

1 Chronicles 16:39

Authorized King James Version (KJV)

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

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

1 John 4:8 — God is 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

וְאֵת	צָדוֹק	הַכֹּהֵן הַגָּדוֹל	וְאֶחָיו	הַכֹּהֵן הַגָּדוֹל	לִפְנֵי י
H853	And Zadok	the priest	and his brethren	the priest	before
	H6659	H3548	H251	H3548	H6440
מִשְׁכַּן	יְהוָה	בְּבֵמַת	אֲשֶׁר	בְּגִבְעֹן:	
the tabernacle	of the LORD	in the high place	H834	that was at Gibeon	
H4908	H3068	H1116		H1391	

Additional Cross-References

1 Kings 3:4 (Parallel theme): And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

1 Chronicles 15:11 (Parallel theme): And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,