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

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David brings the ark into its tent; and offers sacrifices, peace-offerings, and burnt-offerings, 1Chr 16:1, 1Chr 16:2; and gives portions to the people of Israel, 1Chr 16:3. He appoints proper ministers and officers for the ark, 1Chr 16:4-6. He delivers a solemn thanksgiving on the occasion, vv. 7-36. How the different officers served at the ark, 1Chr 16:37-42. The people return home, 1Chr 16:43.

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1CHRONICLES 16: 2 When David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the LORD's name.

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Verse 2

He blessed the people - "He blessed the people in the name of the Word of the Lord." - T.

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1CHRONICLES 16: 3 He dealt to everyone of Israel, both man and woman, to every one a loaf of bread, and a portion of meat, and a cake of raisins.

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Verse 3

To every one a loaf of bread - A whole cake. A good piece of flesh; "the sixth part of an ox, and the sixth part of a hin of wine." - T. See 2Sam 6:18-20; see Jarchi also.

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1CHRONICLES 16: 4 He appointed certain of the Levites to minister before the LORD's ark, and to celebrate and to thank and praise the LORD, the God of Israel:

1CHRONICLES 16: 5 Asaph the chief, and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, and Jeiel, with stringed instruments and with harps; and Asaph with cymbals, sounding aloud;

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Verse 5

Asaph - See the preceding chapter, 1Chr 15:17 (note), etc.

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1CHRONICLES 16: 6 and Benaiah and Jahaziel the priests with trumpets continually, before the ark of the covenant of God.

1CHRONICLES 16: 7 Then on that day David first ordained to give thanks to the LORD, by the hand of Asaph and his brothers.

Verse 7

David delivered first this psalm - I believe the meaning of this place to be this: David made the psalm on the occasion above specified; and delivered it to Asaph, who was the musician, and to his brethren, to be sung by them in honor of what God had done in behalf of his people.

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1CHRONICLES 16: 8 Oh give thanks to the LORD. Call on his name. Make his doings known among the peoples.

1CHRONICLES 16: 9 Sing to him. Sing praises to him. Tell of all his marvellous works.

1CHRONICLES 16: 10 Glory in his holy name. Let the heart of those who seek the LORD rejoice.

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Verse 10

That seek the Lord - "That seek the Word of the Lord." - T.

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1CHRONICLES 16: 11 Seek the LORD and his strength. Seek his face forever more.

1CHRONICLES 16: 12 Remember his marvellous works that he has done, his wonders, and the judgements of his mouth,

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Verse 12

Remember his marvellous works - The whole of the psalm refers to God's wondrous actions among the nations in behalf of Israel.

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1CHRONICLES 16: 13 you seed of Israel his servant, you children of Jacob, his chosen ones.

1CHRONICLES 16: 14 He is the LORD our God. His judgements are in all the earth.

1CHRONICLES 16: 15 Remember his covenant forever, the word which he commanded to a thousand generations,

1CHRONICLES 16: 16 the covenant which he made with Abraham, his oath to Isaac.

1CHRONICLES 16: 17 He confirmed the same to Jacob for a statute, and to Israel for an everlasting covenant,

1CHRONICLES 16: 18 saying, "I will give you the land of Canaan, The lot of your inheritance,"

1CHRONICLES 16: 19 when you were but a few men in number, yes, very few, and foreigners were in it.

1CHRONICLES 16: 20 They went about from nation to nation, from one kingdom to another people.

1CHRONICLES 16: 21 He allowed no man to do them wrong. Yes, he reproved kings for their sakes,

1CHRONICLES 16: 22 "Don't touch my anointed ones! Do my prophets no harm!"

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Verse 22

Touch not mine anointed - By this title the patriarchs are generally understood: they had a regal and sacerdotal power in the order of God. In the behalf of the patriarchs God had often especially interfered: in behalf of Abraham, Gen 12:17; Gen 20:3; and of Jacob, Gen 31:24; Gen 34:26; Gen 35:5. But the title may be applied to all the Jewish people, who were the anointed, as they were the elect and peculiar people of God. See on Heb 11:26 (note).

