

1 Chronicles Chapter 16

1 Chronicles 16:1 "So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God."

(1 Chronicles 16:1-3), are wrongly separated from the concluding verses of (1 Chron. 15). The narrative is still parallel to (2 Sam. 17-19a). The differences are unimportant.

"God": Samuel, Jehovah.

"And set it": Samuel adds, "in its place."

"And they offered burnt sacrifices": Samuel, "and David offered a different word "burnt sacrifices before Jehovah." Our narrative takes care to make it clear that the priests and Levites ministered in the sacrifices.

A person, whether a king or just a commoner, is never at rest in his or her heart until they have established a place to worship their God. David had a beautiful house of cedar, but he could never be at home there until he had a place for the Ark, so he could go and worship God there. All the riches and power in the world will not bring happiness. We must have peace in our souls that only God can bring. The place for the tent had been prepared, and David had erected this tent similar to the tabernacle in the wilderness. We are not told what preparations were made inside the tent. The burnt sacrifices symbolized the atonement. The peace offerings were to reconcile God and man.

1 Chronicles 16:2 "And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD."

Hebrew, the burnt offering, as if one great holocaust were meant. This verse is identical with (2 Sam. 6:18), only omitting Sabaoth, meaning the hosts of heaven in the biblical title "Lord (God) of Sabaoth"), at the end. a Divine title which was perhaps obsolete in the chronicler's day.

"He blessed the people in the name of the Lord" (compare Numbers 6:22-27; 1 Kings 8:14; 8:55; Deut. 33:1).

This blessing from the LORD, spoken by David, was like a prophetic statement. He was so overwhelmed by the presence of God symbolized by the Ark that he spoke from God through his heart to the people.

1 Chronicles 16:3 "And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon [of wine]."

Literally, to every man of Israel from man unto woman. Samuel has, "to all the people, to all the multitude of Israel, from man," etc.

"A loaf": (kikkar), a round cake (1 Sam. 2:36). The parallel in Samuel has a less common word (hallath), meaning a sacrificial cake punctured all over (compare Exodus 29:23).

"A good piece of flesh": A single Hebrew term, found only here and in Samuel (eshpār). It seems to mean "a portion," i.e., of the victims slain for the "peace offerings." (The "burnt offerings" were wholly consumed on the altar). Syriac, "a portion." Arabic, "a slice of flesh." Others interpret, "a measure of wine."

"A flagon of wine": Rather a raisin-cake, i.e., a mass of dried grapes (Hosea 3:1; Isa. 16:7), "raisin-cakes of Kir-haraseth."

The piece of meat came from the offerings. The loaf of bread was made circular for some reason. It is even believed to have been perforated. The flagon of wine was for the merriment of the occasion. The bread and wine symbolize the body and blood of the Lamb (The Lord Jesus Christ). This is very similar to a Passover meal.

Verses 4-6: "Levites ... minister": As soon as the Ark was placed into its tent, the Levites began their duties.

1 Chronicles 16:4 "And he appointed [certain] of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:"

Literally, put, placed (Genesis 3:12).

"To minister": Literally, ministering, i.e. as ministers. The object of the appointment is defined by the words which follow: "both to remind, and to thank, and to praise Jehovah, the God of Israel." Each verb expresses a distinct kind of duty in the service of song.

"To record": Is the technical term for chanting the psalms which accompanied the sacrificial burning of the Azkārāh, that is, the part of the meat offering that was presented on the altar (Lev. 2:2; comp. the use of the cognate verb in the titles of Psalms 38, 70)

"To thank": Was to perform psalms of invocation, and confession of benefits received.

"To praise": Was to sing and play hymns of hallelujah (such as Psalms 146-150). These Levites were to minister thus before the Ark in the sacred tent of Mount Zion.

The "he" in this case is David. Notice, he chose Levites. He had undoubtedly learned what the law had to say about this. These had three jobs; to record, to thank, and to praise God. These Levites were very similar to ministers in church today, who minister God's will and conduct praise and worship services.

