power and His spoken laws,...**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Remember His incredible works which He has done; His signs and laws of His mouth,...
Septuagint	Remember his wonderful works which he has wrought, his wonders, and the judgments of his mouth;...
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Remember his miracles and all his wonders and his fair decisions.
Good News Bible (TEV)	You descendants of Jacob, God's servant, descendants of Israel, whom God chose, remember the miracles that God performed and the judgments that he gave.
<i>The Message</i>	Remember all the wonders he performed, the miracles and judgments that came out of his mouth.
NET Bible®	Recall the miraculous deeds he performed, his mighty acts and the judgments he decreed [Hebrew: " <i>and the judgments of his mouth</i> "].
New Century Version	Remember the miracles he has done, his wonders, and his decisions.
New Life Version	Remember His great works which He has done. Remember the special things He has done and how He has judged,...
New Living Translation	Remember the wonders he has performed, his miracles, and the rulings he has given,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Keep in mind the great works which he has done; his wonders, and the decisions of his mouth;...
God's Word™	Remember the miracles he performed, the amazing things he did and the judgments he pronounced,...
JPS (Tanakh)	Remember the wonders He has done; His portents and the judgments He has pronounced.
NIRV	Remember the wonderful things he has done. Remember his miracles and how he judged our enemies.
The Scriptures 1998	Remember His wonders which He has done, His signs and the right-rulings of His mouth,...

Literal, almost word-for-word, renderings:

The Amplified Bible	[Earnestly] remember the marvelous deeds which He has done, His miracles, and the judgments He uttered [as in Egypt],...
Updated Emphasized Bible	Remember hHis wonders which He has done, His splendid deeds and the just decisions [or, regulations] from His mouth.
English Standard Version	Remember the wondrous works that he has done, his miracles and the judgments he uttered,...
WEB	Remember his marvelous works that he has done, His wonders, and the judgments of his mouth,...
Young's Updated LT	Remember His wonders that He did, His signs, and the judgments of His mouth.

What is the gist of this verse? We are called upon to remember what God did and to recall what regulations and judgments He set up.

1Chronicles 16:12a = Psalm 105:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>remember, recall, call to mind</i>	2 nd person masculine plural, Qal imperative	Strong's #2142 BDB #269
pâlâ' (פָּלַא') [pronounced paw-LAW]	<i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>	feminine plural, Niphal participle with the 3 rd person masculine singular suffix	Strong's #6381 BDB #810
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: *Call to mind His incredible works which He has done;...* The verb means *to remember, to recall, to call to mind*. This means, these things have to be in your mind to begin with. Often, when God calls upon believers to remember this or that, there is some sort of action attached to their remembrance. However, here, they are just to ruminate on what God has done for them in the past. When it comes to acting upon God's will, we need to have, as Joe Griffin puts it, an inventory of ideas, a set of principles, groups of doctrines imbedded in our souls, so that we can trust God's guidance and act upon it.

Application: There have been times when God has required believers to do some unusual things: one of the most unusual was when God asked Abraham to take his son Isaac for a 3-day walk to a mountain, and then to offer up his son as a human sacrifice. Since God views human sacrifice as deplorable, this is a highly unusual request. It is important that we recognize that God is not going to require us to do something which falls outside the realm of doctrine. We will not be required to offer up our firstborn. This was a one-time occurrence, which looked forward the God offering up His Own Son on our behalf. What we are going to be required to do will be based upon doctrine in our souls, not based upon God speaking to us directly, as He did to Abraham. What we are required to do is fundamentally in line with God's Word. My point here is, we will be called to action based upon what we call to mind; but we will not be called upon to do that which is in opposition to His Word.

At the time that this was written, God's most incredible works—those things which He did in bringing the Jews out of Egypt and into the Land of Promise—had happened centuries previous. Asaph, who had probably written this psalm, had not observed many of God's incredible works. In fact, it is most likely that Asaph had not seen any great sign or wonder. This means that, Asaph learned like we learn—in whatever sort of Bible class that was held during that time. Aside from a few things, like Samuel's school for prophets, it is unclear as to how the people of Israel learned doctrine. Training was supposed to take place at home, according to some portions of the Law, and perhaps this is where Asaph picked up all that he knew. In later times, there would be synagogues, but it is not clear if they existed at this time or not.

We often tend to look back on Bible times and we think of the glorious signs and wonders and all that occurred in those days. We think of the parting of the Red Sea, Joshua's long day, or the miracles of Jesus. Percentage-wise, there were very few who observed these things. There were periods of time where a few signs or miracles²⁵ took place and there were a limited number of people who observed these things. Most people in *Bible times* were aware of these things the same way that you and I are: through the teaching of the Word of God.

On the other hand, we in our generation, have begun see the unlocking of the incredible complexity of this world and of all the living things within it—including the most simple one-celled living things, which have become even more complex than we could have ever imagined. In other words, we see the great works of God every day, in His creation, where even the smallest part of creation is still too complex for science to completely understand.

Because we are made in God's image, even man has made things which are too complex for any one person to completely understand (like a plane, a car, a computer).

1Chronicles 16:12b = Psalm 105:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môwphêth (מוֹפְתִים) [pronounced moe-FAITH]	<i>a wonder, sign, miracle; a proof [of divine involvement], a sign [of a future event]</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4159 BDB #68
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mîshêpâṭîym (מִשְׁפָּטִים) [pronounced mishê-paw-TEEM]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural construct	Strong's #4941 BDB #1048

²⁵ I use this term rather loosely; not everything that we read about was necessarily an occurrence which was outside of the laws of nature.

1Chronicles 16:12b = Psalm 105:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804

Translation:...[remember] His signs [and proofs] and the laws He declared [lit., laws of His mouth],... The verb from above is properly brought into this portion of v. 12, as the hearer is told to remember two more things: God's signs (wonders, miracles, proofs) and His laws and judgments. Again, in order to recall these things, they must have been in your mind to begin with. God wants for us to walk through life with thinking which calls to mind what He has done and what He has said. God is involved in our daily lives, and, if we know a little doctrine, we can tell what He has done on our behalf throughout the years. This ought to be called to mind periodically. His laws and judgments are also spoken of here, but we may reasonably take this to refer to His written word.

This verse describes what Psalm 105 is going to be about: [Call to mind the incredible works which He has accomplished; remember the signs of His power and His spoken laws.](#) This is the subject of all of Psalm 105, about a third of which is found here in 1Chron. 16.

Now, a critic might say, *someone just made all of these stories up.* What we have in Scripture is a great deal of accuracy with regards to the culture of that day, history and archeology. Furthermore, we have this accuracy extending throughout all Scripture, which, even the most critical person must admit, was written by at least dozens of men (in fact, there are some who try to make the writings of Moses to be the work of 4 or more men or groups of men). Taking the position that someone just made this stuff up, means that it was not just someone, but several men over a period of hundreds if not thousands of years; and their writings maintained spot-on accuracy in the areas that we can check (history, geography and culture); and yet, for whatever reason, made up the other stuff.

The best place to go to is the New Testament and the life of Jesus. Most historians who do not believe that Jesus is the Christ, the Son of God, will generally admit that, not only was there an historical Jesus, but that He was revered by His followers as Christ the Son of God from the very beginning. And, during a time when there was a great deal of writing, and during a time when the state was outright hostile to our Lord, we do not have any refutations of His being the Christ, the Son of God. In fact, one of the heresies of that day, Gnosticism, had much more difficulty accepting that Jesus was a mere man. They could accept that He was God or a god of some sort (or a spirit of some sort), but their problem was, accepting that Jesus was fully man. If Jesus was a myth or a person that some other just made up or someone whose person just got exaggerated, there were thousands of witnesses who could have testified to this. We have writings of all kinds from this period of time and later; and His existence and His Deity (or, *other-than-man* personage) was never a subject of debate, as there were too many witnesses. It would be like me publishing a book claiming that President George Bush does not exist. People may have some wildly divergent opinions about him, but no one is making the argument that he is just a myth—that would just be dumb (and there are a lot of dumb things written about Bush, but nothing *that* dumb). It was the same thing during our Lord's time on this earth and for the 50 or 60 years that followed (when there were witnesses still alive who saw Him). There may have been those in that day who argued that He was not really a man; but no one put forth the argument that Jesus did not exist and no one put forth the argument that the miracles attributed to Him did not occur. Had someone been able to make a case for either of those positions, I can guarantee you that the scribes, pharisees, Sadducees and the Roman government would have given great support to such writings, and would have done everything in their power to disseminate these writings. *Who* Jesus was during the first few centuries of this era, was a very big deal. Therefore, if a credible argument could have been made that (1) He did not exist or (2) He was a fraud of some sort (either being distorted by Himself or by His followers), then these arguments would have been made in the literature of that day, and it is further likely that this literature would have been promoted by both Jews and Romans. Since we have absolutely no record whatsoever of such writings existing, nor do we have records of counter-arguments (the modern version of this

stuff is found by the boatload on www.Amazon.com), and since we have 26,000 complete and partial ancient manuscripts of the New Testament, we can reasonably conclude that such works were not produced because these arguments could not be put forth with a straight face. Now, 200 or 300 years into our future, someone might actually make an argument that President George W. Bush did not exist; and, although I doubt any publisher will touch it, he might even convince some people of this (like there are those who do not believe that the holocaust occurred; or at least think, there is some reasonable debate which can be made against it having occurred). However, no one in their right minds today would make this sort of an argument. It just wouldn't fly.

Now, if the existence and miracles of our Lord are not something which we can reasonably question on the basis that no one in His lifetime or soon thereafter questioned these things; then it makes the Old Testament writings even more credible, as the miracles found therein are far less striking than those found in the gospels.

Let me summarize this in points.

The Argument for the Historicity of Miracles

1. Some may try to argue that, the miracles and work of God found in the Bible was just stuff which religious guys made up to make themselves more cool.
2. Jesus produced so many signs and miracles, that even a book could not fully contain all of them.
3. There were thousands of witnesses to His Person and witnesses to these miracles and to His resurrection.
4. There was a great deal of literature produced before, during and after the time of Jesus.
5. There was a great deal of animosity toward Jesus during His 1st Advent and toward His followers called Christians, both from the Jews and from the Romans.
6. Christians of that day believed that Jesus existed and that He was fully man and that He was fully God. They believed that He did many signs and wonders.
7. Christians of that era were hated and persecuted.
8. There would have been great support for any literature which disputed anything about Jesus Christ during or immediately after His 1st Advent. There would have been a great audience for such works and there would have been many men, hostile to Christianity, who would have been willing to produce such works.
9. However, we have no writings, either arguing for or against, the existence and/or the miracles of Jesus Christ from the 1st century. With there being so many living witnesses to His person and to His miracles, arguing against these things would be like arguing today that President George W. Bush does not exist.
10. What we do have is a philosophy which came out of this time period and soon thereafter which argues against Jesus being fully human; against His being a corporeal being.
11. This suggests (1) that Jesus did actually exist and (2) He did many signs and wonders.
12. Those 1st century people who believed in Jesus Christ, believed that He existed, that He did many miracles (many of them saw these things first-hand), and believed that He died on the cross and was resurrected. No historian then or today suggests that Christians of that day believed anything different than these fundamental historical events.
13. Now, if the fact that God came to this earth and did great and miraculous things, and then died on the cross and was resurrected—if these things are not historically disputed by people at the time that these things occurred, then we must logically accept the historicity of these things. This was an era in which, if these things could have been easily disputed, they would have been disputed. The Roman government did not like Christians and routinely persecuted and killed them. The religious Jews did not like Christians either. Therefore, if you have historical events which may be reasonably disputed combined with thousands of people who hate Christians and would love to dispute these events, then why are there no books or writings to that effect?
14. Furthermore, if we accept that Jesus did come to this earth and that He did many signs and wonders, then it is easier to believe that less miraculous things occurred during the history of the Jews. We have a population (Egyptians as well as Edomites) who would have been in an ideal place to dispute the historical events found in Jewish literature (the Old Testament); and yet, we have no instances of such writings either (obviously, writings from this more ancient era would have been less like to have survived).
15. The stronger argument is in favor of Jesus, because more writing was going on at this time. What He

The Argument for the Historicity of Miracles

did was far more miraculous than what occurred in the Old Testament.

16. Furthermore, Jesus also accepted the Old Testament as fact, saying, “**The Scriptures cannot be broken.**”
17. The documents which preserve these miracles have been shown again and again to be accurate with respect to science, history, psychology and archeology. There is no reason to think that the Bible is filled with statements which are historically and factually accurate, except when we come to the advent of miracles.

This is essentially a point-by-point summary made of the previous arguments.

Chapter Outline

Charts, Maps and Short Doctrines

**...seed of Israel, His servant;
sons of Jacob, His chosen ones.**

1Chronicles
16:13

**...[remember these things] O seed of Israel,
His servant,
[remember these things, you] sons of
Jacob—His chosen ones.**

**...remember these things, O seed of Israel, His servant;
remember these things, you sons of Jacob, you chosen ones.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

...seed of Israel, His servant;
sons of Jacob, His chosen ones.

Septuagint

...O seed of Israel His servants, O seed of Jacob His chosen ones.

Significant differences:

Note that, in the Greek, Latin and Syriac, *servants* is plural, referring to those who need to remember, rather than to Israel. *Seed* appears to be in the plural in the Syriac (I work from an English translation and not from the actual Aramaic).

Thought-for-thought translations; paraphrases:

CEV

You belong to the family of Israel, his servant; you are his chosen ones, the descendants of Jacob.

The Message
NET Bible®

Seed of Israel his servant! Children of Jacob, his first choice!
O children [Hebrew: *seed*] of Israel, God's [Hebrew: *his*; the referent (God) has been specified in the translation for clarity] servant,
you descendants of Jacob, God's [as above] chosen ones!

New Century Version

You are the descendants of his servant, Israel;
you are the children of Jacob, his chosen people.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English
God's Word™

O you seed of Israel his servant, you children of Jacob, his loved ones.
...you descendants of Israel, his servant, you descendants of Jacob, his chosen ones.

HCSB
NIRV

...you offspring of Israel His servant, Jacob's descendants—His chosen ones.
Remember what he has done, you children of his servant Israel.
Remember it, you people of Jacob. You are God's chosen ones.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	O you offspring of [Abraham and] of Israel His servants, you children of Jacob, His chosen ones!.
LTHB	O seed of Israel, His servant; O sons of Jacob, His elect.
<i>Young's Literal Translation</i>	O seed of Israel, His servant, O sons of Jacob, His chosen ones!

What is the gist of this verse? The psalmist addresses the Jews; those who are descending from Jacob.

1Chronicles 16:13a = Psalm 105:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zera' (זֶרַע) [pronounced ZEH-rahg']	a seed, a sowing; an offspring, progeny, descendant; posterity	masculine singular construct	Strong's #2233 BDB #282
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun	Strong's #3478 & #3479 BDB #975
The parallel passage in Psalm 105 has, instead of Israel, Abraham. In my opinion—and for both passages, <i>Israel</i> is the correct reading and <i>Abraham</i> is not. I have gone into more detail in the Psalm 105 text.			
'Ab'râhâm (אַבְרָהָם) [pronounced ahb ^{ve} -raw-HAWM]	father of a multitude, chief of a multitude; transliterated Abraham	masculine singular proper noun	Strong's #85 BDB #4
'ebed (עֶבֶד) [pronounced GE ^b -ved]	slave, servant	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

According to Rotherham's *The Emphasized Bible*, which takes its lead from Ginsburg's Hebrew Notes, this should be plural (as it is found in the Septuagint and the Syriac codices). The parallelism of this verse would not necessarily bear out such a view. In the Hebrew, it is *singular, singular; plural, plural*.

Translation: ...[remember these things] O seed of Israel, His servant,... This goes back to the previous verse and it speaks to whom needs to remember. Those who are descendants of Abraham, Isaac and Jacob, God's servants, need to recall His Words and His deeds.

1Chronicles 16:13b = Psalm 105:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בֶּן) [pronounced bane]	son, descendant	masculine plural construct	Strong's #1121 BDB #119
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^b V]	supplanter; insidious, deceitful; to circumvent and is transliterated Jacob	masculine proper noun	Strong's #3290 BDB #784
bâchîyr (בְּחִיר) [pronounced baw-KHEER]	chosen, chosen ones, elect [ones]	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #972 BDB #104

Translation:...[remember these things, you] sons of Jacob—His chosen ones. Those who are supposed to remember these things are God's chosen ones, Obviously, you cannot be chosen unless you believe in Jesus Christ (or, in their case, in the God of Israel).

One of the fascinating things is when we find the names Jacob and Israel together—Jacob, this grandson of Abraham, was renamed Israel by the Angel of God who wrestled him and permanently injured him. I have covered these different uses in **Psalm 105** in the chart **Jacob vs. Israel** (The full web address is: <http://kukis.org/Psalms/Psalm105.htm#Jacob%20vs.%20Israel>).

**He [is] Y^ehowah our Elohim;
in all the earth, His judgements.**

1Chronicles
16:14

**He [is] Y^ehowah our Elohim;
His judgments [and laws] [are] in all the
earth.**

**He is Jehovah our God;
His justice and His laws are in all the earth.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	He [is] Y ^e howah our Elohim; in all the earth, His judgements.
Septuagint	He [is] the Lord our God; his judgments [are] in all the earth.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	The LORD is our God, bringing justice everywhere on earth.
Good News Bible (TEV)	The LORD is our God; his commands are for all the world.
<i>The Message</i>	He is GOD, our God; wherever you go you come on his judgments and decisions.
New Century Version	He is the Lord our God. His laws are for all the world.
New Jerusalem Bible	For he is Yahweh our God, his authority extends throughout the world.
New Living Translation	He is the Lord our God. His justice is seen throughout the land.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	He is the Lord our God: he is judge of all the earth.
<i>God's Word</i> TM	"He is the LORD our God. His judgments are pronounced throughout the earth.
HCSB	He is the LORD our God; His judgments <i>govern</i> the whole earth.
NIRV	He is the Lord our God. He judges the whole earth.

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	Yahweh Himself is our God, His just decisions are [manifest] through all the land.
<i>Young's Literal Translation</i>	He is Jehovah our God, In all the earth are His judgments.

What is the gist of this verse? Jehovah is the God of Israel, and His judgments are known and seen throughout the land.

1Chronicles 16:14a = Psalm 105:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
This pronoun can be used in the emphatic sense.			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîm (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: [He \[is\] Y^ehowah our Elohim;](#)... We commonly put together the words Jesus Christ as if this were a first name and a surname. To have said this in the wrong crowd when He walked the earth was to invite persecution and death from the religious types of his era. Although using the name Jehovah Elohim would not get you stoned in Jerusalem, it might outside of Israel. This was the Jewish claim that their God, Y^ehowah, was God overall. It was common for various nations to have their own national gods. Remember, Satan counterfeits that which God does: the system of true Judaism—the worship of Jehovah Elohim through animal sacrifices and the like, with Jehovah being *their* God, and yet the God of the Universe—this was copied throughout that area and that period of time, so that many nations had their own god or gods with some sort of a sacrificial system. Since the dispensation of Israel gave way to the Church Age, Jehovah is no longer a local God and animal sacrifices are no longer required. What happens in the rest of the world? No more animal sacrifices and no more local god or gods (there are exceptions to this, but I am speaking of what is most common throughout the world).

In any case, in this psalm, Jehovah, the revealed member of the Trinity, is the God (Elohim) over all Israel.

1Chronicles 16:14b = Psalm 105:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לֹכ) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

1Chronicles 16:14b = Psalm 105:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4941 BDB #1048

Translation: ...His judgments [and laws] [are] in all the earth. This is a fascinating statement. Man is a fallen creature and Jehovah Elohim is not worshiped throughout the entire world. Since this is true and if evolution were true, why don't we have radically different moral laws throughout the earth? The moral and civil laws, to be certain, are different, but if we laid out the laws of this land next to the laws of that land, there would be far more similarities than differences. This is because **God has written His Law on the hearts of men** (Rom. 2:15a). I have an acquaintance who refuses to acknowledge the concepts of evil or morality, but I guarantee you that, if someone did anything which was wrong to his family, this amoral guy would recognize it as wrong and he would seek justice—probably right there on the spot.

For argument's sake, he will claim there is no such thing as evil in this world and that morality, but he knows that there is a line—at least with regards to his family—and on one side of the line, things are fine, and on the other side of that line, he would kill, if necessary, to protect his loved ones. Now, it is when we have gone too far as a people, that such evil and immorality no longer register. Paul warns in the book of Romans that there is a point at which some go, where they are without natural affection—and this has been reached in many hearts of the Middle East. There are a significant number of Muslims, both mothers and fathers, who would encourage their sons and daughters, at any age, to strap on explosives to their little bodies and walk into a restaurant and blow themselves up. Along the same lines, there are *honor killings*, where some member of the family has dishonored the family, and so a member of the family kills them. This is certainly not the entire Muslim world, but there are huge numbers who think like this. They have gone past the point of natural affection. My acquaintance, although he does everything he can to deny God's laws, God's laws are still written on his heart—he may be far gone philosophically, because of his negative volition toward Jesus Christ, but he knows there are things which are right and wrong when it comes to his family. **God's judgments are in all the earth. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them** (Rom. 2:15).

There are also God's laws with regard to matter and the forces of matter. God set up a chemical interactions, laws of motion, gravity, magnetism; biological functions which are quantifiable—and these laws are found throughout the earth. We do not find different kinds of men scattered throughout the earth, in various states of evolution—we find man, with an incredible variety of physical characteristics, but with the same souls. You can bring Jesus Christ to the deepest parts of Africa, and some will respond—there have been evangelistic meetings in Africa where people have walked for days to attend them. In fact, Africa is not as deep and as dark as we might think. A century ago, Christians made up 10% of African population; today, Africans are 50% Christian.²⁶ This is because all men are brothers; we are all related. Our common ancestor is not Lucy, some primate, but he is Adam, every bit as human as we are, but created body and soul directly from the hand of God. From Adam comes the great variety of physical characteristics—as well as the sin nature found in every man—which physical characteristics function according to the biological laws of God.

²⁶ Dinesh D'Souza, *What's so Great About Christianity*; ©2007; ©Regnery Publishing, Inc.; p. 8. Do you wish that you got in on China's sudden growth and expansion? Africa is going to follow suit in this next century. If you want to know where to invest, just follow Christian evangelism.

**Remember to long duration His covenant;
a word He commissioned to a thousand of a
generation;...**

1Chronicles
16:15

**Remember His covenant forever;
the Word [which] He mandated for a
thousand generations;...**

**Remember His covenant forever; remember His Word, which He mandated for a thousand
generations;...**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Remember to long duration His covenant; a word He commissioned to a thousand of a generation.
Septuagint	Remember His covenant forever, <u>His</u> word which He commanded to a thousand generations,.
Significant differences:	Although the Greek sounds smoother, with <i>His word</i> , both the Latin and Hebrew lack the possessive pronoun.

Thought-for-thought translations; paraphrases:

CEV	We must never forget his agreement and his promises, not in thousands of years..
Good News Bible (TEV)	Never forget God's covenant, which he made to last forever,...
<i>The Message</i>	He keeps his commitments across thousands of generations, the covenant he commanded,...
NET Bible®	Remember [The Hebrew text has a masculine plural imperative, addressed to the people. Some LXX manuscripts harmonize the wording here to Psalm 105:8, which has זָכַר (zakhar), the perfect third masculine singular form of the verb, "He (the Lord) remembers" (so NIV; NEB reads "He called to mind his covenant"))] continually his covenantal decree, the promise he made [Hebrew "[the] word he commanded." The text refers here to God's unconditional covenantal promise to Abraham and the patriarchs, as vv. 16-18 make clear] to a thousand generations —...
New Century Version	He will keep his agreement forever; he will keep his promises always.
New Life Version	Remember His agreement forever, the Word which He gave to families and a thousand of their family groups to come.
New Living Translation	Remember his covenant forever— the commitment he made to a thousand generations.
Revised English Bible	He is ever mindful of his covenant, the promise he ordained for a thousand generations,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	He has kept his agreement in mind for ever, the word which he gave for a thousand generations;;...
<i>God's Word</i> ™	Remember his promise forever, the word that he commanded for a thousand generations,...
HCSB	Remember His covenant forever--the promise He ordained for a thousand generations,...
New International Version	He will keep his covenant forever. He will keep his promise for all time to come.

Literal, almost word-for-word, renderings:

LTHB
Young's Updated LT

Remember His covenant forever, the Word He gave to a thousand generations,...
Remember to the age His covenant, The word He commanded—To a thousand generations;...

What is the gist of this verse? In this ceremony of the Ark, the people are called upon to remember God's covenant, which He has made to stand forever.

1Chronicles 16:15a = Psalm 105:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkar (זָכַר) [pronounced zaw-KAHR]	to remember, to recall, to call to mind	2 nd person masculine plural, singular, Qal imperative	Strong's #2142 BDB #269
Psalm 105:8 reads instead:			
zâkar (זָכַר) [pronounced zaw-KAHR]	to remember, to recall, to call to mind	3 rd person masculine singular, Qal perfect	Strong's #2142 BDB #269
So, in Psalm 105:8, this reads, "He remembered his covenant forever;" in Chronicles, this reads, "Remember His covenant forever." Some LXX manuscripts also read the same as Psalm 105:8.			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced ʿo-LAWM]	long duration, forever, perpetuity, antiquity, futurity	masculine singular noun	Strong's #5769 BDB #761
ʿôwlâm together with the lâmed preposition mean forever, always.			
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	covenant, pact, alliance, treaty, alliance	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1285 BDB #136

Translation: Remember His covenant forever;... As noted above, this is one of the minor differences between the text of Chronicles and Psalms. This could have been intentional; the psalm may have been written one way, and it was changed slightly for the vocal presentation. It could be just a slip of the pen or an imperfection of the early manuscripts which accounts for the difference. In the original, the difference is but one letter (י), which could have easily been lost with a poor manuscript or even introduced with a defective manuscript.

This helps to show that there was no person or group who came in after the fact and gathered up a bunch of religious manuscripts and put them together in order to espouse some religious system. Had this been the case, such a defect would have been easily corrected. However, the Jewish scribes had so much respect for the Word of God, that, even when there was a discrepancy like this—and hundreds if not thousands of scribes knew about this—none would dare change the text of Psalms or the text of Chronicles. You do not go in and change the Word of God in order to make everything nice and neat.

No matter what the textual differences are, both sets of text are accurate and meaningful. Both versions put forth important principles. In our text, the people are urged never to forget God's covenant with them. This, obviously, is something which needs to be stressed from generation to generation. There are a lot of Jews today who have gotten further and further away from their faith—and here, Asaph tells them, Remember God's covenant to you forever! This is an evil world in which we live, and yet, everything will come out in the wash. Have you ever watched a movie and it did not seem to come to a nice stopping place? You walked out of the movie theater a

little disappointed, even if you enjoyed the movie. You wanted to see the couple hook up in the end, to get married or to walk off into the sunset together. Or, you wanted to see the bad guys killed off—and with no little pain involved. You wanted the underdog to win that last game. This sort of thinking is ingrained in our DNA. God put it there. We want to see a just and good resolution to all things. What is nice is, there will be a good and just resolution to all things.

So, to all Jews in all generations, **Remember God's covenant to you forever.** Or, as Moses said in Deut. 7:9: **Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations,** Or, as the psalmist says: **All the paths of the LORD are steadfast love and faithfulness, for those who keep His covenant and His testimonies** (Psalm 25:10).

In the text of the psalm itself, we are told that God will remember His covenant to you. The Jews are God's people and they will never cease to be God's people. When God called Abraham, God knew everything that would come to pass. The hundreds of times the Jews as a nation would turn away from Him; the mistakes and sins and wrongdoing that Jews would do throughout history, God knew about all of that in advance. He knew about every failure, every sin and every act of disobedience that every Jew would do from that point until the end of human history. God knew all of this when He called Abraham, and yet, God still gave Abraham a list of assurances, known as the Abrahamic Covenant. God remembers this covenant and it is in His mind right this moment. God has not cast off the Jews forever; they are not out of His plan. God has a place for Jews in the Church Age; and He has a place for them at the end of time, when the Age of Israel draws to a close. In the Millennium, God will rule from Mount Zion, as Jesus Christ; so that would suggest that there is a place for the Jews in the Millennium.

One of the greatest areas of inaccuracy put forth by covenant theologians is the idea that somehow, in some way, God did not foresee just how bad the Jews would become. At some point in time, God did not utter, "Oh, crap, I cannot believe these Jews; they have gone too damn far; they are henceforth removed from My promises." God is omniscient; He simultaneously comprehends all that is, all that has been, and all that will be. When Jesus was pummeled and beaten before His crucifixion, He said, **"Forgive them, Father, for they do not know what they do."** Jesus knew that this would happen. He was not shocked; He was not surprised. God made promises to Abraham knowing full well what would come to pass. Now, how stupid would this be for God to repeatedly tell His people, **"Remember My covenant to you forever"** and then for Him to say, "Nope, you guys screwed up one too many times; your name is being erased from this covenant and I am putting the names of a bunch of Gentiles who are ten times better than you." That is (1) just flat out ignorant and (2) egotistical and prideful. Do you really think that your mediocre Christian life is so great that, God just had to ditch the Jews for you? Give me a break. There were winners and losers in the Age of Israel; there are winners and losers in the Church Age. There are men like David, Moses, Abraham, Joseph and Jeremiah throughout the history of the Jews. In the New Testament, there are Jesus's disciples (admittedly, only John seem to be consistently mindful of his place in God's plan). In the Church Age, we have our spiritual Atlases as well. I would be nowhere and nothing without having decades of the teaching of R. B. Thieme Jr. as preparation. I could do nothing apart from Owen, Gesenius, Brown, Driver and Briggs. I could fill pages with names of men whose shoulders I stand upon. In the Church Age, there have been great failures; and you and I fail pretty much each and every day in one way or another.

A reasonable question might be, *okay, God did not abandon the Jews; so why is there a Church Age anyway?* Obviously, if there are failures and successes in the Age of Israel and in the Church Age, why did God *temporarily* set aside Israel and graft in the branches of the church? During human history, we are in the Angelic Conflict. Angels are learning through us and by watching us, God's character. God has broken down human history into a number of different increments with a number of different approaches and scenarios. Three times, God will begin human history with believers only (at creation, after the flood, and the Millennium). On two of these occasions, those who begin the civilization lack sin natures (that appears to be the case for the Millennium, but I have not studied this aspect of the Millennium well enough to state that as a fact). One civilization will begin with unbelievers only (the Tribulation), and this will be the greatest period of human suffering ever known to mankind. God has had families specifically handle the spiritual lives of their family; He has placed this responsibility with one particular nation, and He has placed this responsibility with a body of believers who span the oceans. God has come to man Himself, in the flesh; God has exposed men to great signs and wonders; and God has placed some of us in a world where the most supernatural experience we have is interacting with technology. God has

empowered some believers temporarily; God has given us in the Church Age access to the power of the Holy Spirit throughout our entire Christian lives. God has put before mankind a variety of environments; a variety of spiritual organizations, as it were; a variety of laws and approaches to the spiritual life; and in all of these things, His character, His perfection, His integrity and His love come shining through.

1Chronicles 16:15b = Psalm 105:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʿeleph (אֶלֶף) pronounced EH-lef]	<i>thousand, family, (500?); military unit</i>	masculine singular construct	Strong's #505 (and #504) BDB #48
dôwr (דּוֹר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189

Translation: ...the Word [which] He mandated for a thousand generations;... God's doctrines, God's words, are mandated for all generations. We do not know where Asaph was when he wrote this. Maybe David told him, "Prepare some words and music for the moving of the Ark, because we are going to do this next week." More likely, Asaph, moved by God the Holy Spirit, sat down maybe weeks or months before, and wrote these words, words which God has mandated for a thousand generations.

A thousand generations is another way of saying, *until the end of human history*. However, even if we took this literally and gave the least amount of years to a generation (20 years), then God is saying that His covenant stands for at least 20,000 years, which is double or triple all human history from this date.

One of the fascinating things about Scripture is, most of those who wrote Scripture seemed to view it all as a contiguous whole, even though it was not even complete when they wrote it. Note that Asaph uses the word "word" here—it is in the singular. Now God did not relay just one word to man; nor did He just relay just one doctrine to all mankind. However, Asaph takes what will be the compilation of God-breathed manuscripts, written over a period of at least 2000 years, and he speaks of it as a *word* from God, a word which God has commanded or mandated for a thousand generations.

I can't see into Asaph's head. I don't know if he saw the existing Scriptures as a contiguous whole; I don't know if he could see a fully realized Word of God in his mind's eye, or whether, lyrically, the singular masculine noun *word* just seemed to fit. However, God the Holy Spirit knew exactly what is what. He knew that the entire Word of God would stand as a contiguous whole from generation to generation, so He chose the masculine singular noun *word* for this psalm, as to God, all that is written is simply His Word to us.

To the average person, they pick up a Bible and they think of it as one book. There are a huge number of people who have no real concept of the fact that this is a compilation of writings produced over a period of 2000 years. They do not realize that, for Jewish people (I should say, Jewish unbelievers), there is no New Testament. And even though there are 2 or 3 Old Testament only translations, there are over 50 English translations of the Bible

and, if we add in additional languages, there are thousands of translations of God's Word—next to a handful of Jewish translations of the Old Testament only. It is because the Word of God is seen as one, contiguous whole, and this Word would be God's mandate to us for a thousand generations.

In our context, the Word of God refers more specifically to the promises which God has made to Abraham, Isaac and Jacob.

...which He cut [with] Abraham;
and His solemn oath to Isaac;...

1Chronicles
16:16

...which [covenant] He made with [lit., *cut a covenant with*] Abraham;
even His solemn oath [made] to Isaac;...

...which covenant He made with Abraham; even His solemn oath to Isaac;...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	...which He cut [with] Abraham; and His solemn oath to Isaac;...
Septuagint	...which he covenanted with Abraham, and his oath [sworn] to Isaac.
Significant differences:	None; the first verb can mean both <i>to cut</i> and <i>to make a covenant with</i> .

Thought-for-thought translations; paraphrases:

CEV	God made an eternal promise ...
The Message	The same one he made with Abraham, the very one he swore to Isaac;...
NET Bible®	...the promise [Hebrew "which"] he made to Abraham, the promise he made by oath to Isaac!. [Hebrew "his oath to Isaac"].
New Century Version	He will keep the agreement he made with Abraham and the promise he made to Isaac.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The agreement which he made with Abraham, and his oath to Isaac;...
Complete Apostles' Bible	...which He covenanted with Abraham, and His oath sworn to Isaac....
God's Word™	...the promise that he made to Abraham, and his sworn promise to Isaac.
NIRV	He will keep the covenant he made with Abraham. He will keep the oath he took when he made his promise to Isaac.

Literal, almost word-for-word, renderings:

English Standard Version	...the covenant that he made with Abraham, his sworn promise to Isaac,...
Hebrew Names Version	...[the covenant] which he made with Avraham, his oath to Yitzchak.
WEB	The covenant which he made with Abraham, His oath to Isaac, ...
Young's Updated LT	...which [command] He made with Abraham, And His oath—to Isaac.

What is the gist of this verse? The psalmist specifies that the covenants he is speaking about are those made to Abraham and Isaac.

1Chronicles 16:16a = Psalm 105:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
kârath (כָּרַת) [pronounced kaw- RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal perfect	Strong's #3772 BDB #503
ʾêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾAb ^e râhâm (אַבְרָהָם) [pronounced ahb ^{ve} -raw- HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation: ...which [covenant] He made with [lit., *cut a covenant with*] Abraham;... The psalmist here gets specific. The entire Bible was written to all man; the gospel portions for unbelievers (and for believers to relay to unbelievers) and the doctrinal portions are designed for those who believe in Jesus Christ. However, the psalmist focuses on the Abrahamic covenant, which covenant will be laid out after v. 10 in the following 5 verses.

God actually made several promises to Abraham. Unlike most believers, God appeared to Abraham on a number of occasions.

Unless otherwise noted below, we do not know how God communicated with Abraham, whether by dreams or as the Angel of the Lord.

God's Appearances and Promises to Abraham

Scripture	Situation	Requirement/Promise Summary
Gen. 12:1–4	What seems to be out of nowhere, God speaks to Abraham and tells him to leaven Haran (Abram was apparently raised in Ur of the Chaldeans, but moved with much of his family to Haran after he was an adult).	Abraham is to leave his family and country. God promises to make of him a great nation, to bless him, to make his name great, and God will bless those who bless Abraham (and his descendants) and curse those who curse Abraham (and his descendants).
Gen. 12:6–8	When Abraham is in the land of Canaan, God appears to him again.	God makes the unconditional promise to give this land to Abraham's descendants.
Gen. 13:14–18	Abraham and Lot have decided to split up; Lot chose the area around Sodom (the valley of the Jordan) and Abraham took the land of Canaan. Once they are separated, God tells Abraham to look in all directions.	God tells Abraham to look in all directions and that He would give Abraham and his descendants this land. Furthermore, God would make Abraham's descendants as the dust of the earth. Then God tells Abraham to walk through the land, to see what he has been given.

God's Appearances and Promises to Abraham		
Scripture	Situation	Requirement/Promise Summary
Gen. 15:1–11	The Word of the Lord comes to Abraham in a vision and this time, there is a conversation between Abram and God.	<p>God tells Abram not to fear because He is a shield to him. Abram asks if his heir would be one of the men who works for him, and God promises Abram that his heir would come from Abram's loins and that descendants would be like the stars of the sky.</p> <p>God tells Abram that He brought him out of Ur of the Chaldeans, to give him this land. Abram asks for some kind of guarantee. "How do I know I will possess it?"</p>
Gen. 15:12–21	After Abram offers up some animals as a sacrifice, God puts him into a deep sleep, and speaks to him from this sleep.	<p>God prophesies to Abraham about his descendants going into Egypt and being enslaved for 400 years, but that God would judge Egypt, and that his people would come out of Egypt with many possessions. After 4 generations, the Abraham's seed would return to the land (there is the time delay because the iniquity of the Amorites is not yet complete).</p> <p>God also promises Abraham a very long life and that he would die at a good old age.</p> <p>Then God makes an amazing promise to Abraham: his descendants would possess the land all the way from Egypt to the River Euphrates. Even though Israel is just a postage stamp of a country today, it will take in Jordan, Syrian, much of Iraq, the Sinai Peninsula, and some portion of Saudi Arabia (it is not clear in this passage just how far south this will be).</p>
Based upon this promise, it is easy to see why the Arabs are so upset over the Jews occupying this tiny portion of the Middle East (about 0.2%). They may have done what they could to change up the Scriptures (well, Mohammed and/or his followers did), but this promise stands, and for people who have a natural animosity toward the Jews, losing approximately a third of their land to the Jews is not something that sits well with them.		

God's Appearances and Promises to Abraham		
Scripture	Situation	Requirement/Promise Summary
Gen. 17:1–21	<p>God appears to Abraham, and Abraham is apparently awake. Abraham falls down before Him and God's lengthiest set of promises to Abraham is made.</p> <p>Abraham returns home after this meeting and circumcises all those in his household (all of the males).</p> <p>Abram is 99 years old at this time and his son Ishmael, by his wife's maiden, is 13. Sarah is 90 years old.</p>	<p>Abraham is told to walk before God and to be blameless.</p> <p>God promises to make a covenant with Abraham and that He would multiply Abraham's descendants (at this time, Abraham is 99 and has no descendants). God changes his name from Abram to Abraham and emphasizes that this covenant will be forever, between God and Abraham's descendants (who, again, number zero at this time).</p> <p>God tells Abraham to circumcise all of the males who are a part of his compound, whether there voluntarily or a slave. Sarai's name is changed to Sarah.</p> <p>God promises that nations will come from Sarah and that kings of peoples will be descended from her. God makes it clear that this son—who is to be named Isaac—will be born to Abraham and Sarah.</p>
Gen. 18:1–32	<p>God appears to Abraham while Abraham is sitting at his tent door in the heat of the day. In fact, there are 3 men who Abraham sees walking toward him.</p> <p>Abraham sees to their needs; water for their feet, and he has Sarah make them bread and a calf is slaughtered for food.</p> <p>Abraham brings them out a meal, which apparently includes yogurt or some sort of a milk product.</p> <p>Abraham and Sarah are both unable to have children at this point in time.</p>	<p>One of these men promises Abraham that he will sire a child, Isaac, by his wife Sarah. Isaac means <i>laughter</i> and, when Sarah hear's the promise of a child, she is silently laughing, thinking that such a promise is absurd. God will make good on this promise in Gen. 23, when Abraham is 100 years old.</p> <p>Then, these men are about to go toward Sodom, where Abraham's nephew, Lot is. Abraham tries to reason with these men with regards to the potential destruction of Sodom. He is concerned that Lot will be destroyed with all of the unrighteous at this city. Abraham actually bargains God down to preserving this city if there are 10 righteous within it. Abraham is assuming that his is Lot of his immediate family.</p> <p>In the next chapter, these men appear to Lot.</p>
Gen. 21:9–14	<p>After Isaac is born, Sarah orders Abraham to drive away her maid and Ishmael (who would have been around 14 or so at this time). Abraham is very stressed over this.</p>	<p>God tells Abraham not to be upset, and that He would make a nation out of Ishmael as well, simply because he is Abraham's son.</p>

God's Appearances and Promises to Abraham

Scripture	Situation	Requirement/Promise Summary
Gen. 22:1–18	<p>This is one of the most amazing chapters of the Bible. God comes to Abraham and asks him to sacrifice his son. Abraham obeys God. It is a 3 day journey from where Abraham lives and where God wants him to go.</p> <p>Once Abraham has his son strapped down like a sacrifice, the Angel of the Lord speaks to him again, and tells him to offer up a goat caught in some brush instead.</p>	<p>God requires that Moses take his son to the land of Moriah (which could be Golgotha) and to offer up his son as a human sacrifice.</p> <p>Then, after this, God promises Abraham that He would greatly bless him, and multiply his descendants as the stars in the heavens or as the sand of the seas. God promises that Abraham's descendants would possess the gate of his enemies and that all the nations of the earth would be blessed because Abraham obeyed God's voice.</p>

This is the last time that the Bible records God appearing to Abraham, and it is certainly the most significant. This is a perfect parallel between Isaac being offered up and Jesus Christ being offered up for our sins. The parallels are covered in more detail in my exegesis of [Gen. 22](#).

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 16:16a = Psalm 105:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^o (or v ^o) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shebû'âh (שְׁבֻעָה) [pronounced <i>sheb'-voo-GAH</i>]	<i>a solemn oath, a curse</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7621 BDB #989
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Yis'châq (יִשְׁחָק) [pronounced <i>yihse'-HAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

This is also spelled Yits'châq (יִצְחָק) [pronounced *yihyse'-HAWK*]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

Translation: ...even His solemn oath [made] to Isaac;... We naturally see Genesis simply as one cohesive book, and many attribute the writing of this book to Moses. So, seeing that a covenant was made with Abraham and a solemn oath to Isaac, and relating these together is natural for us to do. However, we are talking about something which occurred with probably 30–50 years in between. The persons who originally recorded these covenants were probably Abraham and then Isaac. Even if these were chapters added orally to Scripture (something which I highly doubt, but may have taken place), Abraham most likely added the chapters about himself and Isaac likely added the words about himself. I think that there was a manuscript, which, at some point

in time, was originally written based upon an oral tradition. Then, somehow, in some way, Abraham either got a hold of this manuscript or he began to record what was to be found in it; and then this manuscript would have been given to Isaac, who added a few words (very few, in fact). Now, I need to point out that, this is conjecture. There is nothing in Scripture to back this up, just as there is nothing in Scripture to back up the idea that Moses wrote *all* 5 books of the Pentateuch. There is ample evidence that Joshua wrote the final few chapters of Deuteronomy, and Moses is never credited with writing any part of Genesis in the New Testament (although his name is clearly associated with other passages from the Law in the New Testament). This lack of association is the only Biblical clue for my theory.

I have wandered out into the tulies; so let me return. Associating the covenant which God made with Abraham with God's solemn oath to Isaac seems quite natural to us. However, we are speaking of two sets of oaths, made decades apart, which promises land to the Jews as well as a permanent relationship with God.

I need to point out one more time: God knew that the Jews would fail again and again and again and again. He still made this covenant with Abraham and then with Isaac. There is no reason to think that God just got fed up with the Jews and all of their rebelliousness and just decided, "To hell with them; let me find some decent Gentiles that I can entrust My Word to." God wasn't blind-sided by the Jews' blindness. Their rebelliousness and their continual idolatry was known to God *when* He made these promises to Abraham and then to Isaac.

Let me associate two things together: covenant theology and disagreement with eternal security. There are some believers who think that, their sins are greater than the plan of God. They think that they can step so far outside of the plan of God that God will finally throw His hands up in the air, and cry out, "To hell with them; I am going to find someone who can live up to My standards."

Let me make this clear: I am a failure. You are a failure. I will *never* in this life live up to God's standards. I will fail today and I will fail tomorrow—maybe a bunch of times. God, in His grace, made provision for this. Now, you may be so filled with self-righteousness that you think that you are so good, that God is just going to keep on loving you and bring you into heaven with Him. Well, the latter thoughts are true: if you have believed in Jesus Christ, then you will continue to receive God's love, and, at the end of your life, you will be in heaven; however, this is not going to occur because you are just so damn good, you can hardly stand it. You will be in heaven because your salvation is based 100% upon what God has done for you and 0% upon what you have done for God. There is not some mediocre standard of the Christian life to which we must attain in order to stay saved. If you believe in Jesus Christ, then you are saved, no matter what.

The Jews are failures. They turned from God so many times that God has put them under heavy discipline and He has also entrusted the Church with His plan and His Word. However, He has not forgotten His people, the Jews. He has not forgotten His promises to Abraham, Isaac and Jacob. He has not put aside His people forever. [Remember the covenant which He made with Abraham and remember His solemn promise to Isaac—these stand forever.](#) God is going to put it all together again.

When Jesus came to the Jews and offered Himself as their King, He was rejected. Not completely, but by a significant number of Jews—probably the majority of Jews—and a heavy majority of the scribes, pharisees and sadducees (the religious types). However, not all of the Jews rejected our Lord. Recall that He had a crowd of 5000 on one occasion and 4000 on another. His disciples were all Jewish and the early Christians for the most part were Jewish. It is clear that many Jews in the gospels came to Him, all with varying degrees of faith. However, there were some instances which were striking. When John the Baptist was born, his father said the following, ["Blessed be the Lord God of Israel, for he has visited and redeemed His people and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of his holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember His holy covenant, the oath that He swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days. And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare His ways, to give knowledge of salvation to His people in the forgiveness of their sins, because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness"](#)

and in the shadow of death, to guide our feet into the way of peace." (Luke 1:68–79). This is quite amazing for this man to say these things, to associate what was going on with the promises of Abraham. My point is, there were some Jews during the 1st Advent of our Lord who had positive volition toward Jesus and the plan of God.

Now, were there some Jews at that time who were terribly negative toward Jesus Christ? Obviously. The religious types hounded Jesus again and again, trying to burst a hole in his theology (they themselves supporting religious doctrine which was filled with holes and contradictions). Their anger and hatred was so strong that, they initiated the crucifixion of our Lord. But, bear in mind, this was a large and powerful religious group of Jews who also stirred up the Jewish people against our Lord. This was not all Jews from that period of time.

Now, during the time of Moses, almost the entire Meribah generation was against God, even though they all believed in Jehovah Elohim. They were so negative toward God that He killed almost every one of them in the desert (save Moses and a handful of others).

My point here is, there has been negative volition non the part of Jews in every generation. There was also been great men whose positive volition stands out and because of whom, God often spared the rest. Even though our Lord was crucified at the demands of a huge crowd of Jews, this simply indicated that the Jews did not recognize their King; and, for this reason, God temporarily switched programs. However, even though God set the Jews aside temporarily as a nation, God has not outright rejected His people nor has He abandoned the Jews as a nation.

Let me give you a modern-day example. The nation Israel is a postage stamp of a nation in the Middle East. Large predominant religious sects in that area call for the destruction of the nation Israel and for every Jew in the land. At least one country at this time (Iran) has leaders calling for the complete and total destruction of Israel (I am writing this in the year 2008). In 1967, Egypt, Jordan, and Syria attacked Israel. Iraq, Saudi Arabia, Kuwait and Algeria all contributed troops. The war lasted 6 days and Israel was victorious. Now, you don't think that God had something to do with that? The fact that Israel has been a nation for the past 50+ years, despite the fact that she is surrounded by angry, hateful nations who would like to obliterate her, should indicate that God does not like for His people to be attacked.

Now, this does not mean that the nation called Israel is going to be there until the end of time. It may be wiped out and it may be restored a dozen times before the end time. We don't know. However, God is still with His people to some degree. There will always be Jews in this world. And there will be a nation Israel in the end times.

We do a lot of stupid things in our foreign policy. Destabilizing the Shah of Iran and helping him to get replaced by a radical Muslim was an incredible stupid thing to do. Demanding the South Africa and Rhodesia, two of the most prosperous and successful nations in Africa, dramatically change their governments from white rule because that is racist, was a stupid thing to do, and it did not help these nations one whit. Giving nuclear technology to the North Koreans based upon their promise that they would not develop nuclear weapons had to be one of the most boneheaded decisions by any president at any time in American history. However, consistently in our history, over the past 50 years, we have supported the nation Israel; and, as a result, God has blessed us greatly, more than He has blessed any nation on this earth.

Now, you may say, "Well, this or that nation has a greater wealth per person than the U.S." Where does everyone want to move to in order to find personal success? The United States. There is great freedom here to succeed. Immigrants can have very successful lives here based upon hard work and ingenuity; and this is because God blesses the United States unlike any other nation on earth. And part of the reason for that is, our favorable relationship with Israel and with Jews in general.

Now, if God had somehow cast His people aside, then, *why are they still here on this earth? Why does God continue to bless those who bless the Jews and curse those who curse the Jews?* That God has set the Jews aside *temporarily* makes sense. The idea that God has cast off the Jews entirely and transferred His covenants to them over to us in the Church Age is ridiculous.

When I read these promises which God has made to His people, I must admit that I tend to go off on covenant theology, simply because, if these promises made to Israel—to Abraham, Isaac and Jacob—are no good, then of what meaning are God’s promises to us? If God looked at Israel down through the corridors of time when making promises and giving assurances to Abraham, and later inspired other authors of Scripture to remind us of these promises, what sense does that make if God is just going to take it all back? Where do you put your trust? In God’s promises or in some theological system which tells you that God’s promises can be appreciably changed? Do you trust God’s faithfulness or do you trust in your own ability to be a mighty good person? There are times when I have spiritual successes; but there are times that I experience great failure as well. What do I depend on? I do not depend upon my own actions; I depend upon Jesus Christ and upon the promises of God.

When God makes a promise, it means something. When He reiterates His promises, then we ought to pay attention. These promises which God makes to Abraham and to Isaac mean what they say; and the psalmist calling our attention to them, tell us that God really means what He says.

Now, is there any sort of transference or appropriation of God’s promises to Abraham to the church? In principle, yes, and you need to listen to me carefully here. These promises which God made to Abraham are still valid and will stand until the end of time. We can be assured of that. However, there are some principles which can be legitimately pass along to us (as long as we understand that these promises are not appropriated from Abraham; that is, as long as we understand that these promises still stand with regards to His people, the Jews). God will bless those who bless us and He will curse those who curse us. You are going to go through your life and there are going to be some people who just hate you (and, in some cases, this will be without a reason). You do not need to run around and justify yourselves to others (“Charlie Brown is saying all these terrible things about me and I want you to know, they just aren’t true”); nor do you have to plot intricate revenge scenarios against them. Depend upon the promise which God made to Abraham: [I will bless those who bless you; and I will curse those who curse you](#). That works for you. Abraham has not lost this promise; this promise still applies to the Jews. But, it also applies to you. I have seen this happen in my life. I’ve been screwed over time and time again. However, in every case, I do not have to plot revenge; I can step back, go back to my life, and let God handle the problems and handle those who curse me. In a few instances, I have seen what God has done to those who have cursed me; in most instances I have not. However, I know that I can maintain a relaxed mental attitude toward these people because God will justly sort everything out. And what do I base this on? I base this upon the promises of God. I can trust God at His word and I can trust that He has my back in all of life. Furthermore, I can trust that, even in my greatest failures, He will be there, because I am in Christ.

It would be a good idea for us to look at how the New Testament speaks of the promises which God made to Abraham. Does the New Testament clearly transfer these promises over to the church, taking them away from Israel?

God’s Covenant to Abraham in the New Testament	
Scripture	Commentary
And his father Zechariah was filled with the Holy Spirit and prophesied, saying, "Blessed be the Lord God of Israel, for He has visited and redeemed His people and has raised up a horn of salvation for us in the house of his servant David, as He spoke by the mouth of His holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember His holy covenant, the oath that He swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before him all our days.	Zechariah is the father of John the Baptizer. When filled with the Holy Spirit, he speaks the Word of God to those around him. He blesses God, in part, because of His oath which He made to Abraham, that Israel would be delivered from the hand of her enemies, and that they might serve Him without fear. What is important is, this is a believer from the New Testament blessing God because of God’s promises to Abraham. God the Holy Spirit saw fit to record this blessing in His Word.

God's Covenant to Abraham in the New Testament

Scripture	Commentary
And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare His ways, to give knowledge of salvation to His people in the forgiveness of their sins, because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:67–79).	John the Baptizer would be the prophet who goes before Jesus Christ. Note, there is nothing here about the transfer of any promises.
And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified His servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release Him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses.	<p>Peter has just healed a man, and there was quite an audience for what he had to say after this healing. This would have been after the giving of the Holy Spirit on Pentecost, so that we are clearly in the Church Age. However, Peter is speaking primarily to Jews here.</p> <p>Peter makes it clear that this is still the God of Abraham, Isaac and Jacob, and that He has glorified Jesus Christ.</p> <p>Peter confirms that he and the other Apostles are witnesses to the resurrected Christ.</p>
And His name—by faith in His name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all. And now, brothers, I know that you acted in ignorance, as did also your rulers. But what God foretold by the mouth of all the prophets, that His Messiah [Christ] would suffer, He thus fulfilled.	Peter then makes the gospel clear: having faith in His name. Peter also makes it clear that, even though the Jews acted in ignorance when they crucified the Lord, this was a fulfillment of prophecy.
Change your minds, therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that He may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of His holy prophets long ago. Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to Him in whatever he tells you. And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.'	Peter does not tell his audience that the promises made to Abraham are not longer valid to the Jews, but he makes note of a promise made by Moses that God would raise up a prophet (Jesus Christ), and that we ought to listen to Him.

