

2 Chronicles 05 - Ark Brought into the Temple; The Shekinah Enters the Temple

III. Solomon builds the temple (2 Chr 1:1—9:31)

(2) Solomon's temple (2 Chr 2:1—7:22)

(C) Temple dedication (2 Chr 5:1—7:22)

(a) Ark brought into the temple after its construction (5:1-10)

(b) Israel praises God while his glory fills the temple (5:11-14)

2 Chronicles 5

(C) Temple dedication (2 Chr 5:1—7:22) (Cf. 1 Kings 8:1-11)

(a) Ark brought into the temple after its construction (5:1-10)

1 So all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in the things that his father David had dedicated, the silver, the gold, and all the utensils, *and he put them* in the treasuries of the house of God.

1 Thus all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, even the silver and the gold and all the utensils, *and put them* in the treasuries of the house of God.

1 As soon as Solomon had completed the LORD's Temple, he installed the holy items that had belonged to his father David, including the silver, gold, and all the other items in the treasure rooms of God's Temple.

1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

- The Ark had remained in a tabernacle David had built on Mount Zion (1 Chr 15:1) but all was ready now for its migration to Solomon's temple

— The time chosen for this momentous event was the Feast of Tabernacles in September-October (Lev 23:33-36). This was in 959 BC.

The Installation of the Ark

2 Then Solomon assembled at Jerusalem the elders of Israel, all the heads of the tribes, *and the leaders of the fathers' households* of the sons of Israel, to bring the ark of the covenant of the LORD up from the city of David, which is Zion.

2 Then Solomon assembled to Jerusalem the elders of Israel and all the heads of the tribes, the leaders of the fathers' *households* of the sons of Israel, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 Then Solomon called Israel's elders together, including all the leaders of the tribes and families of Israel. They met in Jerusalem to transfer the Ark of the Covenant of the LORD from Zion, the City of David.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

3 All the men of Israel assembled themselves before the king at the feast, that is *in* the seventh month.

3 All the men of Israel assembled themselves to the king at the feast, that is *in* the seventh month.

3 All the men of Israel assembled in front of the king during the Festival of Tents that takes place in the seventh month of the year.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

- The Temple took 7 years, 6 months to build, and was completed in Solomon's 11th year (959 BC) in the eighth month (1 Kings 6:38)

— Since it was dedicated in the seventh month, its dedication occurred 11 months after completion of construction to coincide with the Feast of Tabernacles (Cf. 1 Kings 8:2)

What was the Importance of the Temple?

(1) It was the center of worship that called people to correct belief through the generations

(2) It was the symbol of God's presence with His people

(3) It was the symbol of forgiveness and grace, reminding the people of the seriousness of sin and the availability of mercy

(4) It prepared the people for the true Lamb of God, Jesus Christ, who would take away sin

(5) It was a place of prayer (Cf. 2 Chr 7:12-17)

4 Then all the elders of Israel came, and the Levites picked up the ark.

4 Then all the elders of Israel came, and the Levites took up the ark.

4 As soon as all of Israel's elders had arrived, the descendants of Levi lifted the ark

4 And all the elders of Israel came; and the Levites took up the ark.

5 They brought up the ark, the tent of meeting, and all the holy utensils that *were* in the tent. The Levitical priests brought them up.

5 They brought up the ark and the tent of meeting and all the holy utensils which were in the tent; the Levitical priests brought them up.

5 and carried it, the tent where God met with his people, and all of the sacred implements that belonged in the tent. The Levitical priests carried these up to the City of David.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 And King Solomon and all the congregation of Israel who had assembled with him before the ark were sacrificing so many sheep and oxen that they could not be counted or numbered.

6 And King Solomon and all the congregation of Israel who were assembled with him before the ark, were sacrificing so many sheep and oxen that they could not be counted or numbered.

6 King Solomon and all the Israelis who had assembled together proceeded ahead of the ark and sacrificed more sheep and oxen than could be counted or recorded due to the number of sacrifices.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the Most Holy Place, under the wings of the cherubim.

7 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the holy of holies, under the wings of the cherubim.

7 The priests transported the Ark of the Covenant of the LORD to the place created for it within the inner sanctuary of the Temple, into the Most Holy Place under the wings of the cherubim.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubim spread their wings over the place of the ark, so that the cherubim made a covering over the ark and its poles.

8 For the cherubim spread their wings over the place of the ark, so that the cherubim made a covering over the ark and its poles.

8 The wings of the cherubim extended over where the ark and its carrying poles had been placed,

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 The poles were so long that the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and they are there **to this day**.

9 The poles were so long that the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and they are there to this day.

9 but the poles were long enough for their ends to extend to the front of the inner sanctuary, even though they could not be seen from outside. They remain there to this day.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

- It was to move no more. "It is finished" = it is permanent, it is basic, it is established

— The Ark speaks of Christ: there will be no other way of salvation (Acts 4:12)

- "...to this day" - suggests that the Chronicler wrote Chronicles before the destruction of the temple in 586 BC. However, most scholars believe the evidence for a post-exilic date of writing is overwhelming, and that this notation was taken from 1 Kings 8:8.