1 Chronicles 16:5 "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 psalteries and with harps; but Asaph made a sound with cymbals;"

Of those that were now appointed: otherwise, of the three principal singers, Heman was the chief, and Asaph next (1 Chron. 6:33).

"And next to him Zechariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with psalteries, and with harps": To play upon them before the Ark at the same time the psalms and songs were vocally sung. The above persons are such as are named before (1 Chron. 15:18).

"But Asaph made a sound with cymbals": He struck and played upon them (see 1 Chron. 15:19).

This is speaking of those in charge of the music ministry. Asaph was the leader of it all. All of the others here, played musical instruments. The only distinction of the instruments were the cymbals that Asaph started the music with.

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

These were appointed to blow with trumpets continually before the Ark of the Covenant of the Lord; morning and evening.

These silver (symbolizes redemption), trumpets were blown to gather the people. We mentioned (from Num. 10:2), the silver trumpet and its purpose. It is interesting to note that our great High Priest will blow a trumpet to redeem us from the earth, when He calls us to Him in the sky. Notice the priests blow this trumpet. Jahaziel is the same as Eliezer.

Verses 7-22 (see notes on Psalm 105:1-15).

1 Chronicles 16:7 "Then on that day David delivered first [this psalm] to thank the LORD into the hand of Asaph and his brethren."

This "psalm" (with slight variations), is woven into several of the psalms in the Hebrew Psalter (verses 8-22), with Psalms 105:1-15; (verses 23-33), with Psalm 96; (verses 34-36), with Psalms 106:1, 47-48). It is learned here that those later liturgical adaptations originated with "David." The psalm was especially suited for this auspicious occasion. This particular psalm exhorts the people to praise Israel's wonder working God (verses 8-11), and encourages its hearers to remember God's deeds (verses 12-14), and His unfailing covenant with Abraham, Isaac, and Jacob (verses 15-22). David then directs all nations to join Israel in its praise of the holy God to who all the universe is subservient (verses 23-33), and closes this song with a section of "thanks," petition and praise (verses 34-36).

A psalm is a song. David had written one for this special occasion. He gave it to Asaph who is the director of music.

Verses 8-22: In this “psalm” of worship are many parallels to the Book of Psalms. This section parallels (Psalm 105:1-15), and reminds the audience of God’s faithfulness, a theme of great importance, given the desperate situation of the Israelites in exile.

1 Chronicles 16:8 "Give thanks unto the LORD, call upon his name, make known his deeds among the people."

The same Hebrew verb (as in 1 Chron. 16:4), “to thank.” Psalms 105 is a tōdāh, or thanksgiving, hence its use here.

"Call upon his name": Invoke His help, appealing to Him by His revealed name of Jehovah. (Compare Psalm 3:1-7; 5:1; 7:6, and many others).

"Make known": Israel’s mission.

"Deeds": Feats, exploits, deeds of wonder; a poetic word.

"People": meaning peoples.

Notice how this begins. In the beginning of prayer or praise, the first thing to do is give thanks to the LORD. We must call upon His name. We have not, because we ask not. There is great power in His name. We must tell others of His greatness, so they might see and believe.

1 Chronicles 16:9 "Sing unto him, sing psalms unto him, talk ye of all his wondrous works."

"Sing psalms": The word implies a musical accompaniment.

"Talk you": A third term for singing. Chant ye.

"His wondrous works": His wonders, or miracles. The word means things separate, distinct, and so out of the common (Exodus 3:20).

I personally believe that singing praises to the LORD lifts the soul of man above the earth. Witnessing to others what God has done for us, helps the person we are witnessing to, but helps us as well. We sing a little chorus that says "I'm going to lift up the name of Jesus". This is what the verse above is speaking of.

1 Chronicles 16:10 "Glory ye in his holy name: let the heart of them rejoice that seek the LORD."

Compare 1 Chron. 13:3; 15:13, where a synonymous term is used. Both occur in (1 Chron. 16:11).