God's Covenant to Abraham in the New Testament

Scripture	Commentary
<p>And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.' God, having raised up His servant, sent Him to you first, to bless you by turning every one of you from your wickedness." (Acts 3:12–26).</p>	<p>Peter further solidifies this with two Old Testament passages, one where Moses speaks of the Prophet which God would raise up (Jesus) and the other which promises that all the families of the earth would be blessed in the offspring of Abraham (again, a reference to Jesus Christ).</p> <p>Now, it is quite obvious that God has fulfilled His promise in Jesus, promised from Old Testament times; therefore, it seems reasonable that He will fulfill all of these promises which He made to Abraham.</p>
<p>Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." But the law is not of faith, rather "The one who does them shall live by them." Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.</p>	<p>Paul now weighs in on the topic of covenants. He is going to set up a careful balance between the Law of Moses and faith. He also must show that faith is the key to salvation; not keeping the Law. No one is justified by the Law and Christ redeemed us from the Law by becoming a curse for us.</p> <p>Then, what Paul says is extremely important to our topic: So that in Christ Jesus, the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.</p>
<p>To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.</p>	<p>Paul approaches this with human logic. When you make a covenant with someone, you don't get to annul that covenant, or add to it or subtract from it. Now, Paul is going to make a different point than I am making, but his reasoning, put here in the Word of God, is solid: you do not annul or change a contract after that contract has been ratified by both parties.</p> <p>Paul's point is, the Law, which came 430 years later, does not alter the promises which God made to Abraham.</p>
<p>For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. Now an intermediary implies more than one, but God is one. Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.</p>	<p>Paul's point here is, the Law has a specific purpose, and that is to reveal sin; not to offer salvation. Christ would, however, fulfill the Law completely. These were God's expectations and Christ met those expectations perfectly.</p>

God's Covenant to Abraham in the New Testament

Scripture	Commentary
But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise (Gal. 3:11–29).	<p>The Law simply reveals that we are all under sin. The Law, however, would lead us to faith in Christ.</p> <p>Abraham believed in God, and it was credited to his account as righteousness. If we believe in Jesus Christ, we become sons of Abraham, and heirs according to the promise. However, we do not replace or supplant the Jews; but we do appropriate the promise of Jesus Christ through them (however, the promise is still good to the Jews as well).</p>
For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently waited, obtained the promise. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation.	<p>The writer of Hebrews is writing, obviously, to Jews, and He is writing to them in the Church Age. If these promises to Israel are no longer valid then this would be an ideal time to clearly state this.</p>
So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek (Heb. 6:10–20).	<p>Instead, the writer speaks of the unchangeable character of His purpose, which He guarantees with an oath, and that it is impossible for God to lie. Furthermore, these promises are an anchor to our souls (i.e., the souls of the Jewish Christians, to whom this letter was addressed).</p>

In any of these passages, the writer could have made it clear that the promises made by God to the people of Israel were now transferred over to the church. However, in every case, when the promises made to Abraham were quoted, these promises are quoted as still standing; and, in only the Galatians passage, is it clear that we may, as believers in Jesus Christ in the Church Age, take these promises to ourselves as well.

Just a short time ago, I spoke to you about us having an innate desire for a just and real closure. God sort of left things up in the air with the Jews. In fact, millions of Jews today probably question their special relationship to Him and think, "That's just some old religion." God will bring the Jews back into His plan. God has not forgotten the Jews. **His promises and covenants are forever.** There will be a real and a just closure to all things, including the Jews.

The psalmist continues with those with whom God made a covenant.

<p>...and so He causes her to stand to Jacob to a decree; to Israel in a covenant of long duration:...</p>	<p>1Chronicles 16:17</p>	<p>...then He established it [His solemn promise] for a decree to Jacob, [and] to Israel through a perpetual covenant,...</p>
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**...then he established His solemn promise to Abraham as a decree to Jacob,
He made this promise stand for Israel through a perpetual covenant,...**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	...and so He causes her to stand to Jacob to a decree; to Israel in a covenant of long duration:...
Septuagint	...He confirmed it to Jacob for an ordinance, to Israel [as] an everlasting covenant,...
Significant differences:	The Greek lacks the <i>and</i> at the beginning of the verse. The rest is the same as the Hebrew.

Thought-for-thought translations; paraphrases:

CEV	...to Abraham, Isaac, and Jacob...
Good News Bible (TEV)	The LORD made a covenant with Jacob, one that will last forever.
The Message	He posted it in big block letters to Jacob, this eternal covenant with Israel:...
NET Bible®	He gave it to Jacob as a decree, to Israel as a lasting promise,[or "eternal covenant"]...
New Jerusalem Bible	Which he established for Jacob by statute, for Israel as an everlasting covenant,...
New Life Version	To Jacob He made it a Law to be kept, as an agreement forever to Israel.
New Living Translation	He confirmed it to Jacob as a decree, and to the people of Israel as a never-ending covenant:...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he gave it to Jacob for a law, and to Israel for an eternal agreement; ...
Complete Apostles' Bible	He confirmed it to Jacob for an ordinance, to Israel as an everlasting covenant,...
God's Word™	He confirmed it as a law for Jacob, as an everlasting promise to Israel,...
HCSB	...and confirmed to Jacob as a decree, and to Israel as an everlasting covenant:...
NIRV	He made it stand as a law for Jacob. He made it stand as a covenant for Israel. It will last forever.
The Scriptures 1998	And He established it to Ya'aqob? for a law, To Yisra'ël as an everlasting covenant,...

Literal, almost word-for-word, renderings:

English Standard Version	...which he confirmed as a statute to Jacob, as an everlasting covenant to Israel,...
New King James Version	And confirmed it to Jacob for a statute, To Israel for an everlasting covenant,...
A Voice in the Wilderness WEB	...and established it to Jacob for a statute, to Israel for a perpetual covenant,...
Young's Updated LT	Confirmed the same to Jacob for a statute, To Israel for an everlasting covenant,...
	...And He establishes it to Jacob for a statute, To Israel--a covenant age-during,...

What is the gist of this verse? God confirms this covenant with Jacob, as well as to Israel.

1Chronicles 16:17a = Psalm 105:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâmad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king]</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person feminine singular suffix	Strong's #5975 BDB #763

Finding an *and so* in poetry is quite rare. Interestingly enough, we find a wâw consecutive and this exact same verb (but with a 3rd person masculine plural suffix) in Psalm 148:6, a psalm which may have been sung when David was bringing the Ark to Jerusalem.

lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Yaʿăqôb (יעקב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

1Chronicles 16:17a = Psalm 105:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôq (חֹק) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong's #2706 BDB #349

Translation: ...then He established it [His solemn promise] for a decree to Jacob,... In the previous verse, God made a solemn promise (a feminine singular noun) to Abraham. Here, God establishes this promise as a decree or a statute to Jacob. The idea is, God made His promise even more certain to Jacob.

1Chornicles 16:17b = Psalm 105:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e râ ^h êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e rîyth (בְּרִית) [pronounced <i>b^{eh}reeth</i>]	<i>covenant, pact, alliance, treaty, alliance; contract</i>	feminine singular construct	Strong's #1285 BDB #136
ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761

Translation:...[and] to Israel through a perpetual covenant,... Here, Israel refers to the nation Israel; God has made a covenant to Israel, the nation, which would last forever.

The nouns Jacob and Israel are used together quite often and contrasted and used in a variety of ways. See: <http://kukis.org/Psalms/Psalm105.htm#Jacob%20vs.%20Israel> for the 7 different ways these names are used together.

Jacob's given name at birth was Jacob and God later named him Israel. Obviously, the nation Israel is named Israel as well. Here, Jacob refers to the person and Israel refers to the nation. God made an eternal covenant with Israel. Now, although this covenant was in the divine decrees in eternity past, it was made with the nation Israel in time. Therefore, from the standpoint of Israel, this is not an eternal covenant, but one which would begin at the time that it was made and continue forever.

What this solemn promise to Abraham was, what this perpetual covenant to Israel was, is covered in the next few verses.

God's covenant with Abraham, Isaac and Jacob is covered in **Psalms 105**. This covenant which God made with Israel is spoken of again and again in the Bible:

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly."	In the doctrine referenced above, I went through all the times which God made a covenant with Abraham, Isaac and Jacob (all the recorded instances, anyway).
Then Abram fell on his face. And God said to him, "Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you."	This is the covenant where God changes Abram's name to Abraham, and God promises that He will make him the father of a multitude of nations (at this point, Abraham only has one son by his wife's maid).
And I will establish my covenant between Me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."	God promises to make this covenant with Abraham's descendants for generation after generation, forever. This covenant would include the land wherein Abraham has walked as an everlasting possession; and that these people would be God's people.
And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations (Gen. 17:1–9).	The part of the covenant which Abraham had to keep was circumcision, which was covered in the verses which I left out.
"Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, 'I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.' " (Ex. 3:16–17)	When God spoke to Moses, He identified Himself, and then told Moses to go to Egypt to get God's people and to bring them into the land which He had promised them.

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
<p>"And you went over the Jordan and came to Jericho, and the leaders of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. And I gave them into your hand. And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow. I gave you a land on which you had not labored and cities that you had not built, and you dwell in them. You eat the fruit of vineyards and olive orchards that you did not plant." (Joshua 24:11–13)</p>	<p>In one of Joshua's two final messages to Israel, he spoke to them in the place of God, reminding them that He gave them this land flowing with milk and honey. Here they were, about 50 years removed from Egypt. The people to whom Joshua is speaking to, for the most part, left Egypt when they were children, and now they were in their 50's, 60's and 70's. What Joshua needed to impress upon them is, God promised them the land and God has fulfilled that promise. The houses that they live in and the vineyards and orchards that they have were built and set up by others, and God gave this all to them.</p>
<p>And the Angel of Jehovah came up from Gilgal to Bochim, and said: I led you up from Egypt and brought you into the land of which I had sworn to your fathers; and I said, I will never break My covenant with you. And you shall make no covenant with the inhabitants of this land; you shall pull down their altars. But you have not obeyed My voice. Why have you done this? Therefore I also have said, I will not drive them out before you; but they shall be thorns in your side, and their gods shall be a snare to you. And it came about, when the Angel of Jehovah spoke these words to all the children of Israel, that the people lifted up their voices and wept (Judges 2:1–4).</p>	<p>God reminds the Jews that His covenant with them was forever; however, they were not to make covenants with the heathen of the land, which indicated a distrust of God's covenant. Because of this, God promised Israel that He would leave the heathen in the land as thorns in their sides. Much of the book of Judges is about the heathen being thorns in the sides of the Israelites.</p>
<p>Then Solomon stood before the altar of Jehovah in front of all the assembly of Israel, and spread out his hands toward the heavens; and he said: "Jehovah the God of Israel, there is no god in the heavens above or on the earth below like You, who keeps Your covenant and mercy with Your servants who walk before You with all their hearts. You have kept what You have promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day." (1Kings 8:22–24; see also 2Chron. 6).</p>	<p>At the dedication of the Temple, Solomon spoke of the God of Israel and how He has kept His covenant with Israel; and that this is unlike any other god in the heavens or the earth below.</p> <p>Covenant theologians want to interpret the Bible in such a way as to understand that God has just simply set the nation Israel aside forever, and given His promises to another entity entirely. Let's say you went out and bought a puppy for your child, and said "This is your dog forever, kid." Can you imagine, if your kid is bad, you take the dog over next door and give it to a neighbor kid? This is what covenant theologians believe God has done.</p>

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
<p>But Jehovah was gracious to them, had compassion on them, and regarded them, because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence (2Kings 13:23).</p>	<p>This was said after Israel had been split into the northern and southern kingdom, and God was still protecting the northern kingdom because of His covenant, even though they moved further and further away from Him.</p>
<p>For so it was that the children of Israel had sinned against Jehovah their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they feared other gods, and had walked in the statutes of the nations whom Jehovah had cast out before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel secretly did things against Jehovah their God that were not right, and they built for themselves high places in all their cities, from watchtower to fortified city. They set up for themselves sacred pillars and groves on every high hill and under every green tree. There they burned incense on all the high places, like the nations whom Jehovah had carried away before them, and did evil things to provoke Jehovah to anger; for they served idols, of which Jehovah had said to them, You shall not do this thing.</p>	<p>This is one of the most solemn passages in all of Scripture, where God finally put the northern kingdom under the 5th cycle of discipline because they did not keep His commandments.</p> <p>There were a myriad of nations within and around the nation Israel, and God had either destroyed these nations or He guided Israel to defeat them. However, the people of the northern kingdom then began to worship the gods of the nations which God defeated and removed from the land because of their degeneracy.</p>
<p>Yet Jehovah testified against Israel and against Judah, by the hand of all of His prophets and every seer, saying, Turn away from your evil ways, and keep My commandments and My statutes, according to all the Law which I have commanded your fathers, and which I have sent to you by the hand of My servants the prophets. Nevertheless they would not hear, but stiffened their necks, like the necks of their fathers, who had not believed in Jehovah their God.</p>	<p>God warned Israel through His prophets, yet they would not listen to His prophets.</p>
<p>And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies which He had testified against them; they went after their vanities, became vain, and went after the nations who were all around them, concerning whom Jehovah had charged them that they should not do like them. And they left all the commandments of Jehovah their God, made for themselves molten images, two calves, made a grove and bowed down to all the host of the heavens, and served Baal. And they caused their sons and daughters to pass through the fire, practiced divination of witchcraft and fortune-telling, and sold themselves to do evil in the eyes of Jehovah, to provoke Him to anger. Therefore Jehovah was very angry with Israel, and removed them away from before His face; there was no one left but only the tribe of Judah (2Kings 17:7–18).</p>	<p>There were laws for Israel to follow; they did not follow them. God had made a covenant with the Patriarchs, and Israel rejected the words of His covenant.</p> <p>One of the man things which Israel did was <i>cause their sons and daughters to pass through the fire</i>. This means that they burned their own children alive in these religious practices.</p> <p>For this reason, God removed Israel (the northern kingdom) from the land (which was a clear warning made back in Lev. 26).</p>

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
<p>To this day they continue doing according to the former manner; they do not fear Jehovah, nor do they follow their statutes or their ordinances, or the Law and commandments which Jehovah has commanded the sons of Jacob, whom He had ordained with the name, Israel; with whom Jehovah had made a covenant and charged them, saying: "You shall not fear other gods, nor bow down to them nor serve them nor sacrifice to them; but Jehovah, who has brought you up out of the land of Egypt with great power and an outstretched arm, Him you shall fear, to Him you shall bow down, and to Him you shall offer sacrifice. And the statutes, the ordinances, the Law, and the commandments which He has written for you, you shall take heed to do forever; you shall not fear other gods. And the covenant that I have made with you, you shall not forget, nor shall you fear other gods. But Jehovah your God you shall fear; and He shall deliver you out of the hand of all your enemies." However they have not obeyed, but are doing according to their former manner (2Kings 17:34–40).</p>	<p>This continues the narrative from above. The Jews had been removed from the northern kingdom and other nations had been brought and put into the land. The king of Assyria did bring back an Israelite priest, but, for the most part, the new citizens worshiped their own gods.</p> <p>The warning given, which appears to be a quotation from somewhere else in the Old Testament, appears to be cobbled together from several portions of Scripture, including Ex. 20 34 Deut. 4 13. The sentiment is consistent with the chapters named, and I don't know for certain whether the writer of Kings was quoting several passages or whether, in some place, these were all found together.</p> <p>In any case, God reminds them over His covenant with them and what He has done on their behalf, and the Jews rejected this.</p>
<p>And the king of Assyria carried Israel away captive to Assyria, and led them to Halah and the Habor, the River of Gozan, and to the cities of the Medes, because they had not obeyed the voice of Jehovah their God, but transgressed His covenant and all that Moses the servant of Jehovah had commanded; they had neither heeded nor done them (2Kings 18:11–12).</p>	<p>This continues the passage above, where God takes Israel out of the land because they had not obeyed His voice, but disobeyed their covenant with Him.</p>
<p>Jehoram was thirty-two years old when he became king, and he reigned eight years in Jerusalem. And he walked in the ways of the kings of Israel, just as the house of Ahab had done, for he had the daughter of Ahab as a wife; and he did evil in the eyes of Jehovah. Yet Jehovah would not destroy the house of David, because of the covenant that He had made with David, and since He had promised to give a lamp to him and to his sons forever (2Chron. 21:5–7).</p>	<p>Even though there were several kings over Judah who did wrong in the eyes of God, God did not destroy Judah because of His covenant with David (which continued, ratified, and extended His covenant with the Patriarchs).</p> <p>Let me make an application here. You may be concerned about your wealth and the blessings which God has given to you. Whereas, nothing from this earth is forever (except the doctrine in your soul), your faithfulness goes a long way. This passage takes place 150 years after David, and God is still blessing David's descendants because of David's faithfulness.</p>

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
<p>Remember His marvelous works which He has done, His wonders, and the justice of His mouth, O seed of Abraham His servant, you children of Jacob, His elect. He is Jehovah our God; His justice is in all the earth. He remembers His covenant forever, the Word which He commanded, to a thousand generations, the covenant which He made with Abraham, and His oath unto Isaac, and confirmed it unto Jacob for a statute, to Israel as a perpetual covenant, saying: To you will I give the land of Canaan as the allotment of your inheritance (Psalm 105:5–11).</p>	<p>Our passage is a quotation from Psalm 105, which instructs us to remember what God has done, and that His covenant with Abraham, Isaac and Jacob stands forever. The land of Canaan will belong to the Jews eternally.</p>
<p>Yea, they sacrificed their sons and their daughters to demons, and shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with blood. Thus they were defiled with their own works, and went whoring with their deeds. Therefore the wrath of Jehovah was kindled against His people, so that He abhorred His own inheritance. And He gave them into the hand of the nations, and those who hated them ruled over them. Their enemies also oppressed them, and they were humbled under their hand. Many times He delivered them; but they rebelled in their counsel, and were brought low for their iniquity. Nevertheless He regarded their affliction, when He heard their cry; and remembered His covenant toward them, and was moved to compassion according to the abundance of His mercies. He also gave them compassion before the faces of those who had taken them captive (Psalm 106:37–46).</p>	<p>Israel committed some of the most heinous sins, including sacrificing their own sons and daughters to demons. God disciplined them for this evil, but He also delivered them when they turned to Him.</p> <p>As has been stated many times before, God remembers His covenant with Israel (first made to Abraham), and He gives them grace and compassion.</p> <p>I should point out, God did not forget His covenant with the Jews, and then one of His angels reminds Him. This is an anthropopathism.</p>
<p>He has given food to those who fear Him; He will always be mindful of His covenant. He has declared to His people the power of His works, to give them the heritage of the nations. The works of His hands are faithfulness and justice; all His precepts are sure. They stand fast forever and ever, and are done in truth and uprightness. He has sent redemption to His people; He has commanded His covenant forever; holy and awesome is His name (Psalm 111:5–9).</p>	<p>The application of this covenant is extremely important. God gives logistical grace to His own; furthermore, He remembers His covenant forever. When we can draw from that is, God keeps His promises which He makes to us.</p>
<p>[Jeremiah is speaking for God]: Hear the words of this covenant, and do them. For I admonished and testified to your fathers in the day that I brought them up out of the land of Egypt, until this day, rising early and exhorting, saying, Obey My voice. Yet they did not obey nor extend their ear, but walked each one in the stubbornness of his evil heart. Therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did not do them.</p>	<p>Right before the 5th Cycle of Discipline was about to come down on Israel, Jeremiah warned them of their coming peril. They continued to walk in the stubbornness of their hearts.</p>

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
<p>And Jehovah said to me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They have turned back to the iniquities of their forefathers, who refused to hear My Words. And they went after other gods, to serve them. The house of Israel and the house of Judah have broken My covenant which I made with their fathers. Therefore Jehovah says this: Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry to Me, I will not listen to them. Then shall the cities of Judah and the inhabitants of Jerusalem go and cry to the gods to whom they offer incense. But they shall not save them at all in the time of their trouble (Jer. 11:6b–12).</p>	<p>The chief transgression of the Jews was, The house of Israel and the house of Judah have broken My covenant which I made with their fathers. One might briefly state this covenant as, I will be their God and they will be My people. When the Jews turned to other gods, which resulted in a whole host of reprehensible behavior, they were turning away from the covenant made with their fathers.</p>
<p>Have You utterly rejected Judah? Has Your soul loathed Zion? Why have You stricken us such that there is no healing for us? We looked for peace, but no good came; and for the time of healing, and behold, terror! We acknowledge, O Jehovah, our wickedness, the iniquity of our fathers; for we have sinned against You. Do not abhor us; for Your name's sake do not disgrace the throne of Your glory; remember, do not break Your covenant with us (Jer. 14:19–21).</p>	<p>This is a plea from Judah, essentially made after they have been removed from the land (Jeremiah speaks prophetically here). Again, the key is: Do not abhor us; for Your name's sake do not disgrace the throne of Your glory; remember, do not break Your covenant with us. God will <i>not</i> break His covenant with Judah.</p>
<p>Behold, the days are coming, says Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; My covenant which they broke, although I was a husband to them, says Jehovah. But this is the covenant that I will make with the house of Israel: After those days, says Jehovah, I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them, says Jehovah. For I will forgive their iniquity, and their sin I will remember no more (Jer. 31:31–34).</p>	<p>This is the famous New Covenant passage of Jeremiah, which will stand in the Millennium. Even though they continually disregarded their covenant with God, God will still make a New Covenant with them (the promises of this New Covenant will continue in Jer. 32).</p>
<p>Thus says Jehovah the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of slavery, saying, At the end of seven years let each man free his brother, a Hebrew, who has been sold to him. And when he has served you six years, you shall let him go free from you. But your fathers did not heed me, nor extend their ears. And you had turned today, and had done what was right in My eyes proclaiming liberty, each man to his neighbor. And you had made a covenant before Me in the house which is called by My name. But you turned and violated My name, and each man caused his slave, and each man his slave woman, whom you had set free to do as they pleased, to return. And you brought them back into bondage to be slaves and slave women to you. Therefore thus says Jehovah: You have not heeded Me to proclaim liberty each man to his brother, and each man to his neighbor!</p>	<p>This covenant more properly refers to the Law of Moses, and what God expected from the nation Israel. One of their transgressions was not following the precepts of freeing a Hebrew slave.</p>

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Covenant Reference	Commentary
<p>Behold, I proclaim liberty for you, says Jehovah, to the sword, to the pestilence, and to the famine. And I will cause you to be an object of horror to all the kingdoms of the earth. And I will give the men who have transgressed My covenant, who have not done the words of the covenant which they made before Me when they cut the calf in two and passed between its parts; the rulers of Judah, and the rulers of Jerusalem, the officials, and the priests, and all the people of the land who passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of those who seek their life. And their dead bodies shall be for food to the birds of the heavens and to the beasts of the earth. And I will give Zedekiah king of Judah, and his rulers, into the hand of their enemies, and into the hand of those who seek their life, and into the hand of the king of Babylon's army, who have withdrawn from you. Behold, I will command, says Jehovah, and cause them to return to this city. And they shall fight against it and capture it, and burn it with fire. And I will make the cities of Judah a desolation without inhabitant (Jer. 34:13–22).</p>	<p>The result of disobeying their covenant would be great destruction in the land.</p> <p>Again, this has great application to us. God has blessed the nation USA and the believers within this nation. What He asks of us is quite little—daily Bible class during which, we remain in fellowship. Whatever else, will come out of that.</p>
<p>Thus says the Lord Jehovah to Jerusalem: Your origin and your birth are from the land of Canaan; your father was an Amorite and your mother a Hittite. As for your birth, on the day you were born your navel cord was not cut, nor were you washed in water to cleanse you; you were not rubbed with salt nor wrapped in swaddling cloths. No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the open field, for you yourself were loathed on the day you were born. And when I passed by you and saw you squirming in your blood, I said to you in your blood, Live! Yes, I said to you in your blood, Live! I have made you a multitude, like a plant in the field; and you grew, became great, bedecked with ornaments. Your breasts were formed, your hair grew, but you were naked and bare. When I passed by you again and looked upon you, indeed your time was the time of love; so I spread the edge of My garment over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine, declares the Lord Jehovah. Then I washed you in water; yes, I thoroughly washed away your blood, and I anointed you with oil. I clothed you in embroidered cloth and gave you sandals of badger skin; I clothed you with fine linen and covered you with silk (Ezek. 16:3–10).</p>	<p>Ezekiel spoke the Word of God while Judah was exiled from the land. The passage noted here is actually much longer, but it indicates that God took compassion upon these Jews when they were in their ugliest state, and in the state, He made His covenant with them. As a result of this covenant, God blessed Israel greatly.</p>

God's Covenant with the Patriarchs throughout the Old Testament	
Covenant Reference	Commentary
<p>You have paid for your licentiousness and your abominations, declares Jehovah. For thus says the Lord Jehovah: I will deal with you as you have done, who have despised the oath by breaking the covenant. Nevertheless I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Then you will remember your ways and be ashamed, when you receive your older and your younger sisters; and I will give them to you for daughters, but not by your covenant. And I will establish My covenant with you. And you shall know that I am Jehovah, so that you may remember and be ashamed. And you will never open your mouth anymore because of your shame, when I provide atonement for you for all that you have done, declares the Lord Jehovah (Ezek. 16:58–63).</p>	<p>Again, Jehovah God remembers the covenant which He established with His people and He will establish a New Covenant with His people.</p>
<p>And the king went up to the house of Jehovah, with all the men of Judah and the inhabitants of Jerusalem; the priests and the Levites, and all the people, great and small. And he read in their ears all the Words of the Book of the Covenant which had been found in the house of Jehovah. And the king stood in his place and made a covenant before Jehovah, to walk after Jehovah, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to do the Words of the covenant that were written in this Book. And he caused all who were present in Jerusalem and Benjamin to stand to it. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah removed all the abominations from all the land of the children of Israel, and caused all who were found in Israel to serve, being subject unto Jehovah their God. All his days they did not depart from following Jehovah the God of their fathers (2Chron. 34:30–34).</p>	<p>This is a wonderful passage found near the end of the Old Testament, which gives us hope. This is the proper response to God's grace and blessing.</p>
<p>You alone are Jehovah; You have made the heavens, the Heaven of the heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all alive. The host of the Heavens bow down before You. You are Jehovah God, who chose Abram, and brought him out of Ur of the Chaldeans, and placed upon him the name Abraham; You found his heart faithful before You, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites; to give it to his seed. You have performed Your words, for You are just.</p>	<p>In Nehemiah, there is the great prayer which references God's covenant with Abraham, and how God is faithful in keeping His covenant.</p>
<p>You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea. You gave signs and wonders upon Pharaoh, upon all his servants, and upon all the people of his land. For You knew that they had acted proudly against them. So You made a name for Yourself, as it is this day. And You divided the sea before them, so that they went through the midst of the sea on the dry land; and those pursuing them You threw into the deep, as a stone into the mighty waters. Moreover You led them by day with a cloudy pillar, and by night with a pillar of fire, to give them light on the way which they should travel.</p>	<p>God is recognized as continuing to be a part of Israel's history, which is all a result of His covenant with Abraham.</p> <p>God led the Jews out of Egypt, giving signs and wonders to Pharaoh.</p>

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
<p>You came down also on Mount Sinai, and spoke with them from the heavens, and gave them just ordinances and true laws, good statutes and commandments. You made known to them Your holy Sabbath, and commanded them precepts, statutes and Laws, by the hand of Your servant Moses. You gave them bread from the heavens for their hunger, and brought forth water for them out of the rock for their thirst, and intended for them to go in to possess the land which You had raised Your hand and sworn to give them.</p>	<p>God made His will known to the Jews.</p> <p>He also sustained the Jews as they moved to possess the land promises to Abraham in his covenant.</p>
<p>But they and our fathers acted presumptuously, hardened their necks, and did not heed Your commandments, and refused to obey, and they were not mindful of Your wonders that You did among them. But they hardened their necks, and in their rebellion they appointed a leader to return to their bondage. But You are God, ready to pardon, gracious and merciful, slow to anger, abundant in kindness; and did not forsake them. Even when they made a molten calf for themselves, and said, This is your god that brought you up out of Egypt, and worked great blasphemies; yet in Your manifold mercies You did not forsake them in the wilderness. The pillar of the cloud did not depart from them by day, to lead them on the road; nor the pillar of fire by night, to show them light, and the way they should go. You also gave Your good Spirit to teach them, and did not withhold Your manna from their mouth, and gave them water for their thirst. Forty years You sustained them in the wilderness. They lacked nothing; their clothes did not wear out and their feet did not swell.</p>	<p>These Jews were rebellious, unfaithful and did not trust God. God sustained them, despite their behavior.</p> <p>It is worth applying that God often lets a lot of things that we do go. We are dismal failures from time to time and God still sustains us. Until we get to the sin unto death, God continues to provide us the logistical grace.</p>
<p>Moreover You gave them kingdoms and nations, and divided them into districts. So they took possession of the land of Sihon, the land of the king of Heshbon, and the land of Og king of Bashan. You also multiplied their children as the stars of the heavens, and brought them into the land which You had commanded their fathers to go in and possess it. So the people went in and possessed the land; You subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings and the people of the land, that they might do with them as they pleased. And they captured strong cities and a rich land, and took possession of houses full of all goods, wells already dug, vineyards, olive groves, and fruit trees in abundance. So they ate and were filled and grew fat, and lived luxuriously in Your great goodness.</p>	<p>As per His covenant with Abraham, God delivered the land to the Jews to take it, and to possess wells, vineyards, olive groves and houses which they did not make themselves.</p>

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Covenant Reference	Commentary
Nevertheless they were disobedient and rebelled against You, cast Your Law behind their backs and killed Your prophets, who testified against them to turn them to Yourself; and they worked great blasphemies. Therefore You delivered them into the hand of their enemies, who distressed them; and in the time of their trouble, when they cried out to You, You heard from Heaven; and according to Your abundant mercies You gave them deliverers who saved them out of the hand of their enemies. But after they had rest, they returned to doing evil before You. Therefore You left them in the hand of their enemies, so that they had dominion over them; yet when they returned and cried out to You, You heard from Heaven; and many times You delivered them according to Your mercies, and testified against them, that You might bring them back to Your Law. Yet they acted presumptuously, and did not heed Your commandments, but sinned against Your judgments, which if a man does, he shall live by them. And they shrugged their shoulders, stiffened their necks, and would not obey.	The history of Israel is one of continued rebellion. They would rebel against God and He would discipline them; they would come back to Him, and He would give them abundant grace. Again, all of this is based upon His promises to Abraham.
Yet for many years You had patience with them, and testified against them by Your Spirit by the hand of Your prophets. Yet they would not listen; therefore You gave them into the hand of the peoples of the lands. Nevertheless in Your great mercy You did not annihilate them nor forsake them; for You are the Mighty God, gracious and merciful. Now therefore, our God, the great, the mighty, and awesome Mighty God, who keeps covenant and mercy: Do not let all the trouble seem small before You that has found us, our kings and our rulers, our priests and our prophets, our fathers and all Your people, since the days of the kings of Assyria until this day. However You are just in all that has come upon us; for You have dealt faithfully, but we have done wickedly. Neither our kings nor our princes, our priests nor our fathers, have kept Your Law, nor paid attention to Your commandments and Your testimonies, with which You testified against them. For they have not served You in their kingdom, nor in the great goodness that You gave them, nor in the large and rich land which You set before them; nor did they turn from their evil works.	Disobedience has brought discipline to Israel.
Here we are, servants this day! And the land that You gave to our fathers, to eat its fruit and its bounty; behold, we are servants in it. And it yields much increase to the kings You have set over us, because of our sins; also they have dominion over our bodies and our cattle at their pleasure; and we are in great distress. And because of all this, we are making a covenant in good faith, and writing it; sealed by our rulers, our Levites, and our priests (Neh. 9:9–38).	Israel stands before God, having been restored to the land, making a new covenant between themselves and God.

God's Covenant with the Patriarchs throughout the Old Testament

Covenant Reference	Commentary
<p>For thus says Jehovah my God, Feed the flock for slaughter, whose possessors kill them and are not held guilty. And those who sell them say, Blessed be Jehovah, for I am rich. And their shepherds do not pity them. For I will no longer pity the inhabitants of the land, says Jehovah. But, lo, I will deliver every man found, each one into his neighbor's hand, and into his king's hand. And they shall strike the land, and I will not deliver them out of their hand. And I fed the flock of slaughter, the truly poor of the flock. And I took two staffs for Myself: the one I called Beauty, and the other I called Bonds. And I fed the flock. I also cut off three shepherds in one month. And My soul loathed them, and their soul also abhorred Me. Then I said, I will not feed you; that which dies, let it die; and that which is to be cut off, let it be cut off. And let the ones remaining, each woman, eat the flesh of her neighbor. And I took My staff, Beauty, and chopped it in two, that I might break My covenant which I had made with all the peoples. And it was broken in that day, and so the poor of the flock who were watching Me knew that it was the Word of Jehovah (Zech. 11:4–11).</p>	<p>Zechariah was a post-exilic prophet; that is, he spoke to Judah after she had been returned from the 5th cycle of discipline.</p> <p>In this passage, God says, “My soul loathed them, and their soul also abhorred Me.” Herein, God speaks of breaking His covenant, which we should reasonably understand as a prediction of the 5th cycle of discipline again.</p>
<p>But you have turned aside out of the way; you have caused many to stumble at the Law. You have corrupted the covenant of Levi, says Jehovah of Hosts. So I have also made you despised and low before all the people, just as you have not kept My ways, but have shown partiality in the Law. Is there not one father to us all? Has not one Mighty God created us? Why do we act deceitfully each man with his brother, by profaning the covenant of our fathers? (Mal. 2:8–10).</p>	<p>Malachi was the last of the prophets, prophesying a century after Judah had returned from being thrown out of the land. Malachi warns the Jews of their corrupt behavior and how they have not kept His commandments.</p>
<p>Behold, I send My messenger, and He will prepare the way before Me. And the Lord whom you seek shall suddenly come to His temple, even the Messenger of the Covenant, in whom you delight. Behold, He comes, says Jehovah of Hosts. But who can endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fuller's soap (Mal. 3:1–2).</p>	<p>One of the final predictions of Malachi is that Jesus will suddenly come into His Temple. He is called the <i>Messenger of the Covenant</i>.</p>

The word *covenant* is found over 200 times in the Bible (other than with the phrase *the Ark of the Covenant*). Sometimes this refers to a covenant between men, but quite often, as you see above, it refers back to the covenant which God made with Abraham (although God spoke to Abraham on several occasions, giving more information each time, historically, this is seen as *one* covenant).

It should be apparent, with all the Scripture given above, that God takes His covenant with Abraham, Isaac and Jacob quite seriously. The fact that we find the covenant of God so many places in the Old Testament should indicate that God did not after a long period of time, get so mad at the Jews that He just had to drop them from His plan. Such an approach violates God's faithfulness and His omniscience.

Our Bible, composed of the Old and New Testaments, could be just as reasonably referred to as the Old and New Covenants.

Chapter Outline

Charts, Maps and Short Doctrines

Some of the essentials of God's covenant with Israel follow in the next few verses:

...to say: "To you [singular] give a land of Canaan,
a territory of your [plural] inheritance.

1Chronicles
16:18

...saying, "I give the land of Canaan to you
[as] the portion of your inheritance;"...

...saying, "I will give the land of Canaan to you as the portion of your inheritance;"...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	...to say: "To you [singular] give a land of Canaan, a territory of your [plural] inheritance.
Septuagint	...saying, To you I will give the land of Chanaan, the line of your inheritance;...
Significant differences:	None. What I have rendered as <i>territory</i> or <i>portion</i> comes from a word which means <i>rope</i> or <i>line</i> , which denotes boundaries.

Thought-for-thought translations; paraphrases:

CEV	...when he said, "I'll give you the land of Canaan."
Good News Bible (TEV)	"I will give you the land of Canaan," he said. "It will be your own possession."
<i>The Message</i>	"I give you the land of Canaan, this is your inheritance;...
New Century Version	He said, "I will give the land of Canaan to you, to belong to you."
New Life Version	He said, 'I will give the land of Canaan to you as the share of your birth-right,'...
New Living Translation	"I will give you the land of Canaan as your special possession."
Revised English Bible	'I shall give you the land of Canaan', he said, 'as your allotted holding.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Saying, To you will I give the land of Canaan, the measured line of your heritage:...
<i>God's Word</i> TM	...by saying, 'I will give you Canaan. It is your share of the inheritance.'
HCSB	"I will give the land of Canaan to you as your inherited portion."
NIRV	He said, "I will give you the land of Canaan. It will belong to you."
NIV – UK	To you I will give the land of Canaan as the portion you will inherit.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	...Saying, To you I will give the land of Canaan, the measured portion of your possession and inheritance.
LTHB	...saying, I will give you the land of Canaan, the allotment of your inheritance;...
Young's Updated LT	...Saying: To you I give the land of Canaan, The portion of your inheritance,...

What is the gist of this verse? The covenant spoken of is specified here—that God gave the land of Canaan to Israel.

1Chronicles 16:18a = Psalm 105:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
ʾêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e naʿan (כְּנָעַן) [pronounced k ^e NAH-ġahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: ...saying, "I give the land of Canaan to you... A list of all the promises which God gave to Abraham, Isaac and Jacob can be found at: <http://kukis.org/Psalms/Psalm105.htm> and more specifically at: <http://kukis.org/Psalms/Psalm105.htm#God%EF%BF%BDs%20Contract%20with%20Abraham,%20Isaac,%20Jacob%20and%20the%20Nation%20Israel> A part of this inheritance is the land of Canaan, which is much larger, actually, than that which is shown on any ancient map. The first promise which God made to Abraham was this one: *And after Lot had separated from him, Jehovah said to Abram, "Now lift up your eyes and look northward and southward and eastward and westward from the place where you are. For all the land which you see I will give to you, and to your seed always. And I will make your seed as the dust of the earth, so that if a man can count the dust of the earth, then your seed also will be counted. Rise up! Walk through the land, in its length and in its breadth, for I will give it to you"* (Gen. 13:14-17). God first gave Abraham a geographical possession—the land of Canaan—and then promised him that all of his many descendants would occupy this land. The number of Jews in Canaan would be like the dust of the ground.

1Chronicles 16:18b = Psalm 105:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chebel (חֵבֶל) [pronounced KHE ^B -vel]	<i>rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]</i>	masculine singular construct	Strong's #2256 BDB #286

1Chronicles 16:18b = Psalm 105:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>We find this word translated in the KJV as <i>region, country, lot, cord, territory, portion, line, sorrow, rope, bands, tacklings, destruction, coast</i>. Chebel occurs fewer than sixty times and is given twelve different translations. That this refers to a <i>cord</i> or a <i>rope</i> is undeniable in Joshua 2:15 Jer. 38:6 (in both cases, men are lowered with a <i>rope</i>). It is used for the rope or cord which is used to drag a stone (2Sam. 17:13); the <i>rope</i> or <i>cord</i> for a tent (Isa. 33:20); and a <i>rope</i> used to bind (Esther 1:6 Job 40:25 Ezek 27:24). Chebel is used for a <i>measuring rope</i> or a <i>measuring line</i> (2Sam. 8:2 Zech. 2:5). Therefore, this word can figuratively be used for a <i>portion</i> or <i>lot</i> of land which has been measured out (1Kings 4:13 1Chron. 16:18). Then we have the bēyth preposition and the word chebel (לֶכֶבֶל) [pronounced <i>KHE^b-vel</i>], and it means <i>cord, territory, band</i>; actually, this has been given a myriad of renderings, but the idea is that this is a <i>rope</i> or <i>cord</i>, but it can also refer to <i>that which has been roped off or allotted to</i>. Since chebel generally refers to a rope or a band which ties things together, it can also be used less literally for a group of things. In 1Sam. 10:5, it refers to a <i>group of</i> or a <i>band of</i>.</p>			
nachălāh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i>]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 2 nd person masculine plural suffix	Strong's #5159 BDB #635

Translation:...[\[as\] the portion of your inheritance;](#)... This particular land or area would be given to the descendants of Abraham. This promise to Abraham was never rescinded because God made the promise. God does not just make a promise and later decide, "You know, I've been thinking about this more and more and I do believe that I have changed My mind on this matter." He is God; He knows the end from the beginning. He knew how many times Israel would rebel against Him; how many times that Israel would reject Him. Much of the Old Testament is all about Israel as the unfaithful wife always chasing after her lovers (other religions, other gods, other philosophies) instead of God. God made these promises to Abraham knowing all that would come to pass.

This also helps to explain a portion of Esther, which, when I first heard it, it did not make sense to me. A king made a decree, and then, when he found out that this was a bad idea, he could not simply withdraw the decree. You see, in many societies kings are seen either as God or as a representative for God. They have a divine essence of sorts, so, when they make a decree, this is like a decree from God. They do not just willy nilly make this law and then that law, see how things go, and adjust and nullify after the fact. They are *kings*; kings do not just make stilly, arbitrary laws. Kings are not like you and I. God chose them to be king over this or that land because of their great wisdom and connection to the divine. Therefore, a king could not make a wrong law.

Now, keeping that in mind, what about God? God is divine. God knows everything. God knows everything that every single Israelite would do from eternity past until now. God knew this before He created anything; and God made this decree before he made anything. Now, if in the ancient world people could not imagine their rulers making a decree and then withdrawing that decree, how much more so with God?

**In your being men of number as a few
and visitors in her,...**

1Chronicles
16:19

**...when you were numerically a few
men—very few—
and temporary residents in it [the land]...**

...when you were only a very few people and temporary residents in the land.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

**In your being men of number as a few
and visitors in her,...**

Septuagint	When <u>they</u> were few in number, when <u>they</u> were but little, and strangers in it;...
Significant differences:	The LXX has a 3 rd person masculine plural suffix with the first verb (as does the text in the psalms); the MT has a 2 nd person masculine plural suffix. The Vulgate and one Hebrew manuscript also have this in the 3 rd person.

Thought-for-thought translations; paraphrases:

CEV	At the time there were only a few of us, and we were homeless.
Good News Bible (TEV)	God's people were few in number, strangers in the land of Canaan.
<i>The Message</i>	Even though you're not much to look at, a few straggling strangers."
NET Bible®	When they were few in number, just a very few, and foreign residents within it.
New Century Version	Then God's people were few in number, and they were strangers in the land.
New Living Translation	He said this when you were few in number, a tiny group of strangers in Canaan.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	When you were still small in number, and strange in the land;...
<i>God's Word</i> ™	"While they were few in number, a small group of foreigners living in that land,...
HCSB	When they were few in number, very few indeed, and temporary residents in Canaan...
JPS (Tanakh)	You were then few in number, a handful, merely sojourning there,...
NIRV	At first there weren't very many of God's people. There were only a few. And they were strangers in the land.
NIV – UK	When they were but few in number, few indeed, and strangers in it,...

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When they were but few, even a very few, and only temporary residents and strangers in it,...
English Standard Version	When you were few in number, and of little account, and sojourners in it,...
NRSV	When they were few in number, of little account, and strangers in the land.
WEB	When you were but a few men in number, Yes, very few, and foreigners in it;...
Young's Updated LT	...when you are few of number, as a little thing, and sojourners in it.

What is the gist of this verse? These promises were made to Israel when they were just a few people wandering throughout the land.

1Chronicles 16:19a = Psalm 105:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

1Chronicles 16:19a = Psalm 105:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct with the 2 nd person masculine plural suffix	Strong's #1961 BDB #224
Psalm 105:12 has the 3 rd person masculine plural suffix (as does the LXX); Chronicles has the 2 nd person masculine plural suffix.			
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
math (תָּמַח) [pronounced math]	<i>male, man, male offspring; few men</i> however, there is not an emphasis here upon sex or gender	masculine plural construct	Strong's #4962 BDB #607
miç ^e phâr (מִצְפָּאֵר) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular noun	Strong's #4557 BDB #708
kaph or k ^e (כֹּ) [pronounced k ^e]	<i>like, as, just as; according to; about, approximately</i>	preposition	No Strong's # BDB #453
m ^e ʿaṭ (מְעַט) [pronounced m ^e -GAHT]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589

Together, the kaph preposition and m^eʿaṭ mean *nearly, almost, within a little, shortly, quickly, suddenly, scarcely, very little, very few*.

Translation: *When you were numerically a few men—very few—...* As I have mentioned on numerous occasions, the division of verses is not inspired, and this is one place which clearly reveals that. We tend to find the bêyth preposition along with the absolute status quo verb to indicate an action which is simultaneous with the main verb, but, in this verse, there is no main verb. That is appear in the next verse.

What is emphasized is, there was a time when the Jews were very few in number. God had promised the land, but they had not yet taken the land. I remember when I first walked into the house where I lived, and I thought it was such a cool house. My roommate was the builder, and for me, it was the kind of house to lust after. I did not know it, but God had given me that house (I was able to purchase it about 15 years later). This is how it was for Abraham and Sarah. They walked throughout the land, and God told them that this land would be given to their posterity. It certainly must have been quite a thing to walk through this land (something which God asked them to do), seeing the various heathen—their huge size and numbers—and to take in the beauty and prosperity of this piece of real estate, and to be assured by God that this land would be given to them (actually, to their descendants) as a permanent inheritance.

1Chronicles 16:19b = Psalm 105:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

1Chronicles 16:19b = Psalm 105:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gârîym (גִּרְיִם) [pronounced gaw-REEM]	<i>visitors, temporary residents, sojourners</i>	masculine plural, Qal active participle	Strong's #1481 BDB #157
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...and temporary residents in it [the land]... God moved Abraham and Sarah into this land, and they had Isaac, who later had his twelve children, and they were all temporary residents in this beautiful land. Now, I don't know what the land looked like then. I suspect it was much more beautiful then than it is now—much greener—and that the Mesopotamia region was much more liveable during this time period. There was certainly some desert wilderness, but I believe that much of this land received much more rain at this time than it does now. However, I think there was still the contrast as it is today—between Iraq (where Abraham would have been raised up) and Israel, to where God moved him. Even today, we can compare and contrast these lands and see how much more beautiful Israel is than many of the Arab lands surrounding it—such a contrast was clear during Abraham's time as well. So, for a couple hundred years, the Jews were a handful of people in the land of Canaan, the land God had given them.

Let's say that God took you to the outskirts of the nearest city of a million or more to you, pointed to it and said, "I will give all of this to you and your family forever." Essentially, that is what God was saying to Abraham, Isaac and Jacob. Then Abram came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell. And God gave him no inheritance in it, not even enough to set his foot on. But even when Abraham had no child, He promised to give it to him for a possession, and to his seed after him (Acts 7:4–5). By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not understanding where he was going. By faith he sojourned in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude; innumerable as the sand which is by the seashore. These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were foreigners and pilgrims on the earth (Heb. 11:8–13).

...and so going from a nation unto a nation,
from a kingdom unto a people another;...

1Chronicles
16:20

... —going from nation to nation,
from [one] kingdom to another group of
citizens— ...

Even as they went from nation to nation and from kingdom to kingdom,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

...and so going from a nation unto a nation,
from a kingdom unto a people another;...

Septuagint

...and went from nation to nation, and from one kingdom to another people.

Significant differences:

None.

Thought-for-thought translations; paraphrases:

CEV	We wandered from nation to nation, from one country to another.
Good News Bible (TEV)	They wandered from country to country, from one kingdom to another.
<i>The Message</i>	They wandered from country to country, camped out in one kingdom after another;...
New Century Version	They went from one nation to another, from one kingdom to another.
New Life Version	They traveled from nation to nation, from the people of one king to the people of another.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	...wandering from nation to nation and from one kingdom to another...
<i>The Scriptures</i> 1998	And they went up and down, From one nation to another, And from one reign to another people.

Literal, almost word-for-word, renderings:

English Standard Version	...wandering from nation to nation, from one kingdom to another people,...
WEB	They went about from nation to nation, From one kingdom to another people.
Young's Updated LT	And they go up and down, from nation unto nation, and from a kingdom unto another people.

What is the gist of this verse? These covenants were given at a time when Abraham, Isaac and Jacob were relatively few in number and they wandered from place to place, living among and near a number of different nations.

1Chronicles 16:20a = Psalm 105:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #1980 (and #3212) BDB #229

1Chronicles 16:20a = Psalm 105:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The Hithpael is the reflexive of the Piel. The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, <i>they worked with one another, they looked at one another</i>. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (<i>he pretended to be sick, they professed to be Jews</i>).²⁷</p>			
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
gôwy (גֹּוִי) [pronounced GOH-ee]	people, nation	masculine singular noun	Strong's #1471 BDB #156
`el (אֶל) [pronounced e/]	unto, in, into, toward, to, regarding, against	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
gôwy (גֹּוִי) [pronounced GOH-ee]	people, nation	masculine singular noun	Strong's #1471 BDB #156

Translation: ... —going from nation to nation,... Abraham, Isaac and Jacob, with their families, traveled throughout the land of Canaan, as God had instructed them. This was God's gift to them, both temporally and eternally, and God wanted them to see it all and to see what He had done on their behalf.

Application: I believe that this gives us anecdotal evidence that God, now and again, has something that He would like to give us, and that He reveals these things to us now and again. I was a substitute teacher for 3 years, and I hated it, but there were two classes where I got to know the kids moderately well, and looked forward to teaching them. It was not quite like having my own classes, but close to it; and it was a taste of what having my own students would be like. A few years later, I was given my own classes and it was wonderful and I spent many years teaching, a profession which I thoroughly enjoyed for several decades. I mentioned the house that I live in; I remember seeing it for the first time, long before I could even imagine to own such a house in such a neighborhood, and, in retrospect, I recognize that God was giving me a preview of coming attractions. Part and parcel to this is spiritual growth. You cannot expect that God is simply going to drop stuff into your lap if you have no capacity to enjoy these things or to be appreciative of them. Can you imagine sacrificing greatly in order to give your child a gift, and he turns his nose up at it? Let's say you bought him an Xbox (that's an expensive video game console, right?), and the kid finds a hammer and beats it into submission in the first hour. You would think, *why bother?* God has blessings which He is going to pour out, but we need to capacity to enjoy that which He is going to give us.

I listen, in my spare time, to a lot of talk radio, and about a week ago, I heard several whiners call up and whine about their lives and how tough life was and how they worked so hard and did not seem to get ahead. I listened to these people carefully and not one of them put forth what seemed to be a real hardship in their lives, apart from working hard and not getting ahead in life. These are people without capacity for life. I could almost guarantee

²⁷ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

you that these people were buying the house that they lived in; that there was a car in the driveway for each person in the household over 20; that they had never gone hungry a day in their lives, that they all had jobs, and that if they wanted to jump into their car, fill it up with gas, and drive to the nearest Starbuck's or to the nearest restaurant, that they could do it. I know for sure they had a phone, and for most of those whiners, they probably had a cell phone or two as well in the family. I've been inside the houses of people who are on welfare, whose lives are primarily subsidized by the government. Of those who I have known over the years (about 20 or so families), they all had big screen tv's and a stack of DVD's or videos. Most of them had cell phones as well as land phones. There are damn few people in the United States who are really hurting. There are damn few who do not know where their next meal is coming from (except for some who live on the street, most of whom are there of their own volition). We are in an election year, and for the past year, the news services have bandied about the term *recession* over and over again, and rarely defining the term. People on the street are approached with microphones and they say, "Yeah, I think we are in a recession" when they would not know a recession if it bit them on the butt. These complainers and whiners are people who have no concept of their own prosperity. We, in the United States, live better than 99% of the population of the world since time began. We have prosperous lives which are better than about 95% of the world's population. I know a variety of people in Asia, and their lives are tough. These are people who do work hard and really and truly cannot seem to get ahead. There are people with even greater pressures, and lives that we cannot imagine. We have recently had radio advertisements for the people of Darfur who have been on the run from a Muslim government which has been indiscriminately slaughtering them. They have seen dozens of people die in front of them (if not more), many of whom are their own family members. This particular drive on the radio was for shoes, because 99% of these people had never owned a pair of shoes and they are running from these Muslim murderers in the desert, without shoes. When I hear someone call up a radio station and start whining and moaning about their lives, I sit there and wish they could just spend 1 week living like the median person in this world lives right now. And not only do these people whine and complain, but they think that if they elect the right person as president, that person is going to take money from the evil corporations and from evil rich people, and make their lives much better. Obviously, I listen to these people and I just want to spit, it makes me so angry at their total lack of gratitude and their complete ignorance of how good their lives are.

The key is, capacity for life. Abraham, after hearing these promises from God, never said, "God, that is not good enough. I could care less about my descendants getting this land; I want you to give it to me now." You know why Abraham did not say that? It is because he had capacity for life; he had true appreciation for the things in his life.

By the way, never ever look to the government to make you happy or prosperous. We live in the greatest nation in the world ever. We live here by virtue of God's grace. God pours our blessing and prosperity upon our nation constantly. If you do not think that you are getting your share of this blessing and prosperity, then let me explain to you what your problem is: you do not have any true capacity for life. God could drop a couple million dollars on you, and, within a month, you would be miserable and complaining again. The key is, your own soul. If you develop the capacity for life through Bible doctrine, then God will begin to pour on the blessings.

