

1 Chronicles 16:8-36		Psalms 105:1-15, 96:1-13, 106:1, 47-48	
Oh give thanks to YHWH; Call upon his name; Declare his deeds among the peoples!	הוֹדוּ לַיהוָה קְרְאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו:	הוֹדוּ לַיהוָה קְרְאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו:	Oh give thanks to YHWH; Call upon his name; Declare his deeds among the peoples!
Sing to him, sing praises to him; Tell of all his wondrous works!	שִׁירוּ לוֹ זִמְרוּ-לוֹ שִׁיחוּ בְּכָל-גִּפְלֹאוֹתָיו:	שִׁירוּ-לוֹ זִמְרוּ-לוֹ שִׁיחוּ בְּכָל-גִּפְלֹאוֹתָיו:	Sing to him, sing praises to him; Tell of all his wondrous works!
Glory in his holy name; Let the hearts of those who seek YHWH rejoice!	הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה:	הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה:	Glory in his holy name; Let the hearts of those who seek YHWH rejoice!
Seek YHWH and his strength; Seek his presence continually!	דַּרְשׁוּ יְהוָה וְעֹזוֹ בַקְשׁוּ פָנָיו תָּמִיד:	דַּרְשׁוּ יְהוָה וְעֹזוֹ בַקְשׁוּ פָנָיו תָּמִיד:	Seek YHWH and his strength; Seek his presence continually!
Remember the wondrous works that he has done, his miracles and the judgments he uttered,	זְכֹרוּ גִפְלֹאוֹתָיו אֲשֶׁר עָשָׂה מִפְתֹּיו וּמִשְׁפָּטֵי-כִפְיָהוּ:	זְכֹרוּ גִפְלֹאוֹתָיו אֲשֶׁר-עָשָׂה מִפְתֹּיו וּמִשְׁפָּטֵי-כִפְיָיו:	Remember the wondrous works that he has done, his miracles, and the judgments he uttered,
O offspring of Israel his servant, children of Jacob, his chosen ones!	זָרַע יִשְׂרָאֵל עַבְדּוֹ בְּנֵי יִצְחָק בְּחֵירָיו:	זָרַע אַבְרָהָם עַבְדּוֹ בְּנֵי יִצְחָק בְּחֵירָיו:	O offspring of Abraham, his servant, children of Jacob, his chosen ones!
He is YHWH our God; his judgments are in all the earth.	הוּא יְהוָה אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו:	הוּא יְהוָה אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו:	He is YHWH our God; his judgments are in all the earth.
Remember his covenant forever, the word that he commanded, for a thousand generations,	¹ זְכֹרוּ לְעוֹלָם בְּרִיתוֹ דְּבַר צִוְיָה לְאַלְפֵי דוֹר:	זְכֹר לְעוֹלָם בְּרִיתוֹ דְּבַר צִוְיָה לְאַלְפֵי דוֹר:	He remembers his covenant forever, the word that he commanded, for a thousand generations,
the covenant that he made with Abraham, his sworn promise to Isaac, which he confirmed to Jacob as a statute,	אֲשֶׁר כָּרַת אֶת-אַבְרָהָם וַיִּשְׁבּוּעַתּוֹ לְיִצְחָק: וַיַּעֲמִידָהּ לְיִצְחָק לְחֹק	אֲשֶׁר כָּרַת אֶת-אַבְרָהָם וַיִּשְׁבּוּעַתּוֹ לְיִשְׁחָק: וַיַּעֲמִידָהּ לְיִצְחָק לְחֹק	the covenant that he made with Abraham, his sworn promise to Isaac, which he confirmed to Jacob as a statute,

¹ 1 Chronicles has an imperative, denoted by ׀. This maintains grammatical unity with the previous commands, but the meaning is very different.