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1CHRONICLES 16: 23 Sing to the LORD, all the earth! Display his salvation from day to day.

1CHRONICLES 16: 24 Declare his glory among the nations, and his marvellous works among all the peoples.

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

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

1CHRONICLES 16: 27 Honour and majesty are before him. Strength and gladness are in his place.

1CHRONICLES 16: 28 Ascribe to the LORD, you relatives of the peoples, ascribe to the LORD glory and strength!

1CHRONICLES 16: 29 Ascribe to the LORD the glory due to his name. Bring an offering, and come before him. Worship the LORD in holy array.

1CHRONICLES 16: 30 Tremble before him, all the earth. The world also is established that it can't be moved.

1CHRONICLES 16: 31 Let the heavens be glad, and let the earth rejoice! Let them say among the nations, "The LORD reigns!"

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Verse 31

Let the heavens be glad - "Let the supreme angels be glad, and the inhabitants of the earth rejoice." - T. In this place the Targumist uses the Greek word αγγελοι, angels, in Hebrew letters thus, אנגלי, angeley.

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1CHRONICLES 16: 32 Let the sea roar, and its fullness! Let the field exult, and all that is therein!

1CHRONICLES 16: 33 Then the trees of the forest will sing for joy before the LORD, for he comes to judge the earth.

1CHRONICLES 16: 34 Oh give thanks to the LORD, for he is good, for his loving kindness endures forever.

1CHRONICLES 16: 35 Say, "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."

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Verse 35

Save us, O God of our salvation - As he is the saving God, so we may pray to him to save us. To pray to God under the attribute the influence of which we need, serves to inspire much confidence. I am weak; Almighty God, help me! I am ignorant; O thou Father of lights, teach me! I am lost; O merciful God, save me; etc. See the notes on Psa 96:1-13 (note) and Psalm 105 (note).

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1CHRONICLES 16: 36 Blessed be the LORD, the God of Israel, from everlasting even to everlasting. All the people said, "Amen," and praised the LORD.

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

1CHRONICLES 16: 38 and Obed-Edom with their brothers, sixty-eight; Obed-Edom also the son of Jeduthun and Hosah to be doorkeepers;

1CHRONICLES 16: 39 and Zadok the priest, and his brothers the priests, before the LORD's tabernacle in the high place that was at Gibeon,

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Verse 39

Zadok the priest - Both Zadok and Abiathar were high priests at this time: the former David established at Gibeah, or Gibeon, where the ark had been all the days of Saul; and the latter he established at Jerusalem, where the ark now was: so there were two high priests, and two distinct services; but there was only one ark. How long the service at Gibeon was continued we cannot tell; the principal functions were no doubt performed at Jerusalem.

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1CHRONICLES 16: 40 to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the LORD's law, which he commanded to Israel;

1CHRONICLES 16: 41 and with them Heman and Jeduthun, and the rest who were chosen, who were mentioned by name, to give thanks to the LORD, because his loving kindness endures forever;

1CHRONICLES 16: 42 and with them Heman and Jeduthun with trumpets and cymbals for those that should sound aloud, and with instruments for the songs of God; and the sons of Jeduthun to be at the gate.

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Verse 42

Musical instruments of God - Ad canendum Deo, "to sing to God." - Vulgate. Των ωδων του Θεου, "of the sons of God." - Septuagint. The Syriac is remarkable: "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." The Arabic is nearly the same. None of the versions understand the words כלי שיר האלהים keley shir haelohim as implying instruments of music of God, but instruments employed in the song of God, or to praise God; as also the Targum. Query, 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.

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1CHRONICLES 16: 43 All the people departed every man to his house: and David returned to bless his house.

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