We find strength and comfort in the name of Jesus. Christians have been given power and authority to use that name. David is saying the same thing about the LORD here. Those that seek the LORD shall find Him.

1 Chronicles 16:11 "Seek the LORD and his strength, seek his face continually."

"His Wonders": (as in 1 Chron. 16:9). I.e. the plagues of Egypt (Psalm 105:27-36). His portents; τέρατα of the New Testament.

"The judgments of his mouth": His judicial utterances, which execute themselves (Compare Genesis 1:3; Exodus 12:12).

"Of his mouth": (Psalm 105:5), has a different form of the pronoun (Deut. 4:33; 4:36).

David was fully aware that it was not his strength that caused him to win in battle, but was the strength of the LORD. We Christians, are aware of that also, as we read in the following verse.

Philippians 4:13 "I can do all things through Christ which strengtheneth me."

To seek the face of God, is to look beyond ourselves for help.

1 Chronicles 16:12 "Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth;"

The LORD has been in the miraculous works business from the beginning of Genesis. His works have always spoken volumes. He opened the Red Sea, He brought ten plagues upon Egypt to free His people. He fed close to three million people with manna that fell from heaven for almost forty years. I could go on and on. His marvelous works separate Him from everyone as truly God. His judgments are just.

1 Chronicles 16:13 "O ye seed of Israel his servant, ye children of Jacob, his chosen ones."

(Psalm 105:6 reads), "Abraham." "Israel" improves the parallelism, and is probably a correction. Syriac and Arabic have "Abraham."

"His servant": LXX, "his servants." (Compare "servant of Jehovah" as a title of Israel in Isaiah).

In this, I see David saying, "Do you not realize who you are?" You are the chosen family of God. Even Christians are seed of Abraham, because of their faith.

1 Chronicles 16:14 "He [is] the LORD our God; his judgments [are] in all the earth."

The grand thought of Israel that, though Jehovah is their God, He is not theirs exclusively. He governs the wide world.

"LORD" is speaking of Jehovah, which I believe to be the Word of God in heaven. He is Creator of all the world. He set the laws of nature in motion. He not only is the Judge of all the people, but of all nature, as well.

1 Chronicles 16:15 "Be ye mindful always of his covenant; the word [which] he commanded to a thousand generations;"

Psalms 105:8, third strophe, begins, "He hath remembered," that is, "He will certainly remember" His ancient covenant. And the exile and oppression of His people can only be transitory (Compare Psalm 111:5). The expression is modified here, to suit different circumstances, and perhaps in view of (1 Chron. 16:12).

"The word which he commanded to": Rather, the promise which he established for.

God promised to bless them, if they kept His commandments. The covenant would last for generations to come, as long as they kept His commandments. God's promises are for all generations to come.

1 Chronicles 16:16 "[Even of the covenant] which he made with Abraham, and of his oath unto Isaac;"

This hymn forms a connected and uniform whole. Beginning with a summons to praise the Lord, and to seek His face (1 Chron. 16:8-11), the singer exhorts his people to remember the wondrous works of the Lord (1 Chron. 16:12-14). And the covenant which He made with the patriarchs to give them the land of Canaan (1 Chron. 16:15-18), and confirms his exhortation by pointing out how the Lord, in fulfilment of His promise, had mightily and gloriously defended the patriarchs (1 Chron. 16:19-22).

"To Isaac": Hebrew, Yiçhâq. (Psalm 105:9), has the weaker form, Yishâq (Amos 7:9).

The covenant that God had with Israel was all bound up in the law that he gave to His people at Mount Sinai. The actual covenant was with Abraham, and handed down through his son of the spirit, Isaac. The covenant was based on faith in God.

1 Chronicles 16:17 "And hath confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant,"

In Psalms 105 the sense is future.

"The same": It, i.e., the word (1 Chron. 16:15).

"For a law": As a fixed decree.