to Israel as an everlasting covenant,	לְיִשְׂרָאֵל בְּרִית עוֹלָם:	לְיִשְׂרָאֵל בְּרִית עוֹלָם:	to Israel as an everlasting covenant,
saying, “To you I will give the land of Canaan, as your portion for an inheritance.”	² אֵלֶּמֶר לְךָ אֶתְּנוּ אֶרֶץ-כְּנָעַן חֶבְלֵנָה נַחֲלַתְכֶם:	לֵאמֹר לְךָ אֶתְּנוּ ³ אֶת-אֶרֶץ-כְּנָעַן חֶבְלֵנָה נַחֲלַתְכֶם:	saying, “To you I will give the land of Canaan as your portion for an inheritance.”
When you were few in number, of little account, and sojourners in it, wandering from nation to nation, from one kingdom to another people,	בְּהֵיְוֹתְכֶם מִתֵּי מִסְפָּר כַּמְעַט וְגֵרִים בָּהֶּ: וַיִּתְהַלְכוּ מִזֵּי אֶל-זֵי וּמִמַּמְלָכָה אֶל-עַם אַחֵר	בְּהֵיְוֹתָם מִתֵּי מִסְפָּר כַּמְעַט וְגֵרִים בָּהֶּ: וַיִּתְהַלְכוּ מִזֵּי אֶל-זֵי מִמַּמְלָכָה אֶל-עַם אַחֵר:	When they were few in number, of little account, and sojourners in it, wandering from nation to nation, from one kingdom to another people,
he allowed no one to oppress them; he rebuked kings on their account, saying, “Touch not my anointed ones, do my prophets no harm!”	לֹא-הִגִּיד ⁴ לְאִישׁ לְעֹשְׂקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אֶל-תִּגְעוּ בְּמִשְׁחֵי וּבְנְבִיאֵי אֶל-תִּרְעוּ: פ	לֹא-הִגִּיד ⁴ אֶדָם לְעֹשְׂקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אֶל-תִּגְעוּ בְּמִשְׁחֵי וְלִנְבִיאֵי אֶל-תִּרְעוּ:	he allowed no one to oppress them; he rebuked kings on their account, saying, “Touch not my anointed ones, do my prophets no harm!”
Sing to YHWH , all the earth! Tell of his salvation from day to day.	שִׁירוּ לַיהוָה כָּל-הָאָרֶץ בְּשִׁירוֹ מְיוֹם-אֶל-יוֹם יְשׁוּעָתוֹ:	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ⁵ שִׁירוּ לַיהוָה כָּל-הָאָרֶץ: שִׁירוּ לַיהוָה בְּרַכּוּ שְׁמוֹ בְּשִׁירוֹ מְיוֹם-לְיוֹם יְשׁוּעָתוֹ:	Oh sing to the Lord a new song; Sing to the Lord, all the earth! Sing to the Lord, bless his name; Tell of his salvation from day to day.
Declare his glory among the nations, his marvelous works among all the peoples!	סַפְּרוּ בְּגוֹיִם אֶת-כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:	סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:	Declare his glory among the nations, his marvelous works among all the peoples!
For great is YHWH , and greatly to be praised, and he is to be feared above all gods. For all the peoples' gods are worthless idols,	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְנֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים	For great is YHWH , and greatly to be praised; he is to be feared above all gods. For all the peoples' gods are worthless idols,

² The additional א in the prefix does not change meaning.

³ The את prefix indicates the direct object of the sentence or clause. Its use dropped in significance by the time Chronicles was written.

⁴ Chronicles uses one word for *man* (איש) and Psalms uses the other (אדם). They are used interchangeably throughout the Scriptures.

⁵ The Chroniclers modify Psalm 96 significantly. Here, they condense a 4-line phrase to 2, giving it an entirely different meaning.

but YHWH made the heavens.	וַיַּהֲרֹאשׁ שָׁמַיִם עֲשָׂה:	וַיַּהֲרֹאשׁ שָׁמַיִם עֲשָׂה:	but YHWH made the heavens.
Splendor and majesty are before him; strength and joy are in his place.	הוֹד וְהַדָּר לְפָנָיו עֹז וְתַפְאֵרֶת בְּמִקְדָּשׁוֹ: ⁶	הוֹד וְהַדָּר לְפָנָיו עֹז וְתַפְאֵרֶת בְּמִקְדָּשׁוֹ:	Splendor and majesty are before him; strength and beauty are in his sanctuary.
Ascribe to YHWH, O families of the peoples, Ascribe to YHWH glory and strength! Ascribe to YHWH the glory due his name; Bring an offering and come before him!	הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הִבּוּ לַיהוָה כְּבוֹד וְעֹז: הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו ⁷	הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הִבּוּ לַיהוָה כְּבוֹד וְעֹז: הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ-מִנְחָה וּבֹאוּ לְמִצְרוֹתָיו:	Ascribe to YHWH, O families of the peoples, Ascribe to YHWH glory and strength! Ascribe to YHWH the glory due his name; Bring an offering, and come into his courts!
Worship YHWH in the splendor of holiness;	הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת-קִדְשׁ:	הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת-קִדְשׁ	Worship YHWH in the splendor of holiness;
Tremble before him, all the earth;	תִּילּוּ מִלְּפָנָיו כָּל-הָאָרֶץ	תִּילּוּ מִלְּפָנָיו כָּל-הָאָרֶץ:	tremble before him, all the earth!
yes, the world is established; it shall never be moved.	אֲרֵץ-תִּכּוֹן תִּבֵּן בְּלֹ-תִמּוֹט: ⁸		
Let the heavens be glad, and let the earth rejoice,	יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ		
and let them say among the nations, “YHWH reigns!”	וַיֹּאמְרוּ בַגּוֹיִם יְהוָה מֶלֶךְ:	אָמְרוּ בַגּוֹיִם יְהוָה מֶלֶךְ:	Say among the nations, “YHWH reigns!”
		אֲרֵץ-תִּכּוֹן תִּבֵּן	Yes, the world is established;

⁶ There is no literary way to explain the shift from *beauty* (תפארת) to *joy* (חווה). It could be the result of an error in transcription, possibly the omission of א in a copy, which would have rendered the original as gibberish. It may also be that the two concepts were related in the Chroniclers' thinking, and the change was intentional.

