

2 Chronicles 5:12

Authorized King James Version (KJV)

Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

Analysis

Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

This verse contributes to the narrative of Solomon's reign, specifically focusing on God's presence dwelling with His people. The Chronicler presents Solomon's faithfulness in temple building and worship as paradigmatic for post-exilic Israel. Unlike the Kings account which includes Solomon's failures, Chronicles emphasizes his positive example during his faithful years.

Theologically, the passage demonstrates that wholehearted seeking of God results in His manifest blessing and presence. The temple construction and dedication represent the climax of God's dwelling with Israel, foreshadowing the incarnation when God would dwell among humanity in Christ. The elaborate preparations and careful adherence to divine pattern emphasize that worship must occur on God's terms.

Cross-references to the tabernacle (Exodus 25-40), Davidic covenant (2 Samuel 7,

1 Chronicles 17), and Messianic prophecies illuminate how Solomon's temple points toward Christ as the true meeting place between God and humanity. The material glory of Solomon's kingdom anticipates the greater glory of the Messianic age.

Historical Context

The reign of Solomon (970-930 BCE) represents Israel's golden age of peace and prosperity. The temple construction began in Solomon's fourth year (966 BCE), exactly 480 years after the Exodus according to 1 Kings 6:1. The Chronicler writes from a post-exilic perspective (450-400 BCE), emphasizing themes relevant to the restored community: temple worship, Levitical service, and covenant faithfulness.

Archaeological evidence confirms Solomon's extensive building projects and international trade relationships. The temple's design incorporated Phoenician architectural elements, evidenced by parallel structures discovered in Syria and Lebanon. Solomon's alliance with Hiram of Tyre provided both materials (Lebanese cedar) and craftsmen for the construction.

The post-exilic audience, having returned from Babylonian captivity to rebuild the temple, needed encouragement that God's presence and blessing could be restored through faithful worship. The Chronicler presents Solomon's reign as paradigmatic—when leaders and people seek God wholeheartedly, He dwells among them and prospers them.

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does this verse deepen understanding of God's presence as the source of true blessing and success?

- What does this passage teach about the importance of following God's prescribed patterns in worship and service?
- How does Solomon's example in Ark Brought to Temple point forward to Christ as the ultimate fulfillment?

Interlinear Text

לְהִym	לְאָסָף	לְכָלִים	הַמִּשְׁבָּרִים	לְכָלְם	וְלְלִוִּים
Also the Levites	which were the singers			all of them of Asaph	of Heman
H3881	H7891			H623	H1968
לְיְדֵתָם	וְלְאַחִיכָּם	וְלְבָנָיכָּם	מִלְבָשִׁים	בְּאַזְרָתָם	
of Jeduthun	with their sons	and their brethren	being arrayed	in white linen	
H3038	H1121	H251	H3847	H948	
לְמִזְבֵּחַ	מִזְבֵּחַ חַדְשָׁה	עַמְדָה יִם	וּכְנָר וְתָבִיבָל יִם	בְּמִצְלָתִים	לְמִזְבֵּחַ חַדְשָׁה
having cymbals	and psalteries	and harps	stood	at the east end	of the altar
H4700	H5035	H3658	H5975	H4217	H4196
וְעַפְתָּה מִן	לְמִזְבֵּחַ הַקְרָבָה	וְעַמְדָה יִם	וְעַשְׂרֵה יִם	מִחְצָרְךָ רִים	וְעַשְׂרֵה יִם
H5973	H3548	H3967	H6242	H2690	
בְּמִצְרָה					
with trumpets					
H2689					

Additional Cross-References

1 Chronicles 15:24 (Parallel theme): And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

Psalms 68:25 (Sin): The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

1 Chronicles 23:5 (Parallel theme): Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.

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,

1 Chronicles 6:33 (Sin): And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

2 Chronicles 29:25 (Parallel theme): And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

2 Chronicles 7:6 (Parallel theme): And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.