Let the “everlasting covenant” be the great matter of our joy his people of old, be remembered by us with thankfulness to him. Show forth from day to day his salvation, his promised salvation by Christ. We have reason to celebrate that from day to day; for we daily receive the benefit, and it is a subject that can never be exhausted. In the midst of praises, we must not forget to pray for the servants of God in distress.

God gave the law to Israel for many reasons. It separated them unto God from the rest of the world. They were the only ones with the law. The law was given to them to cause them to be the moral example for the rest of the world. It was not only to serve their spiritual man, however. It was a perfect civil law and dietary law, as well as being a moral law. If they kept the words of the law, they would not need an earthly king. The LORD would be their only King.

1 Chronicles 16:18 "Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;"

In the Hebrew the rhythm is marred here by omission of a particle (eth), found in (Psalm 105:11).

"The lot": Literally, as the measuring line (compare Psalm 16:5), i.e., as your measured or apportioned domain.

The land of Canaan was their land of Inheritance, for all of time.

1 Chronicles 16:19 "When ye were but few, even a few, and strangers in it."

Revised Version: sojourners. The patriarchs were not simply strangers, but strangers who made a long sojourn in Canaan.

Jacob's very small family went into Egypt. God had a plan to take care of them there. He had sent Joseph ahead to prepare a place for them. They were strangers in Egypt, and grew too close to three million people there.

1 Chronicles 16:20 "And [when] they went from nation to nation, and from [one] kingdom to another people;"

This shows that the third plural (“when they were”), is original in the last verse. The reference is to the wanderings of the patriarchs.

"And from one kingdom": The conjunction is prosaic, and is not read in Psalm 105:13. The “kingdom” is Egypt (Gen. 12); the “people” the Canaanite and Perizzite (Genesis 13).

These three verses above are reminding them of the supernatural care that God took of His people. They were not like the rest of the world. God fought for them. His presence was with them in the cloud by day and the fire by night. He protected them from their enemies. The nations around them feared their God.

1 Chronicles 16:21 "He suffered no man to do them wrong: yea, he reproved kings for their sakes,"

Hebrew, he permitted to no man, (as in 2 Sam. 16:11). Psalms 105 has the mere accusative, and a different word for "man" ('ādām).

1 Chronicles 16:22 "[Saying], Touch not mine anointed, and do my prophets no harm."

Omitted in the Hebrew (as in Psalm 2:6), and perhaps at the end of (1 Chron. 16:7).

"Mine anointed": (Ones). Plural of Messiah. Abraham and Sarah were to be progenitors of kings (Genesis 17:16; compare Genesis 23:6).

"My prophets": Literally, do no harm against my prophets, a construction unparalleled elsewhere. Psalms 105 has the usual expression, "to my prophets." (See Gen. 12, 20, 26), for the passages of patriarchal history to which allusion is here made.

We have now reached the first "seam" in this composite ode. Psalms 105 naturally continues its historic proof of Jehovah's faithfulness, by reference to the sojourn in Egypt, the Exodus, the wanderings, and the occupation of Canaan. Here, however, this train of thought is abruptly broken off, and a fresh start made in (1 Chron. 16:23 with Psalms 96). The author, or authors, who compiled this hymn of praise "strung together familiar psalms as a sort of mosaic, to give approximate expression to the festive strains and feelings of the day.

Verses 23-33: This passage parallels (Psalm 96:1-13).

1 Chronicles 16:23 "Sing unto the LORD, all the earth; show forth from day to day his salvation."

The second line of the psalm. The spirited opening of the psalm is purposely weakened, by omission of the first and third lines, in order to make it fit in here. This first Strophe is thus compressed into four lines (1 Chron. 16:23-24).

"All the earth": All the land (of Israel).

"Show forth": Hebrew, tell the (good) news of.

"His salvation": Deliverance (from exile).

This is another way of saying that man must walk every day in the salvation he has received. In our songs, we must reveal the value of our salvation to make us happy.

1 Chronicles 16:24 "Declare his glory among the heathen; his marvelous works among all nations."

“Heathen”: Nations (1 Chron. 16:31).