⁷ Psalm 96 ends the phrase here but the Chroniclers bring “come before him” together with the next phrase. Thus, they are shifting worship from the sanctuary (Ps 96:6) to the whole earth; and God's omnipresence is emphasized. This is significant for a people who have spent 70 years in exile and are now dominated by other peoples.

⁸ The Chronicler moves this phrase up from its original place in Psalm 96. This is because there is a shift from a focus of Israel declaring *before the nations* to the nations themselves declaring, “YHWH reigns!” The text itself is identical, just in a different place. This prompts the shift of the verb in 1Ch 16:31 to the 3rd person, “Let them say...” rather than the second person, “Say...”

		בַּל־תִּמּוֹט דִּיּוֹן לְעַמִּים בְּמִישָׁרִים: ⁹	it shall never be moved; he will judge the peoples with equity.”
Let the sea roar, and all that fills it; Let the field exult, and everything in it!	רָעַם הַיָּם וּמַלְאוֹ יַעֲלֶזְרָא וְכָל־אֲשֶׁר־בּוֹ: ¹⁰	יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ רָעַם הַיָּם וּמַלְאוֹ: יַעֲלֶזְרָא וְכָל־אֲשֶׁר־בּוֹ	Let the heavens be glad, and let the earth rejoice; Let the sea roar, and all that fills it; Let the field exult, and everything in it!
Then shall the trees of the forest sing for joy before YHWH, for he comes to judge the earth.	אֲזֵי יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי יְהוָה כִּי־בָא ¹¹ לְשֹׁפֵט אֶת־הָאָרֶץ:	אֲזֵי יִרְנְנוּ כָּל־עֲצֵי־יַעַר: לִפְנֵי יְהוָה כִּי בָא לְשֹׁפֵט הָאָרֶץ כִּי בָא ¹²	Then shall all the trees of the forest sing for joy before YHWH, for he comes, for he comes to judge the earth.
		יִשְׁפֹּט־תִּבְּל בְּצַדִּיק וְעַמִּים בְּאֵמוּנָתוֹ:	He will judge the world in righteousness, and the peoples in his faithfulness.
Oh give thanks to YHWH, for he is good; for his steadfast love endures forever!	הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ:	הַלְלוּהוּ ¹² הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדוֹ:	Praise YHWH! Oh give thanks to YHWH, for he is good, for his steadfast love endures forever!
Say also: “Save us, O God of our salvation, and gather and deliver us from among the nations,	וְאָמְרוּ ¹³ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו ¹⁴ וְקַבְּצֵנו וְהַצִּילֵנו מִן־הַגּוֹיִם	הוֹשִׁיעֵנו יְהוָה אֱלֹהֵינוּ וְקַבְּצֵנו מִן־הַגּוֹיִם	Save us, YHWH our God, and gather us from among the nations,

⁹ Completely omitted in Chronicles, in keeping with the omission of the end of Ps 96:13.

¹⁰ Chronicles changes *field* (שָׂדֵה) to a feminine form, probably in keeping with Aramaic gender. There is no theological significance.

¹¹ The repeated phrase (כִּי בָא) is for poetic rhythm in Psalms.

¹² This opening command is probably meant as a prompt and not part of the text of the song itself.

¹³ The prompt is instead here, where the readers are commended on *how* to give thanks and call upon God for salvation.

¹⁴ This is the most obvious place where the shift has been made from Israel uniquely praising to the call for all people to worship. YHWH is not viewed as a proprietary God but rather the God of salvation – the salvation of those who sing. (Rom 10:8-13)

<p>that we may give thanks to your holy name and glory in your praise.</p>	<p>לְהִזְדוֹת לְשֵׁם קְדוֹשְׁךָ לְהַשְׁמִיחַ בְּתַהֲלֻתְךָ:</p>	<p>לְהִזְדוֹת לְשֵׁם קְדוֹשְׁךָ לְהַשְׁמִיחַ בְּתַהֲלֻתְךָ:</p>	<p>that we may give thanks to your holy name and glory in your praise.</p>
<p>Blessed be YHWH, the God of Israel, from everlasting to everlasting!” Then all the people said, “Amen!” and praised YHWH.</p>	<p>בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וַיֹּאמְרוּ¹⁵ כָּל־הָעָם אָמֵן וַהֲלִלוּ לַיהוָה: פ</p>	<p>בָּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וַאֲמַר כָּל־הָעָם אָמֵן הַלְלוּ־יְהוָה:</p>	<p>Blessed be YHWH, the God of Israel, from everlasting to everlasting! And let all the people say, “Amen!” Praise YHWH!</p>

¹⁵ The simple inclusion of a *yod* (י) changes the mood from a command to a declaration.