

Abbreviations: I for I Chronicles and II for II Chronicles

1. Authorization by God of plans for the temple: I 28:9–19 (note vv. 12, 19)
2. Transition in duties of Levites: Dt 10:8; I 15:2,15,16–28; I 23:24–32 (Note: There is a play on words in I 15:27—the Hebrew word for “music” or “song” is derived from the verb “to bear” and is later used for “burden” in the sense of prophetic oracle.)
[Also: I 6:31–32; II 35:1–6,15]
3. Specific authorization for introduction of music to worship: II 29:25, 35:15
[Also: Consider in context I 9:22 (seer) with v. 33; II 5:11–14, 7:6, 8:14, 23:18; Ezr 3:10–11; Ne 12:24–26. Note on II 8:14 and Ne 12:24–26: “man of God” is another term for prophet—see, e.g., I Sa 2:27.]

4. Divine inspiration as qualification for those producing worship song: I 25:1–7
 - sons of Asaph as prophets: I 25:2; II 29:30; Mt 13:35 (quoting Ps 78, of Asaph). Note: A son of Asaph prophesied to King Jehoshaphat in II 20:14–19.
 - Jeduthun (=Ethan) and sons as prophets: I 25:3; II 35:15. (For identifying Jeduthun with Ethan, compare I 6:33,39,44 and I 15:17 with I 25:1 and II 5:12.)
 - Heman and sons (sons of Korah) as prophets: I 25:5. (For the identification of Heman and his descendants as sons of Korah, see I 6:22–33 and II 20:19. Note: Heman was a grandson of Samuel the prophet by his son Joel (see I 6:28–33 and I Sa 1:1, 8:2).)

Note: For the general identification of some Levites as priests, compare II Ki 23:2 with II 34:30.

5. Note the authorship of psalms as ascribed in titles:
 - David: 73 psalms total. Prophet: II Sa 23:1 ff.; Mt 22:43–44||Mk12:36; Ac 1:16, 2:29–31, 4:24–26. [Also: See the references above to David in II 8:14 and Ne 12:24–26 as “the man of God.”]
 - Asaph: 12 psalms total. Prophet: see above.
 - Jeduthun (=Ethan): some references, including Ps 89. Prophet: see above.
 - sons of Korah and Heman: several psalms, including Ps 88. Prophets: see above.
 - Moses: Ps 90. Prophet: title of Psalm 90 (“the man of God”), plus, e.g., Dt 18:15 ff.
 - Solomon[?]: Ps 72, 127 (by Solomon or for Solomon)

6. Conclusions:
 - The arrangements for temple worship, and specifically the introduction of music, were authorized by God.
 - The leading qualification for those appointed to produce songs for worship was that they were to be prophets, and God provided inspired song for use in worship.
 - The Psalter has a fore-telling, future-oriented (from the standpoint of the Old Testament) aspect that strengthens its ties to the New Testament believer.