This again is very much like: "Go ye into all the world and preach the gospel to every creature".

1 Chronicles 16:25 "For great [is] the LORD, and greatly to be praised: he also [is] to be feared above all gods."

Strophe, the second of the psalm. Jehovah is the Creator; other gods are nonentities.

“He also”: And he. The conjunction is not in (Psalms 96), and is a prosaic addition of the compiler (Compare 1 Chron. 16:20).

1 Chronicles 16:26 "For all the gods of the people [are] idols: but the LORD made the heavens."

“People”: Peoples.

“Idols”: (elilim). A favorite expression in Isaiah.

Over and over, God had destroyed the idols and false gods, proving that He alone is God. The ten plagues brought against Egypt by God, not only freed the family of Jacob from bondage, but defamed the false gods of Egypt. Even the magicians in Egypt recognized that it was the finger of God that brought the plagues on Egypt. The idols were created by the people who worshipped them. The LORD created all things.

1 Chronicles 16:27 "Glory and honor [are] in his presence; strength and gladness [are] in his place."

“Strength and gladness are in his place”: (Psalm 96:6): “Strength and beauty are in his sanctuary.” The psalmist’s idea of the heavenly temple seems to have been understood of the earthly; and then his phrase was altered as unsuitable.

“Gladness”: (hedwāh). A late word, occurring again in (Neh. 8:10 only). “Beauty” (tiph’èreth), is ancient.

“His place”: I.e., the tent of the Ark on Mount Zion (compare 1 Chron. 15:1; 15:3).

Verses 28-29: Strophe, the third of the psalm, mutilated. A call to all nations to come and worship in the Temple of Jehovah.

1 Chronicles 16:28 "Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength."

“Kindreds of the people”: Clans (races), of the peoples.

Give God the glory for everything. All things exist because He allows them to exist. The world, and everything and everyone are His. We are His creation. There is no honor, praise, glory, or strength, except in Him.

1 Chronicles 16:29 "Give unto the LORD the glory [due] unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness."

So far, each verse of this ode has symmetrically consisted of two clauses. The present verse has three. Another mark of awkward compilation.

“Come before him” (Psalms 96), “into his courts,” that is, the Temple courts. An expression modified here to suit another application.

“Worship the Lord in the beauty of holiness”: Rather, bow ye down to Jehovah, in holy vestments. This line ought to be the first of the next couplet.

The greatest sacrifice we can make for Him, is to praise Him. His name is above all others. It is important to bring our offerings, but it is more important to worship Him with our entire being. We must always remember that He is holy. He commands us to be holy, because He is holy.

1 Chronicles 16:30 "Fear before him, all the earth: the world also shall be stable, that it be not moved."

“Fear”: (plural). Literally, Writhe ye.

“Before him”: The preposition is a compound form common in the Chronicles; in the psalm it is simple.

“The world also shall be stable”: A line, which precedes this in the psalm, is omitted here, to the detriment of the sense. That line: “Say ye among the nations, Jehovah is king”, begins the fourth strophe of the original hymn, but is here strangely transferred to (1 Chron. 16:31).

The only fear that believers in God are allowed to have, is fear of God. That type of fear is more like reverence. Other fear is the lack of faith. He made the world. It obeys His voice. If He tells it to be stable, it must be stable. He has framed it in perfect order.

1 Chronicles 16:31 "Let the heavens be glad, and let the earth rejoice: and let [men] say among the nations, The LORD reigneth."

“Let the heavens be glad, and let the earth rejoice”: In the Hebrew, the initial letters of these words form an acrostic of the sacred Name of Jehovah. And those of the first half of (1 Chron. 16:32), make up Iahu, another form of the Name.

“And let men say”: An adaptation of (Psalm 96:10): “Say ye among the nations.”

1 Chronicles 16:32 "Let the sea roar, and the fulness thereof: let the fields rejoice, and all that [is] therein."

“Let the fields rejoice”: Here begins the fifth strophe of the original psalm.