1Chronicles 16:20a = Psalm 105:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mam ^e lâkâh (מַמְלָכָה) [pronounced <i>mahm^e-law-kaw</i>]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular noun	Strong's #4467 BDB #575

1Chronicles 16:20a = Psalm 105:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (עַל) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿam (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
ʾachêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, other as well as foreign, alien, strange</i>	masculine singular adjective/substantive	Strong's #312 BDB #29

Translation: ...from [one] kingdom to another group of citizens— ... The different words used here I think contrasts more tightly autocratic kingdom with a group of people who have less of a central government to contend with. The Jews would wander throughout the land of Canaan and observe, firsthand, a variety of governments and organized societies.

Application: The Bible does not set up a democracy as the ideal form of government; it is a form of government which has served us well, but is not necessarily ideal. The Bible does set up a theocracy during the Age of Israel, but there is no reason to assume that is the ideal form of government (clearly, Paul and Peter were not called upon to set up this form of government). The Bible clearly teaches that some form of government is necessary, and that obedience to our governments, as long as evangelism and the teaching of the Word of God is allowed, is what is expected of us. We also seem to learn from Scripture that there is often a balance to be struck between extreme positions—e.g., extreme libertarianism contrasted with extremely autocratic governments (e.g., socialistic and communistic states). Our own government strikes a nice, but not a perfect balance between the two.

In Psalm 105 we looked at both the **travels of Abraham** and the **journeys of the other patriarchs**. The Bible is quite consistent, so that, we both read about the patriarchs going from place to place in the land given them by God in this psalm; and we also get more specifics given to us in the book of Genesis.

You will recall in the previous verse when I spoke of the action of the main verb and how it was not to be found in the previous verse? This main verb was not found in this verse either; it will show up in the next verse.

...He did not permit [any] man to exploit them.
 ...He did not deposit a man to exploit them and He corrects upon them kings,... 1Chronicles 16:21 In fact [lit., and] He corrected [and rebuked] kings on their behalf,...
 ...He did not permit anyone to exploit His people.
 In fact, He even corrected with punishment kings who tried to do them wrong,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text ...He did not deposit a man to exploit them and He corrects upon them kings,...
 Septuagint He suffered not a man to oppress them, and he reproveth for their sakes,...

Significant differences: There appear to be differences, but only because the first verb can be translated in a number of different ways. So there are actually no significant differences.

Thought-for-thought translations; paraphrases:

CEV	God did not let anyone mistreat our people. Instead he protected us by punishing rulers...
Good News Bible (TEV)	But God let no one oppress them; to protect them, he warned the kings:...
The Message	But he didn't let anyone push them around, he stood up for them against bully-kings:...
NET Bible®	He let no one oppress them, he disciplined kings for their sake,...
New Century Version	But he did not let anyone hurt them; he warned kings not to harm them...
New Life Version	He let no man make it hard for them. He spoke strong words to kings because of them, saying,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	He would not let anyone do them wrong; he even kept back kings because of them,...
Complete Apostles' Bible	He permitted not a man to oppress them, and He reproved kings for their sakes,...
HCSB	He allowed no one to oppress them; He rebuked kings on their behalf:...
NIRV	But God didn't allow anyone to beat them down. To keep them safe, he gave a command to kings...
The Scriptures 1998	He allowed no one to oppress them, And He reproved sovereigns for their sakes, saying:...

Literal, almost word-for-word, renderings:

The Amplified Bible	He allowed no man to do them wrong; yes, He reproved kings for their sakes,...
English Standard Version	...he allowed no one to oppress them; he rebuked kings on their account, ...
LTHB	He has not allowed any to oppress them; yea, for their sake He has reproved kings:...
WEB	He allowed no man to do them wrong; Yes, he reproved kings for their sakes.
Young's Updated LT	He had not suffered any to oppress them, And reproved on their account kings.

What is the gist of this verse? God protected Abraham and his sons while they lived in the land of Canaan. They were not oppressed or taken advantage of.

1Chronicles 16:21a = Psalm 105:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nûwach (נָח) [pronounced NOO-ahkh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5117 (and #3240) BDB #628

1Chronicles 16:21a = Psalm 105:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʿāshaq (אֲשָׁק) [pronounced gaw-SHAHK]	<i>to exploit, to oppress, to wrong, to extort</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #6231 BDB #798

Translation: ...He did not permit [any] man to exploit them. The land of Canaan was filled with a variety of heathen, many of whom were sinking lower and lower into their depravity. Abraham, Isaac and Jacob were relatively successful ranchers. Remember, these are growing believers (at least Abraham was), and God blesses growing believers. Not only did God bring his children into a land flowing with milk and honey, but prior to actually giving them the land, God also blessed them while in the land. This is quite easy to verify: when Jacob, who was not a believer who excelled in spiritual growth, was going to be reunited with Esau, the twin brother that he had cheated many times, Jacob gave his brother a very substantial gift to make up for his actions in the past (Gen. 32:13–16). My point is, at any point in time, any king or sovereign could have seen what these believers owned and decided, “Hell, I might as well take that” and they would have had to power to do so (except for God). God continued to bless them.

Application: God does not just bless you and then simply allows someone else to take His blessing to you from you. If you are a growing believer, taking in doctrine daily, you do not have to sweat out your material possessions. If you find yourself in a situation where you have become enriched by God, you may also find yourself being sued. In today's society, if there is a way to legally steal from someone who has, it will be found. This is what one set of trial lawyers do. However, if you find yourself in that position, bear in mind that God is greater than them.

1Chronicles 16:21a = Psalm 105:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâkach (יָכַח) [pronounced yaw-KAHK]	<i>when there is no dispute involved, this word means: it means to correct [with punishment], to rebuke, to refute, to reprove; to punish</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3198 BDB #406
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5920, #5921 BDB #752

1Chronicles 16:21a = Psalm 105:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When not showing a physical relationship between two things, 'al can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i> . It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i> ; in the Hebrew, there are <i>helping prepositions</i> .			
melek ^e (מֶלֶךְ): [pronounced MEH-lek]	king, ruler, prince	masculine plural noun	Strong's #4428 BDB #572

Translation: *If fact* [lit., and] *He corrected [and rebuked] kings on their behalf...* Even kings—men with great power and loyal armies—were kept from Abraham and what God had given him; and from Isaac and Jacob. You will note that in all of their lives, God both blessed and protected the blessings of these three men and their families. It is worth noting that God did this, even though all of these men did some boneheaded things. In fact, I am wondering, in retrospect, whether Jacob did much which was right in his life. From his youth on up, he seemed to make a lot of mistakes and to sin a lot of sins.²⁸

In any case, there are two instances where God protected Abraham and his wife, and in both instances, when coming into a new area, Abraham would lie and say that his wife was his sister. He did this on two occasions. Apparently, Sarah was quite hot and, as best as I can figure, Abraham thought, "If these guys know that I am married to Sarah, they may kill me and take Sarah for themselves." However, as is too often the case, unbelievers often demonstrate a greater morality than believers (these incidents are found in Gen. 12 and 20).

What follows is what God instructed to kinds and rulers in the land of Canaan:

<p>... "You will not touch in My servants, and to My spokesmen, you will not do evil."</p>	<p>1Chronicles 16:22</p>	<p>...[saying], "You will not touch My servants and you will not do evil to My spokesmen [or, prophets]."</p>
<p>...saying, "Do not touch My servants and do not attempt to do evil against My spokesmen."</p>		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	... "You will not touch in My servants, and to My spokesmen, you will not do evil."
Septuagint	Touch not My anointed ones, and deal not wrongfully with My prophets.
Significant differences:	Although the verbs in the Hebrew are not imperatives, they can be interpreted in that way. Therefore, there are no significant differences between the Greek and the Hebrew.

Thought-for-thought translations; paraphrases:

²⁸ Of course, it's not like you and I make mistakes or sin, right?

CEV	...and telling them, "Don't touch my chosen leaders or harm my prophets!"
Good News Bible (TEV)	"Don't harm my chosen servants; do not touch my prophets."
The Message	"Don't you dare touch my anointed ones, don't lay a hand on my prophets."
New Century Version	He said, "Don't touch my chosen people, and don't harm my prophets."
New Life Version	'Do not touch My chosen ones. Do not hurt those who speak for Me.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Saying, Put not your hand on those who have been marked with my holy oil, and do my prophets no wrong.
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Literal, almost word-for-word, renderings:

Hebrew Names Version	[saying], Don't touch my anointed ones! Do my prophets no harm.
WEB	...Saying, Don't touch my anointed ones, Do my prophets no harm.
Young's Updated LT	"Come not against My anointed ones, and do not do evil against My prophets."

What is the gist of this verse? God protected His people and His prophets from outside forces.

1Chronicles 16:22a = Psalm 105:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (אֵל) [pronounced a/]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
nâgaʿ (נָגַע) [pronounced naw-GAHḡ]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	2 nd person masculine plural, Qal imperfect	Strong's #5060 BDB #619
bê (בֵּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
Mâshîyach (מָשִׁיחַ) [pronounced maw-SHEE-ahkh]	<i>anointed, anointed one, transliterated Messiah</i>	masculine plural noun with the 1 st person singular suffix	Strong's #4899 BDB #603

Translation: ...[saying], "You will not touch My servants..." It is quite tempting to separate the clergy from the non-clergy in this verse. There are God's servants in the first half of this verse and God's communicators in the second half. However, *servants* are not just those who sit in the pews and take in doctrine, but they grow and they produce divine good. This does not mean that you can observe those in your congregation and figure out what their spiritual gift is and if they are doing all that they could do. That's none of your business. However, as you will grow, you will discover your spiritual gift and you will begin to use it.

Application: Do not be worried about the gift or gifts which God has given you. One of my early and irrational fears was, God would banish me out as some missionary somewhere. God assigns appropriate gifts to believers, and using our gifts will become an integral part of our lives, and a portion of our lives which we will enjoy. I personally am able to sit down and pound a keyboard for a few hours a day (today, for a little over 4 hours). Believe it or not, I enjoy doing that and it is often the best part of my day. This does not mean, that is God's gift

to you; God is not going to assign you some horrid gift that you will hate. When you grow spiritually, you will recognize it and enjoy it.

In this first half of the verse, Asaph speaks of God's servants, which are those who belong to God, but they do not necessarily have communication gifts. That is the bulk of Christendom (and the bulk of the Jewish community at this time). God has instructed those rulers, in some way or another—by dream in Gen. 20 and possibly by dream in Gen. 12—not to touch His servants. These were not the only two instances, but they are the two recorded instances with respect to Abraham.

Application: We are under God's protection as well. This does not mean that no one will ever harm you, but God holds them at bay, in one way or another, until it is right. For instances, I have lost many jobs, and, the most recent instances were for unjust reasons. However, every single time, God had something better waiting for me. There were times and situations when I am sure that God held back particular people for long periods of time from doing evil against me. We are protected.

1Chronicles 16:22a = Psalm 105:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
nâbîy' (נָבִיא) [pronounced <i>naw^b-VEE</i>]	<i>spokesman, speaker, prophet</i>	masculine plural noun with the 1 st person masculine singular suffix	Strong's #5030 BDB #611
`al (אֵל) [pronounced <i>al</i>]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
râ'a' (עָשָׂה) [pronounced <i>raw-GAHG</i>]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	2 nd person masculine plural, singular, Hiphil imperfect	Strong's #7489 BDB #949

Translation: ...and you will not do evil to My spokesmen [or, prophets].” We also have those with communication gifts listed here, and God tells the kings and rulers of Canaan not to do evil against these men.

Application: There is protection for the believer in Jesus Christ. Remember, you live in the devil's world. Satan and his minions would like nothing more than to destroy your life in every way possible. What Satan did to Job is what he would like to do to each and every believer in Jesus Christ. This would be wonderful in his thinking; and this is why we are told there is protection.

Application: There are going to be a small percentage of believers (larger in the first century) who are martyred. God does not call all of His children to be martyrs, but there will be some. I've thought about such things and have never considered myself strong enough to face what believers have faced by way of torture and martyrdom. However, God has His plan for each and every one of us, and there have been martyrs whose bravery and conviction is awe-inspiring.

I should add a few comments: a Christian martyr is not like a Muslim martyr in any way shape or form.

Christian Martyrs Versus Muslim Martyrs

Christian Martyr	Muslim Martyr
A believer will spend eternity in heaven, whether he endures martyrdom or not. A believer may fail a million times and God will bring Him into heaven. Our salvation is based upon what Jesus Christ has done for us, not upon what we do for Him.	Muslims are taught that their martyrs are on the short list for heaven. The rest of the Muslims just don't know.
A believer in Jesus Christ does not go out looking to be martyred. Our interest is to evangelize those who want to know our Lord and to teach those who want to know Him well.	A Muslim martyr will purposely place himself in a position to kill himself and others as well, including innocent women and children who happen to be around him (he lets Allah sort out the bodies).
A Christian martyr is persecuted. We are to live peaceably among men, and most people, Christians and non-Christians, prefer that. However, Satan does not like this, and he will inspire those who will respond to him to persecute the believer.	A Muslim martyr brings martyrdom on himself. Whether this person is involved in an organized war effort in order to further Islam, or whether he simply kills himself with a bomb in a crowded market, the Muslim martyr is the aggressor.
Christian martyrs spend eternity with God and there are rewards associated with martyrdom.	Muslim martyrs, unless they have believed in Jesus Christ at some point in their lives, will spend eternity in the Lake of Fire.
In other words, a Christian martyr dies as the result of another's volition.	A Muslim martyr dies of his own volition, which is both murder and suicide.
A believer who is fighting for his country is not a Christian martyr, but a military hero.	A Muslim kills himself and others for the cause of Islam. They are perpetually outraged and do not particularly care who else they kill.

Chapter Outline

Charts, Maps and Short Doctrines

Islam versus Christian Links

Robert McLaughlin has done some work on this:

<http://www.gospelway.com/religiousgroups/islam.php> (see *Meet the author of the Koran, the Islamic Bible*).

<http://www.gbible.org/index.php?proc=tap&cat=doc&pg=R> (see *Rights of Christian women vs. women of Islam*).

You may find the following sites helpful with regards to Islam:

http://www.arabicbible.com/islam/christian_doctrine.htm

This is an excellent comparison between Jesus and Mohammed:

<http://www.letusreason.org/Islam8%20.htm>

The differences between Islam and the Bible (in one point, where the author speaks of *God suffering*, it is more accurate to understand this as *Jesus Suffering*):

<http://www.biblestudy.org/basicart/what-are-major-differences-between-islam-and-bible.html>

Islam versus Christian Links

Also:

<http://www.gospelway.com/religiousgroups/islam.php>

Chapter Outline

Charts, Maps and Short Doctrines

At this point, we go to another psalm, even though there are 20 more verses remaining in Psalm 105. How do we explain this? The writer of Chronicles was not there at this celebration. Chronicles is one of the few books of the Bible clearly written long after the events (Genesis may be committed to *paper* long after some of the events of Genesis). From what we have already seen, the writer of Chronicles has depended upon genealogical records and the book of Samuel. However, it is clear that he had access to more sources than this. One explanation is, one of the sources was actually there at this celebration and, hours, days, months or years later, wrote down what happened and included the words to the psalms which he remembered. I have found that it is common for believers to recall the verse line or two of a song or the first stanza, and this is perhaps what we are looking at—this attendee looks back, recalls the psalms which were sung, and quotes them from memory (obviously, he would have had to have heard these psalms enough times for them to stick in his mind). This is one explanation, and a reasonable one, but one which probably has little spiritual import.

The second item of discussion is from the God-ward side: why did God the Holy Spirit include this psalm in the book of Chronicles (along with the other psalms which will follow)? This might have greater spiritual importance.

Why Did God the Holy Spirit Include Portions of these Psalms in Chronicles?

1. First point: we must realize that not everything in Scripture is written directly to us or for us.
2. However, there are things herein which are applicable to us. Recall that these words are almost identical to those in Psalm 105 with two minor differences. We discussed a number of reasons for those differences, but these minor differences testify to the accuracy of Scripture. The Bible was preserved by man as guided by God the Holy Spirit and the Scriptures were attacked by Satan (although I don't believe he had any involvement in the protection of them or the minor Scriptural errors found in them).
 - a. We noted almost exact agreement between the text of Chronicles and Psalms. If all Scripture maintained this kind of integrity after 2000-3000 years, then we know that we can depend upon our Bible.
 - b. If a scribe decided one day that he really wanted to square up various issues of the Bible, then he could have made certain that these sections were absolutely identical, but no scribe did. Those who copied the Scriptures had great respect and regard for them, so there are a number of places here and elsewhere where we do not have complete agreement, and copyists over the hundreds and hundreds of years never changed the manuscripts to make everything line up perfectly. That would have meant changing the Word of God, and no scribe or copyist would be willing to do such a thing. Therefore, we have a passage like this where there are two minor, inconsequential differences; we have passages where identical people's names are spelled differently; and we have a disagreement with sets of numbers here and there (some of these are clearly mistakes made by copyists). However, if these were not discovered as mistakes and the manuscripts destroyed, then the next generation of scribes would not change even a letter, because if there was even an apparent error which they were aware of, it would be beyond them to try to fix that error.
 - c. Furthermore, we have manuscripts being preserved in a number of different areas. It was not like we have Manuscript Town, clearing house for all manuscripts, where all manuscripts were sent there, rewritten, and then sent out. Well, actually, at times, we had a couple of such places which existed, but it would be rare for there to be only one place where this is done.
 - d. Kings were instructed by the Bible to make copies of the Old Testament (what portion of it they had) for themselves, so we have royal manuscripts. Using a royal manuscript could explain the differences in the text.

Why Did God the Holy Spirit Include Portions of these Psalms in Chronicles?

- e. In any case, there are so few differences in Chronicles and Psalm 105 (two) as to be meaningless. And, like nearly all scribal errors (if not all), the problems may be attributed to a real error, rather than to some devious theologian wanting to sneak some set of doctrines into the Bible. As you examine the book of Samuel, which I have exegeted word by word, which book has more errors just about than any other book in the Bible—we find that these errors and disputes and differences are insignificant with absolutely no doctrinal impact whatsoever.
 - f. So, in summary, the differences here, being minor and unsubstantial, are preserved by the Holy Spirit to testify to the accuracy of Scripture.
3. In Old Testament times, the people there did not have the easy access to God's Word that we have. So, some places (libraries, personal collections, collections of a king, manuscripts carried on the death march) may not have had every single scroll of every single book. So, those who had the book of Chronicles also had access to Psalm 105 within Chronicles, even if they lacked the psalm scrolls. Especially at a time like the death march, it is important for believers on that march to know that God has made eternal promises to Abraham, Isaac and Jacob and that God will fulfill those promises (this is the portion of Psalm 105 which we find in this chapter of Chronicles). This, by the way, is also important for covenant theologians to note, who seem to believe that we are Abraham's seed and we are going to inherit Israel. We are after Abraham in the sense that, we have believed in God's Son Jesus Christ, and have been saved forever; but you cannot spend as much time in the Old Testament as I have and think that God has just thrown the Jews overboard in disgust. They are clearly a part of His eternal plan. This chapter also assures us of this, and some believers at various times may have only had access to this chapter.
 4. The accuracy and agreement of Psalm 105 and 1Chron. 16 is a testimony to the accuracy of the text of the Old Testament. Most cynics will never appreciate that. They see these two chapters as just old books, and whether they agree or not makes no difference to the cynic. However, Psalm 105 would have been composed around 1000 B.C. and 1Chron. 16 would have been committed to vellum perhaps 600 years later. The author of 1Chron. 16 would not have a manuscript which read, "And, at this point, we sang Psalm 105" whereupon, he turned in his Bible to Psalm 105 and wrote some of it down. These chapter divisions came along much later. The writer of Chronicles had several books from which he compiled his history (probably the royal record books), and an author of hundreds of years earlier recorded the events of this celebration along with some of the psalms which were sung. Now, a library may or may not have had this particular record of events *and* the book of psalms—but, in any case, they would not have been in the same book as we have today, where you have psalms and Chronicles a few chapters apart in the same book. My point is, the preservation of Psalm 105 was done separately from the preservation of the books used to write Chronicles; and the preservation of Psalm 105 and Chronicles may or may not have been done together (however, down the road a few more hundred years, both books would have been understood to be Scripture and preserved by the same scribal institution).
 - a. We do not know much about the preservation of Old Testament Scripture up until the time of our Lord. Shortly after this time, we have many translations, many groups who preserve Scripture, and a historical narrative which is fairly well-known.
 - b. We know a little about 1000–400 B.C., but not much. We do not know at what point a book was understood to be canonical or when exactly the concept of a canon came about. The Jews had holy books and the Law of Moses was recognized quite early to be a holy book, but less is known about the other books.
 - c. The records from which the Chronicler worked and the Psalms were two or more sets of completely different books. They may have been found on occasion to be in the same library, but it is just as reasonable to assume that there were times when they were not so found.
 - d. The almost identical text of Psalm 105 and 1Chron. 16 tells us that, even if we are not completely clear on the process of recognizing the canon and exactly who copied which texts; we know that God the Holy Spirit saw to the accurate preservation of the text.
 - e. What is amazing is not so much that Chronicles and Psalm 105 were preserved and that their text is nearly identical, but that, for nearly 600 years, the manuscripts upon which Chronicles was based were kept pristine enough to insure such accuracy and agreement.

To sum up, this allowed some people access to the information found in Psalm 105 who may not have had access to the book of psalms. This also testifies to the accuracy of God's Word in its transmission, even as far back as 3000 years ago.

Chapter Outline

Charts, Maps and Short Doctrines

At this point, we begin Psalm 96. In the previous psalm, there were very few differences. In this psalm, we have several sets of differences: (1) We do not have an identical verse match up; on occasion, 1 verse in 1Chron. 16 might be split between two verses in Psalm 96 (or vice versa). (2) Phrases from Psalm 96 will be moved about. (3) A couple words will be added, a couple words will be removed, and a couple of words will be replaced by synonyms. (4) Some phrases will simply be edited out.

It is my suggestion that you study [Psalm 96 \(PDF\)](#)²⁹ now.

My hypothesis is this. David and Asaph together had been putting together various psalms which had been collected over the years. Both of them are musicians; both of them write music and lyrics, both of them are going to have an artistic bend which will not be identical. When preparing to move the Ark, David told Asaph, "You gather up some psalms for us to sing, and arrange the music, and put together an orchestra, in order to celebrate the moving of the Ark." So, Asaph did. When putting this particular psalm to music, Asaph made a few changes here and there, perhaps to make this psalm so that it was performed to his artistic ear. When I was younger, I listened to a lot of music, as did most kids, and while listening to some songs, I would think, "I would have expanded this bridge here; I would have thrown in this riff here; I would have taken things into this or that direction." Not having much of a musical background, this was never anything I could really do, but had I been in a cover band, there would have been a few changes which I would have made. Artists tend to think in this way (is this the left brain?). As a real estate agent, I have shown a lot of homes, and found out quite quickly that the wife was discerning and thoughtful, and the husband was along for the ride. When schedules required us to meet at different times, I never met with the husband first, because 90% of the time, they could not choose a home to satisfy their wives if their lives depended upon it. Nor were they able to determine a good home from a bad. The few times I dealt with single men, it was like pulling teeth to get them to understand that one house had style and definition, and another house was boxy and dark. Most men could not differentiate. However, when you have a husband and a wife with particular tastes, then you might as well give up—you cannot please them both.

So, David, a musician, gives Asaph, a musician, the task of putting together the music for this celebration. It is going to be in Asaph's nature to make a few changes to some of David's songs. If you moved into a new home with a wife and she does not make any changes to this room or that; or if you live in the same home for 5 years, and your wife does not *suggest* certain updates, then you need to check her pulse. You may not have a live wife. It is in her nature to change things to appeal to her artistic nature. It is in Asaph's nature to make a few changes to David's composition, and that is all that occurred here (in my opinion). The idea that this is a different psalm from Psalm 96³⁰ is pure poppycock, because they agree in so many places.

An alternate explanation is, the text was originally identical, but time and many copyists changed that. Although that is certainly a possibility, I doubt that is the case.

²⁹ The PDF version is so large, you may need to download it to your computer in order to view.

³⁰ Some commentator—I do not recall which one—actually suggested this.

I offer these alternate explanations so that you can see there is a reasonable, common-sense explanation for the fact that the text is slightly different in 1Chron. 16 and Psalm 96. What we see in the Bible should make some kind of logical sense and this should conform to what we know about the preservation of the Bible.³¹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 96:1–13

**Sing to Y^ehowah all the earth;
announce [the good news of] from day unto
day His salvation [or, *His Jesus*].**

1Chronicles
16:23

**Sing to Y^ehowah, all the earth!
Proclaim His Jesus [or, *His salvation*] every
day!**

**Sing to Jehovah, all the earth!
Daily proclaim His salvation—His Jesus—as good news!**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Sing to Y ^e howah all the earth; announce [the good news of] from day unto day His salvation [or, <i>His Jesus</i>].
Septuagint	Sing to the Lord, all the earth; proclaim his salvation from day to day.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Everyone on this earth, sing praises to the LORD. Day after day announce, "The LORD has saved us!"
Good News Bible (TEV)	Sing to the LORD, all the world! Proclaim every day the good news that he has saved us.
<i>The Message</i>	Sing to GOD, everyone and everything! Get out his salvation news every day!
NET Bible®	Sing to the Lord, all the earth! Announce every day how he delivers!
New Century Version	Sing to the Lord, all the earth. Every day tell how he saves us.
New Life Version	Sing to the Lord, all the earth. Tell the good news of His saving power from day to day.
New Living Translation	Let the whole earth sing to the Lord! Each day proclaim the good news that he saves.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Make songs to the Lord, all the earth; give the good news of his salvation day by day.
<i>God's Word</i> ™	"Sing to the LORD, all the earth! Day after day announce that the LORD saves his people.
JPS (Tanakh)	"Sing to the LORD, all the earth. proclaim His victory day after day.

³¹ And so there is no confusion, I do not contend that the Bible is 100% accurately preserved; the preservation process was not some sort of a perfect process. There were common mistakes which were made as well as, on a couple of occasions in the New Testament, what appear to be intentional insertions of text. However, despite all of that, we can easily settle upon which text is accurate.

NIRV All you people of the earth, sing to the Lord.
Day after day tell about how he saves us.

The Scriptures 1998 Sing to יהוה, all the earth; Proclaim His deliverance from day to day.

Literal, almost word-for-word, renderings:

English Standard Version Sing to the LORD, all the earth! Tell of his salvation from day to day.
Hebrew Names Version Sing to the LORD, all the earth! Display his salvation from day to day.
NASB Sing to the LORD, all the earth;
Proclaim good tidings of His salvation from day to day.
WEB Sing to Yahweh, all the earth; Show forth his salvation from day to day.
Young's Updated LT Sing to Jehovah, all the earth, Proclaim His salvation from day to day.

What is the gist of this verse? The psalmist calls upon us to sing a new song to the Lord.

1Chronicles 16:23a = Psalm 96:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Psalm 96:1a (Sing a new song to Y^ehowah;...), is not found in 1Chron. 16.			
shîyr (שִׁיר) [pronounced <i>sheer</i>]	<i>to sing</i>	2 nd person masculine plural, Qal imperative	Strong's #7891 BDB #1010
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kôl (כָּל) [pronounced <i>koh</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: [Sing to Y^ehowah, all the earth!](#) All the earth is called upon to sing a song to Jehovah. Remember that this is the version which is sung aloud at the moving of the Ark of the Covenant into Jerusalem. The Ark of God was unique to Israel; the God of Israel had delivered them in particular from Egyptian slavery. However, all the earth is called upon to sing; this clearly indicates that both David and Asaph recognized that this is not their personal, local God, but that the God was Israel was the God of all the earth.

I think that I will, for this portion of 1Chron. 16, quote from commentary which I have already made. I will do this throughout. Therefore, if you have already gone through Psalm 96, this is repetition.

Commentary on 1Chron. 16:23a from Psalm 96:1b

It is reasonable to assume that what is *new* here is that David calls upon *all the earth* to celebrate Jehovah God. Whatever distinction exists between the Jews and Gentiles appears to be removed, so that all mankind could celebrate our relationship to God. **At that time you Gentiles were without Christ. You were excluded from citizenship in Israel, and the pledges God made in his promise were foreign to you. You had no hope and were in the world without God. But now through Christ Jesus you, who were once far away, have been brought near by the blood of Christ. So He is our peace. In his body he has made Jewish and non-Jewish people one by breaking down the wall of hostility that kept them apart** (Eph. 2:12–14). This psalm will look down the corridors of time, to a time when Gentiles are brought clearly and fully into the plan of God.³²

This is not the only psalm or the only time that it is clearly stated that God speaks of the Gentiles. **Let the peoples thank You, O God; let all the peoples thank You. Oh let the peoples be glad and sing for joy; for You shall judge the peoples uprightly and govern the peoples on earth. Selah. Let the peoples give thanks to You, O God; let all the peoples give thanks to You. The earth has given its increase; God, our own God, shall bless us** (Psalm 67:3–6). **Sing to God, kingdoms of the earth, praises to the Lord** (Psalm 68:32). So throughout the Bible, it is known that God's plan includes the Gentiles, and that through Jehovah, they would be blessed as well. Later in this exegesis [in the exegesis of Psalm 96], I will give you a long list of verses from the psalms which deal with the Gentiles.

And they sang a new song, saying, "You are worthy to take the scroll and to open its seals, for You were slain, and by Your blood You ransomed people for God from every tribe and language and people and nation, and You have made them a kingdom and priests to our God, and they shall reign on the earth." (Rev. 5:9–10). Just as the book of Revelation ties together the new song, our Lord's blood and all nations of the earth, so will this psalm. Psalm 40:3 reads: **He put a new song in my mouth, a song of praise to our God: many will see and fear and will trust in the LORD. The many here will be Jews and Gentiles.**

The key here is the universality of the God of Israel.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 16:23b = Psalm 96:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Psalm 96:2a–2b (Sing to Y^ehowah, praise His name...) is not found in 1Chron. 16.			
bâsar (בָּשַׂר) [pronounced baw-SHR]	<i>to make one cheerful [with good news]; to announce [good news]; to bear glad tidings, to bring good news</i>	2 nd person masculine plural, Piel imperative	Strong's #1319 BDB #142
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun	Strong's #3117 BDB #398
`el (אֶל) [pronounced e]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

³² Gentiles have always been a part of the plan of God; but God will use us Gentiles specifically to accomplish His purposes.

1Chronicles 16:23b = Psalm 96:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Psalm 96:2 has the lamed preposition instead:			
lamed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun	Strong's #3117 BDB #398

Literally, this is *from day unto day*; together, these words may mean *every day, each and every day, daily*. In 1Chron. 16:23, this is translated variously as *from day to day* (most translations), *day by day* (BBE), *every day* (NCV, Good News Bible, the Message); *day after day* (CEV, God's Word, NIV–UK, TNIV), *each day* (NLT).

There is really no distinction shown between the phrase as it is found here or in Psalm 96, with the exception of Young, who does differentiate (*from day unto day* in 1Chron. 16; *from day to day* in Psalm 96).

y ^e shûw'âh (יְשׁוּעָה) [pronounced y ^e shoo-GAW]	<i>deliverance, salvation</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3444 BDB #447
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This word is transliterated *Joshua* [Yeshuah]; the Greek equivalent to *Joshua* is *Jesus*. *Joshua* is actually Y^ehōwshûa' (יְהוֹשֻׁעַ) [pronounced y^ehoh-SHOO-ahg]. However, this form, also found in Neh. 8:17, but usually translated *Jeshua* (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (י = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (ι = i). Secondly, the Greek has no equivalent letter for ה or ו so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter sîyn (שׁ = s) and the letter shîyn (שׁ = sh). The Greek transliterates either of these with a sigma (σ or ζ at the end of a word), so *Joshua* or *Jeshua* is transliterated *Jesus*.

Translation: *Proclaim His Jesus* [or, *His salvation*] *every day!* This 2nd person masculine plural, imperative calls upon us to announce the good news or to proclaim the good news, which we often associate with the gospel in the New Testament (*gospel* literally means *good news*). Proclaiming the good news of Jesus Christ is usually thought of as sharing the gospel of Jesus Christ with someone or with a group.

This set of points from Psalm 96 bears repeating in 1Chronicles.

Joshua (or Jeshua), in the Greek, is Jesus

- First thing that I should dispense with is, the name *Joshua* in the book of Joshua is not equivalent to the Greek name *Jesus*.
 - Joshua's original name was Hōwshêa' (יְהוֹשֻׁעַ) [pronounced hoh-SHAY-ahg], which means *salvation, deliverance*. Strong's #1954 BDB #448.
 - Moses decided to rename him Y^ehōwshûa' (יְהוֹשֻׁעַ) [pronounced y^ehoh-SHOO-ahg], which means *whose salvation is Y^ehowah* or *Y^ehowah is salvation*. Strong's #3091 BDB #221. Num. 13:16
- However, there is another form of this name found almost 30 times in the Old Testament, but which is clearly another form of name listed above. *And all the congregation of those who had come again out of the captivity made booths, and sat under the booths. For since the days of Joshua the son of Nun until*

Joshua (or Jeshua), in the Greek, is Jesus

that day, the sons of Israel had not done so. And there was very great gladness (Neh. 8:17).

- a. Yêshûwâ' (יֵשׁוּׁוּא') [pronounced *yay-SHOO-ahg'*], which means *salvation, deliverance*; and it is transliterated *Joshua* or *Jeshua*. This is a later form of the name *Joshua*. Strong's #3442 BDB #221.
- b. The form above is equivalent to the Aramaic form, found in Ezra 5:2. Strong's #3443 BDB #1096.
- c. What we have is some what of a metamorphose: *Hoshea* was renamed *Y'Hoshua* which later became *Yeshua* (late Hebrew/Aramaic), which transliterated in the Greek at *Jesus*.
3. This Aramaic form of *Joshua* is essentially equivalent to the word which we are dealing with here: yêshûw'âh (יֵשׁוּׁוּׁא' ה) [pronounced *yêshoo-GAW*]. The words differ in two vowel points, which vowel points were added hundreds of years after the text was originally laid down. Our word also adds the hê ending.
4. In most English Bibles, we find the name *Joshua* in Acts 7:45 and Heb. 4:8. However, in a few translations, like the KJV, you find *Jesus* in those two passages, because that is the Greek word which is found there. Most later translations fudge a little so that we do not presume that the person named in those two passages is Jesus our Lord.
5. Now lets lay this out letter by letter:

Hebrew	English Equivalent	Greek Equivalent	English Equivalent
י	y	ι	I or J

The yodh in the Hebrew (י = y) has no Greek equivalent; so it is often transliterated with an iota (ι = i) in the Greek. Both the yodh and the iota from the Hebrew and Greek are often transliterated with a *J* in the English when they come at the beginning of a word.

יֵ	y ^e	η	e
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We have several forms of *e* in the Hebrew and two in the Greek. The Hebrew vowel points were added hundreds of years later, indicating a slightly different pronunciation. However, in the original Hebrew text, there is no *e* here.

שׁ	sh	σ	s
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The Greek only has the *h* sound at the beginning of a word (called a rough breathing). There is no *sh* in the Greek. Therefore, when we have a shîyn in the Hebrew (שׁ = sh), it is transliterated by a simple sigma in the Greek (σ = s).

וּ	ûw	υ	u
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There are at least two ways of denoting a *u* in the Hebrew; and one way in the Greek and English.

הֵ	âh	ς	s
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The Greek does not have an *h* in the middle of a word or at the end of a word. The Greek often adds a sigma (ς) at the end in place of an *h*. Therefore, *Elijah*, transliterated from the Hebrew, come out as *Elias* in the Greek to English transliteration. Now, you are unaware of this stuff because most English translations match up names in the Old and New Testaments so that you do not realize that anything is going on behind the scenes. Some examples follow:

הֵילִיָּא	Ēlîyâh [pronounced <i>ay-LEE-yaw</i>]; transliterated <i>Elijah</i> .	Ἠλίας	Hêlias [pronounced <i>hay-LEE-ass</i>]; transliterated <i>Elijah, Elias; Helias</i> .
1Kings 17–19, 21 2Kings 1–2 3:11 9:36 10:10, 17 2Chron. 21:12 Ezra 10:21 Mal. 4:5		Matt. 11:14 16:14 17:3–4, 17:10–12 27:47, 49 Mark 6:15 8:28 9:4–5, 11–13 15:35–36 Luke 1:17 4:25–26 9:8, 19, 30, 33, 54 John 1:21, 25 Rom. 11:2 James 5:17	

Hebrew	English Equivalent	Greek Equivalent	English Equivalent
The Hebrew is ʿĒlīyâh (הֵילִיָּא) [pronounced <i>ay-LEE-yaw</i>] in translated <i>Elijah</i> ; the Greek is Hêlias (ἡλίας) [pronounced <i>hay-LEE-ass</i>], which means <i>my God is Jehovah</i> ; and is transliterated <i>Elijah, Elias; Helias</i> .			

I know it may feel as though I am beating this horse to death; but since this is actually a topic of discussion, I felt the only thing to do is to present this as completely as possible.

Chapter Outline

Charts, Maps and Short Doctrines

The idea here is, if you have already gone through my examination of Psalm 96, then these sections are repetition.

Commentary on 1Chron. 16:23b from Psalm 96:2c

We are to share this good news *every day* (literally, *from day to day*). Perhaps the proper understanding of this phase is, we are to share this good news periodically. We all have different gifts and different predilections. There are some believers in Jehovah who will literally share the gospel with 1–10 people every single day that they are out in public. A friend of my brother's, according to him, is one of the few Christians who can share his faith regularly without being annoying. That has to be a spiritual gift. There are others of us who may share the gospel on the average of once a year.

Now here is what is remarkable: we are mandated to *daily proclaim the good news of His Jeshuah*. In the Hebrew, this means to *daily proclaim His Joshua*; in the Greek, this would be to *daily proclaim the good news of His Jesus*. Now, of course, this also means, *Proclaim each and every day His salvation*. Who or what is our salvation? *Jesus*. That is what this word means. The transliteration of this word in the Hebrew is *Joshua* and the Greek equivalent of *Joshua* is *Jesus*. *Sing to Jehovah, celebrate His name, and proclaim the good news every day of His Jesus*. This is not how a Jew would have understood this verse 3000 years ago, but it is a bonafide translation of this verse, in the light of what God has done by His Son. We find this sort of thing again and again in the Bible; it says one thing at the time it is written (*Sing to Jehovah, celebrate His name, and proclaim the good news every day of His salvation*); and it says something slightly different to us today: *Sing to Jehovah, celebrate His name, and proclaim the good news every day of His Jesus*. God the Holy Spirit knows the entire plan of God the Father. One thing that you cannot help but be impressed by in the Old Testament is how many times it looks forward to Jesus Christ. There are not just a handful of passages whose interpretation is questionable. I have put together a 12 page chart where we examine 6 aspects of our Lord's life and mission, and line up Old and New Testament texts side-by-side, from every section of Scripture (*A Chart of Christ Jesus in the Old and New Testaments*). This is found at: http://kukis.org/Doctrines/Chart_Jesus_Old_New.htm

We find this sort of thing throughout the Old Testament. There are incidents, phrases and verses, which make reasonable sense in their historic setting; but when viewed in the light of the gospel—in the light of God's plan for our salvation—these things suddenly take on a new and greater meaning. There are so many incidents which are glossed over by Jewish theologians over the years: God clothing Adam and Eve with an animal skin; God having respect for Abel's sacrifice, but not for Cain's; God's severe discipline to Moses for what appears to be a rather minor act of disobedience (instead of speaking to a rock, he hits it twice with his rod); and God's call to Abraham to sacrifice his son. There are so many Old Testament stories which seem to be fine and dandy in their historic setting, but then when you look at them as the Word of God, which lives and abides forever, and see these stories as authored by God the Holy Spirit, and think of them in light of the sacrifice of Jesus Christ, suddenly they take on a whole new meaning. Furthermore, this does not occur just once or twice, but throughout Scripture. Not only do we find clear prophecies of our Lord Jesus Christ in such passages as Isa. 9:6–53; but again and again and again we find narratives that, in the light of the gospel of Jesus Christ, point toward the gospel of Jesus Christ.

Commentary on 1Chron. 16:23b from Psalm 96:2c

None of this is a stretch; these are the very words used and the very meaning of these words. Furthermore, it is amazing how easily this verse flows into the next: [Sing to Jehovah, celebrate His name, and proclaim the good news every day of His Jesus. Declare His glory among the Gentiles; \[declare\] His extraordinary acts among the peoples.](#) In fact, this transition from v. 2 to v. 3 is smoother when we transliterate this word *Jesus* instead of translate it *salvation*.

Chapter Outline

Charts, Maps and Short Doctrines

One of the things which bothered me at first was, as I began to examine the book of 1Samuel in depth, was, how could they not mention the destruction of Shiloh. We only hear about this as an historical perspective. This is an important event—how could it be left out of Israel's history? Here is the key: God the Holy Spirit intends to speak to us from the Old Testament, and He does so in a number of ways. One of the most important functions of the Old Testament is to make it absolutely clear that the doctrine is not only consistent with the God of the New Testament, but that there will be incredible things revealed in the Old Testament which make it undeniable that God the Holy Spirit was the author. For instance, one of the oddest commands which God ever gave Abraham was for him to go and offer up his son, and so do it on a mountain which is a long, long ways away from his home. We can later recognize that Abram probably traveled to Golgotha and that all of this was about Jesus dying as our substitute. To the untrained eye, it sounds as if the God of the Old Testament, for some weird reason, is suddenly requiring a human sacrifice, something which is wholly and completely condemned in the Mosaic Law. However, this is placed there to telegraph the coming of Jesus Christ and, more to the point, His sacrifice for our sins. Therefore, when we examine the Old Testament, our eyes should be constantly peeled for, *what is God the Holy Spirit telling us here?* There may have been nothing in the destruction of Shiloh which would have been important to us, apart from the actual physical event, which is alluded to in Scripture from an historic perspective.

With v. 24, we synch up perfectly with Psalm 96 (v. 3 specifically), which will give us the opportunity to see how consistent the English translations are. The Hebrew text is identical in these two verses.

**Recount in Gentiles His glory;
in all the peoples His wonderful works;...**

1Chronicles
16:24

**Declare His glory among the Gentiles;
[declare] His extraordinary acts among the
peoples;...**

**Declare aloud His glory among the Gentiles;
and declare aloud His extraordinary acts among the peoples;...**

Here is how others have translated this verse; if there is any significant variance between this verse and Psalm 96:3, I will note it below):

Ancient texts:

Masoretic Text

[Recount in Gentiles His glory;
in all the peoples His wonderful works.](#)

Septuagint

[Declare among the nations his glory, his wondrous deeds among all peoples.](#)
Interestingly enough, Brenton translated Psalm 96:3 as: [Publish his glory among the Gentiles, his wonderful works among all people..](#)

Significant differences:

None.

Thought-for-thought translations; paraphrases:

CEV Good News Bible (TEV) <i>The Message</i>	Tell every nation on earth, "The LORD is wonderful and does marvelous things! Proclaim his glory to the nations, his mighty deeds to all peoples. Publish his glory among the godless nations, his wonders to all races and religions. Psalm 96:3: Take the news of his glory to the lost, News of his wonders to one and all!
New Century Version	Tell the nations about his glory; tell all peoples the miracles he does,.
New Life Version	Tell of His greatness among the nations. Tell of His great works among all the people. Psalm 96:3: Tell of His shining-greatness among the nations. Tell of His wonderful works among all the people.
New Living Translation	Publish his glorious deeds among the nations. Tell everyone about the amazing things he does.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English <i>God's Word™</i>	Make clear his glory to the nations, and his wonders to all the peoples. Tell people about his glory. Tell all the nations about his miracles.
NET Bible®	Tell the nations about his splendor! Tell [The verb "tell" is understood by ellipsis (note the preceding line)] all the nations about his miraculous [Pslam 96:3: amazing] deeds!
NIRV	Tell the nations about his glory. Tell all people about the wonderful things he has done.
<i>The Scriptures</i> 1998	Declare His esteem among the nations, His wonders among all peoples.

Literal, almost word-for-word, renderings:

NASB	Tell of His glory among the nations, His wonderful deeds among all the peoples.
WEB <i>Young's Literal Translation</i>	Declare his glory among the nations, His marvelous works among all the peoples. Rehearse [Psalm 96:3: Declare] among nations His honour, Among all the peoples His wonders.

What is the gist of this verse? The psalmist enjoins his listeners to declare God's glory and deeds to all nations and peoples.

1Chronicles 16:24a = Psalm 96:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	2 nd person masculine plural, Piel imperative	Strong's #5608 BDB #707
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

1Chronicles 16:24a = Psalm 96:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gôwyîm (גוֹיִם) [pronounced <i>goh-YEEM</i>]	<i>Gentiles, [Gentile] nation, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
This direct object is not found in Psalm 96:3.			
kâbôwd (כְּבוֹד) [pronounced <i>kaw^b-VODE</i>]	<i>glory, abundance, honor</i>	masculine singular adjective which sometimes acts as a noun; with the 3 rd person masculine plural suffix	Strong's #3519 BDB #458
Owen calls this a masculine singular noun.			

Translation: [Declare His glory among the Gentiles](#);... Specifically, we are speaking of Jesus Christ here. Whether we interpret the previous verse to speak of *His salvation* or of *His Jesus*, in either case, it is the glory of Christ Jesus which is in view here. Now, by way of application, this does not mean we pepper our speech with *praise Jesus*; but this refers to the ability and the willingness to speak of Jesus Christ, the Lord of Glory. To the Jews who hear this, they would understand this to be Jehovah Elohim, the One leading them out of bondage to Egypt into freedom in the Land of Promise.

The following commentary came from Psalm 96.

Commentary on 1Chronicles 16:24a from Psalm 96:3a

We might call our Lord's glory His celebrityship, as He is the only true celebrity. Just as you might talk about some celebrity and who they are marrying or divorcing, or what movie they are acting in, or whose talk show they are going to be on, so much greater is Christ Jesus, Who has saved all mankind. Making Him known is one of the first steps in a person's salvation—after all, you cannot believe in someone you have not heard about. So, declaring His glory is telling the world about the character and person and sacrifice of Jesus Christ.

Again, we should always see the psalm both from our perspective and from the perspective of David. It was not necessarily as perspicuous to Old Testament believers as to what God would do. They did not fully understand our Lord going to the cross. They understood clearly that their God—the God of Israel—is the God of all mankind, the God Who created us and this universe. They also understood that blood sacrifices were required by this God in order to atone for (cover) their sins. God the Holy Spirit took whatever was necessary from what was revealed to them so that their trust in the God of Israel was sufficient to save them, just as our trust in Jesus is sufficient to save us, even though we may not grasp atonement, redemption, propitiation or much else about Soteriology. When we come to the cross, we have minimal information about the Person of Jesus Christ and what He has done for us. God the Holy Spirit reveals enough to us, that we go on positive signals when we hear the gospel. For Jews and Gentiles in the Old Testament, it was the same thing. Enough was revealed to the Old Testament person so that they would choose to believe in the God of Israel; they would choose to trust in the God of Israel. In this verse, His glory if to be declared among the Gentiles.

Commentary on 1Chronicles 16:24a from Psalm 96:3a

Those to whom our Lord's glory is to be declared, are the Gentiles (peoples, nations). I am sure you have seen this word transliterated: *goy*. Here, it is *Goiim*, which is plural. This is clearly a Messianic psalm aimed toward the Gentiles. God reaches out to the Gentiles in various ways, and we have examples of this through the Queen of Sheba and Jonah. However, in no way should we understand these as the sum total of Gentile evangelism. They are examples. Again and again in various lists—e.g., David's mighty men—we have many Gentiles mentioned (Uriah the Hittite, for example). In the line of Christ, we find Gentiles, e.g. as Ruth the Moabite. We know how God instructed Jonah to evangelize the Assyrians, a people he despised; and it is reasonable to assume that God, from time to time, moved other men to evangelize other groups of Gentiles.

Now, because Gentile evangelism was not codified in the Law, these words must have surprised the Jews, who gathered together for this national, religious celebration, and they hear the Levites sing loudly, [Declare our Lord's glory to the Gentiles](#). Some may have understood this and some may not have; but it is like any other doctrine which is a part of the Christian life—some believers understand it and most do not. I should point out that this is not a rare thing; we find similar statements in Psalm 2:8 9:1, 8, 11 18:43, 49 22:27–28 46:10 57:9 59:5 67:2 72:17 82:8 86:9 97:1 98:2 100:1 102:15 103:8 117:1. We will look at some of these verses shortly when we examine [Gentile Evangelism in the Old Testament](#) and later in the short doctrine [Old Testament Calls to Evangelize the Gentiles](#).

There is one more thing that I should deal with, and that is the preposition in this verse: we do not have the lâmed preposition, which means *to, for*; we have the bēyth preposition instead, which indicates that they should declare our Lord's glory *among* or *within* the Gentiles. This does not mean that the Jews are sandwiched between Gentile nations, and in their own nation, they are to glorify God (that would be *in the midst of*, a slightly different phrase); but they are to proclaim the Lord's glory *among* or *within* the Gentiles, which essentially evokes the image of an evangelist.

This is also very accurate from a theological stance. I've given the gospel out a few times, and I am sure that, for some, it did not penetrate their skulls. This is the nature of the gospel. God the Holy Spirit must make the gospel clear and perspicuous to the hearer. Sometimes God does this, and the gospel stays with a person for a long time until they believe; I've known one person who believed in Jesus Christ like this. There are others who, God speaks to, they hear the gospel, yet they neglect to believe, and it disappears from their thinking until they hear it again. Then there are others who, for whatever reason—intense negative volition, lots of scar tissue—that they hear the words and it never penetrates their skull.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 16:24b = Psalm 96:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿammîym (עַמִּיִּם) [pronounced ʿahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

1Chronicles 16:24b = Psalm 96:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâlâ' (פָּלָא) [pronounced paw-LAW]	<i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>	feminine plural, Niphal participle with the 3 rd person masculine singular suffix	Strong's #6381 BDB #810

Translation:...[declare] His extraordinary acts among the peoples;... There was sort of a two-step process in Jewish evangelism. Their God, Jehovah Elohim, had brought them out of slavery and into freedom, doing many extraordinary things along the way. Then they introduce their rituals, which speak of salvation. Salvation is attained by faith in Jehovah Elohim.

Again, this comes from my exegesis of Psalm 96:

Commentary on 1Chronicles 16:24b from Psalm 96:3b

The plural nouns used here and in v. 3a—the Gentiles and the nations—clearly suggests that the psalmist is declaring God's works and glory outside of the nation Israel. Again, this implies that there was some evangelism which the Jews did outside of Israel. This is not a topic which the Old Testament spends much time with. There are clear instances of the evangelization of Gentiles, as with the Queen of Sheba or with Jonah going to Nineveh; but the primary focus of the Old Testament is upon God's relationship with Israel. Now, we have clear hints of Old Testament evangelism in psalms (I have already given a long list of Scriptures from the psalms). However, I do not recall Gentile evangelism to be codified within the Mosaic Law.

On this topic, we do not know what occurred far outside of nation Israel—who believed in Jesus Christ and was saved from lands far away. However, Noah only had 3 sons, and they no doubt passed along what amounted to the gospel to their sons, and so on. Almost every culture has some sort of history or legend of a huge flood; so if this was carried on down through the ages, the God of Adam must have also been known to many as well. In any case, we know that God is fair and that He provides the gospel for anyone who expresses positive volition toward Him.

Links to the Doctrine of Heathenism:

<http://www.aliveandpowerful.com/doctrines/pdf/Heathenism.PDF>

<http://www.spokanebiblechurch.com/study/Bible%20Doctrines/heathenism.html>

<http://www.versebyverse.org/doctrine/heathen.html>

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

In [Psalm 96](#), I also covered the [Short Doctrine of Gentile Evangelism in the Old Testament](#).

Other topics which I covered in this section of Psalm 96 include being on spiritual welfare; a [Short Doctrine of Logistical Grace](#); and the concept of spiritual service and how gratifying it can be. Along this same topic, I was a teacher for nearly 30 years, and about 25 of those years was fantastic. It was a very meaningful and fulfilling vocation, and knowing that I would have some impact on the lives of these young people had a powerful impact on me. When you are in spiritual service, your impact is upon the most fundamental issues of life and there is great satisfaction in leading a person to Christ, in leader a person to Bible doctrine, in helping another believer during a difficult period of time. Unfortunately in teaching, I rarely get to see the finished product; with your

spiritual service, in eternity, you will get to see the finished product and you will be aware of the impact which you had. Now, you are going to have perfect happiness in eternity, so even if your impact was nil, you will still have that. Let's see if I can draw an analogy: you've got two teachers and they both come to the end of their lives and they collect retirement. They have the same amount of retirement, but the teacher who had a real impact on the lives of his or her students also has that satisfaction and fragrance of memory.

Let me take this parallel further: in teaching, I needed to be trained for this job—not necessarily in education, but in mathematics, which was my field of study (I can recall one education course where I actually learned something). We have to grow spiritually to make something of our spiritual lives. I did not decide that, I want to be a math teacher, and then, the next day, I walked into the classroom and began teaching. I needed a background. It is the same for anyone in the Christian life: you must grow spiritually in order for you to function properly in the Christian life; you must grow spiritually in order to use your spiritual gift. The idea that someone is saved one day, and then out giving his testimony the next is foolish. A new believer need to keep his mouth shut for 6 months or a year, in most cases. At best, he will just confuse unbelievers with whom he speaks.

1Chron. 16:25 is equivalent to Psalm 96:4.

...For great [is] Y^ehowah
and being praised exceedingly;
being feared He above all elohim;...

1Chronicles
16:25

...for Y^ehowah [is] great [and immutable]
and [He is] greatly praised [or, *celebrated*].
He [is] feared [and respected] above all
gods;...

