

1 Chronicles 16 - Ark Arrives in Jerusalem; David's Psalm of Thanksgiving; Ark & Tabernacle Remain Separated

II. David prepares to build the temple (1 Chr 10:1—29:30)

(3) David brings the Ark to Jerusalem (1 Chr 13:1—16:43)

(D) David inaugurates the Ark's service in Jerusalem (16:1-43)

(a) Sacrifices and worship (16:1-6)

(b) Rehearsal of Psalms (16:7-36)

(c) Appointment of personnel to minister at the Tabernacle (16:37-43)

1 Chronicles 16

(D) David inaugurates the Ark's service in Jerusalem (16:1-43)

(a) Sacrifices and worship (16:1-6) (Cf. 2 Sam 6:17-19)

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

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

1 They brought the Ark of God, placed it within the tent that David had erected, and offered burnt offerings and peace offerings in the presence of God.

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.

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

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

2 After David had finished sacrificing the burnt offerings and peace offerings, he blessed the people in the name of the LORD

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.

Burnt Offering

- *olah*, "ascending," the whole being consumed by fire, regarded as ascending to God while being consumed. Part of every offering was burnt in the sacred fire, but this was wholly burnt, a "whole burnt offering."

It was the most frequent form of sacrifice, the only one mentioned in the book of Genesis: by Abel (Gen 4:3-4); Noah (Gen 8:20); Abraham (Gen 22:2,7-8,13).

The law of Moses afterwards prescribed the occasions and the manner in which burnt sacrifices were to be offered:

- The continual burnt offering (Ex 29:38-42; Lev 6:9-13)
- The burnt offering of every sabbath, which was double the daily one (Num 28:9-10)
- The burnt offering of every month (Num 28:11-15)
- The offerings at the Passover (Num 28:19-23)
- The Feast of Shavuot/Pentecost (Lev 23:16)
- The Feast of Trumpets (Lev 23:23-25)
- The Day of Atonement (Lev 16:1)

Peace Offerings

shelem (Lev 3:1f; 7:11-21,29-34): eucharistic or thanksgiving offerings, expressive of gratitude for blessings received; in fulfillment of a vow, but expressive also of thanks for benefits received; and, free-will offerings, something spontaneously devoted to God.

3 Then he distributed to everyone of Israel, both men and women, to everyone a loaf of bread, a portion of *meat*, and a raisin cake.

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

3 and distributed a loaf of bread, a date bar, and a raisin bar to every person in Israel—that is, to each man and to each woman.

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.

- David personalized God's blessing on Israel by giving each participant bread, meat and fruit, which were symbols of fruitfulness

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

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

4 In the presence of the ark of the LORD, he appointed some of the descendants of Levi to minister continually by remembering, giving thanks, and praising the LORD God of Israel.

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:

- David's devotion to God led David to institute priests and Levites to minister regularly in the tent

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

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

5 Their director Asaph played cymbals, and next to him was Zechariah, followed by Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, who played harps and lyres.

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

- David appointed Asaph to be in charge of the Ark in its new surroundings (Cf. v37) and to offer prayers and praises to the Lord

— With Asaph were certain other Levites (Cf. 15:17-18) who were to accompany the praises with musical instruments

6 and the priests Benaiah and Jahaziel *blew* trumpets continually before the ark of the covenant of God.

6 and Benaiah and Jahaziel the priests *blew* trumpets continually before the ark of the covenant of God.

6 The priests Benaiah and Jahaziel played the trumpets continually in the presence of the Ark of the Covenant of God.

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

(b) Rehearsal of Psalms (16:7-36) (Cf. Ps 96:1-13; 105:1-15; 106:1,47-48)

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

7 Then on that day David first assigned Asaph and his relatives to give thanks to the Lord.

7 On that very day, David composed this psalm of thanksgiving to the LORD just for Asaph and his companions:

7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.

- This psalm was probably one of many the people sang on this occasion
- It expressed the hopes and thoughts of the Israelites assembled that later the returned exiles needed to emulate
- The psalm emphasizes that the intended result of Israel's worship was the salvation of the nations, so that they, too, might come and worship Yahweh (Cf. Ex 19:5-6; Is 42:6; Zech 2:10-11)

Verses 8-13 begin with a call to worship that embraced the nations (Cf. Is 12:4):

8 Give thanks to the LORD, call upon His name; Make His deeds known among the peoples.

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

8 Give thanks to the LORD, calling on his name. Make what he has done known among the people.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

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

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

9 Sing to him, sing psalms to him, and think about all of his miraculous deeds.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

- A model of such praise, a piece undoubtedly composed by David for this occasion, follows.

