

Poetic Structure of 1 Chronicles 16:8-34 Psalm

By Darrell Farkas

The occasion of this psalm falls upon David's bringing the ark of God into Jerusalem (1 Chronicles 16:1-3). Upon this, David appointed Levites to attend upon the duties of ministry before the ark. One of these duties being worship music. This is where we see the specific musical ministers and who used what instrument. Among these Asaph was a percussion performer – cymbal player (16:4-6). Whereupon, in v.7, we are told David delivered the following psalm into the hand of Asaph and his brethren. We can see Asaph was contemporary with David.

The psalm does not address God but serves as a call for all to come worship Him and preach about Him. It starts with an invitation to "the people", then steps to Israel, finally addressing all humanity.

In it we find portions of the entire psalm used in three other unaccredited psalms in the book of Psalms. Though this does not definitively speak of Davidic authorship for these others, it does present a strong possibility. Such being **16:8-22** to Psalm 105:1-15 (no authorship credit); **16:23-33** to Psalm 96:2-13 (another uncredited psalm); **16:34** to Psalm 136:1 (another uncredited psalm). It contains a total of 27 verses which has no match in the Psalms.

1 Chronicles 16:8-34 (27 Verses)

Summary Title: Glorify Yahweh, Preach About Him To All Humanity, Invite To Join In Worship

Structure Type: Menorah

Directions of Address: By David (Based on 1 Chronicles 16:7); To Congregation/Humanity/Israel and it turns to prayer following the final v.34.

Hebrew Word-Count:

Text only: 203

Psalms With Matching Counts:

71

19-22 (4)	Israel given Canaan by God and protected, v.19-22 Candle 4 might be summarized as “Israel’s Land Inheritance From God, Special Protection – Consider God’s Care For His People”
15-18 (3)_____23-26 (5)	Covenant between God and Israel forever, v.15-18/ <i>Divine Name 3x’s</i> ; Call to the nations to turn to Yahweh, v.23-26 Candles 3 and 5 might be summarized as “God’s Chosen People, Invitation To Join His People”
11-14 (2)_____27-30 (6)	<i>Divine Name 2x’s</i> ; Call for Israel to seek and remember Yahweh, v.11-14/ <i>Divine Name 4x’s</i> ; “His Name”; Call for nations to give to Yahweh, v.27-30 Candles 2 and 6 might be summarized as “Invitations To Seek And Glorify Yahweh”
8-10 (1)_____31-34 (7)	<i>Divine Name 2x’s</i> ; “His Name”; “His Holy Name”; Praise Yahweh, boast of Him, seek Him, v.8-10/ <i>Divine Name 3x’s</i> ; Yahweh reigns over whole world. Time of world-wide rejoicing, v.31-34 Candles 1 and 7 might be summarized as “Praise Yahweh, Be Grateful, He Is Good And Merciful”

Note:

Candle 1 – Glory and Glorify God – Gather Around Him – Seek Him – Addresses People

Divine Name; “His Name”; **V.1 (16:8)** Thanks to Yahweh, call on His name and preach about Him; Both colas of v.1 begin with Hebrew letter “He”.

V.2 (16:9) Parallel in nature to first verse in addressing God then addressing people in testimony; “sing psalms” – zamru – melody; Both colas of v.2 begin with Hebrew letter Shin/Sin.

Divine Name; “His Holy Name”; **V.3 (16:10)** “Glory” – hith’hal’lu – root of hallel as seen in Halleluia; Heart of joy for those seeking Yahweh. Introduction of “seeking” as Candle 1 closes out. Sandwiched with the Divine Name and “His Name” with “His Holy Name”.

Candle 2 – Seek & Remember Him - Steps Up To Identify His People - Addresses Israel

Divine Name; **V.4 (16:11)** Speaks of a “Quoff [100]” of empowerment – seek His “strength”. Is something that we need to seek. This being found in seeking His “face continually”. Remember the Lord’s Prayer of “give us this day our daily bread”; We find a “Pe [80]” of keyword face.

V.5 (16:12) We saw “marvellous works” rendered as “wondrous works” in v.9; We find a further development of the “Pe [80]” in mouth, flowing from v.11. A similar feature see in Candle 1; What you have heard preached, *now remember it*.