...for Jehovah is great and He is to be greatly praised.
He is feared and respected above all gods;...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	For great [is] Y ^e howah and being praised exceedingly; being feared He above all elohim.
Septuagint	For the Lord is great, and greatly to be praised: he [is] to be feared above all gods.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	The LORD is great and deserves our greatest praise! He is the only God worthy of our worship.
Good News Bible (TEV)	The LORD is great and is to be highly praised; he is to be honored more than all the gods.
<i>The Message</i>	And why? Because GOD is great--well worth praising! No god or goddess comes close in honor. Psalm 96:4: For GOD is great, and worth a thousand Hallelujahs. His terrible beauty makes the gods look cheap;...
New Century Version	The Lord is great; he should be praised. He should be respected more than all the gods.... Psalm 96:4: because the Lord is great; he should be praised at all times. He should be honored more than all the gods,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For the Lord is great, and greatly to be praised; he is more to be feared than all other gods.
God's Word™	The LORD is great! He should be highly praised. He should be feared more than all other gods...
JPS (Tanakh)	For the LORD is great and much acclaimed, He is held in awe by all divine beings.
NET Bible®	For the LORD is great and certainly worthy of praise; he is more awesome than all gods. Or perhaps "and feared by all gods." See Psalm 89:7.
NIRV	The Lord is great. He is really worthy of praise. People should have respect for him as the greatest God of all.

Literal, almost word-for-word, renderings:

The Amplified Bible	For great is the Lord and greatly to be praised; He is to be reverently feared and worshiped above all [so-called] gods.
Clarke's Translation	Jehovah is great, and greatly to be praised. Elohim is to be feared above all. Clarke does not have a separate translation, but he believes that <i>Elohim</i> ought to be the subject here in the final clause. This translation came from Psalm 96:4.
LTHB	For Jehovah <i>is</i> great and greatly to be praised; He <i>is</i> to be feared above all gods.
Young's Literal Translation	For great <i>is</i> Jehovah, and praised greatly, Fearful He <i>is</i> above [Psalm 96:4: over] all gods.

What is the gist of this verse? The reason that the Jews were to evangelize all the world is that, their God is great and deserving of praise.

1Chronicles 16:25a = Psalm 96:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...for Y^ehowah [is] great [and immutable]... At this point, we are given reasons *why* we ought to sing to Jehovah, *why* we should proclaim His name among the Gentiles, and *why* we should proclaim *His Jesus*. First, Jehovah is great, both in power and wealth and magnitude; He is immutable—He does not change. Jehovah is the true God of the world, the only God of the world.

1Chronicles 16:25b = Psalm 96:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâlal (לָלַל) [pronounced <i>haw-LAHL</i>]	<i>to be praised, to be celebrated</i>	Pual participle	Strong's #1984 BDB #237
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...and [He is] greatly praised [or, celebrated]. Secondly, Jehovah is to be greatly praised and He is worthy of extreme praise. The verb can also mean celebrated, and, given the fact that we are sinful creatures who ought to be tossed into the Lake of Fire, but, instead, we will spend eternity with Him; this in itself should cause us to celebrate our relationship with Him.

1Chronicles 16:25c = Psalm 96:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Psalm 96:4 lacks the wâw conjunction here.			
yârê' (אָרִי) [pronounced <i>yaw-RAY</i>]	<i>to be feared, to be respected, to be reverence; terrible, dreadful, awesome; venerable, August; stupendous, admirable</i>	Niphal participle	Strong's #3372 BDB #431
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

1Chronicles 16:25c = Psalm 96:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Y^ehowah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

Clarke does not believe that *Elohim* should ever be translated *gods*; writing: *I doubt whether the word מִיְהוָה Elohim is ever, by fair construction, applied to false gods or idols.*³³ Therefore, he translates this verse: **Jehovah is great, and greatly to be praised. Elohim is to be feared above all.** There is nothing which distinguishes *Elohim* as the object of the construct *all* except tradition. However, it should be pointed out that, if the same tradition which will not allow the name Y^ehowah to be spoken also allows for *elohim* to be understood to mean *gods*, then I would have to lean toward tradition rather than to Clarke's opinion thousands of years after the fact.

Translation: ...He [is] feared [and respected] above all gods;... The Bible is extremely intolerant; there is One God, the God of the Jews, Jesus Christ, Jehovah Elohim. He is the God of the Universe Who created all things, and He is all-powerful, immutable, perfect justice and perfect righteousness, and, apart from Him, there is no other. This is why we are enjoined to **proclaim the good news of His Jesus**, Who is Jehovah Elohim.

There are so many passages which speak to God's absolute greatness. Here are a few of them.

The Greatness of God—Scriptural References

Scripture	Passage/Comment
Ex. 15:11–18	Who is like You, O Jehovah, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders? You stretched out Your right hand; the earth swallowed them. You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength unto Your holy habitation. The people have heard and are afraid; anguish has taken hold of the inhabitants of Philistia. Then the chiefs of Edom have been dismayed; the mighty men of Moab, trembling takes hold of them; all the inhabitants of Canaan have melted away. Fear and dread falls upon them; by the greatness of Your arm they are as still as a stone, till Your people pass over, O Jehovah, till the people whom You have redeemed pass over. You bring them in and plant them in the mountain of Your inheritance, in the place, O Jehovah, which You have made for Your own dwelling, the sanctuary, O Jehovah, which Your hands have established. Jehovah reigns from everlasting and forever. When God took the Jews out of the land and brought them to the Land of Promise, it was clear that there is no god like Him.
Psalm 66:3–5	Say unto God, How awesome are Your works! Through the greatness of Your power Your enemies cower before You. All the earth shall bow down before You and sing unto You, and make music unto Your name. Selah. Come and see the works of God; He is awesome in His deeds toward the sons of men. God's power and works are beyond incredible.

³³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 96:4.

The Greatness of God—Scriptural References	
Scripture	Passage/Comment
Psalm 89:6–11	For who in the clouds can be compared to Jehovah? Who among the sons of the gods can be likened unto Jehovah? The Mighty God is greatly to be feared in the council of the saints, and to be held in reverence by all those around Him. O Jehovah the God of Hosts, who is mighty like You, O YAH? Your faithfulness is round about You. You rule the raging of the sea; when its waves rise, You still them. You have broken Rahab in pieces, as one who is slain; You have scattered Your enemies with Your mighty arm. The heavens are Yours, the earth also is Yours; You have founded the world and all its fullness. No one can be even compared to Jehovah God.
Psalm 144:3–7	Jehovah, what is man, that You take knowledge of him? Or the son of man, that You are mindful of him? Man is like a breath; his days are like a shadow that vanishes. Bow down Your heavens, O Jehovah, and come down; touch the mountains, and they shall smoke. Cast forth lightning and scatter them; shoot out Your arrows and destroy them. Extend Your hand from above; rescue me and deliver me out of great waters, from the hand of the sons of foreigners. Given the vastness and power of God, and the incredible complexity and size of the universe, what are we that God pays any attention to us?
Isa. 40:12–18	Who has measured the waters in the hollow of his hand, and measured out the heavens with a span? And who has calculated the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of Jehovah, and what man, as a counselor, has taught Him? With whom did He take counsel, and who instructed Him and taught Him in the path of justice; and taught Him knowledge, and made known the way of understanding to Him? Behold, the nations are like a drop in a bucket, and are counted as the fine dust on the scales; behold, He lifts up the islands as a very little thing. And Lebanon is not enough to burn, nor the beasts of it enough for a burnt offering. All the nations before Him are as nothing; and to Him they are accounted as less than nothing, and vanity. To whom then will you compare the Mighty God? Or what likeness will you compare to Him? It makes little sense to try to find anyone or anything to compare God to.
Jer. 5:22	Do you not fear Me? says Jehovah. Will you not tremble at My presence, I who have placed the sand for the boundary of the sea by a perpetual decree, so that it cannot pass it? And though its waves toss to and fro, yet they cannot prevail; though they roar, yet they cannot pass over it? We should fear and respect the God Who sets all boundaries.
Jer. 10:2–10	Thus says Jehovah, Do not learn the way of the nations, and do not be dismayed at the signs of the heavens; for the nations are dismayed at them. For the customs of the people are vain; for one cuts a tree out of the forest with the ax, the work of the hands of the craftsman. They make it beautiful with silver and with gold; they fasten it with nails and hammers, so that it will not totter. They are crafted into hammered work like a palm tree, and they cannot speak. They must be lifted up and carried, because they cannot walk. Do not be afraid of them; for they are not able to do evil, neither is it in them to do good. There is none like You, O Jehovah; You are great, and Your name is great in might. Who would not fear You, O King of nations? For fear is befitting to You, because among all the wise men of the nations, and in all their kingdoms, there is none like You. But they are, every one of them, dull-hearted and foolish; a piece of wood is a discipline in vanities. Silver beaten into plates is brought from Tarshish, and gold from Uphaz, the work of the craftsman, and of the hands of the goldsmith. Violet and purple is their clothing; they are all the work of skillful ones. But Jehovah is the true God, He is the living God, and the eternal King. At His wrath the earth shall tremble, and the nations shall not be able to endure His indignation. We ought not to give any thought to gods made by the hands of man, but to fear and respect the Lord.

The Greatness of God—Scriptural References	
Scripture	Passage/Comment
Rev. 15:3–4	And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: Great and marvelous are Your works, Lord God Almighty. Just and true are Your ways, O King of the saints. Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and do homage before You, for Your righteous deeds have been manifested. Only God is set apart above all others.
Verse set taken from <i>Treasury of Scriptural Knowledge</i> ; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 16:25.	

Chapter Outline

Charts, Maps and Short Doctrines

There is but one efficacious sacrifice, and that is Jesus Christ. Buddha did not die for our sins; Mohammed did not die for our sins; Confucius did not die for our sins. None of these men even point to our Lord—the God-man, the Unique Person of the Universe—in any way; they are just men, and probably burning in torments right this moment with most of their followers. For these reason, Jesus Christ is to be feared, respected and revered above all gods.

1Chron. 16:26 is equivalent to Psalm 96:5:

...for all elohim of the people [are] empty [vain] things, and Y ^e howah [the two] heavens made.	1Chronicles 16:26	...for all the gods of the people [are but] empty idols; but Y ^e howah made the [two] heavens.
...for all of the gods of the people are but empty, false gods; whereas Jehovah made the heavens above.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	...for all elohim of the people [are] empty [vain] things, and Y ^e howah [the two] heavens made.
Septuagint	For all the gods of the nations [are] idols; but our God made the heavens. Brenton’s translation for Psalm 96:5 reads: For all the gods of the heathen are demons: but the Lord made the heavens.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Other nations worship idols, but the LORD created the heavens.
The Message	All the popular gods are stuff and nonsense, but GOD made the cosmos!
New American Bible	Psalm 96:5: Pagan gods are mere tatters and rags. GOD made the heavens—... For all the gods of the nations are things of nought, but the LORD made the heavens.
New Life Version	For all the gods of the people [Psalm 96:5: nations] are false gods. But the Lord made the heavens.

New Living Translation The gods of other nations are mere idols,
but the Lord made the heavens!

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English For all the gods of the nations are false gods; but the Lord made the heavens.
Complete Apostles' Bible For all the gods of the nations are idols; but our God made the heavens.
Psalm 96:5: For all the gods of the heathen are demons; but the Lord made the heavens.

JPS (Tanakh) All the gods of the peoples are mere idols,
but the LORD made the heavens.

NET Bible® For all the gods of the nations are worthless [The Hebrew term לִילִים ('elilim, "worthless") sounds like אֱלֹהִים ('elohim, "gods"). The sound play draws attention to the statement],
but the LORD made the sky.

New International Version For all the gods of the nations are idols,
but the LORD made the heavens. Psalm 96:5: All of the gods of the nations are like their statues. They can't do anything. But the Lord made the heavens.

The Scriptures 1998 For all the mighty ones of the peoples are matters of naught, But הוה made the heavens.

Literal, almost word-for-word, renderings:

The Amplified Bible For all the gods of the nations are [lifeless] idols, but the Lord made the heavens.
Updated Emphasized Bible For all the gods of the peoples are things of nothing [or, *nobodies*];
But Yahweh made the heavens.

MKJV For all the gods of the peoples *are* idols; but Jehovah made the heavens.
Young's Updated LT For all the gods of the peoples [are] nothing, And Jehovah made the heavens.

What is the gist of this verse? The gods of the various nations are nothing; Jehovah Elohim created all things.

1Chronicles 16:26a = Psalm 96:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (לכ) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43

Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Y^ehowah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

1Chronicles 16:26a = Psalm 96:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿammîym (עַמִּיִּם) [pronounced ʿahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766
ʾē lîyl (אֵלִיל) [pronounced el-EEL]	<i>of nothing, empty, vain; weak, deficient, insufficient; as a substantive: empty, vanity, idol</i>	masculine plural adjective; can be used as a substantive	Strong's #457 BDB #47

Given this word's similarity to ʾēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM], I think that we could reasonably render the plural substantive as *false gods, empty gods, idols*. The LXX took these even a step further, branding them as *demons* (δαίμόνια).

The similarity if ʾelohim and ʾē lîyl is no doubt intentional and poetic.

Translation: ...for all the gods of the people [are but] empty idols;... Again and again in Scripture, the exclusivity of our God is emphasized. Any god put forth by heathen is weak, deficient, and insufficient; heathen gods are false at their very core, and empty idols.

This is taken directly from Psalm 96:5.

I have not yet done a full-blown doctrine of Demonism or the Angelic Conflict, so I will give links to these below. These are doctrinal sites, but I have not checked through the doctrines myself, point by point.

Online Doctrines for Satan, Demonism and the Angelic Conflict

Demonism

<http://www.gracedoctrine.org/word/Doctrines/Spiritism.htm>

<http://www.aliveandpowerful.com/doctrines/demonism/demonism01.html>

<http://www.aliveandpowerful.com/doctrines/pdf/Demonism.PDF> (same as above)

<http://www.versebyverse.org/doctrine/demonism.html>

The Angelic Conflict

<http://kukis.org/Basicexegesis/Genesis1rev.htm#The%20Angelic%20Conflict>

http://www.gbible.org/_files/pdf/The_Angelic_Conflict_Part1.pdf

<http://www.aliveandpowerful.com/doctrines/angels/angels01.html>

<http://www.aliveandpowerful.com/doctrines/pdf/Angels.PDF> (same as above)

<http://www.versebyverse.org/doctrine/angels.html>

<http://bible.org/article/angelology-doctrine-angels>

Satan

Online Doctrines for Satan, Demonism and the Angelic Conflict

http://www.gbible.org/_files/pdf/Strategy_of_Satan.pdf

Spiritual Warfare

http://www.gbible.org/_files/pdf/The_Art_of_Spiritual_Warfare.pdf

These are probably not exhaustive of what is available in the internet and relatively accurate; but these should be enough.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 16:26b = Psalm 96:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.³⁴</p>			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH- yim]	<i>heavens, skies</i>	masculine dual noun	Strong's #8064 BDB #1029

³⁴ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

1Chronicles 16:26b = Psalm 96:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: ...and Y^ehowah made the [two] heavens. David (or Asaph) gives one simple reason why Jehovah Elohim is the only God—He created the two heavens, which would be the atmosphere and outer space. No religious figure or icon can make such a statement.

This is taken directly from my commentary on Psalm 96:5.

Commentary on 1Chronicles 16:26b from Psalm 96:5b

There are two³⁵ very amazing things about what God has created: what He has created is larger than we can even imagine. We can barely imagine our distance from the sun (93 million miles), the relationship between the size of the earth, the sun and the distance between us is something that few people fathom. We see a book with a picture of the planets rotating around the sun, and we do not have a clue as to how out of balance that artistic rendition is. If we wanted to give a true representation of the sun and earth and the distance between them in a book, it would be flat out impossible. We could not print it, because the earth would be too small to see. It would not even occupy one pixel of area, if a true representation of the distance between the earth and sun was to be represented to scale in a book. And this distance is nothing; 93 million miles of distance in space is tiny. Let's say, we represented the distance between the earth and the sun as 9.3 inches, which would fit into a book. The sun would be about 1/16th of an inch (approximately 0.2 cm) in diameter...so we could actually see the sun. Divide that by a hundred, and we would have the size of the earth, which might be a pixel (1/1600th or an inch or 0.2 mm)? One could barely see the sun; but we could not see the earth in such a representation.

The second amazing thing about what God has created is, just how small things are. It is beyond our ability to imagine the size of an atom, a proton or an electron. We see models of these things, but it is beyond our imagination to grasp how much space is between the various molecules of any substance or compound. We have very reasonable theories as to the way things are put together at an atomic level, but these things are far too small for us to see, even with the greatest microscopes. If you are not an artist, and you are given some burnt bark and a cave wall, and told to draw a picture of your mother, your finished result would be much more accurate than the pictures and drawings of what is going on at the atomic level in any chemistry book. And, apparently, the proton, neutron and electron are not the most basic building blocks, but they appear to be made of sub-atomic particles (and we have no idea how much further this can go). But, in any case, we can barely imagine those things at that size and draw crude, caveman drawings of these things. All that is created by God is too vast to imagine as well as too small to appreciate or to actually draw a reasonable representation of. It is amazing. And as small as a molecule to us is, we are even smaller in comparison to the universe that we live in; and yet, Christ died for us.

³⁵ Quite obviously, there are far more than just *two* amazing things.

Commentary on 1Chronicles 16:26b from Psalm 96:5b

Can you imagine building some statue of some sort with your two hands and then worshiping that statue? Do you see how foolish that is to God Who created the universe—something whose vastness and smallness cannot be even imagined by us? Or can you imagine how silly it is for us to develop philosophies and religions—idols of our imaginations—and then worshiping whatever sort of imaginary god that we have created? And further, do you see how insulting it is to worship that which is not God, when He died for us? Look, if you were to sit down with a piece of paper and plus and minus columns, to compare, for instance, God and idols; or God and your own personal philosophy or religion (or that which you have been indoctrinated with), how lopsided this would be? **For all gods are empty, meaningless idols; but Jehovah created the universe.** These gods, these idols, these religious philosophies which you have developed, are nothing and meaningless; but God created the universe, which is far greater than you can even imagine.

Remember, we are made in God's image, so one aspect of our character, to whatever degree, is to create things (strictly speaking, we make things). For those of you who have ever built a bookcase, redesigned your kitchen, dug out a garden, customized your car, designed a worksheet or a test, developed a series of exercises for your team or your recruits—these acts are a reflection of a creative Jehovah, Who made the two heavens and all that is in them.

Chapter Outline

Charts, Maps and Short Doctrines

In **Psalm 96**, I also quoted a number of passages from **Scripture on idolatry as opposed to the God of the Universe**.

With the exception of two words in the 2nd line, Psalm 96:6 is identical to 1Chron. 16:27.

**Majesty and splendor to His faces;
strength and joy in His place.**

1Chronicles
16:27

**Majesty and Splendor [are] before Him [or,
in His sight];
strength [and refuge] and joy [are] in His
place.**

**Before God are Majesty and Splendor;
and within His dwelling place can be found strength, refuge, and joy.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Majesty and splendor to His faces; strength and joy in His sanctuary.
Septuagint	Glory and praise [are] in his presence; strength and rejoicing [are] in his place. Psalm 96:6: Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.
Significant differences:	None.

I did not note every distinction below:

Thought-for-thought translations; paraphrases:

CEV	Give honor and praise to the LORD, whose power and beauty fill his holy temple."
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Good News Bible (TEV) <i>The Message</i>	Glory and majesty surround him; power and beauty fill his Temple. No change. Splendor and majesty flow out of him, strength and joy fill his place. Psalm 96:6: Royal splendor radiates from him, A powerful beauty sets him apart.
New American Bible	Splendor and power go before him; praise and joy [Psalm 96:6: <i>power and beauty</i>] are in his holy place.
New Century Version	He has glory and majesty; he has power and joy in his Temple.
New Life Version	Honor and great power are with Him. Strength and joy are in His place.
New Living Translation	Honor and majesty surround him; strength and joy fill his dwelling.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Honour and glory are before him: strength and joy is his holy place.
Complete Apostles' Bible	Glory and praise are in His presence; strength and rejoicing are in His place. Psalm 96:6: Thanksgiving and beauty are before Him; holiness and majesty are in His sanctuary.
God's Word™	Splendor and majesty are in his presence. Strength and joy are where he is. Psalm 96:6: Splendor and majesty are in his presence. Strength and beauty are in his holy place.
JPS (Tanakh)	Glory and majesty are before Him; strength and joy are in His place.
NET Bible®	Majestic splendor emanates from him, [Heb "majesty and splendor [are] before him."] he is the source of strength and joy [Heb "strength and joy [are] in his place."]. Psalm 96:6: Majestic splendor emanates from him [Hebrew "majesty and splendor [are] before him"]; his sanctuary is firmly established and beautiful [Hebrew "strength and beauty [are] in his sanctuary"].
NIRV	Glory and majesty are all around him. Strength and joy can be seen in the place where he lives [Psalm 96:6: and glory can be seen in his temple].
The Scriptures 1998	Excellency and splendour are before Him, Strength and gladness are in His place.

Literal, almost word-for-word, renderings:

The Amplified Bible	Honor and majesty are [found] in His presence; strength and joy are [found] in His sanctuary. Psalm 96:6: Honor and majesty are before Him; strength and beauty are in His sanctuary.
Updated Emphasized Bible	Praise and majesty are before Him, Strength and joy are in His dwelling place.
NRSV	Honor and majesty are before him; strength and joy are in his place.
Young's Updated LT	Honour and majesty [are] before Him, Strength and joy [are] in His place.

What is the gist of this verse? Before God the Father stands God the Son and the Holy Spirit (metaphorically speaking) as majestic and honorable. God's strength and beauty can be found in His sanctuary.

1Chronicles 16:27b = Psalm 96:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hōwd (דוה) [pronounced hohd]	majesty, glory, magnificence; splendor, beauty	masculine singular noun	Strong's #1935 BDB #217

1Chronicles 16:27b = Psalm 96:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâdâr (הָדָר) [pronounced <i>haw-DAWR</i>]	<i>majesty, splendor; ornament, adorning, decoration; honor</i>	masculine singular noun	Strong's #1926 BDB #214
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him.*

Translation: *Majesty and Splendor [are] before Him* [or, *in His sight*];... As I commented in Psalm 96:6, what I see here is the Trinity. There is Jehovah Elohim, and in front of Him, in His sight is Majesty and Splendor. In God's presence are the other two members of the Trinity, who have equivalent essence, and are therefore called, Majestic and Splendiferous. If I were to guess, we are speaking of being before Jehovah Elohim, the 2nd Person of the Trinity; before Him is God the Father (*Majesty*) and God the Holy Spirit (*Majesty, Splendor, Adorning, Honor*).

No other commentator seemed to see it my way, and I have listed their comments in **Psalm 96**, under the heading: **What Does it Mean for Majesty and Splendor [to be] Before Him?**

There was a lot to be found in Psalm 96:

Commentary on 1Chronicles 16:27a from Psalm 96:6a

As clearly agreed to, *Him* refers to Jesus Christ, Who *made the heavens* in the previous verse. *Glory and majesty* (or, *majesty and splendor*) are nouns typically applied to God (1Chron. 29:11 Job 37:22 Psalm 8:1 29:4 45:3 104:1 145:5 148:13 Isa. 2:10, 19 Habak. 3:3 Zech. 6:13; this is not a complete listing and these nouns are applied to other things as well—*kings*, for example). In the presence of Jesus Christ, the reveal member of the Godhead, are God the Father and God the Holy Spirit, Who are herein spoken of as *Glory and Majesty*.

This, by the way, is not a Church Age doctrine, and therefore is revealed throughout the Old Testament (Gen. 1:1–2, 26 Psalm 45:1–7 Isa. 48:16 Daniel 7:13 Hosea 1:7). This does not mean, necessarily, that even the greatest Jewish theologians understood this; and even the believers who wrote these words may not have understood their full import. This is known as progressive revelation. However, it helps us to understand how God can create all things, and yet come into this world as a man, empowered by the Holy Spirit under the direction of God the Father. In fact, the Trinity is one of those doctrines which confirms the accuracy of Scripture—even though this is something which was not recognized in the Old Testament, it is certainly found throughout the Old Testament, and confirmed for us in the New. Can you imagine believers filled with God the Holy Spirit, writing down things in the Old Testament which they themselves did not fully appreciate, and then for this doctrine of the Trinity to seemingly come alive to us in the New?

Commentary on 1Chronicles 16:27a from Psalm 96:6a

Now, David was certainly not thinking about the Trinity when he wrote these words. He is reasonably speaking of the God of Israel, Who made the heavens, Who is Jesus Christ. What is before Him, in the thinking of David? Let me suggest, His plan (the plan of God the Father) and the ability to carry out this plan (God the Holy Spirit), which would come part and parcel to His creation of the heavens and earth. Or, perhaps, as Barnes suggests, that these attributes—glory and majesty—are always to be found with the Lord Jehovah, and are therefore said to be *before Him*. This would further contrast the God of Israel with the idols of v. 5.

As you might have figured out, if I feel that previous comments which I have made are important, then I include them in 1Chron. 16. If I feel commentary or doctrines from Psalm 96 are moderately important, then I allude to them with the appropriate links.

Chapter Outline

Charts, Maps and Short Doctrines

There are a number of passages with the phrase [Majesty](#) and [Splendor](#) [are] before Him [or, in His sight];... I listed these in [Psalm 96](#) under the heading: [Scripture on God's Majesty and Splendor \(or Glory and Majesty\)](#).

1Chronicles 16:27b = Psalm 96:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôz (זֹר) [pronounced <i>gohz</i>]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ched ^e vâh (חֵדָּוָה) [pronounced <i>khehd^e-VAW</i>]	<i>joy, gladness</i>	feminine singular noun	Strong's #2304 BDB #292
Psalm has, instead, the following word:			
tîph ^e 'ârâh (תִּפְאָרָה) [pronounced <i>tif-aw-RAW</i>]	<i>splendor, beauty, ornament; glory, glorying</i>	feminine singular noun	Strong's #8597 BDB #802
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקוֹמָם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #4725 BDB #879
Psalm 96:6 has the very similar word:			
mîq ^e ddâsh (מִקְדָּשׁ) [pronounced <i>mik-DAWSH</i>]	<i>sanctuary, sacred place; possibly a synonym for the Tabernacle of God</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4720 BDB #874

1Chronicles 16:27b = Psalm 96:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Keil and Delitzsch suggests this: *the chronicler may, however, have altered וּשְׁדַקְמָב into וּמִקְמָב because when the Ark was brought in, the Temple (תֵּיב שְׁדַקְמָה) was not yet built.*³⁶ What Keil and Delitzsch seem to suggest is, the chronicler thought about this, decided, *no, this just doesn't comport with those times*, and changed the text in order to agree with those times. Personally, I cannot buy into that.

Barnes comments on these variations: *These variations are such as to show that the psalm is not a mere extract, but that it was altered of design, and adapted to the occasion on which it was to be employed - confirming the supposition that it may have been used in the re-dedication of the temple after the return from the captivity. The word "sanctuary" refers to the holy place where God dwells; his sacred abode, whether his residence in heaven, or the temple on earth as the place of his earthly habitation. When it is said that "strength" is there, it means that the dwelling-place of God is the source of "power," or that power emanates from thence; that is, from God himself. When it is said that "beauty" is there, the meaning is, that whatever is suited to charm by loveliness; whatever is a real ornament; whatever makes the world attractive; whatever beautifies and adorns creation, has its home in God; it proceeds from him. It may be added that whatever there is of "power" to reform the world, and convert sinners; whatever there is to turn people from their vicious and abandoned course of life; whatever there is to make the world better and happier, proceeds from the "sanctuary" - the church of God. Whatever there is that truly adorns society, and makes it more lovely and attractive; whatever there is that diffuses a charm over domestic and social life; whatever there is that makes the world more lovely or more desirable to live in - more courteous, more gentle, more humane, more kind, more forgiving - has its home in the "sanctuary," or emanates from the church of God.*³⁷

Let me break it down for you: It is likely that this psalm was altered in order to comport well with the moving of the Ark. Now, David had no intention of moving the Tabernacle to Jerusalem (it is in Gibeon at this time, as we see in 1Chron. 16:39). David has in his mind to build the Temple, a permanent place for the Ark, so he is not going to move the Tabernacle to Jerusalem. Asaph, knowing that the Ark is being brought into Jerusalem and will be placed in a tent which David either made or commissioned to be made, and *not* in the actual Tabernacle, decided not to use the word *Tabernacle* in the psalm. When David first composed this psalm, *Tabernacle* may have seemed to be apropos at that time.

Now, all of this is conjecture, and I am probably correct. However, what is likely an incorrect view is some scribe looks at the text and thinks to themselves, "Hmm, I really don't think this should read this way, I need to change it." It is reasonable that Asaph would alter a few words here or there to appropriately match the occasion, and it makes less sense for someone to actually change this psalm, after it is clearly a part of the Word of God, at a much later date (in other words, I am diametrically opposed to the explanation of Keil and Delitzsch above).

Even though this is all conjecture, the idea is this: we ought to be able to provide a reasonable explanation for whatever differences there are between this passage and Psalm 96.

Translation: ...strength [and refuge] and joy [are] in His place. As suggested above, David probably wrote the original version of this psalm, which is found in the psalms; and Asaph edited this for a public performance when the Ark was brought into the city of Jerusalem. Given the events which are taking place while this psalm is being sung aloud, either by Israel or by the Levite singers, it is most reasonable that Asaph made a few changes in this psalm in order to fit better with the occasion. There are many times that the historical events of the time help to inform us about the psalm, its meaning, its context; and here, why this or that word was changed.

³⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 96:4-6.

³⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 96:6.

An alternate view, which I believe to be less likely, is that we find David's version of this psalm in Chronicles and a slightly revised version in the psalms sung by those rebuilding Jerusalem. The problem with the alternative view is, Chronicles was written closer to the time of the rebuilding of the Jerusalem wall; and most of the psalms were composed around the time of David, making the latter explanation a less likely one.

From my commentary in Psalm 96:

Commentary on 1Chronicles 16:27b from Psalm 96:6b

We actually have very little said about David and the Tabernacle of God. When Saul was king, it does not appear as though the Tabernacle was given any prominence. We know of one time when David went to the Tabernacle as a refugee and took the holy bread to be eaten by himself and his men, and his trip there resulted in the priests of Nob being killed by Saul.

We also know that in David's mind, he is thinking about building a Temple, a permanent home in Jerusalem for God. It is reasonable for us to assume that David is thinking about this Temple as he writes this psalm. The nouns used here could also be translated as *majesty and splendor*, describing what could be found in the sanctuary (Temple) of God. In the Tabernacle was knowledge of God the Savior, God the Planner and God the Holy Spirit; the co-equal members of the Trinity. Knowledge of Them could be found within the Tabernacle and later, within the Temple (which Solomon, not David, would build).³⁸

There is also great beauty here. In many churches, the Old Testament is called upon for some favorite Bible studies and for a proof text here and there, but little time is ever given to a complete examination of God's Word. When I go through the Old Testament, I am constantly amazed as to how much is found within it and how clearly Christ is presented in shadow form throughout the entire Old Testament.

In college, I got a BA degree in mathematics, and it was quite fascinating to examine the structure and, yes, beauty, of the various fields of mathematics which are out there. I've taught this same sort of precision and structure to my students, and those who get it (many of my advanced students) are also impressed with how systems of mathematics are developed. We have a very similar beauty in Scripture, in the Tabernacle, in the way that God reveals His plan so that, if you study the New Testament and then go back and view the shadow forms found in the Old, it is a thing of amazement and beauty. It would be difficult if not impossible to reject the God of the Bible, after thoroughly examining both the Old and New Testaments. These things just fit together too well.

Chapter Outline

Charts, Maps and Short Doctrines

In Psalm 96, this seems to be more closely aligned with either the **Tabernacle or the Temple**, so there is more commentary along those lines in the exegesis of **Psalm 96**. In Chronicles, although we are interpreting this psalm, it is primarily in the light of the events which are taking place—i.e., the moving of the Ark and the celebration of this historic event. Therefore, there is no reason to discuss the Tabernacle or the Temple in relation to this verse.

1Chron. 16:28 is equivalent to Psalm 96:7.

³⁸ And this was not an arbitrary choice; God had reasons for Solomon to build the Temple instead of David. David represented the 1st Advent of Jesus Christ and the Angelic Conflict; Solomon represents the 2nd Advent of Jesus Christ and His Millennial reign. Therefore, Solomon needed to be associated with the permanent Temple, as Jesus Christ in His second advent would remain on this earth for 1000 years.

Give to Y^ehowah [all] families of peoples;
Give to Y^ehowah glory and strength.

1Chronicles
16:28

Grant to Y^ehowah the families of [various]
nations;
ascribe [or, *grant*] to Y^ehowah glory and
strength [or, *majesty*].

Give to Jehovah the families of various nations;
and give to Jehovah glory and strength.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Give to Y ^e howah all families of peoples; Give to Y ^e howah glory and strength.
Septuagint	Bring to the Lord, [ye] families of the nations [or, <i>Gentiles</i>], bring to the Lord glory and honour [or, <i>strength</i>].
Significant differences:	There is some interpretation involved in the translating of the text into Greek, but it appears as though the original text from which they worked matches the Hebrew text which I am using.

Thought-for-thought translations; paraphrases:

CEV	Tell everyone of every nation, "Praise the glorious power of the LORD.
Good News Bible (TEV)	Praise the LORD, all people on earth; praise his glory and might.
<i>The Message</i>	Shout Bravo! to GOD, families of the peoples, in awe of the Glory, in awe of the Strength: Bravo! Psalm 96:7: Bravo, GOD, Bravo! Everyone join in the great shout: Encore! In awe before the beauty, in awe before the might.
New Century Version	Praise the Lord, all nations on earth; praise the Lord's glory and power.
New Life Version	Praise the Lord, O families of the people. Praise the Lord for His greatness and strength. Psalm 96:7: Give to the Lord, O families of the nations, give to the Lord the honor and strength that He should have.
New Living Translation	O nations of the world, recognize the Lord; recognize that the Lord is glorious and strong.

Mostly literal renderings (with some occasional paraphrasing):

Complete Apostles' Bible	Give to the Lord, you families of the nations, give to the Lord glory and strength. Psalm 96:7: Bring to the Lord, you families of the Gentiles, bring to the Lord glory and honor.
<i>The Scriptures</i> 1998	Ascribe to יהוה, O clans of the peoples, Ascribe to יהוה esteem and strength.

Literal, almost word-for-word, renderings:

World English Bible	Ascribe to Yahweh, you relatives of the peoples, Ascribe to Yahweh glory and strength;...
Young's Updated LT	Ascribe to Jehovah, O families of the peoples, Ascribe to Jehovah honour and strength.

What is the gist of this verse? All of the families of the nations are to ascribe to Jehovah honor and strength.

1Chronicles 16:28a = Psalm 96:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâhab (יָהַב) [pronounced yaw-HAWB ^v]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe</i>	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
‘ammîym (עַמִּים) [pronounced gâhm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766

Translation: Grant to Y^ehowah the families of [various] nations;... There are two ways to understand this verse, which will be discussed below.

From my exegesis of Psalm 96.

Commentary on 1Chronicles 16:28a from Psalm 96:7a

There are two ways in which this line may be understood—most translators treat *families of the peoples* as a vocative, as if the psalmist is speaking to them. The only problem with this interpretation is, in this line, it is not clear what is being given (granted, permitted, ascribed) to Jehovah. That is left blank, and the verb seems to cry out for some object. This could also be a musical ellipsis, which thought is completed in the next line. It might be easier just to see the translation laid out:

Kukis	Grant to Y ^e howah the families of [various] nations; ascribe [or, grant] to Y ^e howah glory and strength [or, majesty].
LTHB	Give to Jehovah, O families of the people; give to Jehovah glory and might.

Commentary on 1Chronicles 16:28a from Psalm 96:7a

The other interpretation, which is the way I went on this passage, is making *families of the peoples* the object of the verb. Now, sometimes, the object of a verb has the untranslated particle indicating that it is a direct object, but not all of the time. Furthermore, through this psalm, the psalmist seems to be speaking to the group of hearers, presenting the imperative verbs as 2nd person masculine plural verbs; therefore, we already have a vocative, which vocative is first found in vv. 1–2—the hearer of this psalm. For this reason, I believe that this should read, “**Give [grant or ascribe] to Jehovah the clans of nations.**” Again, this is quite in line with the idea of evangelizing outside of Israel. There will be groups or clans or families of various nations—in the plural indicating that we are not just speaking of the nation Israel—which will be given or granted to Jehovah Elohim. It should be obvious that these are going to be those who will believe in Jehovah Elohim and therefore be His. “**All that the Father gives Me will come to Me, and the one who comes to Me I will in no way cast out.**” (John 6:37). This is calling for a recognition that there will be various groups from other nations who are given to Jehovah Elohim.

Who is giving these families of nations to Jehovah? The verb here is in the 2nd person masculine plural, and I would reasonably apply it to Majesty and Glory in the previous verse—God the Father and God the Holy Spirit. They give the families of nations to God the Son, Jehovah Elohim.

One might reasonably interpret this as the *families of clans [of Israel]*, but then it would be less in line with v. 3, which has a more universal inclusiveness which goes beyond Israel. Since these words together can be interpreted in a more universal way and since we do not find *of Israel* here, we may reasonably assume that the object of the verb goes outside the nation Israel.

In my interpretation, the psalmist is playing with the language, first using the main verb in one way (*give, grant*) and then using the main verb in another way (*ascribe*). The parallelism of the two lines, which is found now and again in music as well as in the Proverbs, is the identical beginnings of v. 7a and 7b, but with a different but related purpose.

Another way to interpret this verse—the way most translators did—is to address the families of nations in the first line. Grant [or *ascribe*] to Jehovah, O families of nations... and then you are left hanging without a direct object. *What* do we ascribe to God? What do the families of nations ascribe to God. The second half of this verse fills us in with what we ascribe to Jehovah. So, the first thought is incomplete; but the second line completes it.

Chapter Outline

Charts, Maps and Short Doctrines

Let's cover the second line, and then look again at this verse.

1Chronicles 16:28b = Psalm 96:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâhab (יָהָב) [pronounced yaw-HAWB ^v]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe</i>	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510

1Chronicles 16:28b = Psalm 96:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kâbôwd (כְּבוֹד) [pronounced <i>kaw^b- VODE</i>]	<i>glory, abundance, honor</i>	masculine singular adjective which sometimes acts as a noun; with the 3 rd person masculine plural suffix	Strong's #3519 BDB #458
Owen calls this a masculine singular noun.			
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿôz (עֹז) [pronounced <i>gohz</i>]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738

Translation: ...[ascribe](#) [or, *granf*] to Y^ehowah glory and strength [or, *majesty*]. Commentary from Psalm 96:7: This is a bit more difficult to understand, and we may want to actually use a different meaning of the imperative verb here, and [ascribe to Jehovah glory, honor and strength](#). We are to recognize that God's plan glorifies Him and that we can trust God to be our strength.

This doctrine is identical to that found in Psalm 96:7.

There is not a problem with allowing a dual interpretation here: (1) this command is issued to families of nations, and the content of this command is found in v. 7b; and (2) this command, which has two meanings, has one meaning applied to the object (*families of nations*) and the other applied to *glory and strength*.

Translations and Interpretations of 1Chronicles 16:28/Psalm 96:7 Part I

Approach	Translation
Essentially ignore some of the words which are found here and just make up your own version:	CEV: Tell everyone of every nation, "Praise the glorious power of the LORD. NCV: Praise the Lord, all nations on earth; praise the Lord's glory and power. NLT: O nations of the world, recognize the Lord; recognize that the Lord is glorious and strong. Literally, both halves of this verse begin, Give [or, ascribe] to the Lord... The New Living Translation changes that up just enough to put forth their translations.

Translations and Interpretations of 1Chronicles 16:28/Psalm 96:7 Part I

Approach	Translation
Consistently translate the verb <i>give</i> (which is its most common meaning; but it also means <i>ascribe</i>). this is the most common way to interpret this verse:	<p>NLV: Give to the Lord, O families of the nations, give to the Lord the honor and strength that He should have.</p> <p>Complete Apostles' Bible: Bring to the Lord, you families of the Gentiles, bring to the Lord glory and honor. <i>To bring</i> is a legitimate translation of this verb, when found in the Hiphil. Giving this translation to the Qal is somewhat of a stretch.</p> <p>Easy English Bible: Say to the LORD, you families of nations, say to the LORD that he is glorious and powerful. The key to their translation is a complete simplification of the words used, so they use <i>to say</i> instead of <i>to ascribe</i>.</p> <p>The Scriptures 1998: Ascribe to יהוה, O clans of the peoples, Ascribe to יהוה esteem and strength.</p>
Translate the same verb in two different ways in order for each phrase to be complete and to make sense:	<p>Kukis moderately literal: Grant to Y^ehowah the families of [various] nations; ascribe [or <i>grant</i>] to Y^ehowah glory and strength [or, <i>majesty</i>]. What should be quite obvious is, <i>we cannot give to Jehovah glory and strength</i>. Therefore, another different understanding of this verb is called for. However, we can recognize and acknowledge God's glory and strength, and apply this to our own lives. This alternate view, is to say, <i>Ascribe to Jehovah glory and strength</i>. This same usage of this particular verb can be found in Deut. 32:3 Psalm 29:1–2.</p> <p>Obviously, another difference between my translation and theirs is that I complete the thought of v. 28a; all other translations leave this line as elliptical at best.</p> <p>Another approach is to use an alternative meaning for <i>strength</i>, <i>refuge</i>. This does not solve the elliptical nature of the first line, but it does put a different spin on the meaning.</p>

Obviously, most of the translations attempted to be consistent (nothing wrong with that) and several of them just altered the language or meanings enough to make a coherent thought. These translations which are mostly paraphrased are easy to read and to understand, but the reason for that is, they often change the meaning of a verse in order to make it easy to read and understand. Now, I have mellowed over the years as to my attitude toward these *thought-for-thought* translations, and they are quite good for personal Bible reading, but not nearly as good when it comes to Bible study. You do not want to cite a litany of *proof texts* from paraphrase versions which are simply incorrectly translated.

Chapter Outline

Charts, Maps and Short Doctrines

Also from Psalm 96:7:

Our verse reads: Grant to Y^ehowah the families of [various] nations; ascribe [or, *grant*] to Y^ehowah glory and strength [or, *majesty*].

Translations and Interpretations of 1Chronicles 16:28/Psalm 96:7 Part II

Commentator	Commentary
Barnes	<p><i>Give unto the Lord - Ascribe unto the Lord - to Yahweh, O you kindreds of the people</i> - Hebrew, "Families" of the people: people, as united by family ties. The idea is that of worship not merely as individuals, nor as a mere "aggregate" of individuals united by no common bonds, but as those united by strong ties; bound by blood and affection; constituted into communities. It is a call on such to worship God in their capacity as thus bound together; to come as families and to worship God. In other words, it is a call on families "as such" to acknowledge God. A family is a proper place where to honor God. When the same joy pervades all hearts in prosperity, and when all are alike made sorrowful in adversity, there is an evident fitness that all should unite in the same worship of God; and that, as in all other things they have common interests, sympathies, and affections, so they should have in religion - in the service of their Creator.</p> <p><i>Give unto the Lord glory and strength</i> - That is, Proclaim that these belong to God; or, worship him as a God of glory and power.³⁹</p>
Gill	<p><i>Give unto the Lord, O ye kindreds of the people,.... Or families:</i> the Targum reads, "give unto the Lord a song, ye families of the people;" by whom are meant not the tribes and families of the people of Israel, but the Gentiles, the nations of the world, who were to be blessed in the seed of Abraham, the family of Egypt, and others (see Amos 3:2 Zech. 14:17), even such as were chosen of them, taken out from among them for a people to his name; who were redeemed out of every kindred, tongue, people, and nation; and were taken, one of a city, and two of a family, and brought to Zion: <i>give to the Lord glory and strength</i>.⁴⁰ Gill only addresses to whom these commands are directed.</p> <p>In noting the reading of the Targum, bear in mind that the translator recognized, as I do, the elliptical nature of the first line, and perhaps just added the word <i>a song</i> in order to fill it out.</p>
Henry	<p><i>Heretofore, though in every nation those that feared God and wrought righteousness were accepted of him, yet instituted ordinances were the peculiarities of the Jewish religion; but, in gospel-times, the kindreds of the people shall be invited and admitted into the service of God and be as welcome as ever the Jews were. The court of the Gentiles shall no longer be an outward court, but shall be laid in common with the court of Israel.</i>⁴¹ Like Gill above, Henry focuses primarily on to whom these commands are given.</p>
Jamieson, Fausset and Brown	<p>We are to give—or, "ascribe" (Psalm 29:1) due honor to Him, by acts of appointed and solemn worship in His house.⁴²</p>

³⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 96:7 (slightly edited).

⁴⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 96:7 (slightly edited).

⁴¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 96:7 (slightly edited).

⁴² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 96:7 (slightly edited).

Translations and Interpretations of 1Chronicles 16:28/Psalm 96:7 Part II

Commentator	Commentary
Kukis	<p>“Give unto the Lord glory and strength,...” There is a completely different way of looking at this. The primary meaning of the verb is <i>to give, to grant</i>. Let us suppose, for a moment, that the psalmist is praying this—the Holy Spirit by the psalmist is praying to God the Father and God the Holy Spirit to give to God the Son glory and strength. If you look at the 3 commands which begin with <i>ascribe</i> and replace these with the word <i>give</i>; and then think of this as a prayer to God the Father and God the Holy Spirit; then this passage takes on a whole new meaning.</p> <p>Now, don’t misunderstand me—I do not believe for one moment that this was in the mind of the psalmist. However, as we see in many passages, like Gen. 22, Psalm 22 and Isa. 53—the writer has one thing in mind, but God the Holy Spirit has something else entirely in mind.</p> <p>Jesus Christ, in His humanity, was to be glorified and He needed strength. We have no way of fully appreciating His death for our sins. He took upon Himself the equivalence of death—separation from God—for all eternity, for billions of people, and this suffering and judgment was condensed into a 3 hour period of time. At this point, judgment was put upon our Lord’s humanity, for every evil sin that we have ever committed, and He bore these sins without sinning Himself. I can illustrate this to some extent—without the sheer magnitude of what He suffered: pick the most heinous sin that you can imagine committing (child molestation, rape, torture and then murder); imagine a sin so heinous that you cannot imagine any circumstance under which you could commit such a sin; now imagine being convicted in a court of law for committing such a sin, and spending the rest of your life in jail for this sin which you have not committed. Do you see how many mental attitude sins that you might develop if you were unjustly jailed for something like this which you did not do? Jesus Christ endured billions upon billions upon billions of sins which He would not ever commit; and He endured the punishment for these sins without sinning Himself. This requires strength beyond our imagination; the God the Holy Spirit, through the psalmist, prays for this strength for our Lord.</p>
Spurgeon	<p>“Give unto the Lord glory and strength,” that is to say, recognize the glory and power of Jehovah, and ascribe them unto him in your solemn hymns. Who is glorious but the Lord? Who is strong, save our God? You great nations, who count yourselves both famous and mighty, cease your boastings! You monarchs, who are styled imperial and puissant, humble yourselves in the dust before the only Potentate. Glory and strength are nowhere to be found, save with the Lord, all others possess but the semblance thereof. Well did Massillon declare, “God alone is great.”⁴³</p>

All the peoples of the earth are given to our Lord for judgment and to save. We can ascribe to the Lord glory (this is His place as King of Kings), and strength, as He has the power to save and the power to judge. This same approach will be seen in the verses which follow.

Chapter Outline

Charts, Maps and Short Doctrines

There are a handful of problems to deal with here, so let’s just understand the basic interpretations of this verse.

⁴³ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 96:7.

Translations and Interpretations of 1Chronicles 16:28/Psalm 96:7 Part III

Translation	Interpretation and Commentary
Bring to the Lord, you families of the Gentiles, bring to the Lord glory and honor. The Complete Apostles Bible.	Here, the families of the Gentiles are told to bring glory and honor to the Lord. This interpretation allows the first line to be elliptical, so that it takes both lines to have a complete thought. This translation also cheats by using a Hiphil meaning for this Qal verb.
Ascribe to יהוה, O clans of the peoples, Ascribe to יהוה esteem and strength. The Scriptures 1998.	Like the previous interpretation, the first line is taken to be elliptical, the thought being completed in the second line. A different, but valid meaning for the verb is used: <i>to ascribe</i> . The idea is, the families of the earth are to recognize God's glory and honor (or, esteem and strength).
Grant to Y ^e howah the families of [various] nations; ascribe [or, grant] to Y ^e howah glory and strength [or, majesty]. Kukis nearly literal translation.	<p>I attempted to solve two problems with my translation: make the first line a complete thought (which is generally the case) and make certain that the 2nd line makes sense.</p> <p>In order to interpret the first line, we must go back to the previous verse to the words <i>Majesty and Honor</i>, which I contend refer to God the Father and God the Holy Spirit. It is They Who are being addressed here, and not the families of nations. They are told to give to Jehovah Elohim the families of man. This is done in several ways. Jesus Christ takes upon Himself the responsibility of the people of the earth, and dies for our sins. Secondly, because He pays to take us off the slave market of sin, we belong to Him. Gal. 3:28–29: There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. 1Cor. 7:23a: You were bought at a price.</p> <p>In the second line, we have the problem again, <i>to whom is this addressed?</i> God the Father and God the Holy Spirit can recognize and ascribe to God the Son, in His humanity, glory and majesty. A second interpretation is that this command is give to the families of the nations, and they are to ascribe to God the Son glory and strength.</p>
Grant to Y ^e howah the families of [various] nations; ascribe [or, grant] to Y ^e howah glory and strength [or, majesty]. Kukis nearly literal translation.	Another interpretation involves <i>to whom</i> is this said? Perhaps this is properly applied to the Jews who are listening to this psalm being performed. They are to give to Jehovah the families of the earth (or, recognize that all of the families of the nations belong to their God). They are also to recognize that Jehovah is glory and strength (or glory and majesty). In writing this psalm, I believe that this is what David had in mind. Even though the Trinity is taught in the Old Testament, I do not believe that the writers of the Old Testament fully appreciated or understood that fact.

Although I am not 100% confident of my interpretations, I believe that my explanation of the verse makes more sense than the other commentators which I draw from.

There is the possibility that the first half of this verse may not be elliptical, but simply missing a word which dropped out of the text. The problem with that approach is, it is unlikely for this word to be dropped out of the text in 1Chron. 16 and Psalm 96.

The translation reads: **Grant to Y^ehowah the families of [various] nations; ascribe [or, grant] to Y^ehowah glory and strength [or, majesty].**

What Does This Mean *Ascribe to Jehovah glory and strength*?

1. As has been discussed above, there are potentially 3 sets of beings to whom this is addressed: God the Father and God the Holy Spirit; families of the nations; or those who are hearing this psalm.
2. Let's say that this command is addressed to God the Father and God the Holy Spirit:
 - a. First of all, this was probably not David's understanding of these words. I question whether anyone in the Old Testament, apart from Isaiah, understood much about the Trinity.
 - b. Secondly, even if we apply this command to the other two members of the Trinity, this approach cannot be continued throughout the rest of this psalm, as there are commands which will be given which are more appropriate addressed to mankind.
 - c. God the Son is both fully man and fully God. He will live a life of perfect righteousness and then He will die for our sins. For this reason, God the Father and God the Holy Spirit bestow glory and majesty upon the humanity of Jesus Christ. As R. B. Thieme used to put it, Jesus Christ is the only true Celebrity in this life and the only Person Who deserves our approbation.
 - d. God the Father and God the Holy Spirit heap approbation upon God the Son, glorifying Him and recognizing His majesty.
3. A second interpretation is, this verse is addressed to the families of nations.
 - a. If we accept that the first half of this verse is elliptical (in this case, it lacks an object, which is given to us in the second half), then we must apply this command to the families of the nations.
 - b. This is a problematic interpretation, because the imperatives keep on coming further down in this verse, and it should be clear that these imperatives cannot be simply applied to families of nations.
 - c. However, making the first half of this verse elliptical (as does virtually every English translation) demands that we understand this verse to be addressed to the families of nations.
 - d. For this verse, such an interpretation is not difficult. All of the earth will need to recognize the glory and majesty and strength of Jesus Christ; and we will all need to depend upon Him. Jesus Christ is the only Celebrity on this earth, and we ought to turn to Him.
 - e. For this verse alone, this interpretation is fine. The only problem is, the imperatives keep on coming, but it should become apparent, at some point, that the subsequent imperatives cannot all apply to *families of nations*. However, even though we can recognize that this does not apply to families of nations as we go along, there is no point at which it is clear that the object of the verb changes.
4. The simplest way to understand this is to apply all of these imperatives to the people enjoying this celebration, and to all Jews in the future who hear this psalm or read it.
 - a. First of all, this solves the problem of *to whom do we apply all of these imperatives to?* Since very imperative is applied to the hearer of this psalm, the plural makes sense and the imperatives can consistently be applied to the same group of people. Furthermore, there is no time in which we need to transition to a new object of the imperative, which is a problem with the basic interpretations above.
 - b. The Jews in attendance of this gathering and celebration are to ascribe to Jesus Christ, the revealed member of the Trinity, all the families of the nations and they are to ascribe to Him honor and majesty.
 - c. They are enjoined to see Jehovah God as greater than any king, worthy of more honor than any king.
 - d. The only problem with this interpretation is, *how do the hearers of this psalm give to Jehovah the families of the nations* or even *ascribe to Jehovah the families of the nations*?
5. In short, I have 3 possible interpretations, the first and third being the most logical; but, all of them having their own set of problems.

Often times, when I write a great deal about one verse, as I have here, it does not always lead to a full and complete understanding of what the author means. In this case, although I have approached this interpretation from every way possible (as far as I can tell, anyway), I am not completely happy with any of my explanations.

Chapter Outline

Charts, Maps and Short Doctrines

David uses similar language in Psalm 29:1–2: **Ascribe to the LORD, O heavenly beings [O sons of God], ascribe to the LORD glory and strength. Ascribe to the LORD the glory due His name; worship the LORD in the splendor of holiness.** Going to this verse opens up a whole new can of worms, so to speak. This appears to be directed toward the angels of God, called sons of God here. Now, **we are sons of God through faith in Christ Jesus**; but this sonship relationship was not clearly taught in the Old Testament, as there was no *in Christ* in the Old Testament. Therefore, this is most reasonable approach, that the imperative be directed toward the angels of God. They are to recognize God's glory and strength, which would become even more apparent in the person of Jesus Christ. He is to be glorified because of His essence and being (*His name*). They are told here to worship God in the splendor of holiness.

