

1 Chronicles 16:25

Authorized King James Version (KJV)

For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

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

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

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

כִּי	גָד וּלְ	יְהוָה	וּמְהִלָּל	מְאֹד	וְנוֹכַח אֵל
H3588	For great	is the LORD	to be praised	and greatly	he also is to be feared
	H1419	H3068	H1984	H3966	H3372
וְאֵלֵּהִם:	כָּל	עַל	הָ	וְאֵל	
		above all gods			
		H430			

Additional Cross-References

Psalms 89:7 (References God): God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

Psalms 76:7 (Parallel theme): Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?