V.6 (16:13) Israel, Jacob – His chosen ones to be His servants; The “people” of v.8 are now identified as per nationality.

Divine Name; **V.7 (16:14)** Brings Israel and Yahweh together and God, His servants and the rule of His kingdom in the land; Cameo of Yahweh’s special place and reign in Israel; Parallel of v.11 and 14 with Divine Name creating a sandwich. Also does so with the idea of being in the face of God and following His judgments.

Candle 3 – Covenant Ground Between God & Israel For Ever

V.8 (16:15) Remember His covenant, “remember” commands and “Aleph [1]” of primary seen in “a thousand” – l’eleph – the aleph root – “generations”; Time related issue – from, to, perpetuity.

V.9 (16:16) Brings Abraham and Isaac together and flows the covenant, v.15 into the “made” – careth – cut, as in a sacrificial covenant and “oath”.

V.10 (16:17) Brings Jacob and Israel together again, first seen in v.13; “law” – choq – statute – a portion or division of the whole of decrees from God; Eternal covenant brought together.

V.11 (16:18) Real estate defined – “Cheth [8]” boundaries also seen in “lot”.

Candle 4 – Land Given By Decree To Insignificant Israel

Candle core presents God’s chosen from the least of the nations giving them His protection.

V.12 (16:19) Given when Israel was small and only strangers in the land.

V.13 (16:20) Given when wandering among the nations.

V.14 (16:21) Special protection, God smote the kings of mightier nations for Israel’s sake; Middle cola falls at v.21b “yea, he reproveth kings for their sakes.” with a value of 345 (15x23); Psalm 15 presents *Answers the question of who will be in heaven. Shows the character of these people*; Psalm 23 presents *Resting secure in knowing Yahweh takes care of His own.*

V.15 (16:22) Commanded the others not to harm in any way His “anointed” and “prophets”.

Candle 5 – Preaching For Nations To Behold Glory Of Only True God And Creator

Candle 3 parallels with Candle 5 in “mindful always of his covenant”, v.15 with “shew forth from day to day his salvation”, v.23; Giving “land of Canaan”, to men who He made a covenant with, v.18 from He who “made the heavens”, v.26 the covenant maker and the covenant people. Power of the true God as opposed to the worthless idols.

*Divine Name; V.16 (16:23) Worship in song, paralleling feature of v.1 in worship of God then preaching of His salvation; Exact middle word falls in v.23 at “unto the LORD” – laYahweh – to Yahweh. The surrounding words of cola v.23a being “Sing unto the LORD, all the earth;” - “Sing to Yahweh all-the land”; The “earth” being aretz of land, or earth; The cola is 4 words in length but the words after the Divine Name are hyphenated, forming a kind of union so we see an important core verse in call to worship Yahweh; Value of v.23a is 918 (3x17x18) Psalm 3 presenting *God provides salvation from enemies when His people cry to Him*; Psalm 17 presents *Looking to and trusting in God’s protection from enemies founded in a self examination of continued commitment to obey God*; Psalm 18 presents *Testimony of God’s salvation victories*; Each of these three psalms so beautifully adorn the content of this particular psalm; This middle, though not falling in the direct Candle 4, barely missing it. Though the middle on word count, in colas it falls as: 55=30+1+24; Middle cola is v.21b of 55=27=1=27 in Candle 4.*

V.17 (16:24) This preaching to go out to the nations; Declare His “marvellous works” again, seen previously in v.9 and v.12.

Divine Name; V.18 (16:25) Greatness of God over the gods of the nations.

Divine Name; V.19 (16:26) Idols are vain but Yahweh is the Creator of the heavens.

Candle 6 – Looking At Yahweh, Preaching To The World To Give Glory To God

This Candle parallels Candle 2 with the majesty of God in view. His strength, His face, His marvelous works, His servant, His judgments in Candle 2 and His strength, His face, our works in giving unto Yahweh which also presents His servants as worshipers; “his judgments are in all the earth”, v.14 parallels to “Fear before him, all the earth”, v.30.

V.20 (16:27) Here we find “Pe [80]” of face appear again in “presence”, back in v.11. Along with His presence we see the connection to His place; We also find the “strength”, seen back in v.11.

Divine Name 2x’s; V.21 (16:28) Further “strength” connecting this with v.27. Same call seen back in the Second Candle that issued to Israel but here the call is to the nations; Begins 3 colas in a row beginning “Give” in v.28a, v.28b and v.29a.