Now, although I do not think that angelic response is in view in 1Chron. 16 (Psalm 96), it is clear that part of the function of our time on earth is for angels to fully recognize God's glory and strength. Satan fell and brought with him a third of the angels. All angels have free will. There is nothing to stop other angelic beings from sinning, apart from their observation of what is taking place on earth, and seeing all of the consequences of choosing against God. Our earth and the history of man is filled with suffering because Adam chose against God, and we, in Adam, all sinned. We do, from our own free will, choose to sin, as soon as we are old enough; and even as believers in Jesus Christ, there are instances and circumstances where we know clearly what is right and what is wrong, and we choose to do that which is wrong. And all of us, along with angelic creation, observe the horrendous suffering and pain which results from sin—whether from our sins or the sins of others.

1Chron. 16:29 is almost equivalent to Psalm 96:8–9a, with the exception of a few words.

**Give to Y^ehowah glory of His name;
bring a [tribute] offering and come to His
faces;
Bow down to Yehowah in adornment of
holiness.**

1Chronicles
16:29

**Ascribe to Y^ehowah the honor of His name;
bring a tribute offering [to Him] and enter
into His presence.
Prostrate yourselves toward [or, bow
down to] Y^ehowah in the beauty [glory,
honor, majesty] of holiness [or, in holy
clothing].**

**Ascribe glory and honor to the name of Jehovah;
bring a tribute offering to Him when you enter into His presence,
and prostrate yourselves before Jehovah in the beauty of His integrity.**

Here is how others have translated this verse:

Ancient texts:

Peshitta	Give <u>thanks</u> to the LORD with the honor <u>due</u> to His name; bring offerings and <u>give thanks</u> before Him <u>with the prayer of your mouth</u> ; worship the LORD <u>with holy songs</u> .
Latin Vulgate	Give to the Lord glory to his name, bring up sacrifice, and come in His sight: and adore the Lord in holy becomingness.
Masoretic Text	Give to Y ^e howah glory of His name; bring a [tribute] offering and come to His faces; Bow down to Yehowah in adornment of holiness;...
Septuagint	Give to the Lord the glory [belonging] to his name: take gifts and bring [them] before Him; and worship [bow down before] the Lord in his holy <u>courts</u> [<u>palaces</u>].

Significant differences: The LXX matches some of the text of Psalm 96:8; there are courts mentioned in Psalm 96:8c, but the LXX mentions them in this verse. As you can read above, my Peshitta (which is an English translation from the Peshitta) varies tremendously from the Hebrew text. Although one or two words may be questionable in the Latin—which could simply be a matter of translation—it appears to track the Hebrew quite closely.

Thought-for-thought translations; paraphrases:

CEV	He is wonderful! Praise him and bring an offering into his temple. Worship the LORD, majestic and holy.
Good News Bible (TEV)	Praise the LORD's glorious name; bring an offering and come into his Temple. Bow down before the Holy One when he appears;...
<i>The Message</i>	Shout Bravo! to his famous Name, lift high an offering and enter his presence! Stand resplendent in his robes of holiness!
New Century Version	...praise the glory of the Lord's name. Bring an offering and come to him. Worship the Lord because he is holy.
New Life Version	Praise the Lord for the greatness of His name. Bring a gift and come to Him.
New Living Translation	Give to the Lord the glory he deserves! Bring your offering and come into his presence. Worship the Lord in all his holy splendor.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Give to the Lord the glory of his name; take with you an offering and come before him; give worship to the Lord in holy robes.
<i>God's Word</i> ™	Give to the LORD the glory his name deserves. Bring an offering, and come to him. Worship the LORD in his holy splendor.
JPS (Tanakh)	Ascribe to the LORD the glory of His name, bring tribute and enter before Him, bow down to the LORD majestic in holiness.
NET Bible®	Ascribe to the LORD the splendor he deserves! [Hebrew "the splendor of (i.e., "due") his name." Bring an offering and enter his presence! Worship the Lord in holy attire [Or "in holy splendor"]!
<i>The Scriptures</i> 1998	Ascribe to הוה the esteem of His Name; Bring an offering, and come before Him; Bow yourself to הוה In the splendour of set-apartness!

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	Give to Yahweh, the glory of His Name, Bring a present and enter before Him. Bow down to Yahweh in the adornment of holiness.
English Standard Version	Ascribe to the LORD the glory due his name; bring an offering and come before him! Worship the LORD in the splendor of holiness;...
MKJV	Give to Jehovah the glory of His name; bring an offering and come before Him. Worship Jehovah in the beauty of holiness.
<i>Young's Literal Translation</i>	Ascribe to Jehovah the honour of His name, Lift up a present, and come before Him. Bow yourselves to Jehovah, In the beauty of holiness.

What is the gist of this verse? We are to ascribe to God the glory which is due His name and to bring an offering when we come into His courts (to be explained more fully in the exegesis).

1Chronicles 16:29a = Psalm 96:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâhab (יָהַב) [pronounced yaw-HAWB ^v]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe</i>	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, abundance, honor</i>	masculine singular adjective in the construct form	Strong's #3519 BDB #458
Owen calls this a masculine singular noun.			
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: [Ascribe to Y^ehowah the honor of His name;](#)... These comments are edited down from Psalm 96: To the believers in the Old Testament, God's name is Jehovah Elohim; however, to believers in the New Testament, His name is Jesus. As we have already observed, in the Hebrew, this psalm has already said, [Sing to Y^ehowah, praise](#) [or, *celebrate*] [His name; every day, announce \[the good news\] of His deliverance](#) [or, *proclaim His Jesus*]. Jesus is the name of our Jehovah, and the name of Jesus is to be honored glorified above all other names. The name of Jehovah Elohim is Jesus, a name to be honored above all other names. Philip. 2:9–11 reads: **Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.** Do you see just how alike the Old and New Testaments are? Do you see just how well they complement one another?

Just in case you did not examine Psalm 96 already, this is the commentary which is apropos also to our passage.

Commentary on 1Chronicles 16:29a from Psalm 96:8a

In your mind as in mine, there are perhaps some gaps. However, it should be clear that, God is not asking to be glorified because He needs the attention. God is focusing us upon our Lord, the One Who saved us, the Jesus who is the Savior of all mankind. He is the only true celebrity in this world. We ought to glorify Him and point toward Him—not in some way where we ecstatically cry out, "Praise Jesus" to an extent that it frightens children, but that our focus is upon Him rather than upon ourselves or upon any there human celebrity.

Okay, *why?* *Why should we draw attention to Jesus as the only Celebrity?* We ought to do so not only because we have been redeemed but so that others might know Him as well. This is why He should be exalted in our lives, which involves a lot more than running around inserting, *praise Jesus* and *Lord willing* into our every conversation.

Commentary on 1Chronicles 16:29a from Psalm 96:8a

As you may know, I have some strong political views and I have interests in specific candidates. I definitely prefer one candidate over the other candidates in this race for the 2008 presidential election. However, I must always recognize that, no matter what happens, my focus should be upon our Lord, even if this is transferred into some sort of nanny state where the state takes care of each and everyone of us (oh when will the government provide free legal insurance?). However, Jesus Christ controls history, and He knew every single event that would transpire up to the point in time, and He will bring into office the candidate who is appropriate for our country. Jesus Christ is the only true celebrity in this life and He should be our focus, regardless of how screwed up our government becomes. **Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.**

Now, let's go back and look at this passage in a different light. Let us apply the primary meaning of the verb which we find over and over again: **Grant to Y^ehowah the families of [various] nations; give [or, grant] to Y^ehowah glory and strength [or, majesty]. Give to Y^ehowah the honor of His name;...** Often in the Old Testament, the writer of Scripture has one thing in mind, but God the Holy Spirit—the divine Author of Scripture—has something else entirely in His mind (Gen. 22 Psalm 22 and Isa. 53 are examples of this). Because our Lord died for our sins—because He paid the price to remove us from the slave market of sin—we belong to Him. God the Holy Spirit prays through the psalmist, that all of the families of the nations be given to Him. They will be given to Jesus Christ contingent upon His death for our sins. The psalmist prays that God the Son is glorified, recognized, and seen by all as the Only True Celebrity; because, we do not look to war heroes, sports figures or movie stars for our salvation; we look to Jesus Christ. The psalmist prays for God the Son to have strength when paying the price for our sins, as He, in His true humanity, took upon Himself the punishment for all of the sins which we have done, and He needed strength to pay for these sins without falling into sin Himself. Finally, we are to honor the name of Jesus Christ; and the psalmist prays for all mankind to honor His name, for He does not wish that any be lost, but that all come to a saving knowledge of Him through a change of mind (2Peter 3:9). It is through the giving of glory and honor to His name that others come to realize Who Jesus Christ is.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 16:29b = Psalm 96:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine plural, Qal imperative	Strong's #5375 (and #4984) BDB #669
Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i> ; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is used to mean <i>to make one cheerful or merry</i> ; ❸ <i>to lift up one's own countenance</i> , i.e., <i>to be cheerful, full of confidence</i> , ❹ <i>to bear, to carry</i> , ❺ <i>to lift up in a balance</i> , i.e., <i>to weigh carefully</i> ; ❻ <i>to bear one's sin or punishment</i> , ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'.			
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular noun	Strong's #4503 BDB #585

Translation: ...bring a tribute offering [to Him]... A tribute offering is a bloodless offering, like bread. The symbol is Christ, the Bread of Life; and being bloodless, the idea is, we bring our faith to Him.

This following commentary was taken directly from Psalm 96:

Commentary on 1Chronicles 16:29b from Psalm 96:8b

The tribute offering that we bring to Him—the bloodless offering which we bring to Him—is our faith. Our faith is worth nothing in and of itself. Every person has faith in something; in fact, in most things. It is said that 80–95% of everything that we know is based upon faith (I think that it is probably a higher percentage than that). Even in the simplest things: we all believe that England, France, Israel, China, Australia, and Saudi Arabia all exist, even though few of us have been to all of these countries. Those of us who know a little geography, can look upon a map and identify these countries and we believe that we know their relative size and location—all of which is a matter of faith. Now, certainly, it is logical that these things are true, but again, our faith is resting, ultimately, upon things being reasonable and logical; that such grand hoaxes (e.g., people pretending that there is a country called England when there really is not such a country), are just entirely out of the realm of probability. Everything is resting firmly upon faith. I am presently reading a book about the reality of evolution as opposed to the failure of creationism, and the author believes strongly in the ability of students to be able to distinguish between junk science and real science, and somehow believes that this leads him to the conclusion that creationism should not be taught in schools. To me, if such a thing were such a foregone conclusion, then teaching creationism in the schools would not be problematic, as the high school students could easily distinguish between true science and junk science. It is faith, and this man has very strong faith. He admits that the sequence and the biological processes involved in evolution are strongly disputed, but the *fact* of evolution is not. *Ask any scientist*, he might say for confirmation. To him, evolution is as real and as true as any chemical experiment which we could perform a million times with the same outcome each and every time, even though when you get to specifics, there is a great deal of disagreement.

We all have faith and we place our faith in a variety of things: the goodness of man, the evil of man, that all men can be reasoned with, that few men can truly be reasoned with, that our world is on course, that our world is going to hell in a handbasket. We have faith, and our faith in His name is what we bring to God.

Faith is a non-meritorious form of perception, and all people have a huge amount of faith. Faith in and of itself means nothing; the object of our faith is what carries all of the merit, and this is Jesus, the name above every other name, a name which we ought to honor.

It is possible that Spurgeon makes a point here that we bring God some sort of offering *as a response* to what He has done for us. It is not in exchange, it is not a way of paying back, it is just a soul response. At one time, I had a lady friend who was rather poor. Most of the presents which I received from her were very inexpensive presents, but they represented a soul response—she put a great deal of thought into what she gave me. For this reason, I greatly appreciated what she gave to me. Now, I understand that, for most people, given our day and times, there is only so much thought which you can put into this or that present, so there are only a handful of presents which represent a soul response. Now, when it comes to God, you ought to recognize just how puny and how little we are actually able to bring Him. [The cattle on a thousand hills are His](#) (Psalm 50:10b); so what can we bring Him? If you understand all that God has give us (which we may never fully appreciate) and when we recognize that all there is, He possesses, do you see how your offering which you dump into an offering plate—sometimes in some sort of a trade-out with God—do you see how meaningless and how little this offering is, unless it is a soul response? I gave the example of this former girl friend; she had a very small amount of money, but she did not just buy the first thing that she saw which fit into her budget. What I received was a wonderful soul response, and what you give to God ought to be a soul response to Him.

1Chronicles 16:29c = Psalm 96:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	2 nd person masculine plural, Qal imperative	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him.*

In Psalm 96:8, instead of *...and come before Him...* we have *...and come* [same verb and morphology] *to His courts [villages?]*.

lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
chatsêrîym (חֲצֵרִים) [pronounced <i>khah-tzah-REEM</i>]	<i>enclosures, courts; settlements, villages, towns</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2691 & #2699 BDB #346

This refers to the few settlements which are scattered around a city.

Translation: *...and enter into His presence.* In Psalm 96, we are said to enter into His courts (a phrase which is explained there). However, Asaph thought it proper to speak of coming into God's presence here instead. All of these Israelites gathering before the Ark and celebrating the moving of the Ark was, in essence, coming before God.

Most of these points were taken out of the exegesis of Psalm 96:8.

The first portion of this verse reads: *Ascribe to Y^ehowah the honor of His name; bring a tribute offering [to Him] and enter into His presence.* Let me summarize what is being said here:

1Chronicles 16:29 Explained (by way of Psalm 96:8)

- Ascribing honor to Jehovah or ascribing the honor of His name to Jehovah means that we recognize Who and What Jesus Christ is.
- Name*, in the Hebrew, refers to one's character, essence, and reputation. Jesus Christ, in His humanity, was perfect in all respects, and we are called upon to honor His character.
- What our Lord did for us was beyond anything that we could imagine; we are called upon by the psalmist to recognize and honor Him for this.
- We are called upon to bring a tribute offering to Him, which refers to a bloodless offering.
 - In phase I of the Christian life, we bring non-meritorious faith to Him. Jesus Christ did all of the

1Chronicles 16:29 Explained (by way of Psalm 96:8)

work. He paid the penalty for our sins. All we can do is bring simple faith in Him, for our salvation. That is our offering.

- b. In the Christian life, after we have been saved, we bring offerings to Him, which may include our service and they may be what we drop into the offering place. This offering is a soul response for what Jesus has done for us.

5. Entering into His presence simply refers to coming before God in this celebration of the moving of the Ark of God.

The Christian life is broken down into 3 phases: Phase I is salvation; Phase II is the Christian way of life; and Phase III is eternity.

Chapter Outline

Charts, Maps and Short Doctrines

I really have no explanation as to why those who divided this book up into verses chose to throw in this short phrase with v. 29. However, the chapter divisions and verse divisions are not inspired.

1Chronicles 16:29d = Psalm 96:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	2 nd person masculine plural, Hithpael imperative	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Although the bēyth preposition is primarily a preposition of proximity, it can also mean *in, among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning*.

hădârâh (הֲדָרָה) [pronounced huh-daw-RAW]	<i>ornament, adornment, clothing [worn at priestly festivals]; beauty; glory, honor, majesty</i>	feminine singular construct	Strong's #1927 BDB #214
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Owen incorrectly lists this as a feminine plural construct.

In the Greek, this is *His holy courts*. In the Peshitta, this is *with holy songs*.

qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun	Strong's #6944 BDB #871
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Translation: Prostrate yourselves toward [or, bow down to] Y^ehowah in the beauty [glory, honor, majesty] of holiness [or, in holy clothing];... I will be taking the commentary from Psalm 96.

The comments which follow came from Palm 96:

Commentary on 1Chronicles 16:29d from Psalm 96:9a

When it comes to some form of exterior worship in the Old Testament, it is primarily forward-looking and representative of something. Here, one possible rendering of this phrase is, [Bow down before Jehovah in holy clothing](#). This could certainly be seen as meaningful, as Adam and Eve were properly covered (with the skin of an animal), and the priests had an outfit that they were to wear when performing their priestly duties; and we could no doubt speak of how the Old Testament saints were *covered* until our Lord came and gave Himself or us. The only problem with this approach is, this seems to be more of a universal command, and we do not have any sort of a holy outfit demanded in the Old Testament for all worshipers. Therefore, we need to reject that translation (which is a valid rendering of the Hebrew).

The Greek has the worshiper being required to worship in some specific area—an open courtyard or an open area as a part of the house. However, there is no such requirement found elsewhere in Scripture, so we may reasonably reject that approach.

The Hebrew may be translated, [Bow down before Jehovah in holy clothing](#). In the Old Testament, the priest did have specific clothes which he was to wear; however, for the hoi polloi, there were no such requirements. Therefore, if we are to understand this phrase, it should not be taken literally. We may reasonably take this metaphorically; that is, to mean that we are covered in a way which sets us apart. This is a true doctrine of the Old Testament. Before our Lord died in time for our sins, redemption was based upon a promise that He would, in the future, pay for our sins. So, believers prior to our Lord's crucifixion were said to be covered. The word we find in the KJV is *atonement* (kâphar = כָּפַר), which means *to cover over*. So, we might interpret this to mean that those who come to worship, are to do so, covered in holy clothing—i.e., *atoned for*. This sort of symbolism goes back to the garden where Adam and Eve first sinned. They covered themselves with fig leaves (or, whatever kind of leaves), which did not cover their sins (it probably covered the genitalia reasonably well). Jesus Christ killed an animal—the first animal ever killed—and its skin was used to cover them. This from the very beginning taught that our sins would be covered over by His sacrifice.

Another way to understand this is: [Bow down before Jehovah in the beauty of holiness](#). This phrase actually does have some meaning, although it may not be clear at first. I spent nearly 30 years as a math teacher, and I did not major in mathematics because I love numbers and math—it just came easy to me (relatively easy). What I did develop in school and as a teacher, was a great appreciation for the beauty and symmetry and logic of mathematics. Like the universe, in mathematics, you could go in all directions and it was never ending—but it retained a great beauty and consistency to it, no matter what direction you go in mathematics.

Allow me to digress here: most people equivocate numbers and arithmetic with mathematics, as that is just about as far as they went with it. Even when they took Algebra and Geometry, the teacher focused too much on numerical calculations. However, mathematics goes far beyond arithmetic. Arithmetic to mathematics is like a tide pool is to the Pacific ocean—arithmetic is only a minuscule part of mathematics. Most PhD programs in mathematics require a student to develop a new field of mathematics. When I taught honors geometry, I required my students to develop a geometry relative to a sphere, cone, cylinder or cube—and even though I had perhaps 200 students develop geometry relative to a sphere, they were all different in their approach and development. When one understands the rules for developing a mathematical system, the internal consistency, what is out there for the human mind to develop is quite beautiful if not awe-inspiring.

Commentary on 1Chronicles 16:29d from Psalm 96:9a

The more we know about God—the more we understand His Word—the more we recognize the beauty of His holiness. As a child, I knew the story of Adam and Eve, and I retained a few of these details until I became a believer in Jesus Christ. Then, when I had these details properly laid out and explained to me, all of a sudden, a whole new world opened up to me. One of my interests in Scripture is, the careful parallels set up by God in the Old Testament to tell us what would happen in the New. One could read the Old Testament by itself, and it would have great meaning and significance, although, now and again, one might become a bit confused (why was the final sin of Moses such a big deal, for instance?). But, when we get to the New Testament, and then look back at the Old, all of a sudden, a whole new world opens up—a system which is logical, internally consistent, marvelous to behold, and, yes, beautiful.

The more we know about God—and we know Him through His Word—the more we can be impressed by His perfection, His holiness and the beauty of it all.

Internal logic is a beautiful thing. Consistency is a beautiful thing. In the political realm, this is important to some (like me) and of no importance to others. I recall listening to the Democratic candidates speaking in Nevada, and how they deplored some mountain which was apparently used to store nuclear waste and how this just was not going to happen under their watch. Now, this sort of a promise is absolutely foolish. Nuclear waste is going to have to be put somewhere; it is a fact of life. Furthermore, the more it gets moved around, from one site to another, the more likely there is to be an accident. It is inconsistent and insincere to pretend to deplore a nuclear waste spot if you have no real alternative.

One great area of inconsistency with the left is their view of nuclear power—they hate it. It is one of the great evils in this world. However, these same people blame big oil and energy consumption for global warming. Had our coal and oil burning electric plans been replaced with nuclear energy, then we in the US would have thrown much less CO₂ into the atmosphere. However, do you see left-leaning activists carrying signs, “More Nukes”? Of course not. They are still in opposition to nuclear plants (for the most part). There is no consistency here; and there is no beauty.

Another area of inconsistency with the left. A presidential candidate has talked about invading one of our allies and taking out Osama Bin Laden if we had actionable intelligence, and many of his supporters think this is fine. However, at the same time, he and his supporters think that water-boarding is this incredible evil form of torture, despite the fact that it has only been used 4 times on 3 different men. So, it is okay to kill these people, even if such action involves us invading a friendly foreign country, but pouring water on the heads of these same men is going to far? The inconsistencies are absolutely mind-boggling. Yet, such people will speak with great passion on both issues (rarely at the same time).

God is consistent and this consistency is beautiful. His Word is consistent, and the parallels drawn from beginning to end are beautiful.

Back to our passage: [Prostrate yourselves toward](#) [or, *bow down to*] [Y^ehowah in the beauty of holiness](#) [or, *in holy clothing*];... At least one commentator (Clarke) applies this to the High Priest wearing his holy garb when bringing a sacrifice before God,⁴⁴ but the problem is, the imperative here is a 2nd person masculine **plural**, which means that it is addressed to more than one man. It is reasonable that the psalmist intended to evoke images of the high priest bringing an offering before God, but this is still addressed to many—in fact, to [all the earth](#), as we see in the next phrase. Therefore, even though in the back of our minds, we see the High Priest in his holy clothing approaching God and bowing down before Him with a tribute offering; we still must recognize that this command is to all the earth, and interpret this verse accordingly.

⁴⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 96:9.

Commentary on 1Chronicles 16:29d from Psalm 96:9a

It may also be worth pointing out that the majestic beauty of the earth and all of the universe has all comes from the hand of God. God may be closely associated with beauty and symmetry, and things which are awe-inspiring. In my years, I have known men who could rebuild a bathroom, but only some of them could rebuild it in such a way as to be aesthetically pleasing. God is capable in this realm, to design and to create things which beauty inspires man. There have been millions of painters and artisans who have viewed a sunset, a field of flowers, the view of an ocean or lake, the image of a mountain off in the distance, or the human form, and have been inspired to try to be able to transfer this beauty to the canvas or to a block of marble.

For those who reject God and reject His holiness, are also rejecting all the beauty which He has created. You may think that you will be happier in hell with all of your associates, but bear in mind, there will be no beauty, there will be no symmetry, there will be no happiness, there will be no pleasant stimulation of any sort—it will be darkness and fire and the gnashing of teeth and crying out in pain. All it takes to avoid all of that is to believe in Jesus Christ—nothing more and nothing less.

Chapter Outline

Charts, Maps and Short Doctrines

God's holiness is a beautiful thing. His essence is admirable and something for us to strive to be like. When we meet a person who is kind, honorable, honest, and truly humble, most of the time, we admire that person (if we are able to recognize these characteristics). God is all of these things and far more, and this makes His essence, which is set apart from all that we know in the world, beautiful, glorious and majestic.

The final phrase of this verse reads: **Prostrate yourselves toward** [or, *bow down to*] **Y^ehowah in the beauty [glory, honor, majesty] of holiness**. What does this mean?

Closing Points on the *Beauty of His Holiness*

1. The last phrase of this verse reads: **Prostrate yourselves toward** [or, *bow down to*] **Y^ehowah in the beauty [glory, honor, majesty] of holiness**.
2. Bowing down to, prostrating oneself before Jehovah indicates respect and honor. We respect and honor our Lord.
3. Jehovah Elohim, Jesus Christ, is set apart from all other things. Everything that we see is corrupted, from the homes that we build to the families which we raise. This does not mean that we do not appreciate our homes, nor does this mean that we do not love our families, but we do understand that our home will age and eventually fall apart. We know that our loved ones—those for whom we would give our lives—are corrupt and sinful. Jesus Christ is uncorrupted; His attributes are perfect; His love for us, despite what we are, is constant.
4. Jesus Christ is set apart from all else in His perfection.
5. It is His perfection which is beautiful, glorious, majestic and worthy of honor.
6. God the Father is set apart in His essence as well.
7. God's essence is beautiful, glorious, majestic and worthy of honor.
8. In the realm of humanity, there are soldiers in Iraq and Afghanistan right at this moment, risking their lives to make us safer here at home. Within this hour, a good and noble young man will give his life for his country. We ought to recognize this as worthy of our honor and respect.
9. Jesus Christ is so much more than this, having died in our stead, taking upon Himself the burden of our sin, and paying the penalty for the sins which we have done.
10. This is beautiful, it is majestic, it is glorious, and it is worthy of our honor.
11. We glorify our Lord; we exalt our Lord, we give testimony of His salvation, because He is set apart from our all which is in our lives, in a way which is beautiful and honorable.
12. We set apart the woman of our youth and we make vows before God to love and honor her; how much more the Lord of our lives, Who has given Himself for us?
13. Finally, one of the reasons that we examine the Word of God is so that we understand Who and What

Closing Points on the *Beauty of His Holiness*

God is; so that we understand what Jesus has done, and why He is the only true celebrity in this life. It is through Bible doctrine that we understand how He is set apart from all mankind, and therefore worthy of honor, glory and respect.

It is through God's Word that we learn Who God is and why Jesus is the One True Celebrity of this life.

Chapter Outline

Charts, Maps and Short Doctrines

One of the things which confused me is, why did Asaph (again, I am making this assumption), move one of these lines to a later verse, but when I see the end result, it is quite clear—Asaph puts to the forefront the distinction and the contrast of the following sets of lines: the psalmist calls upon the earth to tremble before God; but he quickly adds that the earth is well-established and that it is not tottering.

**Tremble in His faces, all the earth.
Furthermore, firmly established the earth—
it is not tottering.**

1Chronicles
16:30

**Tremble before Him, all the earth;
even though the [entire] earth is firmly
established [by Him]—
it is not tottering [or, it will not be
dislodged; it will not be thrown into
disarray].**

**Let all the earth tremble before Him,
even though He has established the earth so that it cannot shaken or thrown into disarray.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Let all the earth be moved at his presence: for he hath founded the world immoveable.
Masoretic Text	Tremble in His faces, all the earth. Furthermore, firmly established the earth— it is not tottering.
Septuagint	Let the whole earth <u>fear</u> before him; let the earth be established, and not be moved.
Significant differences:	There is one verb which is different in the Greek, and that is possibly more of a matter of interpretation rather than translation (i.e., a more free-form translation).

Thought-for-thought translations; paraphrases:

CEV	Everyone on earth, now tremble!" The world stands firm, never to be shaken.
Good News Bible (TEV)	...tremble before him, all the earth! The earth is set firmly in place and cannot be moved.
<i>The Message</i>	God is serious business, take him seriously; he's put the earth in place and it's not moving.
New Century Version	Tremble before him, everyone on earth. The earth is set, and it cannot be moved.
New Life Version	Shake with fear before Him, all the earth. Yes, the world is made to last. It will not be moved.
New Living Translation	Let all the earth tremble before him.

The world stands firm and cannot be shaken.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Be in fear before him, all the earth: the world is ordered so that it may not be moved. Be afraid of him, everyone (that lives) on the earth.
JPS (Tanakh)	Tremble in His presence, all the earth! The world stands firm; it cannot be shaken.
NET Bible®	Tremble before him, all the earth! The world is established, it cannot be moved.
The Scriptures 1998	Tremble before Him, all the earth. The world also is firmly established, immovable.

Literal, almost word-for-word, renderings:

The Amplified Bible	Tremble and reverently fear before Him, all the earth's peoples; the world also shall be established, so it cannot be moved.
MKJV	Tremble and reverently fear before Him, all the earth's peoples; the world also shall be established, so it cannot be moved.
A Voice in the Wilderness	Writhe before Him, all the earth. The world also is firmly established, it shall not be moved.
WEB	Tremble before him, all the earth: The world also is established that it can't be moved.
Young's Literal Translation	Be pained before Him, all the earth: Also, established is the world, It is not moved! Surprisingly, Young places the second half of this verse with v. 31.

What is the gist of this verse? We see the contrast here: the earth is to tremble before God, yet God established the earth so that it cannot be moved.

1Chronicles 16:30a = Psalm 96:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chûwl (חול) [pronounced <i>khool</i>]	<i>turn, turn around, writhe [in pain]; be twisted; tremble, fear</i>	2 nd person masculine plural, Qal imperative	Strong's #2342 BDB #296
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him.</i>			
kôl (כָּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

1Chronicles 16:30a = Psalm 96:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Tremble before Him, all the earth;... As I have mentioned several times, I think that Asaph took some artistic license with this psalm and rewrote and rearranged portions of it to fit with the celebration. Here, I think that he is setting up a more clear contrast—one which may have been in David's mind—where all the earth is called to tremble before God, yet God firmly establishes the earth so that it will not tremble. God's power should be clear to us, and all the earth, believers and unbelievers, Jews and Gentiles, should tremble before Him.

1Chronicles 16:30b = Psalm 96:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾaph (אֲפֹ) [pronounced ahf]	<i>in fact, furthermore, also, yea, even, indeed; even though</i>	a conjunction which signifies <i>addition</i> or <i>emphasis</i>	Strong's #637 BDB #64

This word appears to have two different purposes: (1) A surprise is then mentioned or the unexpected is said. (2) A reference is made to a preceding sentence and it is expanded or emphasized and we would translate this word *yea, à fortiori, the more so, how much more* (following an affirmative clause), *how much less* (following a negative clause), *furthermore, in fact*.

kûwn (כּוּן) [pronounced koon]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #3559 BDB #465
têbêl (תֵּבֵל) [pronounced tay ^b -VAYL]	<i>the fertile and inhabited earth, the habitable globe, world</i>	feminine singular noun	Strong's #8398 BDB #385

This word is often used in poetry in connection to the creation of the entire earth.

As discussed [above](#), there are ancient manuscripts which instead read: [Say among the nations, the Lord rules by the wood](#) [i.e., *the cross*]...

Translation: ...even though the [entire] earth is firmly established [by Him]—... God designed the earth to be inhabited. He designed all of the laws of the interaction of matter; he created matter, He designed the earth to have cycles of renewal. All that is of the earth, God set up, established, prepared and made ready.

We have somewhat of a play on words here. The psalmist calls for all the earth in tremble before Him, but the psalmist is not calling for the literal earth to tremble before Jehovah God, but the *earth* is a metonym for the *inhabitants of the earth*. This is made clear in the second phrase, where we are told that God has stabilized the world and that it will not totter or be shaken out of its place. The lengthy explanation is, *Let all the earth tremble before Him (but I do not mean the planet earth, as God has stabilized the earth so that it cannot be shaken out from its orbit); therefore, let all those who inhabit the earth tremble before Him*. So God is not thundering from up above calling for the planet earth to be shaken (to tremble); and we know that He is not calling for this because

God established planet earth; He stabilized planet earth; He placed the earth in a sure orbit through the laws of gravity, free fall and velocity along with circular motion. There are a myriad of laws which God has invented and applied to our physical universe, which make certain the orbit of the earth.

It is interesting that, this particular play on words is much more obviously seen in 1Chron. 16 than it is in Psalm 96, because there is an intervening line in Psalm 96 which seems to change the direction and emphasis of this paragraph. So, by eliminating one short line, Asaph (who I believe rewrote this psalm to some degree), sets up an interesting contrast and play on words which is not apparently in the original psalm. Refer to [Psalm 96](#) for the exegesis specific to that psalm.

The following comments were taken from my commentary on Psalm 96.

Commentary on 1Chronicles 16:30b from Psalm 96:10b

God set up the earth; He established it. He set up the interaction and interdependence of species; He set up a balance of nature. God set up a perfect balance of water, ice and water vapor; and designed us to be wholly dependent upon water, which is the rarest form of H₂O in the universe. God designed the earth so that the vast oceans, filled with undrinkable water, would enter into the water cycle and become water vapor, which would in turn water the land and provide us with our much needed water. Then this water would, in turn, run into the seas, and begin the cycle again.

God set up the physical laws of this earth, like gravity, magnetism, aerodynamics, along with a hundred others which do not occur to me at this time; He set up the laws of chemical reactions, laws which determine what happens when chemical compounds are dissolved in water, and a world designed from 3 basic elements: electrons, neutrons and protons (which, they themselves seem to be made up of even more basic building blocks). All of this is firmly established by Him, so that when we repeat a chemical experiment, with the same set of conditions, we get the exact same result, again and again and again. God firmly established this earth along with the species of animals and types of plants and inanimate matter; with a whole host of scientific laws and physical, chemical and biological relationships, that man, even after 6 millennia or so on this earth, has not yet fully uncovered. Not only did God designed the interaction of these things to be perfect before our world fell into sin, but He designed these things to work and interact even after sin has come into the world.

Chapter Outline

Charts, Maps and Short Doctrines

God's creation, the earth, is so incredible, that many men who do not believe in God are moved to worship the earth, which He created. These are environmentalists who develop all sorts of programs for the rest of us to follow, so that we do not destroy the earth over the next few decades. We do not know how old the earth is. Man was placed on earth, but we do not know how long the earth had been in existence prior to that. Whether it has been here for 100,000 years or many billions of years, we don't know. However, we have seen what incredible regenerative powers this planet has, and we have yet to fully appreciate just how much this earth can produce by way of crops. We have had many people warn us about over-population, about there not being enough water or crops to sustain our population; and yet, even with 6 billion people on this planet, we are able to continue to feed most of them (in a world without sin, the earth could easily produce enough to feed all of them).

1Chronicles 16:30c = Psalm 96:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bal (בַּל) [pronounced bahl]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115

1Chronicles 16:30c = Psalm 96:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môwt (מוֹט) [pronounced mohṭ]	<i>to be shaken, to totter, to be moved, to dislodge, to throw into disorder or disarray</i>	3 rd person feminine singular, Niphal imperfect	Strong's #4131 BDB #556

Translation: ...it is not tottering [or, it will not be dislodged; it will not be thrown into disarray]. This earth, which was created by God, has a particular spin and it is in an elliptical orbit around the sun. It is this orbit and this rotation on its axis which preserves the environment which we live in.

Again, the commentary which follows will be taken from Psalm 96:10:

Commentary on 1Chronicles 16:30c from Psalm 96:10c

This verb refers back to the earth, and it is an interesting verb. It tells us that the earth will not be shaken, it will not totter, it will not be moved, it will not be dislodged; and it will not be thrown into disorder or disarray. It is a very odd thing to say about the earth. Apart from an earthquake, which affects a relatively small portion of land, how would we even think about the earth being shaken? How would it even occur to the psalmist that the earth could totter or be dislodged? How would such a thing even make sense to the psalmist of 1000 B.C.? Today, we understand that the earth is in an elliptical orbit about the sun, moving at an incredible speed, spinning on an axis at an incredible speed. For any of these things to be suddenly changed by as little as 10% would cause our world to be shaken; it would become dislodged and thrown into disorder or disarray. It would be like being in a car going 200 mph and suddenly slamming into a wall (actually, it would be much worse).

Where the earth is, the sort of orbit it is on, the tilting on its axis, the speed of its orbit, and even its very thickness and what it is made of, all has a tremendous impact on the fact that we are able to, with human ingenuity, walk on almost any part of this earth—and even before the great explosion in science, men have been able to occupy widely diverse parts of the earth. This is by divine design—it didn't just happen by accident—and God maintains, by His laws, our orbit and all things to do with the orbit of the earth; to which the psalmist herein alludes.

To me, it is fascinating that the psalmist of 3000 years ago would use the language which we find here. Most of us, when we think of the earth in its orbit around the sun, can imagine the concept of the earth becoming dislodged from this orbit. In fact, there have even been movies about this: an asteroid about to hit the earth, which would, of course, dislodge our planet from its orbit and wipe out all of humanity within a few minutes. We can visualize such things, because we have a visual in our heads of our planet orbiting the sun. This psalmist, somehow, writing 3000 years ago, manages to choose words which paint a similar picture for us, but without necessarily understanding anything about astronomy.

Commentary on 1Chronicles 16:30c from Psalm 96:10c

Now, quite frankly, I don't believe that this is the entire thrust of the first part of v. 10, but that God's laws for the stability of the earth indicate that there is more here on earth than just a temporary way station. There are a lot of things which we Christians miss when attempting to see things from the divine perspective. We tend to see our bodies as temporary and our time on earth as just a drop in the bucket with respect to eternity. In some respects this is true, but we should not be so quick to set aside our bodies or to set aside the earth. It appears as though we will have interim resurrection bodies, and, at the 2nd advent, receive full-fledged resurrection bodies. So, even though our bodies are corrupted by sin, we should in no way think that God is just going to dump our bodies and we will be spirits roaming about the universe, yet somehow holding harps and singing while sitting in clouds. There does not appear to be a time when we are completely without a body of some sort, and the replacement of our corrupt bodies seems to be more of a function of getting a better body, and one which lacks the sin nature. There does not appear to be a time, however, where we are without a body. Secondly, we live in a fallen world; however, this does not mean that God is going to completely dispense with the earth. After the tribulation, we will continue to live on this earth for another millennium. We find that He will create a new heavens and a new earth in the end, which is going to be a part of eternity. My point is, what is physical—our bodies and that which is all around us—does not appear as though it is going to suddenly disappear.

There is a false religious philosophy, I think born out of Platonic thought, that the body is evil and when our spirits are freed from our bodies, then we will truly be free and sinless. The Bible does not present such a scenario, even though some Christian religions seem as though they take a few pages from Plato. God will cleanse us of our sin natures; God will cleanse the world of evil and sin; but God is not going to completely disregard these things in the physical realm because they are in themselves evil, because they are, in fact, not. Almost every cell in our body is tainted by the sin nature, and carries within it programing for eventual debilitation and death. As some of you know, our cells die off and new cells are grown; and every 7 years, we are a completely new physical person. That in and of itself, would suggest that our bodies were designed for immortality, but are now corrupted by sin, and programmed to dissipate, despite the cell renewal process.

I happen to be a baby boomer and myself and millions of others are either beginning retirement or will be there within the next 10 or 20 years, all with bodies which are giving out—a natural process, yet unpleasant. At this point in time, medical and medicare are nearly bankrupting the federal budget. Can you imagine what will happen over the next 40 or 50 years? There are a lot of godless baby boomers, and when death looms large, they will fight it tooth and nail. We are going to see our medical system and our legal system bogged down with baby boomers trying to hang on for an extra month or an extra year or an extra few years, draining the resources of our country, which is already taxed close to the limits.

One of the things on the table in this upcoming election is federal medical plans, and we have a huge number of young people who are going to vote for these plans (well, for those who support these plans), not realizing that they will be taxed 10 or 20 years from now like there is no tomorrow. They think they are voting for hope and for the future and for getting the rich to pay their fair share, but they are in for a rude awakening when this legislation suddenly hits them hard in the pocketbook.

It is all because we have these bodies which are giving out, these bodies which—despite cell regeneration—will die, and many of us in this generation will hang onto life with everything that we have. It is going to be a fascinating and entertaining thing to watch.

Although this is a fascinating tangent (fascinating at least to me), let's go back to the our first tangent, and then return to the subject matter of this verse. After death, we will continue to have a body of some sort (**a body just like His**) and there will always be heaven and earth. So, this psalm speaks not just of the earth as it is today, being kept steady and being firmly guided by a dozen or more physical laws; but that the concept of the earth is going to be an eternal concept. It will always be, even though God will remake it at some point in time.

Notice the contrast which the psalmist sets up: all the earth trembles before God; yet God set up the earth so that it will not be moved; so that it does not totter. The earth does not literally tremble before God; the inhabitants of the earth recognize His power and holiness. The earth itself is not confined to one place, but is apparently involved in several kinds of motion. The earth spins on its axis, it revolved around the sun; our solar system and galaxy appear to have some sort of moment as well, although it is not quite clear to me what that movement is. However, despite the fact that we have such things traveling through space at phenomenal speeds, our lives are relatively quiet and stable by comparison. God has developed various physical laws which keep us from flying off of the earth due to its movements through space, and laws which preserve the structural integrity of the earth. In this way, the earth is not moved.

We find similar sentiments expressed in Psalm 93:1: **The LORD reigns; he is robed in majesty; the LORD is robed; he has put on strength as his belt.** Yes, the world is established; it shall never be moved. Jer. 10:12: **It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens.** Col. 1:15–17: **He [Christ Jesus] is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him. And he is before all things, and in him all things hold together.**

Rejoice the [two] heavens and goes in a circle, the earth; and they say in the Gentiles, "Y^ehowah has reigned."

1Chronicles
16:31

The heavens rejoice and the earth goes in a circle [in joy]; they say among the Gentiles [or, the peoples], "Y^ehowah reigns."

The heavens will rejoice and the earth travels in its orbit rejoicing for even the Gentiles say, "Y^ehowah reigns."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Rejoice the [two] heavens and goes in a circle, the earth; and they say in the Gentiles, "Y ^e howah has reigned."
Septuagint	Let the heavens rejoice, and let the earth exult; and let them say among the nations, The Lord is reigning.
Significant differences:	All the <i>let's</i> found in Brenton's English translation of the LXX is simply a matter of interpretation. Therefore, there are no significant differences between the texts. .

Thought-for-thought translations; paraphrases:

CEV	Tell the heavens and the earth to be glad and celebrate! And announce to the nations, "The LORD is King!"
Good News Bible (TEV)	Be glad, earth and sky! Tell the nations that the LORD is king.
<i>The Message</i>	So let heaven rejoice, let earth be jubilant, and pass the word among the nations, "GOD reigns!"
New Century Version	Let the skies rejoice and the earth be glad. Let people everywhere say, "The Lord is king!"
New Living Translation	Let the heavens be glad, and the earth rejoice! Tell all the nations, "The Lord reigns!"

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let the heavens have joy and let the earth be glad; let them say among the nations, The Lord is King.
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God's Word™

Let the heavens rejoice and the earth be glad. Say to the nations, 'The LORD rules as king!'

HCSB

Let the heavens be glad and the earth rejoice, and let them say among the nations, "The LORD is King!"

NET Bible®

Let the heavens rejoice, and the earth be happy!

Let the nations say [Heb "let them say among the nations."], 'The Lord reigns!'

Literal, almost word-for-word, renderings:

NASB

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

Young's Literal Translation

The heavens rejoice, and the earth is glad, And they say among nations: Jehovah hath reigned.

What is the gist of this verse? Since God rule all the peoples, the heavens and earth rejoice, and all things in them.**Psalm 96:10d is *not* found in 1Chron. 16**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dîyn (דִּין) [pronounced <i>deen</i>]	<i>to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1777 BDB #192
ʿammîym (עַמִּימ) [pronounced <i>gahm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mêyshârîym (מִישָׁרִים) [pronounced <i>may-shaw-REEM</i>]	<i>evenness, uprightness, equity; equities, just acts, righteous decisions</i>	masculine plural noun	Strong's #4339 BDB #449
This noun is never found in the singular in Scripture.			
Translation: ...He judges [all] the peoples with righteous decisions."			

1Chronicles 16:31a = Psalm 96:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâmach (שָׂמַח) [pronounced <i>saw-MAHKH</i>]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	3 rd person masculine plural Qal imperfect	Strong's #8055 BDB #970

1Chronicles 16:31a = Psalm 96:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heavens, skies	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
gîl (לִיג) [pronounced geel]	to go in a circle; the leap for joy, to rejoice	3 rd person feminine singular, Qal imperfect; apocopated form	Strong's #1523 BDB #162
ʿerets (עֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Hidden within this phrase is the name of God. Recall back in v. 2, we find our Lord's name hidden; here, in this phrase, we find the Tetragrammaton YHWH, each letter beginning each set of words. If you look back over this, you won't see it. However, in the Hebrew mind, the definite article is affixed to the noun as a part of a noun (not as a separate word, as in the Greek or English) and a wâw conjunction is also seen more as a part of a word, rather than as a separate word in and of itself (the same holds true for the definite articles). So, the Hebrew reads:

וְהָאֵרֶץ לִיגְתָּ וְהַשָּׁמַיִם יִרְאֶה The first letter of each word is הוהי, which is YHWH.

The author, in a sense, as guided by God the Holy Spirit, is telling us that there are things hidden within this psalm. As I have pointed out, we have Jesus named in the 2nd verse, and, in this verse, we will have the earth in its orbit.

Translation: *The heavens rejoice and the earth goes in a circle [in joy];...* Quite obviously, heavens do not rejoice, per se, but the idea is, all of God's creation is glad for order and law. We do not live in a random universe where just anything can happen. Essentially, all that God has made, including the angels, celebrate the order which is the universe. In context, what is being celebrated is, *"They say among the Gentiles Y^ehowah reigns."* When God rules all the earth, the heavens and earth, and all that is in them rejoice.

I have already commented on this in Psalm 96:11:

Commentary on 1Chronicles 16:31a from Psalm 96:11a

The second phrase is fascinating. As already mentioned, the first thing which I thought about in the previous verse is the earth's orbit—when the verse spoke of the earth not being dislodged or tottering, I immediately visualized this from the standpoint of its orbit. Here, God the Holy Spirit, who was there at the creation of the earth, has fun with this. He uses language which invokes the orbit of the earth, and then tells us the earth is going in a circle. Now, that is the literal meaning of the verb, and the idea is, one is rejoicing and dancing in a circle from being happy, and the earth is being pictured this way. It makes me smile to read these words, specifically chosen by God the Holy Spirit, found right here, in this context, in a place where images of the earth's orbit have already been evoked. A person reading this in 1000 B.C. would think nothing of this; they would simply see the earth dancing in a circle in joy; but to us, knowing that the earth is orbiting the sun, but in such a way as not to be dislodged or tottering, this is a remarkable verb for the Holy Spirit to have chosen.

Commentary on 1Chronicles 16:31a from Psalm 96:11a

As mentioned in the Hebrew exegesis, hidden in these first few words is the name of God (if you skip over the Hebrew exegesis, I suggest that you go back and read this one). Of course this could be simply a coincidence, but I don't think that the Bible is just filled with coincidences. The Holy Spirit inspired the writers of Scripture to write the words of God, but without sacrificing their personalities, vocabularies and past experiences. However, this does not prevent God the Holy Spirit from hiding some things within the Bible, which we discover thousands of years later—e.g., the phrase we have here.

Now, do not go overboard on this. A few years ago, there was this book which was called *The Bible Code* (or something like that), and it claimed that, if you took every hundredth letter or something like that, you would spell out events from our era (e.g., the Kennedy assassinations). This is stupid. Even though the assassination of John F. Kennedy deeply impacted those of my generation, it is a pretty minor event in all of history. Furthermore, even though we can be quite certain as to the Bible and its text, we cannot be certain down to the very last letter. In some manuscripts, for instance, we might find the same name, but spelled differently. This would add a few letters to the mix, and throw the Bible code out of kilter. This does not occur just once and awhile; this occurs virtually throughout the entire Bible in every chapter. I can go through the first chapter of Genesis, and be quite certain of the text and the interpretation of the text, but, what I cannot do, is be absolutely certain of each and every letter and each and every word. If you have examined any chapter of the Bible, you know that there are alternate readings, and these alternate readings may not affect the meaning, but they would definitely impact the Bible code. My point is, God the Holy Spirit has cleverly hidden things in the text of Scripture, so that every generation can find things which were not known to previous generations, but which do not contradict the essentials of the faith.

As I have gone through the Bible, word by word, I have discovered fascinating things which, although they do not contradict the fundamentals of our faith, have not been taught before either. The Bible is rich and it is deep and I believe that it can be plumbed to greater and greater depths as long as mankind is on this earth. There are some very difficult passages, and I believe that God will reveal their meanings, and those of us who have studied these passages without fully understanding them, will slap our own individual foreheads, and exclaim, "Duh, that's what is meant; why didn't I see that?"

Chapter Outline

Charts, Maps and Short Doctrines

So, what we have in this portion of v. 31 is God's name, but it is hidden; and we have the earth traveling in an orbit, which is also hidden. Ancient Jewish believers certainly noticed how God's name was hidden within this half verse; and now we, in more modern times, recognize how the earth's orbit is also hidden within this half verse.

Bear in mind, David had to have something in mind when he wrote these words. In the original text (in the psalms), the earth rejoices because of God's judgment on the earth. This is like coming to the end of a great movie and the good guys win and the bad guys are vanquished. Now, Asaph put his own spin to this psalm, changing it ever so slightly. Here, the earth rejoices because Jehovah reigns over all (which is the next phrase).

1Chron. 16:31b = Psalm 96:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is different from the order found in Psalm 96			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
This wâw conjunction is not found in Psalm 96:10a.			

1Chron. 16:31b = Psalm 96:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
In Psalm 96, <i>to say</i> is a 2 nd person masculine plural, Qal imperative.			
bē (בֵּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gōwyîm (גּוֹיִם) [pronounced goh-YEEM]	<i>Gentiles, [Gentile] nation, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
mālak ^e (מָלַךְ) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573

Translation: *And they say among the Gentiles* [or, *the peoples*], *“Y^ehowah reigns [over all];... Te cause for heaven and earth to celebrate is, it is well-known that Jehovah reigns over all. In Psalm 96, the verb is a Qal imperative; here, it is a Qal imperfect. The thinking is, in this celebration, the Jews saw themselves as proclaiming to the world, *Jehovah reigns!**

Again, Psalm 93:1–2 is a parallel passage: *The LORD reigns; he is robed in majesty; the LORD is robed; he has put on strength as his belt. Yes, the world is established; it shall never be moved. Your throne is established from of old; you are from everlasting.* Also, Psalm 99:1: *The LORD reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake!* And Rev. 19:16: *Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns.*

Here is some of the commentary which I wrote for Psalm 96:

Commentary on 1Chronicles 16:31b from Psalm 96:10a

An example of the extent of God's control over all is now given in this verse. Again, the emphasis is that, this is not just a national God that Israel worships. Throughout this psalm, there are appeals made to those outside of Israel; therefore, there must be universal reasons given for those outside of Israel to believe in Jehovah Elohim.

Notice again that *Jehovah reigns* is to be said among the Gentiles. Given that this is a psalm from David's era, it is clear that the God of the Jews was to be proclaimed throughout the world as the God Who reigned over all. When moving the Jews out of Egypt, God did some very spectacular things so that all the world (at least, the surrounding nations for hundreds of miles) would be aware of the power of the God of the Jews.

Chapter Outline

Charts, Maps and Short Doctrines

The following set of passages was also noted in Psalm 96: I should note again, that in Psalm 96, proclaiming Jehovah Elohim to the nations was demanded.

Although evangelism does not appear to be codified in the Torah (the Law of Moses), we find it throughout the Old Testament:

Old Testament Calls to Evangelize the Gentiles	
Passage	Reading/Comments
Psalm 2:7–12	I will declare the decree of Jehovah. He has said to Me, You are My Son; today I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel. And now be wise, O kings; be instructed, O judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him. Although the inevitability of God's rule over the earth is found here, David includes the gospel message, Blessed are all those who place their trust in Him.
Psalm 18:48–50	He delivers me from my enemies; yea, You lift me up from among those rising up against me. You have delivered me from the violent man. On account of this I will extol You, O Jehovah, among the nations, and I will sing praises to Your name, magnifying salvation to His king, and working mercy to His anointed, to David and to his Seed forever. What might be an interesting study—if there are even verses on it—is exactly <i>how</i> David exalted Jehovah among the nations.
Psalm 46:6–10	The nations raged, the kingdoms were shaken; He uttered His voice, the earth melted. Jehovah of Hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of Jehovah, who makes ruins on the earth; Who makes wars to cease to the ends of the earth; He breaks the bow, and cuts the spear in two; He burns the chariots in the fire. Be still, and know that I am God! I will be praised among the nations, I will be praised in the earth. This verse obviously looks into the future, when God would be praised among the nations.
Psalm 96:2–4	Sing to Jehovah, bless His name; show forth His salvation from day to day. Declare His glory among the nations, His wonders among all people. For Jehovah is great, and greatly to be praised; He is to be feared above all gods. This appears to be directed toward the people at the time of David.
Psalm 96:8–13	Give to Jehovah the glory due to His name; bring an offering, and come into His courts. O worship Jehovah in the beauty of holiness; fear before Him, all the earth. Say among the nations, Jehovah reigns; and the world shall be established; it shall not be moved; He shall judge the peoples in uprightness. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness of it. Let the field be joyful, and all that is in it; then shall all the trees of the forest rejoice before Jehovah; for He comes, for He comes to judge the earth; He shall judge the world with righteousness, and the people with His truth. This is very clearly a psalm which teaches current and future evangelism of the Gentiles. David clearly understood the universality of his God.
Psalm 126:1–3	When Jehovah turned again the captivity of Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with singing; then they said among the nations, Jehovah has done great things with them. Great things did Jehovah to work with us and we are glad. God uses the captivity of the Jews to evangelized the Gentiles.

Old Testament Calls to Evangelize the Gentiles

Passage	Reading/Comments
Malachi 1:11–14	For from the rising of the sun even to its going in, My name shall be great among the nations; and everywhere incense shall be offered to My name, and a pure food offering. For My name shall be great among the nations, says Jehovah of Hosts. But you are profaning it when you say, The table of Jehovah, it is polluted; and its fruit, His food, is to be despised. You also said, Behold, what a weariness it is! And you have puffed at it, says Jehovah of Hosts. And you bring plunder, and the lame, and the sick, and you bring the food offering. Should I accept it from your hand, says Jehovah? But cursed be a deceiver; and there is in his flock a male, yet he vows it, but sacrifices to Jehovah a blemished one. For I am a great king, says Jehovah of Hosts, and My name is feared among the nations. This verse looks off into the future.

