

1 Chronicles 16:22

Authorized King James Version (KJV)

Saying, Touch not mine anointed, and do my prophets no harm.

Analysis

Theological Analysis: This passage falls within the section on Ark arrives in Jerusalem - psalms of thanksgiving. The Hebrew term תודה (todah) - thanksgiving is theologically significant here, pointing to Grateful worship as covenant response. The Chronicler's narrative, while paralleling Samuel-Kings in places, offers a distinct theological perspective emphasizing temple worship, Levitical service, and covenant faithfulness.

Chronicles presents David not primarily as warrior-king but as worship organizer and temple planner. This verse contributes to that portrait by highlighting the spiritual dimensions of Israel's national life. The text demonstrates that true prosperity comes through proper worship and covenant obedience rather than merely military or political success.

Doctrinally, this passage teaches about Grateful worship as covenant response. Cross-references throughout Chronicles connect David's reign to the broader redemptive narrative, showing how God's covenant promises advance through faithful human leadership while ultimately depending on divine grace and power. The messianic implications are profound: Eucharist (thanksgiving) in Christ's new covenant.

Historical Context

Historical Background: This section describes events from David's reign (c. 1010-970 BCE) but was written centuries later during the Persian period (c. 450-400 BCE). The Chronicler's selectivity in retelling David's story serves his theological purposes—he omits David's sins (Bathsheba, Absalom's rebellion) while emphasizing David's worship reforms and temple preparations.

The historical setting of Ark arrives in Jerusalem - psalms of thanksgiving occurred during Israel's united monarchy, when the nation reached its territorial and political zenith. Archaeological evidence from this period shows significant building projects and administrative development. However, the Chronicler writes for a much smaller, struggling post-exilic community, using David's golden age to inspire hope for restoration.

Ancient Near Eastern parallels show that temple construction and royal sponsorship of worship were common across cultures. However, Israel's understanding of worship centered on covenant relationship with the one true God rather than manipulation of capricious deities. This theological distinctiveness shapes the Chronicler's presentation.

Related Passages

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How does this verse's emphasis on Grateful worship as covenant response challenge or affirm your current spiritual priorities and practices?

2. What does Eucharist (thanksgiving) in Christ's new covenant teach you about Jesus Christ and His redemptive work?
3. In what practical ways can you apply the principles of covenant faithfulness and proper worship demonstrated in this passage?

Interlinear Text

אֵל	תִּגְעוּ	בְּמִשְׁחָיִי	וּבְנְבִיאֵי	אֵל	תִּרְעוּ:
H408	Saying Touch	not mine anointed	and do my prophets	H408	no harm
	H5060	H4899	H5030		H7489

Additional Cross-References

Genesis 20:7 (Prophecy): Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

Psalms 105:15 (Prophecy): Saying, Touch not mine anointed, and do my prophets no harm.

1 John 2:27 (Parallel theme): But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.