“Fields”: Hebrew, the field, or open country. (Psalms 96), has an archaic spelling of the word (sādai), which is here modernized (sādèh).

“Rejoice”: Exult (not the same word as in 1 Chron. 16:31).

1 Chronicles 16:33 "Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth."

“At the presence of”: The compound preposition of (1 Chron. 16:30). The climax of the psalm: “He shall judge the world in righteousness, and peoples in his faithfulness”, is here omitted; and this long and heterogeneous composition terminates with verses borrowed from a third source.

All of God's creation is waiting for that glorious day, when He will return. Even nature itself, will cry out praises to Him.

Verses 34-37: These verses parallel (Psalm 106:1, 47-48).

1 Chronicles 16:34 "O give thanks unto the LORD; for [he is] good; for his mercy [endureth] for ever."

Several of the later psalms begin with this beautiful liturgical formula (see Psalms 106; 107, 118, 136; and compare Jer. 33:11). The ode thus concludes with the thought from which it started (1 Chron. 16:8).

1 Chronicles 16:35 "And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, [and] glory in thy praise."

The author of temporal, spiritual, and eternal salvation; the words are a direction to the singers, and those that sung with them, to express the prayer and doxology in the next verse. Which both are the same with (Psalm 106:47); which David directed by a spirit of prophecy, foreseeing the people of Israel would be in captivity among the Heathens. Though some think these were added by Ezra; for though there was in his time a return from the captivity, yet many still remained in it.

1 Chronicles 16:36 "Blessed [be] the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD."

Render, said: Amen, and praise to the LORD.

These verses are some of the most beautiful in the Bible. They need no explanation. These very same statements are found in the book of Psalms. There is no way that anyone could say anything, but amen (so be it). This leaves nothing else to do, but to praise the LORD.

Verses 37-42: David's concern for worship is immediately apparent in his appointment of the Levites for various tasks in the service of the Lord (verses 4-6). Although the "Ark" is now in Jerusalem, the old brazen "altar" used in the "tabernacle" service remains with the tabernacle at "Gibeon" (verses 39-40 with 1 Kings 3:4; 1 Chron. 21-29; 2 Chron. 1:3). "Zadok" and the "priests" probably returned to Gibeon after seeing to the safe delivery of the Ark in Jerusalem (1 Chron. 15:11-13). Doubtless the services relative to the Ark in Jerusalem (verses 37-38) and to the altar in Gibeon (verses 41-42), were served by the Levitical musicians. The importance of music in the Israelite worship experience is again emphasized (see the note on 6:31-48).

"Continually ... every day's work": The ministry was established with continuity.

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

When the "Ark of the covenant of the Lord" was returned to Israel, David installed singers to worship "regularly" before it. As a visual reminder of the presence of God, the Ark may have helped the people be more consistent in their worship. Even now, there is a place for such a reminder in every Christian's life.

The instructions from the law about how to conduct worship in this tent of the Ark, would be carried out by those chosen of the Levitical tribe for their specific tasks. While David lived, the Ark would be honored as representing the presence of God. Asaph, we know headed up the music department. We Christians can learn a lot from this lesson. It is very important to have music, and praise, and worship in our buildings we have set aside to worship God in.

1 Chronicles 16:38 "And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah [to be] porters:"

The Levites, the brethren of Asaph and Obed-edom, these were left before the ark to minister there.

"Obed-edom also the son of Jeduthun": Or Ethan, which some take to be another Obed-edom; but the "vau" may be explanative, "even Obed-edom".

"And Hosah to be porters": These he left to be doorkeepers of the ark.

This Obed-edom, the son of Jeduthun, was a Kohathite. Three score and eight means there were sixty eight.

1 Chronicles 16:39 "And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that [was] at Gibeon,"

The people of God worshiped in the “tabernacle” of the Lord,” which was a large tent at “Gibeon” (2 Chron. Chapter 1), while the Ark resided in a temporary structure in Jerusalem. David wanted to unite the tabernacle and the Ark by building a temple in Jerusalem.

