

1 Chronicles 25 Commentary

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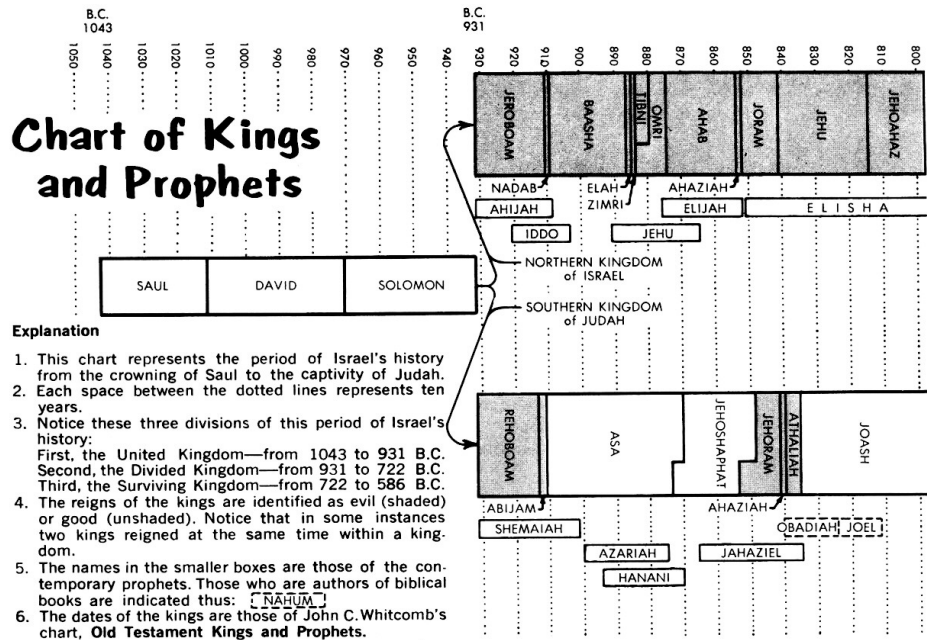
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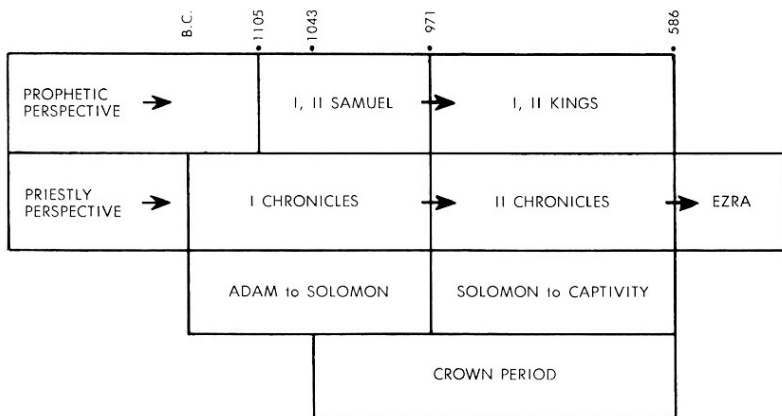
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TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		

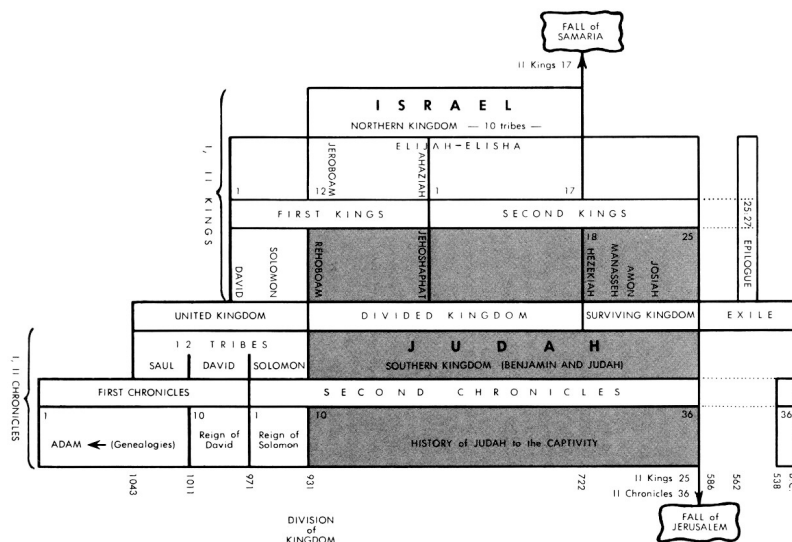
Legend: B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as **"Judah"** and the Northern Kingdom as **"Israel."** Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.