Hymn of Thanksgiving

This hymn of thanksgiving is actually a compilation of passages from other psalms, previously written by David:

- v8-22 — Ps 105:1-15
- v23-33 — Ps 96:1b-13a
- v34-36 — Ps 106:1b-c,47-48

10 Boast in His holy name; Let the heart of those who seek the LORD be joyful.

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

10 Find joy in his holy name; let the hearts of those who keep on seeking the LORD rejoice.

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

11 Seek the LORD and His strength; Seek His face continually.

11 Seek the LORD and His strength; Seek His face continually.

11 Seek the LORD and his strength. Always look to him.

11 Seek the LORD and his strength, seek his face continually.

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

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

12 Keep remembering the awesome deeds that he has done, along with his miracles and the rulings that he has handed down,

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 *You* descendants of Israel His servant, Sons of Jacob, His chosen ones!

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

13 you descendants of his servant Israel, you descendants of Jacob, the ones he has chosen.

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

- Ps 105: The psalmist began with a call to Israel, to praise and rejoice because of the Lord's many wonderful acts and His holy name: His name means His attributes that are revealed to man (Cf. Ex 20:7 = not mere vocabulary: Ambassadorship).

-- Israel should depend on the Lord (look and seek His face; Cf. 2 Chr 7:14)

Verses 14-22 extol the God's greatness and glory

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

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

14 He is the LORD our God. His justice is in all of the land.

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

15 Remember His covenant forever, The word which He commanded to a thousand generations,

15 Remember His covenant forever, The word which He commanded to a thousand generations,

15 Remember his covenant forever, his promise that he made to the thousandth generation,

15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

16 *The covenant* which He made with Abraham, And His oath to Isaac.
16 *The covenant* which He made with Abraham, And His oath to Isaac.
16 the covenant that he made with Abraham, and the oath he swore to Isaac.
16 Even of the covenant which he made with Abraham, and of his oath unto Isaac;

17 He also confirmed it to Jacob as a statute, To Israel as an everlasting covenant,
17 He also confirmed it to Jacob for a statute, To Israel as an everlasting covenant,
17 He confirmed it to Jacob in the form of an ordinance, an eternal covenant to Israel,
17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,
- We cannot overemphasize the Abrahamic (and Davidic) Covenants!

18 Saying, "To you I will give the land of Canaan, As the portion of your inheritance."
18 Saying, "To you I will give the land of Canaan, As the portion of your inheritance."
18 when he told Israel, "To you I will give the land of Canaan as your joyful inheritance."
18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When they were only a few in number, Very few, and strangers in it,
19 When they were only a few in number, Very few, and strangers in it,
19 When you were few in number— very few, and strangers at that—
19 When ye were but few, even a few, and strangers in it.

20 And they wandered from nation to nation, And from *one* kingdom to another people,
20 And they wandered about from nation to nation, And from *one* kingdom to another people,
20 wandering from nation to nation, from one kingdom to another,
20 And when they went from nation to nation, and from one kingdom to another people;

21 He allowed no one to oppress them, And He rebuked kings for their sakes, *saying*,
21 He permitted no man to oppress them, And He reprov'd kings for their sakes, *saying*,
21 he did not let anyone wrong them. He warned kings on their behalf,
21 He suffered no man to do them wrong: yea, he reprov'd kings for their sakes,

22 "Do not touch My anointed ones, And do not harm My prophets."
22 "Do not touch My anointed ones, And do My prophets no harm."
22 "Don't touch my chosen ones, and don't hurt my prophets!"
22 Saying, Touch not mine anointed, and do my prophets no harm.

Verses 23-24 is another call to worship

- 23 Sing to the LORD, all the earth; Proclaim good news of His salvation from day to day.
- 23 Sing to the LORD, all the earth; Proclaim good tidings of His salvation from day to day.
- 23 Let all the earth sing to the LORD! Day after day proclaim his deliverance!
- 23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.

- 24 Tell of His glory among the nations, His wonderful deeds among all the peoples.
- 24 Tell of His glory among the nations, His wonderful deeds among all the peoples.
- 24 Declare his glory among the nations, and his miraculous deeds to all people,
- 24 Declare his glory among the heathen; his marvellous works among all nations.

Verses 25-26 emphasizes Yahweh's superiority over the nation's gods

- 25 For great is the LORD, and greatly to be praised; He also is to be feared above all gods.
- 25 For great is the LORD, and greatly to be praised; He also is to be feared above all gods.
- 25 because the LORD is great, and he is praised greatly! He is feared above every god.
- 25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

- 26 For all the gods of the peoples are idols, But the LORD made the heavens.
- 26 For all the gods of the peoples are idols, But the LORD made the heavens.
- 26 For all of the gods of the other nations are mere idols, but the LORD fashioned the heavens!
- 26 For all the gods of the people are idols: but the LORD made the heavens.

Verses 27-30 emphasize Yahweh's creative power

- 27 Splendor and majesty are before Him, Strength and joy are in His place.
- 27 Splendor and majesty are before Him, Strength and joy are in His place.
- 27 Splendor and majesty surround him, and strength and joy fill his palace.
- 27 Glory and honour are in his presence; strength and gladness are in his place.

- 28 Ascribe to the LORD, you families of the peoples, Ascribe to the LORD glory and strength.
- 28 Ascribe to the LORD, O families of the peoples, Ascribe to the LORD glory and strength.
- 28 Let the families of earth recognize the LORD— that he is glorious and powerful.
- 28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

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

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

29 Recognize the glory that is due the LORD! Bring your offering, and come into his presence, worshipping the LORD in all of his holy splendor.