Paul often writes about his own commission to the Gentiles (which was, at first, clearly his second choice): **But when it pleased God, who separated me from my mother's womb, and having called me by His grace, to reveal His Son in me so that I might preach Him among the nations, immediately I did not confer with flesh and blood; Nor did I go up to Jerusalem to those apostles before me, but I went into Arabia and returned again to Damascus** (Gal. 1:15–17).

Most of these passages, or portions of them, were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 96:10.

Chapter Outline

Charts, Maps and Short Doctrines

**Roars the sea and his fulness;
rejoices the field and all which [is] in him.**

1Chronicles
16:32

**The sea and its fulness roars [like thunder];
the field and all which [is] in it rejoices.**

**The sea and its fulness roars like thunder
and the field and all which is in it rejoice.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

Roars the sea and his fulness;
rejoices the field and all which [is] in him.

Septuagint

The sea with its fullness shall resound and the tree of the field, and all things in it.

Significant differences:

We have *the tree* of the field in the LXX; the Hebrew, Latin and Syriac just have *the field* (my English translations of the Latin and Syriac have *the fields*; quite frankly I did not research this any further to confirm whether or not this is plural in the Latin and the Syriac).

Thought-for-thought translations; paraphrases:

CEV

Command the ocean to roar with all of its creatures and the fields to rejoice with all of their crops.

Good News Bible (TEV)
The Message

Roar, sea, and every creature in you; be glad, fields, and everything in you!
Let Ocean, all teeming with life, bellow, let Field and all its creatures shake the rafters;...

New Century Version

Let the sea and everything in it shout;

New Jerusalem Bible	let the fields and everything in them rejoice. Let the sea thunder and all it hold, the countryside exult and everything that is in it,...
New Life Version	Let the sea thunder, and all that is in it. Let the field be happy, and all that is in it.
New Living Translation	Let the sea and everything in it shout his praise! Let the fields and their crops burst out with joy!

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let the sea be thundering with all its waters; let the field be glad, and everything which is in it;...
God's Word™	Let the sea and everything in it roar like thunder. Let the fields and everything in them rejoice.
NIRV	Let the ocean and everything in it roar. Let the fields and everything in them be glad.
New International Version	Let the sea resound, and all that is in it; let the fields be jubilant, and everything in them!.
NIV – UK	Let the sea resound, and all that is in it; let the fields be jubilant, and everything in them!.

Literal, almost word-for-word, renderings:

English Standard Version	Let the sea roar, and all that fills it; let the field exult, and everything in it!
Young's Updated LT	The sea roars, and its fulness, the field exults, and all that is in it.

What is the gist of this verse? The sea and all that fills it; the field and all that is in it, is called upon to rejoice.

1Chronicles 16:32a = Psalm 96:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'am (רָאָם) [pronounced raw-GAHM]	<i>to thunder, to roar from heaven; to rage, to roar [as the sea; as thunder]; to provoke to anger, to cause to be angered</i>	3 rd person masculine singular, Qal imperfect	Strong's #7481 BDB #947
The Greek verb emphasizes the movement of the sea: <i>to agitate, to move, to totter, to shake; to overthrow</i> . The Latin uses a similar verb; the Syriac is in agreement with the Hebrew.			
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mêlô' (מְלֵא) [pronounced m'low]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4393 BDB #571

Translation: *The sea and its fulness roars [like thunder];...* Comments from Psalm 96:11b: Now I do not exactly follow the verb here and why it was chosen. We have the seas roaring (a verb which also can be used metaphorically for anger). Perhaps the idea here is, the earth remains unshaken, even though it is pounded day and night by the sea. However, the context—both this and the next verse—require that this *roaring* be some form

of rejoicing, and perhaps what is being evoked here is the sound of a crowd roaring and cheering. We cannot bend and shape the words that we find in Scripture, but we must also be open to reasonable understandings of these words. With the heavens rejoicing and the earth so happy, it is running around in circles, and the open fields below rejoicing, contextually, the noise made by the seas must also be favorable, as a crowd roaring and cheering. We find very similar phrasing in Psalm 98:7–9 ([Let the sea be moved and the fullness thereof: the world and they that dwell therein. The rivers shall clap their hands, the mountains shall rejoice together At the presence of the Lord: because he cometh to judge the earth. He shall judge the world with justice, and the people with equity.](#)).

In poetry, it is normal to find human characteristic applied things which are not human. Here, the sea and all of its fullness is called upon the roar as a crowd might roar and cheer. We find very similar phrasing in Psalm 69:34 148:1–4, 7–9 Isa. 44:23 49:13 Rev. 12:12. It is like calling upon all creation to praise Him. This general approach will be found in the following verse as well.

1Chronicles 16:32b = Psalm 96:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlatš (עָלַט) [pronounced ġah-LAWTS]	<i>to rejoice, to be joyful, to show [exhibit or feel] a triumphant [and lively] joy</i>	3 rd person masculine singular, Qal imperfect	Strong's #5970 BDB #763
Psalm 96:12 uses this verb instead:			
ʿâlaz (עָלַז) [pronounced ġaw-LAHZ]	<i>to exult, to rejoice; to triumph</i>	3 rd person masculine singular, Qal imperfect	Strong's #5937 BDB #759
This could be nothing more than a spelling difference.			
sâdeh (שָׂדֶה) [pronounced saw-DEH]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
Sâdeh, in Psalm 96:12, lacks the definite article.			
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...[the field and all which is in it rejoices](#). The theme of the end of this psalm is, all that God has made rejoices and sings aloud to Him, and that this is closely associated with His ruling over all the world.

I also want you to remember the reason for this psalm: David is bringing the Ark into Jerusalem, and he has deposited it in the tent which he made (or had made) for it. This is a great time, a great spiritual moment, and what better way to celebrate this, than to have all of creation celebrate this event. So, we have word after word for *rejoice*, affixed to a variety of nouns.

We find a wonderful parallel verse to this in Isa. 44:22–23: I have blotted out your transgressions like a cloud and your sins like mist; return to Me, for I have redeemed you. Sing, O heavens, for the LORD has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! For the LORD has redeemed Jacob, and will be glorified in Israel.

**Then celebrates all trees of the wood from
to faces of Y^ehowah
for He has come to judge the earth.**

1Chronicles
16:33

**At that time, all the trees of the forest will
celebrate because of Y^ehowah,
for He has come to judge the earth.**

**At that time, all the trees of the forest will celebrate before Jehovah,
for He has come to judge the earth.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Then celebrates all trees of the wood from to faces of Y ^e howah for He has come to judge the earth.
Septuagint	Then shall the trees of the wood rejoice before the Lord, for he is come to judge the earth.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Then every tree in the forest will sing joyful songs to the LORD. He is coming to judge all people on earth.
Good News Bible (TEV)	The trees in the woods will shout for joy when the LORD comes to rule the earth.
<i>The Message</i>	Then the trees in the forest will add their applause to all who are pleased and present before GOD --he's on his way to set things right!
New Jerusalem Bible	...and all the trees fo the forest cry out for joy at Yahweh's approach, for he is coming to judge the earth.
New Living Translation	Let the trees of the forest rustle with praise, for the Lord is coming to judge the earth.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then let all the trees of the wood be sounding with joy before the Lord, for he is come to be the judge of the earth.
Complete Apostles' Bible	Then shall the trees of the wood rejoice before the Lord, for He has come to judge the earth.
<i>God's Word</i> TM	Then the trees in the forest will sing with joy in the presence of the LORD when he comes to judge the earth.

Literal, almost word-for-word, renderings:

LITV	Then the trees of the forest will sing out before Jehovah, for He has come to judge the earth.
A Voice in the Wilderness	Then the trees of the forest shall cry out for joy before Jehovah, for He has come to judge the earth.
Young's Updated LT	Then trees of the forest sing, From the presence of Jehovah, For He has come to judge the earth!

What is the gist of this verse? All the earth rejoices when God judges the earth and the people in it with His righteousness.

1Chronicles 16:33a = Psalm 96:12b–13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâz (אָז) [pronounced awz]	<i>then, at that time, in that case (when following an if or though), now, as things are; that being so</i>	adverb	Strong's #227 BDB #23
rânan (רָנַן) [pronounced raw-NAHN]	<i>to shout for joy, to celebrate with shouting; to celebrate in a loud voice</i>	3 rd person masculine plural, Piel imperfect	Strong's #7442 BDB #943
kôl (כֹּל) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʿêtsîym (עֵצִים) [pronounced gay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural construct	Strong's #6086 BDB #781
yaʿar (רָעִי) [pronounced YAH-ghar]	<i>wood, forest, thicket; a beehive; an excess of honey; a thicket of trees</i>	masculine singular noun with the definite article	Strong's #3293 and #3264 (plural form) BDB #420
In Psalm 96:12, yaʿar above is in the pausal form, which means it is at the end of the sentence.			
The couple words which follow are in Chronicles but not in Psalm 96:12, but in v. 13a.			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
This short phrase is found in Psalm 96:13a, but without the min preposition.			
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *At that time, all the trees of the forest will celebrate because of Y^ehowah,..* The psalm continues with various parts of nature celebrating. In Psalm 96, they rejoice *before the Lord* (or, *in the presence of Jehovah*); here, they are celebrating *because of Jehovah*. We might understand this to mean, *because Jehovah has come into Jerusalem*.

Comments from Psalm 96 are found below.

Commentary on 1Chronicles 16:33a from Psalm 96:12b–13a

This verse at first confused me, as trees do not tend to make a lot of noise, unless they are falling (and then, of course, someone has to be there to hear it). Trees are also filled with a variety of creatures. One of my favorite moments is when there are large groups of bird migrating through my area, and they will stop in a huge group, resting on the trees in my yard and in the yards of my neighbors. The noise of their chattering is overwhelming, drowning out the other sounds of the neighborhood. It is a joyful sound, and when I hear it when I am inside, I often enjoy going outside to soak it in. So, I believe this is the imagery here—trees filled with an abundance of loudly chattering birds and other animals.

It is worth noting that all the world is under sin. Not only are the cells of our body corrupted by sin, but all of nature appears to be so corrupted as well. Animals grow old and die as we do; plants and even trees, grow old and die. There is a natural predilection for all things to grow old, die and then to rot, reverting back into the earth. Paul writes: *For the earnest expectation of the creation waits for the manifestation of the sons of God. For the creation was not willingly subjected to emptiness, but because of Him who subjected it on hope that the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. And we know that the whole creation groans and travails in pain together until now* (Rom. 8:19–22). When God has removed sin from the earth, there will apparently be a change in nature as well. The ferocity of animals will abate, although I do not know whether there will continue to be some sort of life cycle for plants. But there will be great changes in the earth, and all of the earth will celebrate these changes, which come about as a result of God's ultimate judgment of sin and the production of the sin nature (i.e., human good).⁴⁵

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 16:33b = Psalm 96:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
This phrase, <i>For He has come!</i> , is doubled in Psalm 96:13 and it indicates that our Lord would surely come to the earth. The doubling here may also indicate that there are two advents of our Lord. However, Asaph (probably) rewrote this psalm slightly.			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁴⁵ I believe that this is a far better interpretation than some which I have read; e.g, saying that the trees stand for human governors, etc.

1Chronicles 16:33b = Psalm 96:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphaṭ (שָׁפַח) [pronounced <i>shaw-FAHT</i>]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	Qal infinitive construct	Strong's #8199 BDB #1047
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
The untranslated sign of the direct object is not found in Psalm 96:13.			
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *for He has come to judge the earth.* In Psalm 96, we have a repetition of *He has come* to indicate both advents of our Lord. Asaph apparently edited this out.

God's judgment is not a bad thing. Have you ever been drawn into a movie, and the villains of the movie really angered you, and when you saw them get the comeuppance, you cheered or clapped? It is an innate part of our nature to desire to see evil men get their just rewards. This is how we think; this is how we roll. Therefore, divine judgment should be closely associated with rejoicing.

Satanic influence, by the way, is for us to think of this in exactly the opposite way. It does not want us to cheer the heroes and boo the villains; and you will note, as Hollywood becomes more and more secular, its movies move further and further away from this normal human instinct. In this particular day and time, Hollywood has put out movie after movie portraying our soldiers in Iraq in a very negative light. They do not put out any stories of our current soldiers behaving with great dignity and integrity in Iraq or Afghanistan (which is 99% of our troops). Now, many liberals support the war in Afghanistan, but not the war in Iraq. However, still, there are no movies even about our great and brave soldiers in Afghanistan. And it is important to see just how ingrained this point of view is in Hollywood: these anti-war movies are bombing at the box office; they are losing money. Any well-made movie about our soldiers acting honorably and courageously in either country would do bang up box office (remember *Saving Private Ryan*?). However, Hollywood would rather lose millions of dollars rather than to sign onto any movie which presents heroes of the current wars that we can cheer for.

Application: Right here and now, today, there is a place for a new movie studio—one not located in Hollywood—to make millions upon millions of dollars. There is a great hunger in this United States for movies with are pro-American, pro-soldier and pro-God. There are millions of families who want movies that they can take their teenage kids to; or movies they can allow their teens to see. A studio set up and run out of Texas somewhere, producing such films, would make millions if not billions of dollars, if such traditional values were portrayed regularly. Now, bear in mind, such a studio would face the wrath of Hollywood, atheism, secular thought, and Satan. Distribution alone would be a serious hurdle. However, the people would go see the films and they would tell everyone they knew to go see the films as well. I haven't seen it, but I understand that the John Adams series on HBO is getting rave reviews. Good historically-accurate dramas would be well-received as well. If you want to be a multi-millionaire and make movies, this is how you would do it.

Back to our passage. There is an interesting parallel passage in Psalm 98:8–9: [Let the rivers clap their hands; let the hills sing for joy together before the LORD, for he comes to judge the earth. He will judge the world with righteousness, and the peoples with equity.](#)

We hear a great deal about the final judgment in the New Testament. [This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering—since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when He comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed](#) (2Thess. 1:5–10). Jesus Christ will be revealed from heaven, inflicting vengeance upon those who do not know God and those who have not obeyed the gospel of Jesus Christ ([Believe in Jesus Christ, and you will be saved](#)). [But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace](#) (2Peter 3:10–14). God will judge all the earth and the heavens, and they will be destroyed, burned up and dissolved, to be replaced by a new heavens and a new earth. My own life is pretty damn good, so it is hard to imagine coming back to something even better. However, we should also be cognizant of the horrendous suffering which occurs in this world, along with all the bitterness and anger.

From my commentary on Psalm 96:

Commentary on 1Chronicles 16:33b from Psalm 96:13c

As Bob Thieme has taught a myriad of times, Jesus Christ died for the sins of the world—He paid the penalty for the sins of all mankind. Therefore, no one is cast into the Lake of Fire based upon their sins. One illustration would be, if you owed a fine, and someone else paid it for you, you would have no reason to continue to go to the courthouse and offer to pay this fine. That would be silly. God will not cast anyone into the Lake of Fire based upon the sins which they have committed, as these sins have been paid for. However, our sin nature also produces human good. I have a relative that, throughout most of our lives, I learned from an early age, that if he said we ought to do one thing, then it would have been right to do the opposite. However, during his life, he has, on occasion, *done the right thing*. His sin nature has chosen to do good things (not very often, but on occasion). This will be the basis of his indictment. My human good will be burned, yet I will be delivered, so as through fire (1Cor. 3:9–15); and those who choose not to believe in Jesus Christ will be cast into the Lake of Fire based upon the good works produced by their sin natures (Rev. 20:11–15).

As discussed earlier, one theory is, the verbiage of this psalm was used when rebuilding the Temple after the dispersion. The text found in Chronicles was the version used by David and Asaph when the moving of the Ark into Jerusalem was celebrated. Another approach is, the version found here in the psalms was what David wrote; and the version found in Chronicles was the same psalm, slightly adjusted by Asaph for the ceremony of the Ark. What did not occur is, some person with a theological bend came across this psalm, either in Chronicles or in the Psalms, and then changed it in order to reflect a particular set of doctrines. Even though there are some differences between the text, none of the differences reflect some great doctrinal swing toward this or that theology. A fourth option, which is more probable than the third is, these simply reflect textual errors made by copyists over the period of 2000 years or so. However, we have texts which are separated in time by a thousand years or so, and these texts do not seem to have these sets of differences (whole lines and verses eliminated). Now, interestingly enough, on the other hand, we do find a few sections of the New Testament where verses were apparently added to the text (e.g., the end of Mark).

Commentary on 1Chronicles 16:33b from Psalm 96:13c

Now, to the meaning of this and the final phrases: all of this celebration has a double application. They are applying all of this celebratory language to bringing the Ark into Jerusalem and placing it in the tent. This is also the image of our Lord coming into Jerusalem for the week of Passover. Although the ultimate judgment was our sins poured out upon Him, throughout His ministry, our Lord made clear what is right and wrong.

Also, in this psalm, the psalmist speaks of all of this celebration to go along with the 2nd advent of Jesus Christ, when He will return to the earth to judge all the peoples and nations. This will mean that God's perfect justice and righteousness will be applied to all the earth. If you have ever desired that someone get their comeuppance, this is the time it comes to pass. **All that is crooked is made straight.**

Now, the Jews did not see a clear separation between the advents of our Lord. When our Lord's advents were spoken of, it was as though one advent. We find this in the **Doctrine of Intercalation**, which is about the Church Age being intercalated (inserted) into the Age of Israel. So we have the 1st Advent of our Lord followed by the 2nd Advent of our Lord in the Age of Israel. Inserted between these advents is the Church Age, which dispensation is unknown to those in the Age of Israel; and whose mystery doctrines are unknown to those in the Age of Israel. There are at least 9 Old Testament passages where we pass from the 1st to the 2nd Advent without any indication that there is some intervening time. One example of this is Isa. 9:6–7: **For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.** Because of intercalation, we should not expect to find any clear delineation between the advents of Jesus Christ in the Old Testament. In the various passages where the advents occur together, in retrospect, we can separate them; however, the Jews could not necessarily see this point of separation.

When our Lord came to this earth, in His 1st Advent, He verbally judged those whose hardness of heart was apparent (e.g., the scribes and the pharisees), but He did not carry this judgment out. That is, He did not cast these men into the Lake of Fire.

There are two tangents I can take from here: first, do you see how the intervening period of the Church Age, between the 1st and 2nd Advents of our Lord, parallels the judgment of Satan and the fallen angels? Our Lord came to this earth, and He could differentiate between those who were His and those who were not. He called the religious types of His era snakes and vipers, he told other religious types that they were blaspheming against the Holy Spirit, and He threw the moneychangers out of the Temple. However, even though they stood condemned by Him, He did not cast them into the Lake of Fire. That time is coming, but not yet. Similarly, there is time between God pronouncing judgment on Satan and the angels and the carrying out of this sentence. The intervening period of time is known to us as human history/the Angelic Conflict.

The second tangent is, note the problem with just going along with the verses that you like the best. The scribes and pharisees obviously had some knowledge of Scripture, as did the Jews of that era; but, they chose to see the Coming Messiah as the Conquering King of King and Lord of Lords. They did not recognize Him as the Suffering Servant. Every time the advents of our Lord are found together, these religious types focused only upon the final judgment, but they did not focus upon the first few words or sentences in these same passages. Likewise, these religious types viewed the Mosaic Law as a means of righteousness, rather than as a means of condemnation. When faith in Jehovah Elohim was given as the means of appropriating righteousness, they ignored those passages (e.g. Gen. 15:6).⁴⁶ My point is, the Bible is not a 10 page pamphlet. If you concentrate upon a relatively small set of passages as the foundation of your theology, you are either leaving a great deal out, or worse, distorting the truth because of what you leave out.

⁴⁶ For more of these passages, examine Old Testament salvation in the **Doctrine of Salvation**.

Commentary on 1Chronicles 16:33b from Psalm 96:13c

Let me see if I can pull this psalm together. At the very beginning, we are called upon to sing and to celebrate Who and What God is; and this leads us to His glorious coming, which should also be celebrated. For any who question some of the fundamentals of this psalm, let me draw an analogy: since I have had more time than I have in the past, I have paid more attention to this presidential race (2008) and must admit to becoming discouraged when a man with a proven record dropped out of the race. To me, he would have been the best presidential candidate and I would have celebrated his ascendancy to the presidency. Christ, to come and rule the world, in perfect righteousness, with a perfect government, would be infinitely better than any human ruler. Therefore, all of creation ought to rejoice at His coming, at His 2nd Advent, as His judgments and rule will be perfect.

We are all inherently sinful, so that we might feel some apprehension at His coming. Personally, I know that, in my present state, I ought to be one who is judged, because apart from Christ, I have no true righteousness. The weakness of my flesh is only too well known to me. In my present state, if the Lord came, I would not be first in line to meet Him, but hiding, like Adam and the woman hid. The more we understand about God and the more we understand about our own nature, the more it is clear that there can be no close interaction between us and God. It is only because we are *in Christ* that we are saved (we are in Christ by faith in Him), and it is only because we will be rid of our sin natures either at death or when we meet Christ in the air that we can look forward to contact with Him. We are by nature and by choice in rebellion to God. The holiest person you know of is, by nature and by choice, in rebellion against God. It is our natural state. Therefore, although we ought to celebrate His coming, it s not abnormal to have some apprehension as well. This apprehension may be reasonably called sin (**whatever is not of faith is sin**); and it is by our immersion in the Word that we gain confidence that we are accepted in the beloved. It is because we stand upon His merit and not our own, that we may look to His coming with great anticipation and confidence.

Chapter Outline

Charts, Maps and Short Doctrines

Asaph apparently finds this a good place to end this particular psalm. The Ark is settled in Jerusalem, God has judged all the earth, and that closes out this particular performance of Psalm 96 (I have assumed that Asaph modified this psalm from David's hand for the celebration at hand).

The following portions of Psalm 96 are not found in 1Chron. 16: What follows is how Psalm 96 actually ends.

Psalm 96:13d–e is *not found* in 1Chron. 16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphaṭ (שָׁפַט) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 rd person masculine singular, Qal imperfect	Strong's #8199 BDB #1047
têbêl (לִבְתָּ) [pronounced tay ^b -VAYL]	<i>the fertile and inhabited earth, the habitable globe, world</i>	feminine singular noun	Strong's #8398 BDB #385

This word is often used in poetry in connection to the creation of the entire earth.

Psalm 96:13d–e is *not* found in 1Chron. 16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿammîym (עַמִּים) [pronounced ǵahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿēmûwnâh (עֲמוּנָה) [pronounced eh-moo-NAWH]	<i>faithfulness, dependability; firmness, steadiness, steadfast; security</i>	feminine singular noun	Strong's #530 BDB #53
Although this is related to the feminine singular noun <i>truth</i> (Strong's #571 BDB #54), neither BDB nor Gesenius give the specific meaning <i>truth</i> to this noun (although many translations do).			
Translation: He will judge the world with righteousness and the people with His faithfulness [and firmness].			

Apart from this, almost all of Psalm 96 is quoted in 1Chron. 16.

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Psalm 106:1, 47–48/The People's Response

At this point, we begin Psalm 106, which has 48 verses. 1Chron. 16 has vv. 1, 47–48. There are several possible explanations for this. (1) The original writer of this portion of 1Chron. 16 (the writer of the source documents) primarily recalled these 3 lines from this particular psalm, so that is what he wrote down (much the way we can recall the first line or two of a song, but then our memory seems to fail us after that). All of Psalm 106 was performed, but this is all the original historian wrote down. (2) This was originally a 3 line psalm which someone later came along and expanded on, which resulted in Psalm 106. (3) Asaph took only these 3 lines from this psalm, reworked them slightly, and they were sung. These explanations are simply speculation to explain why this does not match the text of Psalm 106 exactly.

It is recommended, if you have not already done so, that you go to [Psalm 106 \(PDF\)](#)⁴⁷ and read the exegesis of it. I discuss authorship and the individual lines of this psalm in greater detail there. However, once you examine Psalm 106, do not skip over these next 3 verses.

Slavishly literal:

Moderately literal:

⁴⁷ The PDF version is so large, you may need to download it to your computer in order to view.

Give thanks to Y^ehowah for [He is] good;
for to perpetuity His grace.

1Chronicles
16:34

Give thanks to Y^ehowah for [He is] good;
for His grace [is] forever!

Give thanks to Jehovah, for He is good
and because His grace continues forever!

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Give thanks to Y ^e howah for [He is] good; to perpetuity His grace.
Septuagint	Give thanks to the Lord, for [it is] good, for his mercy [is] for ever.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Praise the LORD because he is good to us, and his love never fails.
<i>The Message</i>	Give thanks to GOD--he is good and his love never quits.
New American Bible	Give thanks to the LORD, for he is good, for his kindness endures forever;...
New Century Version	Thank the Lord because he is good. His love continues forever.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	Give thanks to the LORD, for He is good; His faithful love endures forever.
NIRV	Give thanks to the Lord, because he is good. His faithful love continues forever.

Literal, almost word-for-word, renderings:

A Conservative Version	O give thanks to LORD, for he is good, for his loving kindness [is] forever.
LTHB	Give thanks to Jehovah, for <i>He is</i> good; for His mercy <i>endures</i> forever.
A Voice in the Wilderness	Oh, give thanks unto Jehovah, for He is good; for His mercy is eternal..
<i>Young's Literal Translation</i>	Give thanks to Jehovah, for good, For to the age, is His kindness.

What is the gist of this verse? . God is given thanks for His goodness and because His grace is forever.

Psalm 106:1a (not found in 1Chronicles 16:34)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (הָלַל) [pronounced haw-L AHL]	<i>praise, sing, celebrate</i>	2 nd person masculine plural, Piel imperative	Strong's #1984 BDB #237
Yâhh (יָהּ) [pronounced yaw]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219

The first two words in Psalm 106 are not found in 1Chron. 16. *Hallelujah* appears to be a title, a categorization or it functions as bookends for this psalm, as it is found at the end as well.

Psalm 106:1a (not found in 1Chronicles 16:34)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Translation: Hallelujah! Or, Praise God!			

These missing words are not really a line of poetry, but a title or half of a bookend. This may explain why we do not find this in 1Chron. 16:34.

1Chronicles 16:34a = Psalm 106:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>give thanks, praise, celebrate; confess</i>	2 nd person masculine plural, Hiphil imperative	Strong's #3034 BDB #392
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kîy (כי) [pronounced kee]	<i>when, that, for, because</i>	conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced toe ^b v]	<i>pleasant, pleasing, agreeable, good, better</i>	masculine singular adjective which acts like a substantive	Strong's #2896 BDB #373

As a noun, this can mean *the good thing, that which is good* [pleasing, approved, kind, upright, right]; *goodness, uprightness, kindness, right; that which is fair* [beautiful].

Translation: [Give thanks to Y^ehowah for \[He is\] good;...](#) *Good* is a masculine singular noun and has to refer back to someone or something. Even though this the beginning of a new psalm which is sung, even the context of the previous psalm focuses upon God. Therefore, *good* reasonably refers back to God, which is why many translators insert *He is* at this point.

Commentary from Psalm 106:1: The psalmist describes what our feelings or response should be towards God. We should thank God because He is good. This seems to be a fairly elementary concept until one ponders the world and all of the suffering in the world. Everywhere that you look, there is pain and want, so to call God, the Creator of this World, good, is a theological jump. However, the psalmist will back these words up with situation after situation where God's grace and goodness was clearly revealed.

Specific Levites, during this procession, are involved in the music and singing of these psalms (or, perhaps they lead the people in the singing of these praises). This was part of their duties, which apparently is something which David added to their duties. This was carried down into Solomon's administration as well: [And when the priests came out of the Holy Place \(for all the priests who were present had consecrated themselves, without regard to their divisions, and all the Levitical singers, Asaph, Heman, and Jeduthun, their sons and kinsmen, arrayed in fine linen, with cymbals, harps, and lyres, stood east of the altar with 120 priests who were trumpeters; and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the LORD\), and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the LORD, "For He is good, for His steadfast love endures forever," the house, the house of the LORD, was filled with a cloud,](#)

so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God (2Chron. 5:11–14). Note that they even continued to perform this song and/or doxology written by Asaph (or, at least the 3 lines written by him).

It is quite fascinating that this psalm, however long it was, continued to be known and performed for hundreds of years: *And when the builders laid the foundation of the temple of the LORD, the priests in their vestments came forward with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the directions of David king of Israel. And they sang responsively, praising and giving thanks to the LORD, "For He is good, for His steadfast love endures forever toward Israel."* And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid (Ezra 3:10–11).

1Chronicles 16:34b = Psalm 106:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) (pronounced <i>lê</i>)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עלם) [pronounced <i>ô-LAWM</i>]	<i>long duration, forever, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
ʿôwlâm together with the lâmed preposition mean <i>forever, always</i> .			
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2617 BDB #338

Translation: *for His grace [is] forever!* The second reason that we ought to praise God forever is His eternal grace. One of the most important aspects of God's character, insofar as we are concerned, is His grace. It is because of His grace that we survive and are blessed from day to day.

I do not know what sort of a life you lead; there are times when I examine mine and think what a sorry Christian life it is that I lead. I fail, I intentionally do wrong, I often look to my own good rather than to that of others. Yet, God has allowed me to live, God has given me breath after breath, and God has provided rebound for me when I go astray. Furthermore, I am allowed to spend a reasonable portion of my life writing commentary, which I greatly enjoy doing. This is all due to God's grace.

This particular verse is almost identical to 1Chron. 16:34, which is a part of a psalm embedded in 1Chronicles (which psalm is identical to the first part of Psalm 105). My thought is that the author of Psalm 106 studied both Exodus through Numbers and 1Chron. 16, and was inspired to write this psalm, thus accounting for the similarities of the psalms. Whereas some of the themes and subject matter of the two psalms are similar, this second psalm seems to examine Israel's failures in much greater detail, and then God's grace is considered.

If you have already studied my exegesis of Psalm 106, this is a repeat from that exegesis.

Commentary on 1Chronicles 16:34 from Psalm 106:1

For whatever reason, the man who compiled 1Chronicles chose not to include the entirety of this psalm. So we are clear on this, the writer of Chronicles did not observe any of the ceremony of the Ark being moved; he lived hundreds of years later. However, he probably had access to previous documents (including Samuel and Kings) wherein this ceremony was documented. There are two possibilities: the entirety of this psalm was found in the original documents or it was not. If it wasn't, the writer of Chronicles merely copied what he found. If all of it was in the original document which he used, then he may have edited it out, if it was identical to Psalm 106.

Have you ever known specific verses from a song—invariably the first line or two—but not the rest? Perhaps the original observer of this event recalled just these 3 lines from Psalm 106 and therefore, only placed them within the source material for chronicles (which could have originally been a part of the official records of the king).

This particular phrase, like the previous one, appears religiously innocuous at first. **God's grace is forever!** However, when the plight of the author is considered, this is a great expression of hope and faith (I am assuming that this author was in the dispersion). This author, having been taken from his home and from his country by an antagonistic enemy, looks back in this psalm at what God has done in the past on behalf of Israel—he looks back at Israel's repeated failures and God's tremendous grace and provision—and he declares, **God's grace is forever!** As of the past few years, I have been under great pressure and have faced things which were exceedingly unfair. And, you know, the first thing on my mind was not **God's grace is forever!** The first thing on my mind was, *when are you going to strike these people dead, God?* And yet the suffering and the disruption to my life was not even one-tenth the suffering and disruption that the psalmist faced. Yet he declares, **God's grace is forever!** And this psalmist will not simply utter these words, seemingly in opposition to everything around him, but he will back up his faith and confidence with historical incidents which confirm his declaration.

One of the reasons I examine this psalm to determine who wrote it and when, is that such knowledge gives us greater appreciation for what the psalmist is saying. It's one thing to live in great wealth and splendor and express appreciation for all that God has given you; it is quite another to lie in a hospital bed, your insides being alternately ravaged by cancer and chemotherapy, and to give thanks to God for His graciousness. Most people, placed in the circumstances of the psalmist, would be asking, "Where is God?" The psalmist not only knows that God is with Israel, but that God is good, deserving of praise, and that His grace is everlasting.

To continue your study of God's grace, may I refer you to Psalm 136, which is a psalm all about God's grace.

Chapter Outline

Charts, Maps and Short Doctrines

This particular line—**Praise Jehovah, for He is good; His grace endures forever**—is found throughout the Word of God: 2Chron. 5:13 7:3 Ezra 3:11 Psalm 106:1 107:1 118:1 136:1–26 Jer. 33:11. These individual passages are covered in greater detail in **Psalm 106:1**.

One of the reasons that Psalm 106 and our passage is associated with the dispersion, is the verse which follows:

**And say, save us, O Elohim our salvation and
take us and deliver us from the nations
to give thanks for a name of Your holiness
to praise [repeatedly] in Your praise.**

1Chronicles
16:35

**And say, "Save us, O Elohim our salvation,
and gather us and deliver us from the
[Gentile] nations
to give thanks for Your holy name
and to celebrate [continuously] with Your
song of praise."**

Also, sing: “Deliver us, O God of our salvation, and take us out from the Gentile nations so that we may give thanks for your holy name and so that we may continuously celebrate You with a song of praise.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And say, save us, O Elohim our salvation and take us and deliver us from the nations to give thanks for a name of Your holiness to praise [repeatedly] in Your praise.
Peshitta	Save us, O LORD, save us and gather us together, and bring us back from among the nations, that we may give thanks to Your holy name, and glory in Your praises.
Septuagint	And say, Save us, O God of our salvation, and gather us, <u>and</u> rescue us from the heathen, that we may praise Your holy name, <u>and</u> glory in Your praises.
Significant differences:	The Peshitta places <i>and say</i> at the beginning of the previous verse. At the very end of this verse, the Latin, Greek and Syriac all have the words <i>and glory</i> whereas the Hebrew has <i>to glory</i> .

Thought-for-thought translations; paraphrases:

CEV	Say to him, "Save us, LORD God! Bring us back from among the nations. Let us celebrate and shout in praise of your holy name.
Good News Bible (TEV)	Say to him, "Save us, O God our Savior; gather us together; rescue us from the nations, so that we may be thankful and praise your holy name."
<i>The Message</i>	Say, "Save us, Savior God, round us up and get us out of these godless places, So we can give thanks to your holy Name, and bask in your life of praise."
New Life Version	Then say, 'Set us free, O God Who saves us. Gather and save us from among the nations, to give thanks to Your holy name, and have joy in Your praise.
New Living Translation	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."
Revised English Bible	Cry, 'Deliver us, God our saviour; gather us in and save us from the nations that we may give thanks to your holy name and make your praise our prise./

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And say, Be our saviour, O God of our salvation, and let us come back, and give us salvation from the nations, so that we may give honour to your holy name and have glory in your praise.
Complete Apostles' Bible	And thus say, Save us, O God of our salvation, and gather us, and rescue us from among the heathen, that we may praise Your holy name, and glory in Your praises.
JPS (Tanakh)	Declare: Deliver us, O God, our deliverer, and gather us and save us from the nations, to acclaim Your holy name, to glory in Your praise.
NIRV	Cry out, "Save us, God our Savior. Save us. Bring us back from among the nations.

Then we will give thanks to you, because your name is holy.
We will celebrate by praising you."

The Scriptures 1998

And say, "Save us, O Elohim of our deliverance; And gather us together, And deliver us from the gentiles, To give thanks to Your set-apart Name, And boast in Your praise."

Literal, almost word-for-word, renderings:

NRSV

Say also:

"Save us, O God of our salvation,
and gather and rescue us from among the nations,
that we may give thanks to your holy name,
and glory in your praise.

A Voice in the Wilderness

And say, Save us, O God of our salvation; gather us together, and deliver us from the nations, to give thanks to Your holy name, to boast in Your praise.

WEB

Say you, Save us, God of our salvation, Gather us together and deliver us from the nations, To give thanks to your holy name, To triumph in your praise.

Young's Updated LT

And say, Save us, O God of our salvation, And gather us, and deliver us from the nations, To give thanks to Your holy name, To triumph in Your praise.

What is the gist of this verse? The psalmist calls upon God to gather Israel from among the Gentile nations. The purpose of gathering Israel would be so that Israel could give thanks to God and praise Him as well. That is, the purpose is to glorify God.

1Chronicles 16:35 = Psalm 106:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾamar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55

These previous 2 words are not found in Psalm 106 (however, they are found in Psalm 106:48, where *to say* is in the 3rd person masculine singular, Qal perfect. These two words may indicate a break in the continuity of the psalm.

yâsha' (עָשָׂה) [pronounced <i>yaw-SHAHQ</i>]	<i>deliver, save</i>	2 nd person masculine singular, Hiphil imperative with a 1 st person plural suffix	Strong's #3467 BDB #446
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In 1Chron. 16:35, Owen lists this as a 2nd person masculine plural, Hiphil imperative; and in the psalms as a 2nd person masculine singular, Hiphil imperative (they are identical words in the Hebrew). His mistake is misreading the nûw (נו) at the end, which is not a masculine plural indicator, but the indication of the 1st person plural suffix.

Psalm 106:47 addresses this to Jehovah our Elohim.

YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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1Chronicles 16:35 = Psalm 106:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	gods or God; transliterated <i>Elohim</i>	masculine plural noun with a 1 st person plural suffix	Strong's #430 BDB #43
the 1Chronicles text instead has:			
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	gods or God; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
yêsha' (יִשָּׁע) [pronounced <i>YAY-shahg</i>]	deliverance; aid; salvation; safety, welfare	masculine singular noun with the 1 st person plural suffix	Strong's #3468 BDB #447
So Chronicles reads, <i>O Elohim of our salvation</i> instead.			
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
qâbats (קָבַט) [pronounced <i>kaw-BATS</i>]	to take with the hand, to take hold of, to receive; to collect, to congregate; to gather [to oneself], to draw in, to withdraw	2 nd person masculine singular, Piel imperative with the 1 st person plural suffix	Strong's #6908 BDB #867
The next 2 words are found in Chronicles, but not in the psalms:			
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i>]	to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover	2 nd person masculine singular, Hiphil imperative with the 1 st person plural suffix	Strong's #5337 BDB #664
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than	preposition of separation	Strong's #4480 BDB #577
gôwyîm (גּוֹיִם) [pronounced <i>goh-YIHM</i>]	Gentiles, [Gentile] nation, people, nation	masculine plural noun with a definite article	Strong's #1471 BDB #156

Translation: [Save us, O Elohim of our salvation, and gather us and deliver us from the \[Gentile\] nations...](#) Some believe that this psalm was written immediately prior to the dispersion of Israel or Judah; or that it was written while Judah was expelled from the land, and they point to this line as proof. Since this particular line was written prior to the moving of the Ark (which is why we find it here in 1Chron. 16), this line cannot be offered to support that theory. On the other hand, one of the theories which I have put forth is, these 3 verses were written as a doxology and that a later psalmist, during the Judaic dispersion, filled in the psalm with another 45 verses.

Psalm 106 compares the generation of the psalmist with that of the generation which sinned against God in the desert (Psalm 106:6–25). God warned them that they would be dispersed (Psalm 106:26–27) and continues with

an historical narrative, leading up to the time of the Judges (Psalm 106:30–43). Then God shows mercy toward His people in the presence of all their captors (Psalm 106:44–46). Whereas, this could be seen as a reference to being dispersed, it just as easily refers to when foreign nations ruled over them or conquered them and collected tribute from them. God did, back in Lev. 26, warn the Israelites that, if they continued to rebel against Him, He would disperse them from the Land of Promise. This was written before they even stepped into the land. My point here is, although we may want to associate this psalm with the dispersion, the strongest evidence for such an association is this verse which is sung during the reign of David. There are two other possible references to being dispersed in the rest of Psalm 106, but they can be reconciled easily with the writings of Moses, which this psalm summarizes.

My point in all of this is, a psalmist during the Judaic dispersion may have glommed onto these 3 verses from Chronicles (more properly, from the source material for Chronicles) and expanded upon them with an historical narrative as well as a comparison to him and the Jews under dispersion. This approach is definitely a possibility; however, there is nothing in the missing 45 verses which demands that we take this approach. This verse from Chronicles is the strongest evidence for this psalm being written during the dispersion, and yet this was sung during the celebration of the Ark inside the Jerusalem walls. Therefore, the alternate possibility, that Asaph or David wrote this entire psalm, and only a portion of it is quoted here or only a portion of it was sung, are reasonable explanations.

One thought which occurred to me was, *maybe the material found in Psalm 106 was repetitive and left out for that reason*. However, that is not the case. Psalm 105, as is found in 1Chron. 16, talks about the Patriarchs. The missing portion of Psalm 105 takes us through the plagues of Egypt to Israel walking out of Egypt. Psalm 106 picks up from there. So, the Chronicler did not leave out what was overlapping material, because there is no overlapping material. Psalm 106 picks up where 105 leaves off. What seems to be more likely is, the Levites performed the entirety of these two psalms, and the Chronicler began to record what was sung; and then jumped ahead to the first and final verses of Psalm 106 for brevity's sake. The only problem with that approach is, Psalm 96 is thrown into the middle of Psalms 105 and 106.

In any case, I have presented two narratives which relate the celebration of the Ark during the time to David with the psalms quoted in 1Chron. 16. During the time of David, Israel was surrounded by a number of hostile nations, and portions of 2Samuel will be devoted to David's wars with these nations. Hostilities and potential hostilities were very likely a part of Israel's experience up to this time. Historically, there were continual hostilities between Israel and Gentile nations (the book of Judges) and such hostilities were prophesied for the future (Lev. 26). Therefore, this psalmist, whether looking backward, looking ahead, or simply drawing from his own experiences can reasonably call upon God to deliver him from the Gentile nations.

However, in this particular verse, we also have the verb combination of *gather us out from* and *snatch us away from* the Gentiles. At the time that this psalm is performed in the Ark ceremony, Israel was not looking to be gathered up and taken out from the Gentiles. However, Lev. 26 tells us that, when under severe discipline, Israel will be scattered among the Gentile nations. Therefore, they will look to God to gather them again and to bring them to the Land of Promise once again, which will occur after the Judaic dispersion (586 B.C.) and at the end of the Tribulation/beginning of the Millennium.

1Chronicles 16:35 = Psalm 106:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^e)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510

1Chronicles 16:35 = Psalm 106:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	Hiphil infinitive construct	Strong's #3034 BDB #392
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6944 BDB #871
Although Owen calls this the pausal form, the form is no different from that found in Psalm 106 (not listed as the pausal form).			
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
shâbach (שָׁבַח) [pronounced shaw ^b -VAHKH]	<i>to boast, to praise, to congratulate</i>	Hithpael infinitive construct	Strong's #7623 BDB #986
Although the primary use of the Hithpael is reflexive, such a use would make little sense in this context. The Hithpael also has an iterative use, which suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). ⁴⁸			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
t ^e hillâh (הִלָּח) [pronounced t ^e hil-LAW]	<i>praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]</i>	feminine singular noun with a 2 nd person masculine singular suffix	Strong's #8416 BDB #239

Translation: ...to give thanks for Your holy name and to celebrate [continuously] with Your song of praise. Here is the purpose given by the psalmist for God to gather His people from the Gentile nations: so they could give thanks to His holy name and so that they could continuously celebrate this deliverance with a song of praise.

On of the final phrases of this psalm speaks of the Lord's name. Recall that this is how we began this series of psalms back in 1Chron. 16:8 and 10. Also recall, at the very center of this set of psalms, we have the actual Hebrew version of the name *Jesus*. Now, neither David, Asaph nor the Chronicler realized that the beginning and

⁴⁸ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

end of this psalm spoke of the name of the Lord and that this name of Jesus is actually found right smack dab in the middle of this set of psalms. They certainly believed in a coming Messiah, but it is highly unlikely that they realized that they were actually naming Him here. God's holy name is Jesus in the New Testament and Jehovah Elohim in the Old, but here and in Psalm 96, we actually find the Hebrew version of the name *Jesus*.. Often, *name* is used to refer to one's character and/or reputation; however, it can refer just as well to a person's actual name.

Psalm 53:6: Oh that the salvation of Israel would come out of Zion! When God brings back the captivity of his people, Then Jacob will rejoice, [and] Israel will be glad. Psalm 79:9: Help us, O God of our salvation, for the glory of Your name; deliver us, and atone for our sins, for Your name's sake!

<p>Blessed [is] Y^ehowah, Elohim of Israel, from the everlasting until the everlasting!</p> <p>And say all the people, "Amen!"</p> <p>And "Praise to Y^ehowah!"</p>	<p>1Chronicles 16:36</p>	<p>Blessed [is] Y^ehowah, Elohim of Israel, from everlasting to everlasting!</p> <p>And all of the people said, "Amen!"</p> <p>And [they also said] "Praise to Y^ehowah!"</p>
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Blessed is Jehovah, the God of Israel, from eternity past to eternity future!

And all of the people said, "Amen!"
Hallelujah!

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Blessed be the Lord the God of Israel from eternity to eternity: and let all the people say Amen, and <u>a hymn to God</u> .
Masoretic Text	Blessed [is] Y ^e howah, Elohim of Israel, from the everlasting until the everlasting! And say all the people, "Amen!" And "Praise to Y ^e howah!"
Septuagint	Blessed [be] the Lord God of Israel from age and to age. And all the people shall say, Amen. And <u>they praised the Lord</u> .

Significant differences: The final few words of this verse are difficult, but I believe that is because the Hebrew is difficult. You will notice that I approached *praise* as more of a noun, since it is a Piel infinitive construct. I also interpreted this as part of the final things which all Israel cried out. *They said, "Amen" and "Praise to Jehovah."* The Greek and Latin put a slightly different spin on their translations. Therefore, I do not believe that they were working from a different text than the Hebrew; I just think that they saw it differently than I did.

Thought-for-thought translations; paraphrases:

CEV	LORD God of Israel, you deserve to be praised forever and ever." After David finished, the people shouted, "Amen! Praise the LORD!"
Good News Bible (TEV)	Praise the LORD, the God of Israel! Praise him now and forever! Then all the people said, "Amen," and praised the LORD.
<i>The Message</i>	Blessed be GOD, the God of Israel, from everlasting to everlasting. Then everybody said, "Yes! Amen!" and "Praise GOD!"
New American Bible	Blessed be the LORD, the God of Israel, through all eternity! Let all the people say, Amen! Alleluia.
New Life Version	Honor be to the Lord, the God of Israel forever and ever.' " Then all the people said, "Let it be so!" and they praised the Lord.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Thanks be to the LORD God of Israel from everlasting to everlasting." Then all the people said amen and praised the LORD.
HCSB	May the LORD, the God of Israel, be praised from everlasting to everlasting." Then all the people said, "Amen" and "Praise the LORD."
JPS (Tanakh)	Blessed is the LORD, God of Israel, from eternity to eternity." And all the people said, "Amen" and "Praise the LORD."

Literal, almost word-for-word, renderings:

A Conservative Version	Blessed be LORD, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised LORD.
MKJV	Blessed be Jehovah, the God of Israel forever and ever. And all the people said, Amen, and praised Jehovah.
Young's Updated LT	Blessed is Jehovah, God of Israel, from the age and unto the age." And all the people say, "Amen," and have given praise to Jehovah.

What is the gist of this verse? This is the conclusion to this psalm, where the psalmist calls for God to be blessed forever, and that all the people would respond with, "I believe it!"

1Chronicles 16:36 = Psalm 106:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to kneel down, to bend there knees, and therefore to invoke God, to ask for a blessing, to bless</i>	Qal passive participle	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e râʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʿôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>long duration, perpetuity, antiquity, futurity</i>	masculine singular noun with the definite article	Strong's #5769 BDB #761
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

1Chronicles 16:36 = Psalm 106:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôwlâm (עֹלָם) [pronounced óo-LAWM]	<i>long duration, perpetuity, antiquity, futurity</i>	masculine singular noun with the definite article	Strong's #5769 BDB #761

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: **Blessed [is] Y^ehowah, Elohim of Israel, from everlasting to everlasting!** It is my own opinion that most, if not all, the psalms partially alluded to here were sung. At this point, we are at the very end of this celebration, and certainly, this last couple verses act like a doxology.

Believers here call out to bless Jehovah, the God of Israel. As you will recall, the idea is, they are kneeling down before God, they are recognizing God for Who and What He is (within their own limited understanding). We do not, because of our actions, make God more happy or less happy. God's happiness is perfect. By blessing Him, we are simply recognizing His character and essence, and, quite obviously, His eternal nature, and both thanking and praising Him for it. Pslm 72:17–19: **May his name endure forever; as long as the sun shines, may his fame increase. May all nations be blessed by him and call him blessed. May the LORD God, the God of Israel, be praised, who alone does wonders. May His glorious name be praised forever; the whole earth is filled with His glory. Amen and amen.** Eph. 1:3–7: **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavens, in Christ; for He chose us in Him, before the foundation of the world, to be holy and blameless in His sight. In love He predestined us to be adopted through Jesus Christ for Himself, according to His favor and will, to the praise of His glorious grace that He favored us with in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. 1Peter 1:3–5: Blessed be the God and Father of our Lord Jesus Christ. According to His great mercy, He has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, uncorrupted, and unfading, kept in heaven for you, who are being protected by God's power through faith for a salvation that is ready to be revealed in the last time.** When we bless God, we are thanking Him for what He has done on our behalf, which is based upon His character. We are praising His character and essence, because we may depend upon Him.

What happens next is a little odd. In Psalm 106, we continue with the final line of the psalm. However, in Chronicles, this appears to be narrative. There are two very minor differences: In our passage, we begin with a wâw consecutive, which is how most narratives move the action forward. Wâw consecutives are rare birds in poetry. Secondly, the verb *to say* is in the imperfect in Chronicles, which indicates continuous action. This does not mean that there is a crowd of people still there, inside the Jerusalem walls, calling out, *Amen*; however, it suggests at the end of the grand service, men of their own volition called out *amen* at the very end, not as a group (as in one big *amen*), but as individuals, as you will hear sometimes at the end of a prayer.

1Chronicles 16:36 = Psalm 106:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253

This is a simple wâw conjunction in Psalm 106.

1Chronicles 16:36 = Psalm 106:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
In the text of Psalm 106, this is a Qal perfect.			
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced gahm]	<i>people</i>	masculine plural; a collective noun; with the definite article	Strong's #5971 BDB #766
ʾâmên (אָמֵן) [pronounced aw-MAYN]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53

Translation: [And all of the people said, "Amen!"](#) I interpret this as the people call out these final two phrases. They first call out, *Amen*, which means *I believe it, I affirm the truth of these things, I am in agreement with all that I have heard*. When you say *Amen* at the end of a prayer, you are affirming and agreeing with it. Ezra 8:5–6, 8–9: [Ezra opened the book in full view of all the people, since he was elevated above everyone. As he opened it, all the people stood up. Ezra blessed the LORD, the great God, and with their hands uplifted all the people said, "Amen, Amen!" Then they bowed down and worshiped the LORD with their faces to the ground. They read the book of the law of God, translating and explained the meaning so that the people could understand what was read. Nehemiah the governor, Ezra the priest and scribe, and the Levites who were instructing the people said to all of them, "This day is holy to the LORD your God. Do not mourn or weep." For all the people were weeping as they heard the words of the law.](#)

Again, this is directly from the text of Psalm 106, but the two minor changes seem to indicate an actual response from the crowd inside the Jerusalem walls, as opposed to this being simply a continuation of the Psalm.

The phrase which follows also appears to be part of the narrative, as opposed to being the *hallelujah* which we sometimes find affixed to the end of a psalm. One difference is, we have a wâw conjunction; the psalms never precede *hallelujah* with a wâw conjunction. Secondly, we have a lâmed preposition, which is not a part of the word *hallelujah*. Thirdly, we find the name of God here—*Jehovah*—rather than the abbreviated form *Yah*.

1Chronicles 16:36 = Psalm 106:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
This conjunction is not found in Psalm 106:48c.			
hâlal (חָלַל) [pronounced haw-LAHL]	<i>praise, sing, celebrate</i>	Piel infinitive absolute	Strong's #1984 BDB #237
In Psalm 106, this is a 2 nd person masculine plural, Piel imperative.			

1Chronicles 16:36 = Psalm 106:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
Instead of <i>to Jehovah</i> , Psalm 106:48 reads:			
Yâhh (יהי) [pronounced <i>yaw</i>]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219

Translation: *And [they also said] "Praise to Y^ehowah!"* Although this seems to function as a bookend or as a title for the psalm (Hallelujah!), this seems to be something which the people cried out at the end of singing this psalm (whether the people sang the psalm or whether it was performed by Levites, we do not know). What I envision here is, this psalm is sung, and then people cry out "Amen" and "Praise [be] to Jehovah!" They would do this as an emotional response, more than as a part of the singing. It would be called out in an unsolicited manner. No one says, "And all the people said..." and then looked to the crowd to complete this sentence; people just called out *amen* and *praise to Jehovah* without being prompted to do so.

What we have here is an interesting confluence of the Psalm itself, which reads *And let all the people say, "Amen!" Praise the LORD* [or, *Halleluiah*!] And here, this may or may not have been sung; but, in any case, this is what the people called out at the very end. They called out *Amen* and they called out *Praise to Jehovah*.

This is all very good news. Under King Saul, the people of Israel took a dark turn. Saul took his men to Nob, angry at the priests, and was able to convince one of his men to kill the priests there. Although most of his army did not participate, they apparently congregated in such a way as to allow this one man the chance to kill 85 priests. The people originally chose Saul simply because he looked like a king. It is 2008 in the US, and we are nearing the end of our primary season. Interestingly enough, we did have a man, in my opinion, who *looked* more presidential than any of the candidates on either side. However, he was not chosen to run for president. Saul looked like a king, and the people ratified him as king over Israel. But he was a very flawed man, and, under his leadership, Israel lost spiritual ground.

David, on the other hand, recognizes the importance of the Word of God. He tried to bypass the Word of God at first, to move the Ark, and God let him know, in no uncertain terms, that he was not going to do this. Now, David is celebrating this event, and his approach is fully Biblical. This also is encouraging to the people of God, who respond to this with *Amen* and *Praise to Jehovah*.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

David's Assignments of Spiritual Positions

What appears to be the case is, the assignments which David gave out to the Levites in this and the previous chapter were assignments for this particular celebration. He knew that he could not put together this entire event on his own, so that he properly delegated much of the responsibility to specific Levites. In the verses which follow, David will give more permanent assignments to these Levites, recognizing that Israel has a very important spiritual life.