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Comparison of 1 Samuel thru 2 Chronicles



FIRST CHRONICLES SUMMARY CHART

1 Chronicles 1-9:44	1 Chronicles 10:1-29:30
Royal Line of David	Reign of David

Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom and Jeiel, the gatekeepers. 19So the singers, Heman, Asaph and Ethan were appointed to sound aloud cymbals of bronze; 20and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah and Benaiah, with harps tuned to alamothe; 21and Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel and Azaziah, to lead with lyres tuned to the sheminith. 22Chenaniah, chief of the Levites, was in charge of the singing; he gave instruction in singing because he was skillful.

DAVID ORGANIZES TEMPLE MUSICIANS

David is giving clear directions for worship in the house of God. In 1Ch 23:5 there were "4,000 were praising the LORD with the instruments which David made for giving praise." In Chapter 25 describes the organization of the 4000 musicians.

Bob Utley points out that this chapter documents the **lineage of musicians going back to David**, so as to give credibility to the descendants who returned from Babylonian exile (i.e., Cyrus' Decree, 539 B.C.). This information allowed them to serve the second temple in the post-exilic period.

I would agree with **J Vernon McGee's** comment on David's organization in 1 Chronicles 22-27 - "I believe all this organization was one of the greatest feats of David's reign. It is the thing which God noted and recorded here."

Cornerstone Biblical Commentary - In chapter 23 David is depicted as acting alone in the appointment of the Levites alongside the priests. In chapter 24, however, the Chronicler depicts David working together with Zadok, Ahimelech, and the family heads of the priests and Levites to make his appointments. This trend continues in chapter 25 as David "and the army commanders" (25:1) together appoint the musicians. It does appear odd at first that military leaders would be involved in this appointment process, but clear lines between the sacred and secular, the church and the state, are not evident in the ancient Near East (Knoppers 2004:846-847). The Chronicler has prepared the way for the commission and organization of the Levitical musicians in chapters 15-16 with (1) his descriptions of the appointments for musical accompaniment to the transportation of the Ark (1Ch 15:16-22) and (2) his descriptions of the appointments for musical worship at the Jerusalem tent (under the leadership of Asaph, 1Ch 16:37) and the Gibeonite Tabernacle (under the leadership of Heman and Jeduthun, 1Ch 16:41-42). (Cornerstone Biblical Commentary – Volume 5a: 1-2 Chronicles: 1 & 2 Chronicles)

Selman - The Levitical musicians' role in leading and directing worship was crucial, for it was they who encouraged the people to worship God with conviction, harmony, and vitality. (Borrow [1 Chronicles : an introduction and commentary](#))

Moreover, David and the commanders of the army set apart for the service some of the sons of [Asaph](#) and of [Heman](#) and of [Jeduthun](#), who were to prophesy with lyres, harps and cymbals - David (based on his divine mandate) begins with mention of the three chief musicians. David often sought the counsel of military leaders (1Ch 11:10; 12:32; 28:1), even in religious matters (1Ch 13:1; 15:25). And so as 1 Chronicles 24 documented the 24 divisions of the priests and Levites, this chapter documents the 24 divisions of the musical families headed by [Asaph](#), [Asaph](#) and [Jeduthun](#) (or Ehtan). The three major Levitical families were represented because Asaph, Heman, and Jeduthun belonged respectively to the Gershon, Kohath, and Merarite families (1Ch 6:18-32). Some writers question whether this truly means military men but it is worth noting the Chronicler pointed out elsewhere that Levitical music took place both in worship and in war (2 Chr. 20:22).

Payne adds that "David did give high regard to the counsel of his military commanders (1 Chronicles 11:10; 12:32; 28:1), even in liturgical affairs (cf. 1 Chronicles 13:1; 15:25)." (Expositor's Bible Commentary)

Guzik has an interesting comment on why we see the **commanders of the army** in a section related to music - Interestingly, the **captains of the army** took part in the selection and organization of the musicians or "worship leaders" for Israel. David sensed a connection between the security of the kingdom and the worship and honoring of God.

MacArthur on prophesy - This is not necessarily to be taken in a revelatory sense, but rather in the sense of proclamation and exhortation through the lyrics of their music (cf. 1Ch 25:2, 3). Prophesying is not necessarily predicting the future or even speaking direct revelation. It is proclaiming truth (v. 5) to people (cf. 1Co 14:3), and music is a vehicle for such proclamation in praise (v. 3). David and the leaders selected those most capable (v. 7) of leading the people to worship God through their music. (Borrow [The MacArthur Study Bible](#))

The Preacher's Outline & Sermon Bible – 1 Chronicles. - note the term "prophecy" used for the ministry of the musicians. Most likely this meant that they were to proclaim God's Word through the music they sang and played in the worship services. The music was to be based upon the messages of the prophets, which were often expressed in the Psalms as well as in the prophecies they proclaimed.