10 There was nothing in the ark except the two tablets which Moses put *there* at Horeb, where the LORD made a *covenant* with the sons of Israel, when they came out of Egypt.

10 There was nothing in the ark except the two tablets which Moses put *there* at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt.

10 There was nothing in the ark except for the two tablets that Moses had placed there while Israel was encamped at Horeb, where the LORD made a covenant with the Israelis after he had brought them out of the land of Egypt.

10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

- The author of Hebrews wrote that the ark also contained Aaron's rod and a pot of manna (Heb 9:4). However, this is nowhere attested in the OT (Ex 16:33-34 and Num 17:10 state that the rod and manna were placed in front of the tabernacle, not in the Ark).

Heb 9:3-5:

3 Behind the second veil there was a tabernacle which is called the Most Holy Place,

4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, Aaron's staff which budded, and the tablets of the covenant;

5 and above it *were* the cherubim of glory overshadowing the atoning cover; but about these things we cannot now speak in detail.

Memorials

The manna was a symbol of Christ as the Bread of Life, who feeds those who are His own (Num 17). The manna would disappear if the people didn't gather it and if it was not eaten the same day, it would spoil. Aaron's rod that budded is a symbol of Christ's resurrection (Ex 16).

(b) Israel praises God while his glory fills the temple (5:11-14)

11 When the priests came out from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions),

11 When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions),

11 After this, the priests vacated the Holy Place. (Meanwhile, all the priests who were participating consecrated themselves, irrespective of their Levitical divisions.

11 And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:

12 and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps, and lyres, standing east of the altar, and with them 120 priests blowing trumpets

12 and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets

12 All the musicians who were descendants of Levi, including Asaph, Heman, Jeduthun, and their sons and relatives wore linen and played cymbals and stringed instruments as they stood east of the altar. Accompanied by 120 priests who played trumpets,

12 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:)

- All the courses came up for this act of dedication. The singers were there, and the orchestra with cymbals and psalteries and harps, and 120 trumpet players!

13 in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they raised their voices accompanied by trumpets, cymbals, and *other* musical instruments, and when they praised the LORD *saying, "He indeed is good for His kindness is everlasting,"* then the house, the house of the LORD, was filled with a cloud,

13 in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by

trumpets and cymbals and instruments of music, and when they praised the LORD saying, "He indeed is good for His lovingkindness is everlasting," then the house, the house of the LORD, was filled with a cloud,

13 the trumpeters and musicians played in union, praising and giving thanks to the LORD. They praised the LORD loudly and sang, "He is good, and his gracious love is eternal," accompanied by the trumpets, cymbals, and other musical instruments.) As they did this, a cloud filled the Temple, that is, the LORD's Temple,

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;

14 so that the priests could not rise to minister because of the cloud, for **the glory of the LORD** filled the house of God.

14 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

14 and the priests were unable to complete their duties because of the cloud, since the glory of the LORD had filled God's Temple.

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

- "...the glory of the LORD" - the Lord's presence indwelt the temple and the first service of worship was held. In the same manner He descended on the tabernacle (Ex 40:34-38).

— From then on God dwelt there among His people until the Babylonians destroyed the temple in 586 BC (Cf. Ezek 10)

— The evidence that God approved Solomon's construction of the temple was that the Shekinah filled it at its dedication

— He will do likewise on the Millennial Temple (Ezek 43:1-5)

— His glory is representative of His person, and entering the temple signified His presence

Shekinah [Shechinah Glory](#)

From *shakan* "to dwell," from whence comes *mishkan* "the tabernacle." The *Shekinah* was God's visible manifestation in a cloudy pillar and fire; especially over the Mercy Seat or *capporeth* (Ex 13:21-22; 14:19-20; 16:7-10). The earliest notice of the *Shekinah* was as a swordlike flame between the cherubim, being the "Presence of Jehovah" from which Cain went out, and before which Adam and succeeding patriarchs worshipped (Gen 3:24). They anticipated the Shekinah's return under Messiah; "I will cause My Shekinah to dwell in

it in glory" (Haggai 1:8); "I will cause My Shekinah to dwell in the midst of thee," (Zech 2:10).

The continued presence of the Shekinah down to Nebuchadnezzar's destruction of the temple is implied in Joshua 3; 4; 6; Ps 68:1; Cf. Num 10:35; Ps 132:8; 80:1; 99:1,7; Lev 16:2. Its absence from Zerubbabel's temple is one of the five particulars reckoned by the Jews as wanting in the 2nd temple.

In the NT the Shekinah is mentioned:

- "the glory of the Lord" (Luke 2:9; Cf. Deut 33:2; Acts 7:2,53,55; Heb 2:2; 9:5; Rom 9:4)
- "the Word tabernacled (*eskeenosen*) among us, and we beheld His glory" (John 1:14)
- "that the power of Christ may tabernacle (*episkeenosee*) upon me" (2 Cor 4:6; 12:9)
- His coming again with clouds and fire is the anti-type of this Shekinah (Matt 26:64; Luke 21:27; Acts 1:9,11; 2 Thess 1:7-8; Rev 1:7; 21:3)
- Angels or cherubim generally accompany the Shekinah (Rev 4:7-8; Ps 68:17; Zech 14:5)