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.

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

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

30 Tremble in his presence, all the earth! Surely the inhabited world stands firm— it cannot be moved.

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

The final part of the psalm (v31-36) calls on all people to turn to Yahweh in trust and obedience in view of His coming to judge and save

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

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

31 Let the heavens rejoice, and the earth be glad! Say to the nations, "The LORD reigns!"

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

32 Let the sea roar, and everything it contains; Let the field rejoice, and everything that is in it.

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

32 Let the sea roar along with everything that fills it! Let the fields exult, along with everything in them!

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

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

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

33 Then let the trees in the forest sing out in praise, for the LORD is coming to judge the world.

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

34 Give thanks to the LORD, for *He is* good; For His faithfulness is everlasting.

34 O give thanks to the LORD, for *He is* good; For His lovingkindness is everlasting.

34 Give thanks to the LORD, because he is good and because his gracious love is eternal!

34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

- The creation will rejoice when He comes to judge the earth: Rom 8:18-25

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

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

35 Call out, "Save us, God, you who delivers us! Gather us and rescue us from the nations! We will thank your holy name and rejoice as we praise you!

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.

36 Blessed be the LORD, the God of Israel, From everlasting to everlasting! Then all the people said, "Amen," and praised the LORD.

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

36 Praise the LORD God of Israel, who lives from eternity to eternity! Then all of the people shouted "Amen!" and praised the LORD.

36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

(c) Appointment of personnel to minister at the Tabernacle (16:37-43)

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

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

37 Later David left the presence of the Ark of the Covenant of the LORD so Asaph and his fellow descendants of Levi could serve the ark there continually each day, doing whatever

was required.

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:

38 and Obed-edom with his sixty-eight relatives; Obed-edom, the son of Jeduthun, and Hosah as gatekeepers.

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

38 Obed-edom and 68 of his relatives remained also, with Jeduthun's son Obed-edom and Hosah serving as trustees.

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

- Asaph was in charge. Others included two Obed-Edoms:

(1) v38a: was a musician and minister of the Ark (15:21,24; 16:5), who may be the same man who looked after the Ark in his own home (13:14)

(2) The other was a gatekeeper identified as a son of Jeduthun (16:38b); he is also mentioned in 26:4,8,15

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

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

39 He left Zadok the priest and his relatives at the Tent of the LORD at the high place in Gibeon, where they ministered in the LORD's presence,

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

- David let the Tabernacle remain at Gibeon and provided for worship and sacrifice to continue there

— Throughout Israel's history, the Ark was a symbol of God's grace and the altar was a symbol of human response to that grace

— Normally they were together, but in Saul's day they were separate: the Ark was in Philistia, Bethshemesh, or Kiriath-jearim, and the Tabernacle was at Shiloh or Gibeon

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

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

commanded Israel.

40 sacrificing the regular burnt offerings regularly each morning and evening to the LORD on the altar dedicated to that purpose, doing everything written in the Law of the LORD, just as he had commanded Israel.

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;

- The reference to Zadok as priest of the tabernacle at Gibeon reveals the reason for the retention of two high priests:

— Zadok, of the Aaronic line of Eleazar, was in charge of the Gibeon sanctuary, while Abiathar, of the line of Ithamar, officiated at the new tent-shrine in Jerusalem

— The origin of Gibeon as the site of a Tabernacle is not known, but it must not have been deemed illicit since David appointed Zadok as priest there and later on Solomon offered sacrifices there with God's approval (Cf. 1 Kings 3:4-10)

— In fact it appears that sometime after the Ark was taken from Shiloh, the Tabernacle was moved also, eventually ending up at Gibeon (1 Chr 21:29)

— Zadok thus was ministering at the original Mosaic house of worship, while Asaph was with Abiathar in David's tabernacle, which housed the Ark

41 With them *were* Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His kindness is everlasting.

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

41 David also appointed Heman, Jeduthun, and others chosen by name to give thanks to the LORD, because "his gracious love is eternal."

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;

- Heman and Jeduthun (also called Ethan, Cf. 6:44; 15:17) functioned with Zadok at the original Mosaic tabernacle of Gibeon

42 And with them *were* Heman and Jeduthun *with* trumpets and cymbals for those who *were to play them*, and *with* instruments *for* the songs of God, and the sons of Jeduthun for the gate.

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

42 They accompanied their songs of praise to God with trumpets, cymbals, and other musical instruments while Jeduthun's children served as trustees.

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.

43 Then all the people departed, each to his house; and David returned to bless his household.

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

43 After this, everyone left for their own homes and David went home to bless his own household.

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

1 Chr 13-16 help us focus on the presence of God as what is essential, rather than on ritual that, though important, is only a means to an end. Worship is appropriate in view of who God is, but for worship to be acceptable, God's people must worship Him as He has prescribed. Worship must be God-centered rather than man-centered.