And so he lets go there to faces of an Ark of a covenant of Y^ehowah, to Asaph and his brothers, to minister to faces of the Ark continuously to a word of a day in his day.

1Chronicles
16:37

And so he [David] left there, in the presence of the Ark of the covenant of Y^ehowah, Asaph and his brothers, to minister continuously before the Ark to matters of [that] day concerning its day;...

Then David left Asaph and his associates before the Ark of the covenant of Jehovah so that they could minister continuously before the Ark as each day required;...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	So he left there before the ark of the covenant of the Lord, Asaph and his brethren to minister in the presence of the ark continually day by day, and in their <u>courses</u> .
Masoretic Text	And so he lets go there to faces of an Ark of the covenant of Y ^e howah, to Asaph and his brothers, to minister to faces of the Ark continuously to a word of a day in his day.
Septuagint	And they left there Asaph and his brethren before the ark of the covenant of the Lord, to minister before the ark continually, according to <u>all things</u> of each day: to day.
Significant differences:	The word which I translated <i>all things</i> from the Greek has a myriad of meanings. Brenton translated this <i>service</i> , but I did not see that as a valid meaning. I think that the Greek translators had a difficult time with the Hebrew, and simply went with the best word which communicated what they believed this verse to say. The Douay-Rheims version understand this word to be a part of <i>what</i> is done day to day, without reference to specific duties.

Thought-for-thought translations; paraphrases:

CEV	David chose Asaph and the Levites in his clan to be in charge of the daily worship at the place where the sacred chest was kept.
Good News Bible (TEV)	King David put Asaph and the other Levites in permanent charge of the worship that was held at the place where the Covenant Box was kept. They were to perform their duties there day by day.
<i>The Message</i>	David left Asaph and his coworkers with the Chest of the Covenant of GOD and in charge of the work of worship; they were responsible for the needs of worship around the clock.
Revised English Bible	David left Asaph and his kinsmen there before the Ark of the Covenant of the LORD, to perform regular service before the Ark as each day's duty required.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So he made Asaph and his brothers keep their places there before the ark of the agreement of the Lord, to do whatever had to be done before the ark at all times day by day:...
<i>God's Word</i> TM	David left Asaph and his relatives to serve continually in front of the ark of the LORD'S promise, as the daily work required.
HCSB	So David left Asaph and his relatives there before the ark of the LORD's covenant to minister regularly before the ark according to the daily requirements.
JPS (Tanakh)	He left Asaph and his kinsmen there before the Ark of the Covenant fo the LORD to minister before the Ark regularly as each day required,...

NIRV	David left Asaph and his helpers to serve in front of the ark of the covenant of the Lord. They served there at regular times. They did it as they were required to do each day.
New International Version	David left Asaph and his associates before the ark of the covenant of the LORD to minister there regularly, according to each day's requirements.

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	So he left there before the ark of the covenant of Yahweh, Asaph and his brothers, to be in attendance before the ark continually, for the duty of a day on its day.
English Standard Version	So David left Asaph and his brothers there before the ark of the covenant of the LORD to minister regularly before the ark as each day required, ...
Young's Updated LT	And he leaves there before the ark of the covenant of Jehovah, for Asaph and for his brothers, to minister before the ark continually, according to the matter of a day in its day.

What is the gist of this verse? David then made permanent assignments of spiritual duties, which included placing Asaph and his brothers to minister before the Ark of God.

1Chronicles 16:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâzab (עָזַב) [pronounced ʕaw-ZA ^B V]	<i>to loosen one's bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5800 BDB #736
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>pact, alliance, treaty, alliance, covenant; contract</i>	feminine singular construct	Strong's #1285 BDB #136
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And so he [David] left there, in the presence of the Ark of the covenant of Y^ehowah,... At this point, we resume the narrative portion of 1Chron. 16. The 3rd person masculine singular verb refers back to David. David's name has not occurred for some time, but, if we go all the way back to 1Chron. 16:7, which is where the narrative had ended, David is the subject of the verb of that verse. Therefore, we go back to David as the subject of this verb. However, there is another logical person that this verb could refer back to: God (specifically, the 2nd Person of the Trinity, about Whom these psalms were written).

Notice the verb here. David begins by having Asaph deal with the musical end of the celebration of moving the Ark. So, this, temporarily, is Asaph's position. So, David will now leave Asaph and company in charge of the Ark. This is a temporary position which David makes full-time. The verb here is important, because it will be repeated in v. 39 (it is not actually repeated, but it is carried over into v. 39 by Hebrew syntax).

There are two priests and there is the Tabernacle of God. The Tabernacle of God is in Gibeon at this point in time, being ministered to by Zadok and his priest-relatives.

David has chosen not to relocate and set up the Tabernacle and he has chosen not to get the priests front and center before the Ark of God. This has confused some commentators. Matthew Henry comments: *I cannot conceive what reason there was why David, who knew the law and was zealous for it, did not either bring the ark to Gibeon, where the tabernacle and the altar were, or bring them to Mount Zion, where the ark was. Perhaps the curtains and hangings of Moses's tabernacle were so worn with time and weather that they were not fit to be removed, nor fit to be a shelter for the ark; and yet he would not make all new, but only a tent for the ark, because the time was at hand when the temple should be built.*⁴⁹

David has a reason for this: he plans to build a permanent dwelling for God; he plans to build the Temple of God (1Chron. 17:1–2). However, God will not allow David to do this (1Chron. 17:3–12).

There are also geo-political reasons why David does not move the Tabernacle to Jerusalem. I will speak more about these reasons when we get to v. 39.

Bear in mind, there is a human side to this and a divine side to this. God chooses for Ark to be in Jerusalem, outside of the Tabernacle, because this represents Jesus in His 1st advent (as does David). From David's viewpoint, he has in his mind to build the Temple of God, so he sees no reason to bring the Tabernacle to Jerusalem as well. This leaves the Ark in a tent which David built for it. Now, normally, the Ark is supposed to be found in the Holy of Holies, which is a compartment inside the Tabernacle. The people know it is there, but they do not see it (nor do they worship the Ark). Since before the reign of Saul, the Ark has been kept at two different homes, and now in the tent which David had designed for it. Essentially, the idea is, the Ark is Jesus Christ. He had a youth, of which we know very little; and He has a very short public ministry; and He then walks into Jerusalem for His last week before the crucifixion. The Ark is first kept at the home of Abinadab, and watched over by his son Eleazar (1Sam. 7:1–2). We know very little about this time. Then, the first time David attempts to move the Ark, Uzziah, a man walking along side the cart bringing the Ark, reaches out to steady it and dies from touching the Ark. The Ark is taken to the nearest farmhouse, which belonged to Obed-edom. The short time that the Ark is here along with the celebration of the Ark being brought to Jerusalem represent our Lord's very short public ministry. The home of Obed-edom is greatly blessed by this. The Ark in Jerusalem represents our Lord in Jerusalem. God the Holy Spirit purposely sees to it that the Ark is not ministered to by priests; perhaps because the priests during the 1st Advent were quite antagonistic to Jesus Christ.

The Tabernacle is up and running at this time (as we will find out two verse from now), it appears to be more in the background. God's focus here is upon the Ark and David, which both represent our Lord's 1st Advent.

I doubt that anyone in the Old Testament fully appreciated the Ark in relationship to the Tabernacle. It was kept hidden in the Holy of Holies. None of the Jews who came to worship at the Tabernacle ever saw it. Once a year,

⁴⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 16:37–43.

the High Priest would enter into the Holy of Holies and sprinkle blood on the Mercy Seat of the Ark. The Ark of the Covenant represented the Messiah Who would come, and Israel could not see the Ark just as they could not see the Messiah.

Much of what is found in Old Testament Scripture is type, often referring to our Lord Jesus Christ. God the Holy Spirit sees to it that these sorts of things get recorded. So we may occasionally get frustrated because we think, *well this great historical event should have been recorded* (like the destruction of Shiloh), but it is not. One of these reasons is, one event is a type, and therefore is included in the Bible; and another event is not, and therefore, excluded from the Bible.

There are times when an Old Testament saint gets it wrong, and God the Holy Spirit still includes the event. For instance, Moses in the 2nd no-water situation, is supposed to speak to the Rock; instead, he hits it twice with his staff, yelling at the complaining Israelites. God totally chews Moses out for getting it wrong, and will not even let him go into the Land of Promise. Now, to the average Jew reading this, in the backs of their minds they are thinking, "Geez, that is pretty harsh for this one little mistake." However, what Moses did was supposed to represent the gospel. The Rock had already been chastised (struck by Moses' staff, just as our Lord suffered on the cross). Out from the Rock flowed living waters. Jesus Christ is never sacrificed again; He paid for all of our sins, past, present and future. Therefore, now we simply believe in Him, and out from Him flow streams of living waters. Moses was just to speak to the Rock, which represents belief in Christ Jesus. We understand why Moses was disciplined so harshly; he did not fulfill the type. However, such a big deal is made out of this that God the Holy Spirit includes it in the Word, and we are therefore able to draw our own reasonable conclusions from it.

Back to our narrative: David then went upon his own business as king of Israel, leaving the presence of the Ark, but this is not the emphasis of this verse. If that is what was being said, the writer of Chronicles would have used the *min* preposition instead of the *lâmed* preposition. Using the *lâmed* preposition would mean that David left the presence of the Ark of Jehovah. However, the *min* preposition means that David is leaving a group of people *before the Ark*; he is leaving them *in front of the Ark*. As we will see, David leaves Asaph and his associates before the Ark.

Application: If you are a person in authority, then you need to be able to delegate. You cannot do it all. In any local church, there are a variety of gifts given to the congregation, and each person must be allowed to exercise his or her gift (assuming that they have matured spiritually enough to use their gift). One of the long-standing traditions at Berachah Church is, the pastor never touches the money. The ushers pick it up, and someone else entirely is in charge of what happens to that money. Neither the Colonel nor Bobby have anything to do with that. That is a proper delegation of authority.

Application: People are continually upset because CEO's and those who manage or run a corporation get paid so much, but it does not appear as though they do much. A CEO/manager/corporate head must be able to delegate authority. They must be able to match what responsibilities need to be taken with the right people. Just handful of people in the wrong positions can bring a large corporation down.

Application: What also happens with the delegation of authority is, some people do not quite measure up. That is going to happen. If you are the top dog, and you give an assignment to someone else, there are times when that assignment will not be done exactly the way that you think it ought to be done. That is not a problem. At that point, as a leader, you either accept the project as done, require it to be redone with further specifications, or you assign the project to someone else. I know there is the saying, "If you want something done right, they you have to do it yourself." However, there are times in your life when you need to allow for failure or for an incomplete or an imperfect job to be done by someone else under your authority. A pastor, for instance, cannot assume the responsibility for everything if things are not done to his specifications. He needs to study and teach, and, in order to do that, he needs to delegate responsibilities. Obviously, most churches employ a cleaning crew. The pastor may notice some papers left on the ground which should have been swept up, but he cannot fire this cleaning crew and take over their responsibilities because they did not do it right. This is true for any person in authority.

Application: This brings me to the subject of assistant pastors. What you should note throughout the New Testament is, there is very little organizational information when it comes to a local church. Most local churches appeared to have a given pastor (Timothy, Titus, Apollos); but Paul seemed to come to town to establish the church in the first place, and he continued to inform the local church as to what is correct and incorrect doctrine (hence, the epistles of Paul). In the early church, there seem to be other gifts which contributed to the church service (the gift of knowledge, for instance) (which gift also disappeared). There are other gifts never mentioned in the Bible, which are essential to our knowledge of the Word of God today (those who write commentaries, those who write lexicons, those who do work in the original languages). As a congregation grows larger, a pastor sometimes requires an assistant. Even though the spiritual gift of assistant pastor is never mentioned in the New Testament, this does not mean such a gift does not exist. Obviously, this requires great humility on the part of the assistant pastor, because the desire for power is a normal human desire. I do not see a problem with a dual pastorate either; where two pastors are employed to see that teaching takes place in the church each and every day. I realize that Bob Thieme Jr. did this on his own. In fact, at his peak, he taught 10 Bible classes a week, each ranging from an hour and 15 minutes to an hour and a half; and he talked fast. Most pastor-teachers just do not have that amount of doctrine to teach every day. Personally, I study and write 2–4 hours a day. After that, I am beat, with regards to my study of the Bible. Bob used to study 8 or more hours a day. It takes a good 8 hours of study to put together a hour to an hour and a half lesson. The idea that you can just go up there and talk without preparation is ridiculous, if not a Satanic lie. Given normal human limitations, having an assistant or an associate pastor makes sense (under the right conditions).

Again, back to the narrative: Note that David's assignments take into account that God has given him the Levites to function with respect to spiritual things.

Application: Part of the delegation of authority is being able to choose the right man (or woman) for the right job. You match their skill set, abilities and training to the job at hand. You don't just promote Charlie Brown because he has been your best friend forever.

1Chronicles 16:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾĀṣāph (אָפִי) [pronounced aw-SAWF]	<i>gatherer, collector</i> and is transliterated <i>Asaph</i>	masculine singular proper noun	Strong's #623 BDB #63
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâch (אָח) [pronounced awhk]	<i>brother, kinsman</i> or close relative	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...*Asaph and his brothers*,... Interestingly enough, David does not leave the priests of Israel in charge of the Ark; He leaves Asaph and his brothers in charge of the Ark. Now, what is normally done is, the High Priest and the Levites are left in charge of the Tabernacle, in which is the Ark; but there is no Tabernacle right here in Jerusalem and the priests are not ministering before the Tabernacle of the Ark.

As you read through this, you may wonder, *why is David doing this? Furthermore, why is God the Holy Spirit telling us these things?* Believe it or not, there is a reason why this historical events came to pass and are recorded as we find them here. There is a reason why God the Holy Spirit is telling us all this, and there is a reason these details are what they are.

God the Holy Spirit is in the Details

The Type	The Antitype
The Ark being brought into Jerusalem.	Jesus Christ coming into Jerusalem during Passover as the King of Israel.
There is music and celebration.	There are those who celebrate the entry of our Lord into Jerusalem.
There is no Temple.	Jesus was coming into Jerusalem to die for our sins; He would not begin His Millennium reign at this time.
There is no Tabernacle. There is music, there are sacrifices, but no Tabernacle. However, the people are able to see the Ark of God, which is normally hidden in Holy of Holies in the Tabernacle.	Jesus arrives in Jerusalem, amid singing and praise. He is the sacrificial Lamb. The people are able to see and observe Him. He is not hidden. He is revealed in the 1 st advent.
Asaph and his brothers minister to the Ark. The priests are not front and center here as ministers of the Ark (this was temporary in David's thinking).	The disciples are with our Lord and the crowds are singing "Hosanna." Jesus is the High Priest; the priests of Israel, during His 1 st Advent, are corrupt.
Later, David's son, King Solomon, would build a Temple, a permanent residence for the Ark.	David represents Jesus in His 1 st Advent; Solomon represents Jesus in His 2 nd Advent. The Ark is revealed during the time of David as it is brought into Jerusalem. The Ark will take permanent residence in the Temple represents Jesus ruling from Jerusalem in the Millennium.

God the Holy Spirit gives us specific details, and He specifically leaves out other details. What He is doing, when God's will is obeyed, is often setting up a type and antitype. Certain things occur according to His will, and these things are recorded in Scripture, as these events tell us about future events. That is, as you can see in the table above, you simply lay down these sets of parallel events, and you become more and more convinced that you are truly reading the Word of God.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 16:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâraṯh (שָׂרַח) [pronounced shaw- RAHTH]	<i>to serve, to minister</i>	Piel infinitive construct	Strong's #8334 BDB #1058
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw- NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

1Chronicles 16:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pānîym (לפני) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
ʾārōwn (אֹרֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75
tāmîyd (תָּמִיד) [pronounced taw-MEED]	continuously, continuity; regularly, at regular intervals; continuity, perpetuity	masculine singular noun/adverb	Strong's #8548 BDB #556
lāmed (ל) [pronounced l ^o]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	word, saying, doctrine, thing, matter, command	masculine singular construct	Strong's #1697 BDB #182
yōwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun	Strong's #3117 BDB #398
b ^e (ב) [pronounced b ^{eh}]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
yōwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Although all of these words strung together here are probably idiomatic, we do not know exactly what is meant. Various translators have offered up: *as every day's work required* (A Conservative Version, Hebrew Names Version, KJ2000, MKJV, NASB, NKJV, Updated Bible Version 2.11, WEB); *according to the matter day by day* (A Voice in the Wilderness); *as the daily work required* (God's Word™); *according to the daily requirements* (Holman Christian Standard Bible); *as each day required* (ESV, the Scriptures 1998); *as each day's work required* (The Amplified Bible); *to the matter of a day in its day* (Literal Translation of the Holy Bible); *according to each day's requirements* (NIV, NIV–UK).

Translation: ...to minister continuously before the Ark to matters of [that] day concerning its day;... Again, the priests were not put in charge of the Ark of God (Levites are *not* priests; one particular line of Levites—the sons of Aaron—are priests). David certainly had his own reasons for this, which may have been very practical: most of the priests had been wiped out by Saul at Nob (1Sam. 22), and the priest who was with him was quite young (in his early 20's, probably).

Matthew Henry discusses what too place about the Ark: *At Jerusalem, where the Ark was, Asaph and his relatives were appointed to attend and to minister before the ark continually, with songs of praise, as every day's work required* (1Chron. 16:37). *No sacrifices were offered there, nor was incense burnt, because the altars were not there: but David's prayers were directed as incense, and the lifting*

up of his hands as the evening sacrifice (Psalm 141:1–2: *O LORD, I call upon you; hasten to me! Give ear to my voice when I call to you! Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice*). In this way, spiritual worship took the place of ceremonial worship.⁵⁰ This is quite apropos, since the Ark represents Jesus Christ in Jerusalem.

And Obed-Edom and their brothers sixty and eight and Obed-Edom son of Jeduthun and Hosah to gatekeepers. ^{1Chronicles 16:38} **...as well as [lit., and] Obed-Edom [and Asaph? and Hosah?] and their 68 relatives. Obed-Edom, son of Jeduthun, and Hosah [were] gatekeepers.**

...along with Obed-Edom, Hosah and their 68 relatives. Both Obed-Edom, the son of Jeduthun, and Hosah were gatekeepers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And Obed-Edom and their brothers sixty and eight and Obed-Edom son of Jeduthun and Hosah to gatekeepers.
Septuagint	And Abdedom and his brethren [were] sixty and eight; and Abdedom the son of Idithun, and Osa, [were] for the doorkeepers.
Significant differences:	The 68 relatives were those of Obed-Edom in the Greek (<i>his brothers</i>); and they were apparently relatives of Obed-Edom and someone else in the Hebrew (<i>their brothers</i>). Some suggest that a name was dropped out of the Hebrew. The Latin and Syriac also have <i>his</i> instead of <i>their</i> .

Thought-for-thought translations; paraphrases:

CEV	Obed-Edom and sixty-eight of his relatives were their assistants, and Hosah and Obed-Edom the son of Jeduthun were the guards.
Good News Bible (TEV)	Obed Edom son of Jeduthun and sixty-eight men of his clan were to assist them. Hosah and Obed Edom were in charge of guarding the gates.
<i>The Message</i>	He also assigned Obed-Edom and his sixty-eight relatives to help them. Obed-Edom son of Jeduthun and Hosah were in charge of the security guards.
NET Bible®	...including Obed-Edom and sixty-eight colleagues. Obed-Edom son of Jeduthun and Hosah were gatekeepers.
New Century Version	David also left Obed-Edom and sixty-eight other Levites to serve with them. Hosah and Obed-Edom son of Jeduthun were guards.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Obed-edom, the son of Jeduthun, and Hosah, with their brothers, sixty-eight of them, to be door-keepers:...
<i>God's Word</i> ™	David also left Obed Edom and 68 of his relatives to serve there. Obed Edom (Jeduthun's son) and Hosah were to be gatekeepers.
HCSB	<i>He also left</i> Obed-edom and his 68 relatives. Obed-edom son of Jeduthun and Hosah were to be gatekeepers.
JPS (Tanakh)	...as well as Obed-edom with their kinsmen—68; also Obed-edom son of Jedithun and Hosah as gatekeepers;...
NIRV	David also left Obed-Edom and his 68 helpers to serve with them. Obed-Edom and Hosah guarded the gates. Obed-Edom was the son of Jeduthun.

⁵⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 16:37–43.

The Scriptures 1998

...also, Oběd-Edom with his sixty-eight brothers, including Oběd-Edom son of Jeduthun, and Hosah, to be gatekeepers;...

Literal, almost word-for-word, renderings:

The Amplified Bible

And Obed-edom with [his] sixty-eight kinsmen. Also Obed-edom son of Jeduthun, and Hosah, were to be gatekeepers.

Updated Emphasized Bible

...and Obed-edom with his brothers, sixty-eight, and Obed-edom son of Jedithun and Hosah to be doorkeepers;... Written and read *Jedithun* in many manuscripts (8 printed editions); but, in some codices, written *Jedithun* but read *Jeduthun*.

English Standard Version

...and also Obed-edom and his sixty-eight brothers, while Obed-edom, the son of Jeduthun, and Hosah were to be gatekeepers..

A Voice in the Wilderness

...and Obed-Edom with his sixty-eight brethren: Obed-Edom the son of Jeduthun and Hosah, the gatekeepers;...

Young's Updated LT

...both Obed-Edom and their brothers, sixty-eight, and Obed-Edom son of Jeduthun, and Hosah for gatekeepers.

What is the gist of this verse? Obed-edom, Hosah and their relatives were gatekeepers.

1Chronicles 16:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
ʿÔbêd (עֲבֵד) [pronounced gôh-BADE]	a slave, a servant	masculine singular noun	Strong's #5744 BDB #714
ʿĒdôwm (עֲדֹוֹם) [pronounced eh-DOHM]; also ʿĒdôm (עֲדֹם) [pronounced eh-DOHM]	reddish; and is transliterated Edom, Edomites	masculine proper noun	Strong's #123 BDB #10
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654.			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
ʾâch (אָח) [pronounced awhk]	brother, kinsman or close relative	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #251 BDB #26

1Chronicles 16:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>It is difficult to make sense of this statement with the masculine plural suffix; however, the Greek, Latin and Syriac all have the 3rd person masculine singular suffix. Here is the problem—the latter 3 are all translations, and a translation will attempt, if possible, to smooth out the reading, as a masculine singular suffix would do. However, one of the rules of textual criticism is, when there is a disputed reading, you take the more difficult reading, which is the masculine plural suffix. The only thing which occurs to me is, the idea is, we are speaking of 68 relatives of both Asaph and Obed-Edom. This understanding is quite convoluted in the English and, to be frank, I really do not know if it sounds right in the Hebrew. Given this interpretation, you will see that I had to add a lot of words in order to make it come out right. Another possibility, suggested by Keil and Delitzsch,⁵¹ is that a name was dropped out of the Hebrew translation. Perhaps, like at the end of this verse, this was supposed to read <i>Obed-edom and Hosah, and their brothers</i>.</p>			
shishshîym (שִׁשְׁשִׁיִּם) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable singular noun	Strong's #8346 BDB #995
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e mônâh (שְׁמוֹנָה) [pronounced <i>sh^emoh-NAW</i>]	<i>eight</i>	feminine singular numeral	Strong's #8083 BDB #1032

Translation: ...as well as [lit., and] Obed-Edom [and Asaph? and Hosah?] and their 68 relatives. There are two ways to understand this: (1) we have a typo here, and this should simply read ...as well as [lit., and] Obed-Edom and his brothers, 68 [in number]. This is how it reads in the Latin, Greek and Syriac. (2) Textual criticism says that we take the most difficult reading, which is the Hebrew, and suggests that all of the relatives of Asaph and Obed-Edom who are involved here number 68. Now, whether this means anything or not, I don't know. If you are a member of that troop of 68, this might be important to you ("I am mentioned in the Bible as one of the 68—I am Asaph's uncle" whatever).

Brothers, here, is a general term for relative, and probably could extend to in-laws as well.

Recall that it was at Obed-Edom's home where the Ark was kept for a few months while David regrouped, read the Bible (which he did have, by the way), and then figured out how the Ark should be moved. He was brought in here for a spiritual function.

With regards to the 68 people who are mentioned here, it is not altogether clear what their function was. When David prepared a tent for the Ark of God, was this similar to the Tabernacle? Were their holidays celebrated in this general area with animal sacrifices? We are not told, although animal sacrifices seem to be quite unlikely. So we have 68 people here, and they have some sort of a function related to the Ark of God. If many of these are relatives of Asaph's, then we might have a large group of musicians and a small group of those who guarded the Ark of God. If we should understand that these 68 are strictly relatives of Obed-Edom and that they all have something to do with the Ark, then I am more perplexed, as the Tabernacle in Gibeon will be referenced in the next few verses. My confusion is not that the Ark and Tabernacle are in different places (that has been the case since the time of Eli and Samuel), but that 68 seems to be a very large number of people to deal with the Ark alone. Recall that, the Ark was not worshiped, and, for the most part, it was never even seen. Now David may have been offering sacrifices near the Ark, but recall that the Jews were not supposed to have several places where offerings were made.

⁵¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 16:37–38.

My thinking—and this is not out of line with the text—that Asaph and his brothers were closely involved with the Ark, and that involved, primarily, music composition and performance. This takes us back to v. 37. Obed-edom and his relatives would be gatekeepers for the city of Jerusalem (although Jerusalem is not specifically mentioned). The reason that this makes sense is, there would be gates to the city of Jerusalem; there would be several gates; but this would not be the case for the Ark. An alternate opinion would be that they were responsible for the gates of the Tabernacle, to be mentioned in the following verse. If this is the case, then there is a lot less confusion.

1Chronicles 16:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿÔbêd (עֲבֵד) [pronounced <i>goh-BADE</i>]	<i>a slave, a servant</i>	masculine singular noun	Strong's #5744 BDB #714
ʿĒdôwm (עֲדֹוֹם) [pronounced <i>eh-DOHM</i>]; also ʿĒdôm (עֲדֹם) [pronounced <i>eh-DOHM</i>]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654.			
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e dûwthûwn (יְדֻוּתָּוֶן) [pronounced <i>yed-oo-THORN</i>]	<i>praising; transliterated Jeduthan</i>	proper masculine singular noun	Strong's #3038 BDB #393
Also spelled Y ^e dûthûwn (יְדֻתָּוֶן) [pronounced <i>yed-oo-THOON</i>] and y ^e dîythun (יְדִיתָּוֶן) [pronounced <i>yed-ee-THOON</i>]			
Written and read <i>Jedithun</i> in many manuscripts (8 printed editions); but, in some codices, written <i>Jedithun</i> but read <i>Jeduthun</i> . ⁵²			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Chôçâh (חֹצֵה) [pronounced <i>khoh-SAW</i>]	<i>refuge; transliterated Hosah</i>	proper masculine singular noun	Strong's #2621 BDB #340
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shô'êr (שֹׁעֵר) [pronounced <i>shoh-ĠAIR</i>]	<i>gatekeeper, doorkeeper, porter</i>	masculine plural noun	Strong's #7778 BDB #1045

Translation: *Obed-Edom, son of Jeduthun, and Hosah [were] gatekeepers.* Since there were so many of Obed-Edom's relatives working for David taking care of the Ark, my assumption here is, Obed-Edom and Jeduthun did not simply stand in front of some gate all the time. More than likely, these men had authority positions in relation to the Ark of God.

⁵² Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 426 (footnote).

This is the only place in the Bible where Obed-Edom's father is mentioned, as, as you can see in the Hebrew exegesis, this might read *Jedithun* instead.

Let's look at vv. 37–38 together: *And so he [David] left there, in the presence of the Ark of the covenant of Y^ehowah, Asaph and his brothers, to minister continuously before the Ark to matters of [that] day concerning its day; as well as Obed-Edom [and Asaph? and Hosah?] and their 68 relatives. Obed-Edom, son of Jeduthun, and Hosah [were] gatekeepers.* What appears to be the case is, Asaph and his brothers were musicians, and they may have had some sort of a musical ministry or a ministry which was related to the Ark. Whether this ministry included prayers to God, we do not know, although Psalm 141:1–2 suggest that (*O LORD, I call upon you; hasten to me! Give ear to my voice when I call to you! Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice*). Obed-edom and Hosah, and 68 of their relatives appear to be in charge of security. These 68 relatives may be relatives of Asaph and Obed-edom, in which case, they are musicians and gatekeepers. If we do not read these verses too closely, or get too hung up on the missing name (if that is the case) or get confused by which gates are spoken of here, then the assignments seem to be fairly straightforward.

If we want to look closely, Obed-edom and 62 brothers are mentioned in 1Chron. 26:4–8. If the brothers in our passage belong to Asaph and to Obed-edom, that means there are 6 of Asaph's 7 brothers mention back in v. 5. What I presented in the previous paragraph is roughly accurate. If we want to carefully determine exactly who did what by David's assignments, we are going to run into a few problems.

In the Old Testament, only specific believers had spiritual responsibilities. There were real differences between the clergy and the laity. The Holy Spirit was given to specific men for specific periods of time, and it is possible that those named here were given the Spirit so that they could perform their spiritual function. We are not told this, and it is reasonable to suppose that we are not told every time an Old Testament believer is given the Spirit. In the New Testament, we all have the Spirit of God and we are all in full-time Christian service. We may not be doing this or that around a church, but God has a plan and a purpose for our lives.

<p><i>And [David left] Zadok the priest and his brothers the priests to faces of a residence of Y^ehowah in the high place which [is] in Gibeon,...</i></p>	<p>1Chronicles 16:39</p>	<p><i>[David] also [left] Zadok the priest and his brothers the priests before the Tabernacle of Y^ehowah in the high place which [is] in Gibeon,...</i></p>
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David also left Zadok the priest and his brothers, who are also priests, before the Tabernacle of Jehovah, which is in the high place in Gibeon,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	<i>And [David left] Zadok the priest and his brothers the priests to faces of a residence of Y^ehowah in the high place which [is] in Gibeon,...</i>
Septuagint	<i>And [David appointed] Sadoc the priest, and his brothers the priests, before the tabernacle of the Lord in the high place in Gabaon,...</i>
Significant differences:	No significant differences are noted.

Thought-for-thought translations; paraphrases:

CEV	<i>David also chose Zadok the priest and his relatives who were priests to serve at the LORD's sacred tent at Gibeon.</i>
Good News Bible (TEV)	<i>Zadok the priest and his fellow priests, however, were in charge of the worship of the LORD at the place of worship in Gibeon.</i>
The Message	<i>The priest Zadok and his family of priests were assigned to the Tent of GOD at the sacred mound at Gibeon...</i>

NET Bible®	Zadok the priest and his fellow priests served [The word "served" is supplied in the translation for clarity and for stylistic reasons] before the Lord's tabernacle at the worship center [Or "high place."] in Gibeon,...
New American Bible	But the priest Zadok and his priestly brethren he left before the Dwelling of the LORD on the high place at Gibeon,...
New Century Version	David left Zadok the priest and the other priests who served with him in front of the Tent of the Lord at the place of worship in Gibeon.
New Life Version	David left Zadok and his brothers who were the religious leaders in front of the meeting tent of the Lord in the high place at Gibeon.
New Living Translation	Meanwhile, David stationed Zadok the priest and his fellow priests at the Tabernacle of the Lord at the place of worship in Gibeon, where they continued to minister before the LORD.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Zadok the priest, with his brothers the priests, before the House of the Lord in the high place at Gibeon;...
HCSB	David left Zadok the priest and his fellow priests before the tabernacle of the LORD at the high place in Gibeon...
JPS (Tanakh)	...also Zadok the priest and his fellow priests before the Tabernacle of the LORD at the shrine which was in Gibeon;...

Literal, almost word-for-word, renderings:

English Standard Version	And he left Zadok the priest and his brothers the priests before the tabernacle of the LORD in the high place that was at Gibeon ...
Young's Updated LT	And Zadok the priest, and his brothers the priests, before the tabernacle of Jehovah, in a high place that is in Gibeon;...

What is the gist of this verse? The Tabernacles is in Gibeon, and David makes priest assignments to the Tabernacle.

1Chronicles 16:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tsâdôwq or Tsâdôwq (צָדֹק or צִדְקָה) [pronounced <i>tzaw-DOHK</i>]	<i>just, righteous; transliterated Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

1Chronicles 16:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâch (אָח) [pronounced awhk]	brother, kinsman or close relative	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest	masculine plural noun with the definite article	Strong's #3548 BDB #463
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place	masculine singular construct	Strong's #4908 BDB #1015
This is the word translated tabernacle throughout the end of Exodus. This is the word used more often for the <i>tabernacle</i> of God, as well as for <i>temporary dwelling place</i> (2Chron. 29:6 Job 18:21 Jer. 9:19), as found in Ex. 26, 36, 40 Num. 1, 3, 9 (yet, interestingly enough, rarely in Leviticus).			
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: [David] also [left] Zadok the priest and his brothers the priests before the Tabernacle of Y^ehowah... What we have here is a very neat grammatical thing in the Hebrew, but which we do not see in the English. There is the untranslated sign of the direct object here before we come to Zadok's name, which means he is the object of a verb. We have to go back to *David left* in v. 37 (which is actually *he left*) to find our subject and verb.

Since we bring the verb from v. 37 to here, this gives us some insight as to what is going on. David is not newly appointing Zadok to be in charge of the Tabernacle of God. He is *leaving* Zadok and company in charge of the Tabernacle. This indicates that he was in charge prior to David sorting things out in Gibeon.

This brings us to a rather obvious question: David is king over all Israel; why doesn't he simply move the Tabernacle to Jerusalem and place the Ark in the Tabernacle? By the way, I am not aware of any commentator anywhere who properly explains this.

Why Doesn't David Move the Tabernacle to Jerusalem?

1. Israel had begun to split into two kingdoms even during the time of David.
2. For 7½ years, David ruled over Judah and Ish-bosheth, a son of Saul, was ruling over the northern kingdom (to be later called Israel).

Why Doesn't David Move the Tabernacle to Jerusalem?

3. Through the political intrigue which we discussed in 2Sam. 2–4, David became king over all of Israel.
4. We ought to bear in mind that, even though there was great unity throughout Israel in making David king; these two kingdoms still suffered a divide of sorts.
5. Much earlier, as you will recall, King Saul went to the priests in Nob and had them slaughtered because he believed them to be acting in collusion with David. He believed that they offered aid and comfort to his enemy (David), and he killed all of the priests, their wives and children in Nob. 1Sam. 22
6. Saul's got to do something about the Tabernacle of God. He cannot just leave it in Nob amidst all this slaughter. You will recall how schizophrenic and how paranoiac Saul was. Therefore, he could destroy all of the priests in Nob and their families, and then become concerned about the Tabernacle of God (do you remember how concerned the religious Jews were about not breaking the Sabbath while Jesus was being crucified?).
7. The simple solution is to find some new priests and to move the Tabernacle to a closer location, where he can keep a better eye on it.
8. Although we are not given these details in Scripture, we may reasonably conclude that, after King Saul had the priests slaughtered in Nob, he, through guilt and/or paranoia, moved the Tabernacle to his hometown of Gibeon, which was essentially the capital city of all Israel under his reign. We may also presume that Saul put Zadok in charge of the Tabernacle. For Saul to behave this way (to kill the priests and then to become concerned about the Tabernacle) is fully within his character.
9. In the alternative, perhaps Ish-bosheth did this. However, my money is on Saul.
10. In any case, you have Israel split into two kingdoms during this period of time, a split which has its roots in the Philistine invasions. The Philistines typically drove a wedge through Israel when they attacked, splitting it into northern and southern territories.
11. So, what we have is, the worship of Jehovah of the Tabernacle is an integral part of the northern territory of Israel.
12. So, in a united Israel, David cannot very well go up to Gibeon and say, "We've moving the Tabernacle of God down south. I'm the king so it is my call." He is the king, but a good king is going to respect tradition and good relations.
13. Finally, David is going to have it in his mind to build the Temple of God. This would eclipse the Tabernacle. We will later find out that God chooses for Solomon, David's son, to build the Temple instead.

In short, to maintain a good relationship with the northern territory, David allows things to remain as they are, with an established priesthood and the Tabernacle set up in Gibeon.

Chapter Outline

Charts, Maps and Short Doctrines

Who David left was Zadok, the priest, and his relatives, who were also priests. We have a lot of things going on at this point. First of all, who is Zadok and where did he come from? Wasn't Abiathar the High Priest? So, suddenly, we have two High Priests, but only one Ark and only one Tabernacle. However, these holy things are located in two places, Jerusalem and Gibeon. Allow me to pull a doctrine out of 1Chron. 15:11:

If you examined 1Chron. 15, then this was already covered word for word in that chapter.

The Two High Priests

1. What we need is a little review: Eli was a judge and the High Priest, but his sons got so out of control that God cut off his line, and Samuel became a priest-judge-prophet. He was not in the proper line to be a priest, although he carried out priestly activities (the offering of animals). Previous to his taking over, the Ark of God was taken out into battle, lost in battle, returned, and then returned to Israel, but kept at a private residence. 1Sam. 1–7
2. Samuel became Israel's clear spiritual leader, and he, for all intents and purposes, eclipsed whatever

The Two High Priests

remained of the line of priests, as well as the Tabernacle activity. We, in fact, know nothing of Tabernacle worship during this time period. Spiritually, the reason is, Samuel is such a good shadow of Christ to come, that all of the other shadows faded into the background.

3. Historically, we can only guess at the events which took place to cause these things, as the Bible is silent on these things. We know that the Ark was not kept with the Tabernacle during all of Samuel's life (from his youth on up to his death), but we do not know what became of Tabernacle worship. We do not know the relationship between Samuel and the priestly lines. We know that Shiloh, the city where the Tabernacle was kept, was destroyed around this time period, but we do not know any specifics about it.
4. You will also recall that, many years ago, David, when on the run from Saul, went into Nob, the city of priests, and took some bread for himself and his men. Saul later found out about this, went berserk, and he killed 85 of the priests there, along with men, women, children, infants and even their livestock. Abiathar, as a very young lad at that time (I estimate somewhere between 8 and 12), ran to David to escape the carnage. He also brought with him the Ephod of God. 1Sam. 22
5. From that point on, Abiathar was associated with David and he remained with David for several years while David was on the run from Saul and even when David left the country Israel.
6. So, what we may reasonably deduce, you have a priestly line which is wiped out (this is the line of Ithamar), almost completely, the only remaining person in that line essentially disappears (it is unclear whether anyone in the Levite tribe even knew that Abiathar was still alive).
7. We may reasonably deduce that, a different line of priests arose (the line of Eleazar), and the current priest from that line is Zadok.
8. Eleazar and Ithamar are the 3rd and 4th sons of Aaron; his first two sons dying the sin unto death. The priest line is always taken from Aaron's descendants.
9. However, there are now two holy things in two different places: the Ark of God is in Jerusalem and the Tabernacle of God is in Gibeon.
10. Abiathar, who escaped to David with his life, also brought the Ephod of God. Given that the Ark of God is in Jerusalem; that the Ephod is with Abiathar; that David may feel responsible for Abiathar's family being wiped out, and that there has probably developed a father-son type relationship between Abiathar and David, David would reasonably, therefore, keep Abiathar with him in Jerusalem. By the way, the last two things I mentioned are conjecture (that David feels responsible and the father-son relationship).
11. The Tabernacle of God survived Saul's vicious and evil attack, and it was moved to Gibeon (where Saul lived) and another line of priests were put in charge of it. You will recall how Delusional and schizophrenic King Saul was; He probably had the Tabernacle brought to Gibeon, feeling great guilt over what he had done, and placed the line of Eleazar back in charge of things. Saul probably sets the Tabernacle up and gets it going again out of guilt; but he keeps it nearby, so that he knows what is going on there.
12. The Tabernacle remains in Gibeon when David becomes king. Recall that, even during this time, there was developing a rift between the northern and the southern kingdoms of Israel, and David had just recently become ruler over both northern and southern Israel (he ruled over Judah for 7½ years before assuming control over the northern kingdom).
13. Therefore, David cannot simply just go into the northern kingdom (which includes Gibeon) and simply move the Tabernacle to Jerusalem, and replace Eleazar's line with Ithamar's line. There are political and regional considerations.
14. The Ark, on the other hand, was been tended to by a private family, and it was not associated with periodic public worship. So the Ark could reasonably be moved; the Tabernacle could not, due to political considerations.
15. So, by the end of 1Chron. 16, we have two sets of religious groups attending two separate holy things; the Tabernacle in Gibeon under Zadok; and the Ark in Jerusalem under Asaph and Obed-Edom. Abiathar's exact function is not known at this time, although he did have the Ephod of God and was with David.
16. For awhile, these two high priests will appear to function together, even though they come from two different lines, and even though having two high priests is not a proper shadow of things to come.
17. The proper shadow, however, is Samuel, then David, and finally Solomon. Samuel represents our Lord in His first advent, all the way to His resurrections. The number of parallels between Samuel and our Lord

The Two High Priests

- is astonishing. David represents our Lord, both in His first and second advents, and Solomon represents our Lord in the Millennium.
18. Because these three men are the focus of Scripture, the priesthood, although it exists, fades into the background somewhat, as it is no longer the primary means to convey truth.
 19. So, Israel primarily recognizes Zadok as their High Priest, yet David, given his background with Abiathar and given how Abiathar came to him, cannot bump Abiathar from his position. So, we have a dual priesthood during David's time.
 20. However, this is presented in Scripture as a side issue and is not emphasized. It takes a reasonable amount of digging to determine just exactly what is going on.

That we have two high priests (or, perhaps I should just say *head priests*) is clear from this passage and 2Sam. 8:17 15:24, 35 20:25 1Chron. 18:16 24:6.

Why isn't the Bible more explicit about the destruction of Shiloh, the function of the Tabernacle during this time frame, or the dual priesthood? The key is, this is not the focus of Scripture. Although we get a reasonable amount of history throughout, it is by no means complete, as that is not the purpose of Old Testament narrative; the purpose is to present Jesus Christ as God the Holy Spirit had intended Him to be presented to the people of that time and to us at later times.

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The next thing is the Tabernacle. Allow me to mention once more that David intended to build a Temple to God in Jerusalem, which we will find out in the next chapter of Chronicles (as well as in 2Sam. 7). This is why David did not immediately fetch the Tabernacle and have it brought to Jerusalem. However, God does not want David to build a Temple because He has that planned for Solomon, and the David is associated with the 1st Advent of our Lord and Solomon with the 2nd Advent.

Most of these topics were covered in great detail in [1Chron. 15:1](#). There is a color coded [chart of kings and priests prophets](#) in [1Chron. 6](#), which I must have gone back and referred to a couple dozen times, just to orient myself to the names of the prophets, priests and kings.

1Chronicles 16:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâmâh (הַמָּוֶה) [pronounced baw-MAW]	<i>a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]</i>	feminine singular noun	Strong's #1116 BDB #119

1Chronicles 16:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Bâmâh has several meanings. When I read <i>the high place</i>, I immediately think of idolatry and the phallic cults, but this word has multifarious uses. (1) <i>a high place, an elevation, a height, a mountain</i>. It is found as a general word which can refer to mountains or hills without any religious connotation (2Sam. 1:19, 25 Jer. 26:18 Micah 3:12). This is considered to be its most primitive meaning, as <i>Akkadian and Ugaritic suggest</i>.⁵³ (2) Bâmah can refer to <i>a fortress, a castle</i> [which has been built upon a mountain or a hill]. This can be used in a figurative sense (Psalm 18:24) or a literal sense (Ezek. 43:7). (3) <i>heights, high places</i> with regards to the seas (Job 9:8); and with regards to clouds (Isa. 14:14). What we tend to associate with bâmâh primarily is (4) <i>high places</i> where idolatry took place. (5) However, bâmâh also refers to legitimate altars and sanctuaries which are built upon hills or mountains as well. (6) Finally, bâmâh is used for a <i>sepulchral mound</i>, a use we find in Ezek. 43:7 Isa. 53:9.</p>			
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
bê (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
Gib ^e ʿōwn (גִּבְעֹן) [pronounced gibv ^e -GOHN]	hill, hill-city; transliterated Gibeon	proper noun, masculine singular	Strong's #1391 BDB #149

Translation: ...in the high place which [is] in Gibeon,... There is also the question of the location of the Tabernacle—wasn't it at Nob? Wasn't it destroyed there? The answers are, yes, *no*. Although Saul massacred the priests at Nob and burnt it down, they apparently did not harm the Tabernacle. We do not have any specifics given as to the Tabernacle being moved. My guess is, Saul later, after the massacre of Nob, gathered up the Tabernacle and moved it closer to him—ostensibly so that he could keep an eye on things—and that he may have installed his own priests there. Since Saul did offer up sacrifices when Samuel was supposed to have done so, it would not be out of the question for him to set up his own priesthood there as well. It is possible that he put Zadok in charge there—we simply do not know. In any case, the Tabernacle will remain in Gibeon until the time of Solomon (1Kings 3:4 1Chron. 21:29 2Chron. 1:3–4, 13).

Let me suggest what this all represents. We have Tabernacle worship up north in Gibeon, and perhaps we should see this as the empty religious worship practiced by the scribes, pharisees and sadducees during the 1st Advent of Jesus Christ. The Tabernacle lacked its heart, its most fundamental piece of furniture, the Ark; and the false legalism of the religious types during the time of Jesus lacked the heart of their religion, which was Jesus. The true Messiah was elsewhere, just as the Ark was elsewhere as well. This does not mean that the Tabernacle of Gibeon was some renegade organization of legalism. It just means, that is what it could be seen to represent.

Let me remind you again that no one, but the High Priest, ever saw the Ark of God—and he only saw it once a year on the great Day of Atonement. So, it would be easy to rationalize, *we don't really need the Ark of God; after all, what is its function? Nobody sees it; whether it is in the Holy of Holies or not makes little difference, because no one knows for sure that it is there.*

Application: Have you ever used a similar rationalization? *No one will see me when I am in private, so who cares if I sin? Or, this sin only affects Charlie Brown, and he is a dip-wad anyway who deserves such treatment.* Just because something is hidden, that does not mean that it is unimportant. Your giving to this or that place may not

⁵³ *The New Bible Dictionary*; editor J. D. Douglas; ©Inter-Varsity Fellowship, 1962; ©by W. B. Eerdmans Publishing Co.; p.525.

be seen by anyone else; that does not make your gifts meaningless (giving when not filled with the Spirit does make your giving meaningless, however).

...to cause to go up burnt offerings to Y^ehowah upon an altar of the burnt offering continually to the morning and to the evening, and to all the writing in a Torah of Y^ehowah which He commanded upon Israel.

1Chronicles
16:40

...to continually cause burnt offerings to go up to Y^ehowah on the altar of the Burnt Offering from [lit., to] morning to evening, even in regards to all that is written in the Torah of Y^ehowah which He commanded Israel [lit., upon (by) Israel].

...to continually offer up burnt offerings to Jehovah upon the altar of the Burnt Offering, from morning to evening, just as God had commanded Israel in the writing of the Torah (Law).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	...to cause to go up burnt offerings to Y ^e howah upon an altar of the burnt offering continually to the morning and to the evening, and to all the writing in a Torah of Y ^e howah which He commanded upon Israel.
Peshitta	...to offer burnt offerings to the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which He gave by the hand of Moses to teach to the children of Israel.
Septuagint	...to offer up whole-burnt-offerings continually morning and evening, and according to all things written in the law of the Lord, which he commanded the children of Israel by the hand of Moses the servant of God.

Significant differences: The primary difference is, the Law came *by the hand of Moses* in both the Greek and Syriac. There is a preposition which suggests that this may have been the original reading in the Hebrew—the end of this verse reads *...which He commanded by Israel*. Now and again, in the Hebrew, a preposition is simply added to denote to where the action of the verb goes or to where it is applied; however, this really sounds to me more like *the hand of Moses* was somehow left out of the Masoretic text. We obviously have some problems here, because the Greek adds that Moses is *the servant of God*; and the Syriac adds that the law came by the hand of Moses *to teach to the children of Israel*. In other words, we have some substantial differences here. However, as is nearly always the case, the impact of these alternate readings on fundamental or even secondary doctrines is nada. We could simply take any translation which appeals to us, and it would be fine.

The Latin agrees with the Greek.

Thought-for-thought translations; paraphrases:

CEV	They were to offer sacrifices on the altar every morning and evening, just as the LORD had commanded in the Law he gave Israel.
Good News Bible (TEV)	Every morning and evening they were to burn sacrifices whole on the altar in accordance with what was written in the Law which the LORD gave to Israel.
The Message	...to make sure that the services of morning and evening worship were conducted daily, complete with Whole-Burnt-Offerings offered on the Altar of Burnt Offering, as ordered in the Law of GOD, which was the norm for Israel.
NET Bible®	...regularly offering burnt sacrifices to the Lord on the altar for burnt sacrifice, morning and evening, according to what is prescribed in the law of the Lord which he charged Israel to observe [Heb "which he commanded Israel."].

ew Century Version	Every morning and evening they offered burnt offerings on the altar of burnt offerings, following the rules written in the Teachings of the Lord, which he had given Israel.
New Jerusalem Bible	...to bring burnt offerings to Yahweh unfailingly, morning and evening, on the altar of burnt offering, and to carry out all that is written in the Law of Yahweh laid down for Israel.
New Life Version	They were to give burnt gifts to the Lord on the altar of burnt gifts all the time, morning and evening. They were to do all that is written in the Law of the Lord which He told Israel.
New Living Translation	They sacrificed the regular burnt offerings to the Lord each morning and evening on the altar set aside for that purpose, obeying everything written in the Law of the Lord, as he had commanded Israel.
Revised English Bible	...to make offerings there to the LORD upon the altar of whole-offering regularly morning and evening, exactly as it is written in the law enjoined by the LORD on Israel.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	To give burned offerings to the Lord on the altar of burned offerings morning and evening, every day, as it is ordered in the law of the Lord which he gave to Israel;...
<i>God's Word™</i>	They were ordered to sacrifice burnt offerings to the LORD. This happened on the altar of burnt offerings continually, morning and evening, as written in the LORD'S Teachings that he gave Israel.
HCSB	...to offer burnt offerings regularly, morning and evening, to the LORD on the altar of burnt offerings and to do everything that was written in the law of the LORD, which He had commanded Israel to keep.
JPS (Tanakh)	...to sacrifice burnt offerings to the LORD on the altar of the burnt offering regularly, morning and evening, in accordance with what was prescribed in the Teaching of the LORD with which He charged Israel.
New International Version	David left them there to sacrifice burnt offerings to the Lord on the altar every morning and evening. They did it in keeping with everything that is written in the Law of the Lord. That's the Law he had given to Israel.
Today's NIV	...to present burnt offerings to the LORD on the altar of burnt offering regularly, morning and evening, in accordance with everything written in the Law of the LORD, which he had given Israel.

Literal, almost word-for-word, renderings:

English Standard Version	...to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, to do all that is written in the Law of the LORD that he commanded Israel.
WEB	...to offer burnt offerings to Yahweh on the altar of burnt offering continually morning and evening, even according to all that is written in the law of Yahweh, which he commanded to Israel;...
Young's Updated LT	...to cause to ascend burnt-offerings to Jehovah, on the altar of burnt-offering continually, morning and evening, and for all that is written in the law of Jehovah, that He charged on Israel.

What is the gist of this verse? The priests in Gibeon are given the responsibility to offer up burnt offerings as they are commanded in the Law.

1Chronicles 16:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâlâh (עָלָה) [pronounced ăaw-LAWH]	<i>to cause to go up, to lead up, to take up, to bring up</i>	Hiphil infinitive construct	Strong's #5927 BDB #748
ʿôlâh (עֹלָה) [pronounced ăo-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿal (עַל) [pronounced ăahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
ʿôlâh (עֹלָה) [pronounced ăo-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun with the definite article	Strong #5930 BDB #750
tâmîyd (תָּמִיד) [pronounced taw-MEED]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿereb (עֶרֶב) [pronounced ĠEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: ...to continually cause burnt offerings to go up to Y^ehowah on the altar of the Burnt Offering from [lit., to] morning to evening,... Herein, we have the responsibilities of the priests ministering in Gibeon. Now, there are a lot of things going on with the Tabernacle of God—the preparing of the manna, dusting and cleaning, bringing in those to worship in some sort of orderly fashion—but none of these things are spoken of. Their purpose was to continually offer up burnt offerings. This is one of the most important parts of the Law of God which we find in the Scriptures—the burnt offerings. These burnt offerings speak of Jesus Christ, our Lord, Who would offer Himself up as an innocent sacrifice for our sins, brought to the altar by the priests of Israel (which is literally what happened).

Now I almost fudged the translation here and called this the altar of burnt offerings; which is a reasonable way to speak of this altar, as offering after offering was offered upon it. However, this is not what the Bible says; the Bible reads, the [altar of the Burnt Offering](#) (I supplied the capital letters). Even though thousands and perhaps millions of offerings were offered upon this altar, God the Holy Spirit still calls it *the altar of the Burnt Offering*. It represents our One Lord Who was offered up in our stead to be judged.

These offerings were offered up continually, morning and evening. The Hebrew reads *to the morning and to the evening*, but occasionally prepositions do not translate into the English, and we might understand this to mean *morning and evening*. The lâmed preposition has several meanings, and an alternate understanding might be *with reference to the morning and with reference to the evening*. I don't quite get any sort of a nuanced meaning here, so I will simply understand this to mean *mornings and evenings*.

The Law indicated that sacrifices would be offered continually at the brazen altar. [Now this is what you shall offer on the altar: two lambs a year old day by day regularly. One lamb you shall offer in the morning, and the other lamb you shall offer at twilight](#) (Ex. 29:38–30; see also Num. 28:3, 6).

