

1 Chronicles 16:5

Authorized King James Version (KJV)

Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

Analysis

Theological Analysis: This passage falls within the section on Ark arrives in Jerusalem - psalms of thanksgiving. The Hebrew term **תְּהִלָּה** (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

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Genesis 1:1 — Creation of heavens and earth

Psalm 19:1 — Heavens declare God's glory

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

וְשִׁמְירָם וְתִּיעַיָּא לְזִכְרֵנוּ הַזָּר אֲשֶׁר וְמִשְׁנֶה הוּא
Asaph the chief and next to him **Zechariah** **Jeiel** and **Shemiramoth**
 H623 H7218 H4932 H2148 H3273 H8070

אֲדֹם וְעֵבֶד וְבָנָיו וְאֶלְيָא בָּנָם וְמִתְתַּחַת הַבָּנָה
and Jehiel **and Mattithiah** **and Eliab** **and Benaiah** **and Obededom**
 H3171 H4993 H446 H1141 H0 H5654

בְּמִצְלָת יְמִינֵךְ וְבְכָפֶר וְתִּבְלִים בְּכָלֵי וְאֶשְׁר וְיִעְיָא לְ
Jeiel **with psalteries** **and with harps** **Asaph** **with cymbals**
 H3627 H5035 H3658 H623 H4700

מִשְׁמִיעַ:
made a sound
 H8085

Additional Cross-References

1 Chronicles 6:39 (Parallel theme): And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,