Divine Name 2x’s; “His Name”; V.22 (16:29) Third “Give” in a row to begin this verse; “before him” – l’phaniu – to his face. Another “Pe [80]” of face; Location of invitation to come worship in the chambers of His holiness. The right real estate.

V.23 (16:30) Another before His face in “before him” – mil’phanaiu – from to his face; “world” – tevel – the dry land upon which plant life can flourish; Land established, doesn’t move. No, not even hurtling through “space” faster than a bullet. Not moved is just that, not moved; Invitation for all people to fear the true God. He not only created it, He keeps it under His control; This Candle sandwiches its verses of v.27 with v.30 with God’s face of “his presence” and “before him” also “strength” with “not moved”.

Candle 7 – Yahweh Reigns Over Whole World – Time Of World-Wide Rejoicing

This Candle parallels Candle 1 with a full-blown call of joyous worship and rejoicing. A grateful people for God’s goodness and mercy. Candle 1 seems to be primarily a call to the people of Israel and Candle 7 to the people of all humanity.

Divine Name; V.24 (16:31) Heavens and earth come together in joyous worship of God. Declaration of Yahweh’s reigning.

V.25 (26:32) The dry land and waters seen here. The sea as a type of humanity always roars but here it appears to be in a roar honoring God, not in rebellion as it is tied with the fields rejoicing.

Divine Name; V.26 (26:33) The “Pe [80]” of face is seen again in “the presence” – miliph’nei – from to the face of; The forest is also a type of humanity, so we see humanity, in poetic typology giving a shout out to the glory of God; Reason for such a shout out being Yahweh is coming to judge the land.

Divine Name; V.27 (26:34) The “Teth [9]” of keyword good. To be grateful to Yahweh is good; Finishes with the famous refrain “for his mercy endureth for ever”.

What follows v.34 is an addition of closing words of prayer and benediction (v.35-36). I believe the Psalm itself ends at v.34 and the Masoretic text in the 2nd Great Rabbinic Bible, which the King James translators used, presents the line breaks in that manner.

Text count of 203 words matches Psalm 71 presenting *True conversion results in witnesses to God’s glory. Such converts lean upon God for help.*

*Section counts and matches: **Candle 1, v.8-10** (21 Hebrew words – The decimal form of 21 is “Caph [20]” and “Aleph [1]” with the open hands in worship. The Aleph of first things. First things of gratefulness and worship.); **Candle 2, v.11-14** (25 Hebrew words – Psalm 25 presents *Heart of true disciple: faith, eager to learn, humility, fear of God, dependence. Shows kind of heart God favors in answering prayer.*); **Candle 3, v.15-18** (26 Hebrew words – The decimal reading for 26 is “Caph [20]” and “Waw [6]” meaning the Caph of open hands which are receiving the promise of the covenant and the Waw of being God’s servant. The promise of the covenant to His people.);*

Candle 4, v.19-22 (28 Hebrew words – Psalm 28 presents *Yahweh protects and nurtures His people. Those who don’t seek His face and ignore His works will receive according to their deeds.* The decimal of 28 is “Caph [20]” and “Cheth [8]” with the open hands of worship, for the care was for His worshipers and the Cheth keywords of life, grace and mercy as well as the fence, boundary. The fence

in protection God gave them and such protection being a provision of life, grace and mercy.);

Candle 5, v.23-26 (34 Hebrew words – Psalm 34 presents *God aids those who are broken before Him. Instructions for God’s children on the fear of Yahweh, how to be a good child.* So we see the testimony of praise and preaching to declare God’s glory and draw others to the true God from idols.);

Candle 6, v.27-30 (35 Hebrew words – The decimal of 35 of “Lamed [30]” of rod/staff and connects to the Shepherd and teaching and the “He [5]” of lo/ behold. So this Candle is a lesson to the world to turn to God and worship Him. Take Him as their Shepherd, not the idols. The lo/ behold is the sermon call, put in modern vernacular, the altar call.); **Candle 7, v.31-34** (34 Hebrew words – This count first seen in Candle 5, repeated here. Follows more of the same theme in preaching that declares God’s glory and inviting others to come to the true God and judge for his is good and merciful.).

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