1Chronicles 16:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לכ) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kâthab (כָּתַב) [pronounced <i>kaw-THAHB</i>]	<i>that which was written, the written [thing, book], the writing</i>	Qal passive participle with the definite article	Strong's #3789 BDB #507
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tôwrah (תּוֹרָה or הֲרִיט) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
`âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845

1Chronicles 16:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

The Greek reads: [...which he commanded the children of Israel by the hand of Moses the servant of God.](#)

The Peshitta reads: [...according to all that is written in the law of the LORD, which He gave by the hand of Moses to teach to the children of Israel.](#)

The wording of the Hebrew suggests that a few words of Hebrew (*the hand of Moses*) may have been dropped out of the text. Whether these words are supplied by the translators into Greek or Syriac is unknown; or whether they had manuscripts with these additional words in them. In any case, *by the hand of Moses* is not quite enough, and you will note that both the Greek and Syriac add a few more additional words to make this all come out okay.

Translation: [...even in regards to all that is written in the Torah of Y^ehowah which He commanded Israel](#) [lit., *upon (by) Israel*]. Do you recall the difference between Chronicles and Samuel? Chronicles is sort of like the divine perspective of history, and here we see it again. In Samuel, we have the Ark being moved, a man dying, the process being suddenly ended; and then David tries to move the Ark again and it is moved successfully. Chronicles tells us that this was because David read the Word of God and found out how the Ark was supposed to be moved from point A to point B. We observed this 1Chron. 15:12–15. David knows how the Ark is to be handled because he read the Word of God. David also knows that there ought to be animal sacrifices occurring at the Tabernacle, and here, it is clear that they are being reinstituted. In saying that, I am making an assumption that much of Israel's worship was shut down under the reign of Saul. If it had not been shut down, then it had been heavily curtailed. Recall that, on one occasion, Saul offers up a sacrifice when Samuel was supposed to do so (Samuel represents Jesus Christ—Saul does not—so Samuel needed to be more closely associated with animal sacrifices than Saul). Much later, Saul wiped out the priests in Nob because they inadvertently fed David. Therefore, I would think it reasonable to assume that, through much of David's youth, he was not aware of the sacrifices which should have been offered, because that ministry became less visible if not non-existent, under Saul's reign.

In any case, David has read the Law; he knows what should be done, and he makes certain that the priests offer up sacrifices regularly as per the Law of God.

David is certainly aware that the Ark belongs in the Holy of Holies, but his plan is to build a Temple for the Ark of God, and to move all of the sacrificial worship to Jerusalem. God the Holy Spirit uses David as a type. The Ark—which represents Jesus Christ—is no longer hidden within the Holy of Holies, but has now been brought into Jerusalem in a triumphal procession. All of this speaks of Jesus Christ riding into Jerusalem at the beginning of the Passover holy week; He is no longer hidden in the Holy of Holies, but He walks among us. The animal sacrifices are not as important as the Messiah Himself. So, David is a type of Jesus in the 1st Advent, as is the Ark of God. There will be no Temple; there will be no place for the Ark of God, apart from the tent which was prepared for it ([a body You have prepared for Me](#)). And, you will notice, all of this is done according to the Word of God, except that the Ark is now in Jerusalem, in a Tent; not in the Tabernacle of God hidden in the Holy of Holies; because this Ark now speaks of Jesus coming in the flesh.

So, to me, this is all fascinating—all of the parallels which may be drawn—and David knows the Law, and is following the Law, except in this one area of where he places the Ark and what plans he has made for the Ark;

and this is because God the Holy Spirit has decided that the Ark coming into Jerusalem, no longer hidden in the Holy of Holies, is the best way to present Jesus Christ our Lord.

Let me draw a line of distinction at this point. David did set up some sort of an altar in Jerusalem, at least for this particular event, as burnt offerings and peace offerings are offered up to God in 1Chron. 16:1. However, v. 39 tells us that we are now speaking of the Tabernacle in Gibeon, and therefore, of the altar outside of the Tabernacle.

This means that we have two places where worship took place: at the Tabernacle and near the Ark of God. Matthew Henry suggests: *[At the Tabernacle in Gibeon], Zadok attended, to preside in the service of the altar; as (it is probable) Abiathar settled at Jerusalem, to attend the ark, because he had the breast-plate of judgment, which must be consulted before the ark: this is the reason why we read in David's time both Zadok and Abiathar were the priests (2Sam. 8:17 20:25), one where the altar was and the other where the ark was.*⁵⁴ Another reason that we would expect Abiathar to stay in Jerusalem is, he had probably become close to David and, as Henry mentions, he does have the Ephod of God.

And with them Heman and Jeduthun and a remainder of the ones selected that were called in names to profess to Y^howah for to long duration His grace. 1Chronicles 16:41 **With them [were] Heman and Jeduthun with the rest of those who were designated by name to praise Y^howah, "For His grace [endures] forever."**

With them were Heman and Jeduthun, along with the rest of those who had been chosen by name, called out to praise Jehovah, "For His grace endures forever."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And with them Heman and Jeduthun and a remainder of the ones selected that were called in names to profess to Y ^h owah for to long duration His grace.
Septuagint	And with him [were] Æman and Idithun, and the rest chosen out by name to praise the Lord, for his mercy [endures] forever.
Significant differences:	In the Greek, <i>name</i> is in the singular; it is plural in the Hebrew. In the English, we better understand this as a singular noun as well.

Thought-for-thought translations; paraphrases:

CEV	Heman and Jeduthun were their assistants, as well as the other men who had been chosen to praise the LORD for his never-ending love.
Good News Bible (TEV)	There with them were Heman and Jeduthun and the others who were specifically chosen to sing praises to the LORD for his eternal love.
<i>The Message</i>	With them were Heman, Jeduthun, and others specifically named, with the job description: "Give thanks to GOD, for his love never quits!"
NET Bible®	Joining them were Heman, Jeduthun, and the rest of those chosen and designated by name to give thanks to the Lord. (For his loyal love endures!) Perhaps this refers to the refrain of their songs of praise (see Ps 136). In this case one could translate, "to give thanks to the Lord with songs using the refrain, 'For his loyal love endures.'"
New Century Version	With them were Heman and Jeduthun and other Levites. They were chosen by name to sing praises to the Lord because his love continues forever.
New Life Version	With them were Heman, Jeduthun, and the rest who were chosen by name. They were to give thanks to the Lord, because His loving-kindness lasts forever.

⁵⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 16:37–43.

New Living Translation David also appointed Heman, Jeduthun, and the others chosen by name to give thanks to the Lord, for "his faithful love endures forever."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And with them Heman and Jeduthun, and the rest who were marked out by name to give praise to the Lord, for his mercy is unchanging for ever;...

God's Word™ With Zadok and his relatives were Heman, Jeduthun, and the rest of the Levites who had been selected, chosen by name, to give thanks to the LORD by singing, "His mercy endures forever."

JPS (Tanakh) With them were Heman and Jeduthun and other selected men designated by name to give praise to the LORD, "For His steadfast love is eternal."

NIRV Heman and Jeduthun were with the priests. So were the rest of those who had been chosen by name and appointed to serve. They had been chosen to give thanks to the Lord, "because his faithful love continues forever."

Literal, almost word-for-word, renderings:

The Amplified Bible With them were Heman and Jeduthun and the rest who were chosen and expressly named to give thanks to the Lord, for His mercy and loving-kindness endure forever.

LTHB ...and with them Heman and Jeduthun, and the rest that were chosen, who were designated by name, to give thanks to Jehovah, because His mercy *endures* forever;...

Updated Bible Version 2.11 ...and with them Heman and Jeduthun, and the rest who were chosen, who were mentioned by name, to give thanks to Yahweh, because his loving-kindness [endures] forever;...

WEB ...and with them Heman and Jeduthun, and the rest who were chosen, who were mentioned by name, to give thanks to Yahweh, because his loving kindness endures forever;...

Young's Literal Translation And with them are Heman and Jeduthun, and the rest of those chosen, who were defined by name, to give thanks to Jehovah, for to the age *is* His kindness,...

What is the gist of this verse? Specific men were called out to praise and to give thanks to God, because His grace is forever.

1Chronicles 16:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine plural suffix	Strong's #5973 BDB #767
Hêymân (הֵימָן) [pronounced <i>hay-MAWN</i>]	<i>faithful; transliterated Heman</i>	masculine singular proper noun	Strong's #1968 BDB #54
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

1Chronicles 16:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e dûwthûwn (יְדוּתֻן) [pronounced yed-oo-THORN]	<i>praising</i> ; transliterated <i>Jeduthun</i>	proper masculine singular noun	Strong's #3038 BDB #393
Also spelled Y ^e dûthûwn (יְדוּתִין) [pronounced yed-oo-THOON] and y ^e dîythun (יְדִיתִין) [pronounced yed-ee-THOON]			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e âr (שָׂאֵר) [pronounced sh ^e -AWR]	<i>rest, remainder, residue, remnant</i>	masculine singular construct	Strong's #7605 BDB #984
bârar (בָּרַר) [pronounced baw-RAHR]	<i>selected, chosen; those who have been selected, chosen ones</i>	masculine plural, Qal passive participle; with the definite article	Strong's #1305 BDB #140
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
nâkab (בָּכַן) [pronounced naw-KA ^B V]	<i>to be called by name, to be designated, to be specified [by name]</i>	3 rd person plural, Niphal perfect	Strong #5344 BDB #666
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine plural noun	Strong's #8034 BDB #1027

Translation: *With them [were] Heman and Jeduthun with the rest of those who were designated by name...* Heman, if you will recall, is a Levite musician who was also a Seer. He is best known for having 14 sons and 3 daughters (I guess, musicians make better lovers?). Jeduthun is also a Levitical musician whose name is mentioned at the outset of several psalms, which probably means that his choir was to perform them. He was said *to prophesy with the harp* (1Chron. 25:1, 3), a topic we will save for 1Chron. 25.

There were a number of men who were selected by David (or Asaph) to go up to Gibeon and to play music and to sing psalms.

I think that what the writer of Chronicles is saying here is, he has this list of names and possibly assignments before him, and it may be a long list (it might be all 68 of Obed-edom's relatives). So, he looks at this list and says, *with the rest of those who were designated by name*; while looking at the list of names in one of the documents from which he is working, but he has decided not to list them.

Application: This may be a relief to you that there is a list of names that the writer of Chronicles has come across which he has decided not to reproduce. As far as you are concerned, there are too many names already in this book. However, if one of those names was yours or the name of a direct relative, you would like to see it in print as the Word of God lives and abides forever. However, these are men who God the Holy Spirit saw fit to leave out of the Bible. They lived, they died; they may have been believers in Jehovah Elohim, but He saw no reason to include them by name here. Here is the application: you may be a believer in Jesus Christ and therefore, saved forever; however, you may produce only human good, and this will all be burned in the Last Judgment, although

you will be saved, so as through fire. So, you will show up to heaven in a resurrection body and absolutely nothing else. You may be allowed to view the hall of records of what could have been; but your own personal production will have been nothing, and you will not find your name listed in any place associated with rewards. You will be saved; you will not lose your salvation; but you will have the bare minimum and nothing else. You will be like these men here who were designated by name, but the chronicler just saw no reason to write them down.

Barnes suggests that this refers to the list of men that we find in 1Chron. 15:17–24 and 16:5–6. The problem with that is, these are Levites associated with the celebration of the moving of the Ark. Most of them probably remained in Jerusalem. It is also possible that some of these men were split up between the Ark and the Tabernacle of God.

It is possible that my mind, at this point, is just too lazy to pull together all of the passages to try to figure out just who serves where. Which group of men remain in Jerusalem and who moves up to Gibeon to serve the Tabernacle of God? It is possible that God the Holy Spirit is choosing to recognize these men and their service, and this recognition stands forever in the Word of God; and it is possible that we find their names here as encouragement to us (after all, we have the greatest spiritual assets ever given in any dispensation). If we are meant to know exactly who goes where (apart from Heman and Jeduthun), then I have fallen down on the job in that respect.

It is possible that these two places of worship now represent the 1st and 2nd advents of Christ, just as David and Solomon do.

1Chronicles 16:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced ʔ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	Hiphil infinitive construct	Strong's #3034 BDB #392
lâmed (ל) [pronounced ʔ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced ʔ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced ʻô-LAWM]	<i>long duration, forever, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

ʿôwlâm together with the lâmed preposition mean *forever, always*.

1Chronicles 16:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
cheçed (חֶסֶד) [pronounced KHEH-sed]	grace, benevolence, mercy, kindness	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2617 BDB #338

Translation: ...to praise Y^ehowah, "For His grace [endures] forever." This appears to be a reference back to Psalm 106:1 (1Chron. 16:34), which reads: Give thanks to Y^ehowah for [He is] good; for His grace [is] forever! As I have pointed out earlier, this particular line is probably found in the Bible more often than any other line. Its sentiment is a true statement, and provides for us a neat package. Furthermore, this suggests that there is singing and celebration which takes place outside of the Tabernacle of God as well.

And with them Heman and Jeduthun, trumpets and [a pair of] cymbals to cause to hear; and manufactured goods of singing of Elohim. And sons of Jeduthun to the gate. 1Chronicles 16:42 **And with them, trumpets and cymbals to summon [the people], and musical instruments of songs of Elohim. The sons of Jeduthun [stood at] the gate.**

They also carried trumpets and cymbals in order to summon the people; and they had musical instruments in order to play the songs of God. The sons of Jeduthun stood in attendance at the gate.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments to sing praises to God: and the sons of Idithun he made porters.
Masoretic Text	And with them <u>Heman and Jeduthun</u> , trumpets and [a pair of] cymbals to cause to hear; and manufactured goods of singing of Elohim. And sons of Jeduthun to the gate.
Peshitta	And these righteous men gave thanks not with the instruments of singing, neither with the tambourines nor with the timbrels nor with the curved trumpets nor with the straight trumpets nor with the cymbals, but with a pleasant mouth and with pure and perfect prayer and with righteousness and with purity to the LORD God of hosts, the God of Israel. Clarke ⁵⁵ offers the translation: "These were upright men who did not sing unto God with instruments of music, nor with drums, nor with listra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity."
Septuagint	And with them [there were] trumpets and cymbals to sound aloud, and musical instruments of the songs of God. And the sons of Idithun [were] at the gate.
Significant differences:	The LXX lacks <i>Heman and Jeduthun</i> , which could have been inserted here as a common copyist error. Vv. 41 and 42 begin exactly the same way, and it is possible that the copyist inserted the next two words of v. 41 in v. 42. The Latin appears to closely parallel the Hebrew, although it appears to use verbs differently.

⁵⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Chron. 16:24.

The Syriac seems to have been written by beings from another planet. According to Clarke,⁵⁶ the Arabic is supposed to be quite similar to the Syriac.

I lean toward the LXX as being accurate, and it differs from the Hebrew in only 3 words. Surprisingly few translations agree with my judgment here. The New Living Translation follows the Septuagint here; and the Complete Apostles' Bible does as well, but the idea behind that Bible is, it is the LXX version. Therefore, we should expect the Complete Apostles' Bible to agree with the Septuagint.

Thought-for-thought translations; paraphrases:

CEV	Heman and Jeduthun were also responsible for blowing the trumpets, and for playing the cymbals and other instruments during worship at the tent. The Levites in Jeduthun's clan were the guards at Gibeon.
Good News Bible (TEV)	Heman and Jeduthun also had charge of the trumpets and cymbals and the other instruments which were played when the songs of praise were sung. The members of Jeduthun's clan were in charge of guarding the gates.
<i>The Message</i>	Heman and Jeduthun were also well equipped with trumpets, cymbals, and other instruments for accompanying sacred songs. The sons of Jeduthun formed the security guard.
NET Bible®	Heman and Jeduthun were in charge of the music, including the trumpets, cymbals, and the other musical instruments used in praising God. The sons of Jeduthun guarded the entrance. Hebrew "and with them, Heman and Jeduthun, trumpets and cymbals for sounding, and the instrument of song of God, and the sons of Jeduthun [were] at the gate."
New American Bible	...with trumpets and cymbals for accompaniment, and instruments for the sacred chant. The sons of Jeduthun kept the gate.
New Century Version	Heman and Jeduthun also had the job of playing the trumpets and cymbals and other musical instruments when songs were sung to God. Jeduthun's sons guarded the gates.
New Life Version	Heman and Jeduthun had horns and timbrels for making sounds of joy as the songs of God were sung. The sons of Jeduthun were to watch the gate.
New Living Translation	They used their trumpets, cymbals, and other instruments to accompany their songs of praise to God [Or to accompany the sacred music; or to accompany singing to God]. And the sons of Jeduthun were appointed as gatekeepers.
Revised English Bible	They had trumpets and cymbals for the players, and the instruments used for sacred song. The sons of Jeduthun kept the gate.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Heman and Jeduthun had horns and brass instruments sounding loudly, and instruments of music for the songs of God; and the sons of Jeduthun were to be at the door.
Complete Apostles' Bible	And with them there were trumpets and cymbals to sound aloud, and musical instruments for the songs of God; and the sons of Jeduthun were at the gate.
<i>God's Word</i> ™	Also, Heman and Jeduthun played trumpets, cymbals, and the other musical instruments that accompany sacred songs. Jeduthun's sons were stationed at the gate.
New International Version	It was the duty of Heman and Jeduthun to blow the trumpets. They also had the duty of playing the cymbals and other instruments for the sacred songs. The sons of Jeduthun were stationed at one of the gates.

⁵⁶ Ibid.

NIV – UK

Heman and Jeduthun were responsible for the sounding of the trumpets and cymbals and for the playing of the other instruments for sacred song. The sons of Jeduthun were stationed at the gate.

Literal, almost word-for-word, renderings:*The Amplified Bible*

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

English Standard Version

Heman and Jeduthun had trumpets and cymbals for the music and instruments for sacred song. The sons of Jeduthun were appointed to the gate.

WEB

And with them were Heman and Jeduthun with trumpets and cymbals for those making a sound, and with musical instruments of God. And the sons of Jeduthun were gatekeepers.

Young's Updated LT

And with them—Heman and Jeduthun—are trumpets and cymbals for those sounding, and instruments of the song of God, and the sons of Jeduthun are at the gate.

What is the gist of this verse? At the Tabernacle of God, there are trumpets and cymbals, indicating either that there was music there as well or that these instruments were used to summon people to the Tabernacle.

1Chronicles 16:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿîm (עִם) [pronounced geem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine plural suffix	Strong's #5973 BDB #767
Hêymân (הֵימָן) [pronounced hay-MAWN]	<i>faithful; transliterated Heman</i>	masculine singular proper noun	Strong's #1968 BDB #54
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e dûwthûwn (יְדוּתְוִן) [pronounced yed-oo-THORN]	<i>praising; transliterated Jeduthun</i>	proper masculine singular noun	Strong's #3038 BDB #393
Also spelled Y ^e dûthûwn (יְדוּתִין) [pronounced yed-oo-THOON] and y ^e ḏîythun (יְדִיתִין) [pronounced yed-ee-THOON]			
These two names are not found in the LXX. My reasonable guess here is to leave them out. Keil and Delitzsch also take this position. ⁵⁷ The following translations left the names out: the Complete Apostles's Bible, NAB, REB and the NLT.			
chätsôts ^e râh (חֲצֹצְרָה or חֲצֹצֶרֶת) [pronounced khuts-oh-ts ^e r-AW]	<i>clarion, trumpet</i>	feminine plural noun	Strong's #2689 BDB #348

⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 16:41–42.

1Chronicles 16:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e tsil ^e tayim (מִצִּילַיִם) [pronounced <i>m^ets-ihl-TAH-yihm</i>]	[a pair of] cymbals	feminine dual noun (only found as a dual noun)	Strong's #4700 BDB #853
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâma ^ʿ (שָׁמָע) [pronounced <i>shaw-MAHG</i>]	<i>to cause to hear, to let hear; to announce, to tell; to call, to summon; to sing; to play [instruments]</i>	Hiphil infinitive construct	Strong's #8085 BDB #1033

Translation: *And with them, trumpets and cymbals to summon [the people],...* With regards to the text, I believe the mistake here was the two names from the previous verse were carried into this verse by the error of a copyist. I also think that the verb found here is generally mistranslated.

I believe that the trumpets and cymbals were used in order to summon people to the Tabernacle, rather than used as instruments of musical presentations. This is also important as, finding the Tabernacle in those days was certainly going to be more difficult than locating your local church. It is not in the middle of town and there may or may not be well-traveled roads (recall that the Tabernacle services may be going through a process of reinstitution at this time). Furthermore, we can reasonably assume that, even though maps existed, they certainly were not in everyone's hands. The sound of the trumpets and cymbals (note that these would be loud instruments), would draw people to the Tabernacle for the sacrifices.

1Chronicles 16:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e lîy (כֵּלִי) [pronounced <i>melee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
shîyr (שִׁיר) [pronounced <i>sheer</i>]	<i>song, singing; music</i>	masculine singular construct	Strong's #7892 BDB #1010
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...and musical instruments of songs of Elohim. These musical instruments are listed in a separate clause. There would be music and there would be psalms and songs of praise, and these would not necessarily be near as loud as the trumpets and cymbals.

1Chronicles 16:42c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
Y ^e dûwthûwn (יְדוּתָוִן) [pronounced <i>yed-oo-THORN</i>]	<i>praising; transliterated Jeduthun</i>	proper masculine singular noun	Strong's #3038 BDB #393
Also spelled Y ^e dûthûwn (יְדוּתָוִן) [pronounced <i>yed-oo-THOON</i>] and y ^e đȳthun (יְדִיתָוִן) [pronounced <i>yed-ee-THOON</i>]			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
sha'ar (שַׁעַר) [pronounced <i>SHAH-gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular noun with the definite article; pausal form	Strong's #8179 BDB #1044

Translation: The sons of Jeduthun [stood at] the gate. Only Obed-Edom was previously called a son of Jeduthun in v. 38. Jeduthun's sons are named in 1Chron. 25:3 and 2Chron. 29:14, and Obed-Edom is not among them. Furthermore, nowhere else is Obed-Edom called a son of Jeduthun. My educated guess is, Obed-Edom was not a son of Jeduthun, but stood at the gate with sons of Jeduthun.

McGee comments: *it is interesting that we are not told who was David's secretary of state, or his secretary of the treasury, or his representative at the United Nations, but we are told who were the ones who took care of the ark and who worshipped before God and carried on the spiritual matters of his kingdom.*⁵⁸

The passage in question is 1Chron. 16:37–42 (LTHB): *And he left there before the ark of the covenant of Jehovah, for Asaph and for his brothers, to minister before the ark continually to the matter of a day in its day; also, Obed-edom and their brothers, sixty-eight; and Obed-edom the son of Jeduthun, and Hosah, as gatekeepers; and Zadok the priest, and his brothers the priests, before the tabernacle of Jehovah, in the high place that was in Gibeon; to offer the burnt offerings to Jehovah on the altar of the burnt offering continually, to the morning, and to evening, even to all that was written in the Law of Jehovah, which He commanded Israel; and with them Heman and Jeduthun, and the rest that were chosen, who were designated by name, to give thanks to Jehovah, because His mercy endures forever; and with them Heman and Jeduthun with trumpets and cymbals for those making a sound, and instruments of the song of God; and the sons of Jeduthun were at the gate.* The question before us is, *who does what?*

⁵⁸ J. Vernon McGee; *I & II Chronicles*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 52 (slightly edited).

Who is responsible for what?	
People	Their Responsibilities
Asaph and his relatives.	They ministered before the Ark of God, which was kept in Jerusalem in a tent which David made for it. One would assume, given this and the previous chapter, that their contribution here was primarily of a musical nature.
Obed-edom and <i>their</i> 68 relatives	At this point, we have several problems. Most manuscripts read <i>their</i> relatives, which would seem to indicate the relatives of Asaph and Obed-edom. However, the relatives of Asaph are ministering at the Ark. So, does Obed-edom and these relatives also minister at the Ark?
Obed-edom the son of Jeduthun, and Hosah	These two were gatekeepers, although it is not clear for which gates. If there are only two of them, perhaps there were a fence of some sort around the tent in which the Ark was. If they were gatekeepers for Jerusalem or for the Tabernacle, then 2 men would be too few.
Zadok and his relatives, the priests	They ministered at the Tabernacle, which was then located at Gibeon. They were in charge of offering up burnt offerings there.
Heman and Jeduthun	They would announce various doings at the Tabernacle with the trumpet and cymbals.
Sons of Jeduthun	They were at the gate.

Chapter Outline

Charts, Maps and Short Doctrines

We have several problems in this passage.

Problems and Solutions concerning Who does What

First, the problems:

- 1) Are the 68 relatives of Obed-edom only or are they relatives of Obed-edom and Asaph?
- 2) Could these 68 be relatives of Obed-edom and his father Jeduthun?
- 3) What gates are being kept? For the Ark, the city of Jerusalem, or for the Tabernacle?
- 4) Are these *sons of Jeduthun* a whole new set of people not mentioned before?

There are several possible solutions here:

- 1) The relatives of Asaph and Obed-edom were ministers about the Ark. This would have involved music, although we have no idea how often this occurred. Obed-edom and Hosah were specifically gatekeepers of the Ark.
- 2) These 68 relatives were specifically relatives of Obed-edom, and they were involved in guarding the gates of Jerusalem.
- 3) These 68 relatives were specifically relatives of Obed-edom and they were all involved in guarding the gates of the Tabernacle (although this is less likely, as they are mentioned in v. 38 and v. 39 seems to begin the Tabernacle assignments).
- 4) There were relatives of Asaph and Obed-edom who were gatekeepers, either of Jerusalem or of the Tabernacle. Not all of Asaph's relatives were involved in the music ministry in Jerusalem.

5) Perhaps *their* relatives refers to the relatives of Obed-edom and his father Jeduthun. Obed-edom, when he agreed to keep the Ark originally, took the spiritual lead. His father receives some sort of credit, as he raised Obed-edom and apparently did not oppose him in this. This would logically place Obed-edom and Heman at the gates of the Tabernacle, along with the 68 relatives of Obed-edom and Jeduthun, called the sons of Jeduthun in v. 42.

Solutions 1, 4 and 5 take the Hebrew text; solutions 2 and 3 accept the Greek text here. These are solutions which occurred to me, but there may be additional possible solutions.

Since there is no doctrine which, to the best of my knowledge, is particularly affixed to this passage, the only purpose of the table above is to offer a reasonable and logical explanation for vv. 37–42.

I am not the only person to struggle with this passage. Martin Selman⁵⁹ points out that the last main verb was found way back in v. 37, which makes understanding this passage more difficult (most translations have inserted main verbs along the way). Similar to my exposition, he summarizes what we do know at the end of these verses.

Let me just add: even though we may have difficulty determining who does what and when; these people undoubtedly understood where they were supposed to go and what they were supposed to do. You may take in a visual survey of your church and be able to identify the spiritual function of perhaps 5% of the people that you see; God has precise assignments for 100% of these people. It is not your job to specifically identify any of these people with their spiritual function; nor is it your job to assign people to specific spiritual functions; God the Holy Spirit takes care of all of that.

Chapter Outline

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Application: When it comes to a verse like this—which obviously has many problems—it is difficult to ascertain meaning from it. However, what should be clear is, God has a place of service for these various men, even if we are not 100% certain as to who their father is or where exactly they are performing this spiritual service. What makes our dispensation different is, all believers in the Church Age have the indwelling of the Holy Spirit. All of us can potentially be filled with the Holy Spirit. This indicates that God has a specific place for everyone of us. Before you get concerned about that, all you need to do is live your life, take in doctrine, and let God take care of the rest. If you are a new believer, you may not have any interest in doing something under God's employment. That is pretty normal. If anything, you might even fear that God is going to send you off to some primitive place to evangelize the natives. This is not something that you need to sweat. Personally, I greatly enjoy exegeting the Word of God word by word. When I was first saved, it would never have occurred to me to do this or that I would like to do this (I did fear being sent off by God to evangelize the natives, however).

Application: Although we may not know the intended or active spiritual function of those we see in church, God the Holy Spirit has this all figured out. We may struggle somewhat in our passage to figure out who does what exactly; God the Holy Spirit knew this information from eternity past. It is not our job to identify intended or actual spiritual functions within our church (apart from being able to figure out who the pastor and the ushers are) nor is it our job to make spiritual assignments.

Application: We function as a team. God does not put a quarterback in as a blocker; He takes us, our temperament, our interests, our personality, and perfectly matches these things to a spiritual gift or two; which gift will eventually kick in after we get enough doctrine.

Chapter Outline

Charts, Maps and Short Doctrines

⁵⁹ Martin J. Selman, *1 Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, IL., ©1994, p. 173.

I read passages like these, and wonder, *how is it possible that at least one denomination to disallow to use of musical instruments in the church?* Then I read Clarke's weird take on all of this.

Clarke Rants about Musical Instruments

Did God ever ordain instruments of music to be used in his worship? Can they be used in Christian assemblies according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the apostolic Church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that bands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the Church of Christ? Is there less pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians in the house of God have attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those Churches and Christian societies which have and use instruments of music in Divine worship are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers which affect and recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious, where no word nor sentiment is or can be uttered, be considered as giving praise to God? Is it possible that pipes or strings of any kind can give God praise? Can God be pleased with sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot be answered in the affirmative: then, query, Is not the introduction of such instruments into the worship of God antichristian, and calculated to debase and ultimately ruin the spirit and influence of the Gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice against them? The argument from their use in the Jewish service is futile in the extreme when applied to Christianity.

I do not include this passage because I think that Clarke has a point. In fact, I must admit that I feel rather surprised to read this, and might forever more view his commentary with some suspicion.

There is music out there which glorifies God. David and other wrote the psalms, which were apparently put to music and performed. Obviously, it is the doctrine and the words which matter; which is made even more clear because God did not preserve whatever music was used when these psalms were performed. However, in Christianity, there are a number of great doctrinal songs. *A Mighty Fortress is our God* is one of them which stands out to me. Many of the Christmas songs which I sung as a child have great and wonderful spiritual meanings. The problem with Clarke's reasoning is, there are no passages which clearly prohibit the use of musical instruments or songs within the church; and there are ample examples during the Age of Israel where musical instruments were used (our chapter, for instance). Even if you cite, *there has been a change of dispensation*; the differences between dispensations are logical and doctrinal. That is, we do not offer up animals in sacrifice nor do we celebrate feast days, because these things looked forward to the coming of our Lord and illustrated Who our Lord was by being types. There is no logical reason why music is legitimate in one dispensation but not the next.

I include this quotation simply because there is a denomination which prohibits the use of musical instruments in church, and, I must admit, I have always wondered why, given that such a prohibition seems so silly to me.

Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Chron. 16:42.

Chapter Outline

Charts, Maps and Short Doctrines

The People Return Home

And so go all the people, a man to his house. 1Chronicles
And so walks around David to bless his house. 16:43

Then all the people went, each man to his house. David also walked around to bless his household.

Finally, all the people returned to their own homes. David also walked around to bless his own household.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so go all the people, a man to his house. And so walks around David to bless his house.
Septuagint	And all the people went every one to his home: and David returned to bless his house.
Significant differences:	Although the verb applied to David appears to be different in the Greek, the Greek word used here is a reasonable translation for the Hebrew word. Therefore, we may reasonably assume that the Greek translators used a manuscript virtually identical to what we have in this verse.

Thought-for-thought translations; paraphrases:

CEV	After that, everyone went home, and David went home to his family.
Good News Bible (TEV)	Then everyone went home, and David went home to spend some time with his family.
<i>The Message</i>	Arrangements completed, the people all left for home. And David went home to bless his family.
NET Bible®	Then all the people returned to their homes, and David went to pronounce a blessing on his family. Hebrew "to bless his house." Elsewhere when "house" is the object of "bless," it refers to a household or family. See, for example, 1 Chr 13:14; 17:27. However, since <i>bêyth</i> (תֵּיב) [pronounced <i>bayth</i>] (which means <i>house</i>) refers to a literal house or home earlier in the verse and to David's palace in 17:1, one might translate here, "David went to pronounce a blessing on [i.e., dedicate] his house [i.e., palace]."
New Century Version	Then all the people left. Each person went home, and David also went home to bless the people in his home.
New Life Version	Then all the people left. Each one went home. And David returned to bring good to those of his house.
New Living Translation	Then all the people returned to their homes, and David turned and went home to bless his own family.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And all the people went away, every man to his house; and David went back to give a blessing to his family.
<i>God's Word</i> ™	Then all the people went home. David went back to bless his family.
HCSB	Then all the people went every one to his home, and David returned to greet his household.
NIRV	All of the people left. Everyone went home. And David returned home to bless his family.

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	And all the people departed, every man to his [own] house, and David went around to bless his own household.
English Standard Version	Then all the people departed each to his house, and David went home to bless his household.

WEB All the people departed every man to his house: and David returned to bless his house.

Young's Updated LT And all the people go, each to his house, and David turns round to bless his house.

What is the gist of this verse? David sends all of the people home, and he returns to his own home to bless the people there.

1Chronicles 16:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
kôl (לכ) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular construct; collective noun; with the definite article	Strong's #5971 BDB #766
ʾîysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bayith (בית) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: Then all the people went, each man to his house. People were not required to spend a great deal of time in worship of God. God allows them *me time* to do what their daily lives require.

Application: Even though we are all in full-time Christian service, God does allow us downtime; some of us more than others. There will be believers who spend a huge amount of time in specific spiritual service—a pastor or a missionary, for instance. However, in the Church Age, your day-to-day life is your Christian service. When you get up in the morning and go to work—that is your Christian service; when you return home at night and interact with your family—that is your Christian service; when you go to school and interaction with the other students and with the teachers—that is your Christian service. All we have to do is stayed filled with the Holy Spirit and to learn doctrine regularly (daily is the best approach).

What is left out of this narrative is, David saw to it that bread and meat and a desert was distributed to all those who were there (2Sam. 6:19).

1Chronicles 16:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
çâbab (בָּבַס) [pronounced saw ^b -VAH ^b V]	to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of	3 rd person masculine singular, Qal imperfect	Strong's #5437 BDB #685
This is a combination of meanings from Gesenius and from BDB. At some point in time, I need to pare these down.			
Dâvid (דָּוִד); also Dâviyd (דִּיד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse	Piel infinitive construct	Strong's #1288 BDB #138
êth (אֵת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: David also walked around to bless his household. This is an odd verb here, and neither BDB or Gesenius give the meaning *to return* (which is the way that most English Bibles translate this word). My educated guess is, David has his wives and some children spread out through different rooms in his own house (I believe that He already has his palace built for him, as per 2Sam. 5:11). This verb does connote *walking around*. What I take from this is, David did not gather everyone together and say, "Bless you all." He went around to the various rooms where they were and told them of what happened and perhaps prayed with them.

Application: No matter what your position is in life, and no matter how far up the ladder you are, it is proper and Biblical to interact spiritually with your own family. David is the head of his households, and, even though he is, in general, a failure as a father (as will come out), at least at this point in time he makes the rounds to his various

wives and families to instill in them the importance of this day's event. If you have children, it is part of your spiritual duty to see that they are evangelized and properly taught the Word of God.

We know from 2Sam. 6:20 that Michal, Saul's daughter, did not respond well to David's celebration, and they became completely estranged at this point. She was mentioned one time in the previous chapter (1Chron. 15:29), and she will now swiftly fade from history. She no longer responds to David as her lord and husband, and she apparently never recovers from this bitterness.

Application: David has made and will make a lot of mistakes in his life. However, he will get up every time, dust himself off, rebound, and keep on moving. The impression which is given at the end of 2Sam. 6 is, Michal goes nowhere from this point on. She never seems to recover from being brought back into David's household and viewing David dancing all around the Ark.

Application: Both David and Michal find themselves in an imperfect environment. Both of them have said things and have done things which were wrong. One might even put most of the blame upon David for requiring that Michal come back to him. However, even though David fails again and again, God still has a plan for him. With respect to Michal, it appears as though she gets out of fellowship and never gets back in. Bear in mind, she lives in the palace; her life is among the best in all of Israel; and she is probably unhappy if not outright miserable.

Application: I happen to live on a street with a lot of angry people. These people live in probably the top 1% of the world's population in terms of wealth and comfort. I went to a board meeting of the homeowners in support of my own neighbor, and these people were angry and fuming and frustrated because of this neighbor. After they dealt with him at the meeting, the next issue before the board was the boat dock and what we are going to do to make the boat dock a better place. Can you imagine, one of the big issues before these people is a boat dock in their own neighborhood, for the lake which abuts the neighborhood, and yet they are bitter and angry for what appeared to me to be a fairly minor offense. If you have no capacity, you can live with great material blessing, and still find yourself unhappy much of the time.

1Chronicles 16 Addendum

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[Exegetical Studies in Chronicles](#)

Earlier in the introduction, we looked at [Selman's organization of 1Chron. 16](#); now that we have gone through this verse by verse, let's examine...

Selman's Organization Revisited with Additional Parallels

- A | God's blessing for every Israelite.** In these first 3 verses, we have the Lord Jesus Christ (the Ark being placed into the tent, which speaks of Jesus in a human body), His death on the cross (the animal sacrifices); salvation (David blesses the people who have shown up; those who do not show up are not blessed by David); and logistical grace (David hands out food and provisions to those there; again, those who are not in attendance—unbelievers—are not given logistical grace). **1Chron. 16:1–3**
- B | The Levites appointed to the worship service in Jerusalem.** In life, we are given our spiritual assignments, the completion of which is our spiritual impact on this world. **1Chron. 16:4–7**
 - C | Psalm 105** God is involved daily with our lives. There are promises and provisions along the way. **1Chron. 16:8–22**
 - C | Psalm 96** Our lives glorify God (ideally speaking). **1Chron. 16:23–33**
 - C | Psalm 106** Our final thanks given to God before departing (from this life) **1Chron. 16:34–36**
- B | The Levites are given permanent assignments.** In eternity, we will have eternal assignments; we don't just sit on clouds playing harps or shooting craps. **1Chron. 16:37–42**

Selman's Organization Revisited with Additional Parallels

A | David blesses his own household. We are blessed eternally by God. **1Chron. 16:43**

This was modified from Martin J. Selman, *1 Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, IL., ©1994, p. 166. What is in boldface was in the original outline (which had been modified from Selman's original work). What Selman did, by his organization, is make clear the parallels which we may draw between this chapter of Chronicles and the lives which we lead.

Chapter Outline

Charts, Maps and Short Doctrines

One of the keys to the book of Chronicles is, this appears to be a divine perspective on Israel's history. The writer of Chronicles appears to have a great many documents to work from, and the history it reveals is quite complimentary to the books of Samuel and Kings. The big picture—the thing which stands out—with regards to the bringing of the Ark to Jerusalem is, Chronicles clearly breaks this down into two parts: the bringing of the Ark to Jerusalem and the placing of the Ark inside of Jerusalem. Both parts of this process have with them accompanying ceremonies and celebration. I believe that we can draw a reasonable connection between these two back-to-back ceremonies to the 1st and 2nd Advents of Jesus Christ. Even more precise is a connection between David and Solomon and the 1st and 2nd Advents of our Lord.

The narrative of the Ark of God goes all the way back to 1Chron. 13, where the Ark is brought just so far to Jerusalem and it comes to a sudden stop because of the death of one man. Perhaps that could be seen as analogous to the 1st Advent of Jesus Christ, where He presents Himself as the King of Kings and the Lord of Lords. He is crucified; the Ark coming to Jerusalem ends with the death of one man.

All of these are analogies, and therefore, they will not line up exactly with the events to come.

We occasionally find instances where we find a second perspective given on the same set of events. I remember when I first developed some interest in the Bible, I did not understand the reason for having 4 gospels. However, after a great deal of study, I was able to come to some reasonable conclusions concerning this (I examined this in **Psalms 96**). Similarly, we have the *problem* of Chronicles covering the same ground as Samuel and Kings. Furthermore, in this chapter of Chronicles, we obviously have portions of 3 psalms quoted (but not verbatim). Although we have examined some of the reasons for this, let's look at what additional material can be found in 1Chron. 16 which cannot be found in its parallel passages.

What is in 1Chronicles 16 that we do not Find Elsewhere?

1. Compared to the Book of Samuel (**1Chron. 16:1–7**):
 - a. In Chronicles, the ceremony of the Ark is clearly broken down into two phrases: the Ark being brought to Jerusalem, and the celebration which occurs within the Jerusalem walls after the Ark is placed in its tent.
 - b. David, for the first time, gives spiritual assignments to the singing Levites.
 - c. There is an organization in this chapter which speaks to our lives from salvation to eternity. We just examined Selman's organization of the chapter and the parallels that we may draw in the previous chart.
2. Compared to Psalm 105 (**1Chron. 16:8–22**):
 - a. In v. 13, we address the seed of Israel in Chronicles, rather than the seed of Abraham to emphasize the national character of the performance of this psalm.
 - b. In v. 15, the people are called upon to remember God's covenant; in the psalms, the psalmist asks for God to remember His covenant (obviously, God does not actually forget the promises which He has made; the psalmist was merely calling upon God to keep His promises, which He does and which we may demand). In this celebration, it is important that the people understand *what* God

What is in 1Chronicles 16 that we do not Find Elsewhere?

- has promised them. If someone makes you a promise, it is worthless to you unless you know what the promise actually is.
3. Compared to Psalm 96 (**1Chron. 16:23–33**):
 - a. Nothing can be more important than recognizing the importance of Jesus and understanding that He is God and that He is our Savior. We find His name, in the Hebrew, in both 1Chron. 16 and Psalm 96.
 - b. We got to discover what the *beauty of His holiness* means (v. 29).
 - c. I think that this psalm also helped to drive home the dual authorship of God’s Word. The men who wrote the Word have one thing in mind, and God the Holy Spirit often has another thing in mind.
 - d. There is a play on words which is much more clearly presented in 1Chron. 16, where the psalmist enjoins the earth to totter before God; but then makes a clear statement that the earth is firmly established in its orbit. This is covered in great detail back in v. 30. This is tied more closely to the idea of the earth being in an orbit (v. 31) than is found in the original psalm.
 4. Compared to Psalm 106 (**1Chron. 16:34–36**):
 - a. At the very end, there is a clear organic response from the people, indicating that David’s spiritual leadership was not lost on them (as, for instance, the spiritual leadership of Moses was lost on Gen X).
 - b. In fact, the way that the final lines of Psalm 106 are transferred into action, as we find here in Chronicles, is nothing short of spectacular. It gives us an idea as to the power and reality of the Word of God. In Psalm 106, these words are sung; in Chronicles, these words are brought to life by those at the Ark celebration as an organic response.
 - c. One of the amazing things about the Word of God is how this document, produced thousands of years ago, remains relevant, not only for our time, but for the age to come.
 5. Compared to the Book of Samuel (**1Chron. 16:37–43**):
 - a. Additional permanent assignments are given to various Levites.
 - b. We find out where the Tabernacle happens to be.
 - c. We are reasonably able to infer *why* David does not unite the Ark with the Tabernacle.

One of the amazing aspects of Scripture is the accuracy with which the Bible was preserved and restored. Even though the passages found within may have been preserved by different men or even different groups of people, they remain consistent and accurate, even after 3000 years. Few people appreciate what a feat this is.

What may also be helpful to us is, the differences observed between the psalms and their being quoted here also cause us to ponder what was written where, by whom; and why there are actual differences between what we find here and the parallel passages in Samuel and Psalms.

Chapter Outline

Charts, Maps and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:	
A Complete Translation of 1Chronicles 16	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Ark is Brought into Jerusalem; David Assigns Certain Levites to Celebrate with Music	

A Complete Translation of 1Chronicles 16

A Reasonably Literal Translation

So they brought the Ark of Elohim [into Jerusalem] and placed it in the middle of the tent which David pitched for it. Then they offered up burnt offerings and peace offerings before Elohim. [After] David finished from causing the burnt offering to go up as well as [lit., *and*] the peace-offerings, he then blessed the people in the name of Y^ehowah. He apportioned to all Israel—both men and women—to each one, a loaf of bread, a [piece] of meat, and a raisin-cake.

He placed in front of the Ark of Y^ehowah [some men] from the ministering Levites [or, *from the Levites (as) ministers*] even to call to remembrance, to give thanks to and to praise Y^ehowah the Elohim of Israel. Asaph [was] the head and second to him [was] Zechariah. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel [were] on the manufactured musical instruments—the harps and hand-held harps; and Asaph sounded a pair of cymbals; and Benaiah and Jahaziel, [two] priests, at regular intervals, [played] the trumpets before the Ark of the Covenant of Elohim [throughout the day]. At that time, David first gave thanksgiving and praise [lit., *to give thanks*] to Y^ehowah by means of Asaph and his brothers.

A Reasonably Literal Paraphrase

So they brought the Ark of God into Jerusalem and placed it inside the tent which David had pitched for it. Then they offered up burnt offerings and peace offerings before God. After David completed offering up the burnt offering and the peace-offerings, he blessed the people in the name of Jehovah. Then David gave a loaf of bread, a piece of meat and a raisin-cake to every man and woman of Israel who was in attendance.

He assigned some of the ministering Levites to walk in front of the Ark of Jehovah and they were placed there to call to remembrance, to give thanks to and to praise Jehovah the God of Israel. Asaph was their musical leader and Zechariah was second to him. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel played certain musical instruments—the harps and hand-held harps—and Asaph sounded a pair of cymbals; and the two priests, Benaiah and Jahaziel, at regular intervals, sounded the trumpets before the Ark of the Covenant of God throughout the day. This was the first time that David gave thanks to Jehovah by Asaph and his brothers.

Psalm 105: Give Thanks to Jehovah and Remember His Covenant Forever

Give thanks to Y^ehowah [and]
call upon His name;
make known His deeds among the peoples.
Sing to Him [and] make music to Him;
declare [or, *communicate*] all of his wondrous works.
Keep on praising His sacred name [or, *reputation*].
The heart of those who seek Y^ehowah will rejoice.
Seek Y^ehowah and His strength [and *protection*];
seek His face at regular intervals.
Call to mind His incredible works which He has done;
[remember] His signs [and proofs] and the laws He
declared [lit., *laws of His mouth*],
[remember these things] O seed of Israel, His servant,
[remember these things, you] sons of Jacob—His
chosen ones.

He [is] Y^ehowah our Elohim;
His judgments [and laws] [are] in all the earth.

Give thanks to Jehovah and call upon His name.
Make His deeds known to all people throughout the
world.
Sing to Him and make glorious music to Him;
declare aloud and communicate His wondrous works
to all.
Glorify His sacred name and reputation.
The heart of those who seek Jehovah will continually
be glad.
Seek Jehovah and His strength, power and
protection;
seek Him at regular intervals.
Call to mind the incredible works which He has
accomplished;
remember the signs of His power and His spoken
laws,
remember these things, O seed of Israel, His servant;
remember these things, you sons of Jacob, you
chosen ones.

He is Jehovah our God;
His justice and His laws are in all the earth.

A Complete Translation of 1Chronicles 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Remember His covenant forever; the Word [which] He mandated for a thousand generations; which [covenant] He made with [lit., <i>cut a covenant with</i>] Abraham; even His solemn oath [made] to Isaac; then He established it [His solemn promise] for a decree to Jacob, [and] to Israel through a perpetual covenant,</p>	<p>Remember His covenant forever; remember His Word, which He mandated for a thousand generations; which covenant He made with Abraham; even His solemn oath to Isaac; then he established His solemn promise to Abraham as a decree to Jacob, He made this promise stand for Israel through a perpetual covenant,</p>
<p>saying, "I give the land of Canaan to you [as] the portion of your inheritance;" when you were numerically a few men—very few—and temporary residents in it [the land] —going from nation to nation, from [one] kingdom to another group of citizens— He did not permit [any] man to exploit them. In fact [lit., <i>and</i>], He corrected [and rebuked] kings on their behalf, [saying], "You will not touch My servants and you will not do evil to My spokesmen [or, <i>prophets</i>]."</p>	<p>saying, "I will give the land of Canaan to you as the portion of your inheritance;" when you were only a very few people and temporary residents in the land. Even as they went from nation to nation and from kingdom to kingdom, He did not permit anyone to exploit His people. In fact, He even He corrected with punishment kings who tried to do them wrong saying, "Do not touch My servants and do not attempt to do evil against My spokesmen."</p>
Psalm 96: Declare the Glory of Jehovah to All	
<p>Sing to Y^ehowah, all the earth! Proclaim His Jesus [or, <i>His salvation</i>] every day! Declare His glory among the Gentiles; [declare] His extraordinary acts among the peoples; for Y^ehowah [is] great [and immutable] and [He is] greatly praised [or, <i>celebrated</i>].</p>	<p>Sing to Jehovah, all the earth! Daily proclaim His salvation—His Jesus—as good news! Declare aloud His glory among the Gentiles; and declare aloud His extraordinary acts among the peoples; for Jehovah is great and He is to be greatly praised.</p>
<p>He [is] feared [and respected] above all gods; for all the gods of the people [are but] empty idols; but Y^ehowah made the [two] heavens.</p>	<p>He is feared and respected above all gods; for all of the gods of the people are but empty, false gods; whereas Jehovah made the heavens above.</p>
<p>Majesty and Splendor [are] before Him [or, <i>in His sight</i>]; strength [and refuge] and joy [are] in His place. Grant to Y^ehowah the families of [various] nations; ascribe [or, <i>grant</i>] to Y^ehowah glory and strength [or, <i>majesty</i>].</p>	<p>Before God are Majesty and Splendor; and within His dwelling place can be found strength, refuge, and joy. Give to Jehovah the families of various nations; and give to Jehovah glory and strength.</p>

A Complete Translation of 1Chronicles 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Ascribe to Y^ehowah the honor of His name; bring a tribute offering [to Him] and enter into His presence.</p> <p>Prostrate yourselves toward [or, <i>bow down to</i>] Y^ehowah in the beauty [glory, honor, majesty] of holiness [or, <i>in holy clothing</i>].</p> <p>Tremble before Him, all the earth; even though the [entire] earth is firmly established [by Him]—it is not tottering [or, <i>it will not be dislodged; it will not be thrown into disarray</i>].</p>	<p>Ascribe glory and honor to the name of Jehovah; bring a tribute offering to Him when you enter into His presence,</p> <p>and prostrate yourselves before Jehovah in the beauty of His integrity.</p> <p>Let all the earth tremble before Him, even though He has established the earth so that it cannot be shaken or thrown into disarray.</p>
<p>The heavens rejoice and the earth goes in a circle [in joy]; they say among the Gentiles [or, <i>the peoples</i>], “Y^ehowah reigns.”</p> <p>The sea and its fulness roars [like thunder]; the field and all which [is] in it rejoices.</p> <p>At that time, all the trees of the forest will celebrate because of Y^ehowah, for He has come to judge the earth.</p>	<p>The heavens will rejoice and the earth travels in its orbit rejoicing for even the Gentiles say, “Y^ehowah reigns.”</p> <p>The sea and its fulness roars like thunder and the field and all which is in it rejoice.</p> <p>At that time, all the trees of the forest will celebrate before Jehovah, for He has come to judge the earth.</p>
Psalm 106: A Doxology/The People Respond	
<p>Give thanks to Y^ehowah for [He is] good; for His grace [is] forever!</p>	<p>Give thanks to Jehovah, for He is good and because His grace continues forever!</p>
<p>And say, “Save us, O Elohim our salvation, and gather us and deliver us from the [Gentile] nations to give thanks for Your holy name and to celebrate [continuously] with Your song of praise.”</p>	<p>Also, sing, “Deliver us, O God of our salvation, and take us out from the Gentile nations so that we may give thanks for your holy name and so that we may continuously celebrate You with a song of praise.”</p>
<p>Blessed [is] Y^ehowah, Elohim of Israel, from everlasting to everlasting!</p>	<p>Blessed is Jehovah, the God of Israel, from eternity past to eternity future!</p>
<p>And all of the people said, “Amen!” And [they also said] “Praise to Y^ehowah!”</p>	<p>And all of the people said, “Amen!” Hallelujah!</p>
David’s Spiritual Assignments	
<p>And so he [David] left there, in the presence of the Ark of the covenant of Y^ehowah, Asaph and his brothers, to minister continuously before the Ark to matters of [that] day concerning its day; as well as [lit., <i>and</i>] Obed-Edom [and Asaph? and Hosah?] and their 68 relatives. Obed-Edom, son of Jeduthun, and Hosah [were] gatekeepers.</p>	<p>Then David left Asaph and his associates before the Ark of the covenant of Jehovah so that they could minister continuously before the Ark as each day required; along with Obed-Edom, Hosah and their 68 relatives. Both Obed-Edom, the son of Jeduthun, and Hosah were gatekeepers.</p>

A Complete Translation of 1Chronicles 16	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>[David] also [left] Zadok the priest and his brothers the priests before the Tabernacle of Y^ehowah in the high place which [is] in Gibeon, to continually cause burnt offerings to go up to Y^ehowah on the altar of the Burnt Offering from [lit., to] morning to evening, even in regards to all that is written in the Torah of Y^ehowah which He commanded Israel [lit., upon (by) Israel]. With them [were] Heman and Jeduthun with the rest of those who were designated by name to praise Y^ehowah, “For His grace [endures] forever.” And with them, trumpets and cymbals to summon [the people], and musical instruments of songs of Elohim. The sons of Jeduthun [stood at] the gate.</p>	<p>David also left Zadok the priest and his brothers, who are also priests, before the Tabernacle of Jehovah, which is in the high place in Gibeon, to continually offer up burnt offerings to Jehovah upon the altar of the Burnt Offering, from morning to evening, just as God had commanded Israel in the writing of the Torah (Law). With them were Heman and Jeduthun, along with the rest of those who had been chosen by name, called out to praise Jehovah, “For His grace endures forever.” They also carried trumpets and cymbals in order to summon the people; and they had musical instruments in order to play the songs of God. The sons of Jeduthun stood in attendance at the gate.</p>
The People Return Home	
<p>Then all the people went, each man to his house. David also walked around to bless his household.</p>	<p>Finally, all the people returned to their own homes. David also walked around to bless his own household.</p>

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At this point, it would be well and proper to examine the following Psalms: Psalm 122 138 145 132. I listed these same psalms at the end of 2Sam. 6 as well.