“Gibeon”: Located 6 miles northwest of Jerusalem.

There had been a strange phenomenon in the day of David. There were two High Priests. Saul had Zadok as High Priest. David did not stop him from being High Priest, but made Abiathar High Priest as well. It appears, the worship in the high place in Gibeon would be headed up by Zadok.

1 Chronicles 16:40 "To offer burnt offerings unto 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 commanded Israel;"

Which was the work of the priests only to do.

"Upon the altar of burnt offering continually morning and evening": The lambs of the daily sacrifice, which were a burnt offering, and only to be offered on the brasen altar at the tabernacle.

"And to do according to all that is written in the law of the Lord, which he commanded Israel": With regard to them, and all other sacrifices (see Exodus 29:38).

1 Chronicles 16:41 "And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy [endureth] for ever;"

That is, with Zadok, and the priests with him at Gibeon: he left Heman and Jeduthun: or Ethan, two principal singers:

“And the rest that were chosen, who were expressed by name” (see 1 Chron. 16:18).

“To give thanks to the Lord, because his mercy endureth for ever”: To praise him for his benefits, flowing from his grace and mercy continually.

1 Chronicles 16:42 "And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun [were] porters."

Or with them were the trumpets and cymbals, as Kimchi; or, as Piscator supplies it, with them he "left" the trumpets and cymbals.

"For those that should make a sound": By striking upon them.

"And with musical instruments of God": Sacred ones, such as were devoted to his service, as psalteries and harps. The Syriac and Arabic versions carry the sense of the words quite differently, that these men did not sing with those musical instruments, but with a pleasant voice. And with pure and acceptable prayers, in humility and uprightness, glorified God.

"And the sons of Jeduthun were porters": At the tabernacle in Gibeon.

It appears that worship would be conducted in Gibeon much the same as here. These mentioned in the three verses above, would help Zadok at Gibeon. There had been a slackness upon the part of the Israelites to worship God in the way He had taught them, ever since they had come into the land of Canaan. They described themselves as worshipping God, but were not keeping the letter of the law.

1 Chronicles 16:43 "And all the people departed every man to his house: and David returned to bless his house."

Having accompanied the Ark to its place, and having praised the Lord for it, and been refreshed with food (see 2 Sam. 6:19).

"And David returned to bless his house": His family; the Targum is, "to bless the people (see 2 Sam. 6:20).

David will, now, be blessed in his own home, because he has established his place of worship. Each person went home to their own families, except for those chosen for specific duties in the service of the LORD.

1 Chronicles Chapter 16 Questions

1. What did they do, when they got the Ark placed in the tent?
2. When is the only time a person is at peace in his own heart?
3. Where does peace in your soul come from?
4. What did the burnt sacrifices symbolize?
5. What was the peace offering for?
6. What caused David to speak the blessing upon the people?
7. What did he give to every person?
8. Who did he appoint to minister before the Ark of the Lord?

9. Who was the chief, mentioned in verse 5?
10. Who were the priests with the trumpets?
11. What Scripture makes us know they are silver trumpets?
12. What does "silver" symbolize?
13. Who will blow a trumpet to redeem us from the earth?
14. A psalm is a _____.
15. What does the author believe singing praises to the Lord does for us?
16. We find strength and comfort in the name of _____.
17. When should we seek the face of the LORD?
18. When we seek the face of the LORD, what are we doing?
19. What were some of the early works God did for the Israelites?
20. What is David saying to them in verse 13?
21. "LORD", in verse 14, is speaking of whom?
22. God promised to bless them, if they kept His _____.
23. Who had God made the original covenant with?
24. The covenant was based on _____ in God.
25. Who did God give His law to?
26. How was the presence of God with them manifested?
27. Verse 24 is very much like what?
28. What did the ten plagues in Egypt do, besides free the Israelites?
29. What is the greatest sacrifice we can make?
30. Fear of God is more like _____.
31. What is all of God's creation waiting for?
32. How often did worship in the tent take place?
33. Where did Zadok go to worship?