ESV Study Bible, who prophesied with musical instruments, i.e., wrote songs. In some cases, their songs seem to have become part of OT Scripture, for Asaph is named in the titles of Psalms 50 and 73-83, and Jeduthun in the titles of Psalms 39, 62, and 77. In addition, Heman here may be the same person as Heman the Ezrahite named in the title of Psalm 88 (cf. also 1 Chron. 6:33). The verb "to prophesy" (Hb. naba') indicates that their songs were prompted or guided by the Spirit of God. This shows that "prophecy" is not always a direct announcement of God's plans; it indicates that the person is operating as God's authorized spokesman, here providing the right way for God's people to sing to him (they prophesied... in thanksgiving and praise to the Lord, 1Ch 25:3). (Borrow [ESV Study Bible](#))

Eugene Merrill - It is called a ministry of prophesying (1Ch 25:1) which no doubt meant a sort of musical proclamation of divine revelation and expressions of hymnic praise and worship. (Borrow [Bible Knowledge Commentary - Old Testament](#)).

G Campbell Morgan - "This work of praise is thrice described by a somewhat singular, and, in this connection, arresting word, 'prophecy.' The use of this word here is a revelation of the true value of the service of music in the sanctuary of God."

Martin Selman - Either they supplied messages direct from God in the manner of the classical prophets, for which the Levite Jahaziel (2 Chronicles 20:14-17) provides an obvious analogy, or their praise was itself seen as 'prophecy' in that it proclaimed God's word with God's authority." (Borrow [1 Chronicles : an introduction and commentary](#))

Utley on **prophecy** - It is surprising that musical personnel are designated as "prophesying" (cf. 1Ch 25:1,2,3). Even the son of Heman is said to be the king's "seer." Music in worship was considered a divine act, as was revealing a message (1Ch 25:5, "according to the words of God"). **Music revealed truths about God and His will!** There was no theoretical distinction for Israel between the secular and the sacred. Life, all of life, was revealed and sacred! The Chronicler asserts a prophetic role to Levites several times. (1) 2Ch 20:14-17 – **Jahaziel**, a Levite prophesies (2) 2Ch 29:30 – **Asaph**, the seer (3) 2Ch 34:30 is repeated in 2 Kgs. 23:2 where "prophet" replaces "Levites" (4) 2Ch 35:15 – **Jeduthun** the king's seer (5) 2 Chr. 24:19-22 – a priest acts as a prophet. See his lengthy discussion of [PROPHECY in the Old Testament](#)

Roddy Braun - we are to understand that for the writer the instructive and hortatory words of religious personnel such as Levites and priests (2 Chr 24:20) have become at least one way in which God reveals his will to his people, much as, for example, some measure of divine authority is sometimes attributed to Christian preachers today. That temple personnel, and especially the singers, should have aspired to such a claim is certainly not unexpected in view of their efforts not only to be considered Levites, but apparently as pre-eminent among the Levites (Borrow [1 Chronicles](#) - Word Biblical Commentary)

Temper Longman - The ministry of the singers/instrumentalists is clearly a musical one (1Ch 25:1), yet their work is called prophesying. They are probably not foretelling the future as some of the prophets do, but rather forth-telling the mighty works of God through their music. (Layman's Commentary - 1 Chronicles - Job)

August Konkell - an important function of prophecy was to make confession and give praise, which involved music. This conforms to fundamental concepts of prophecy, to lead people in knowing the work of God in his world. Certain psalms are exhortation, drawing lessons from the past (e.g., Ps 77); others are confessions about the character of God as the Creator (e.g., Pss 103; 104). Psalms were one of the most important aspects of prophets doing the work of admonishment, correction, and confession. (1 & 2 Chronicles elievers Church Bible Commentary)

Andrew Hill - Selman summarizes by saying either this Levitical prophecy "supplied messages direct from God in the manner of the classical prophets" (cf. Jahaziel in 2 Chron. 20:14–17) or their musical praise is seen as "prophecy" in that "it proclaimed God's word with God's authority."³⁷ The latter view seems more in keeping with the context of the Levitical ministry of "prophecy" in the form of teaching or the exposition of Mosaic law (cf. Deut. 33:10). It also fits the Chronicler's modus operandi of reconnecting the postexilic community to the key offices of king and prophet through temple worship. In fact, he may be calling the Levitical musicians of his day to revitalize their temple ministry by reminding them of their heritage. (1 & 2 Chronicles NIV Application Commentary)

Notice also that music is designated prophecy three times in this chapter (1Ch 25:1,2,3). The role of music as a prophetic device is "to proclaim" rather than to "predict." (1Sa 10:5, Nu 11:25).

THOUGHT - How might this insight regarding the prophetic aspect of music in the Temple services in the Old Testament affect the modern church's approach to music used in worship? Could it be said of most modern worship music that it is "prophetic"? The implication seems to be that the music in the Temple service had the power to "speak" (sing) spiritual truth. That said, it is interesting to compare the "theology" of the great hymns of Wesley, Watts, etc, with the "theology" of the modern worship choruses. Don't take this wrong, for I love worship choruses. But I often wonder if we are missing the opportunity to undergird our teaching of theology in sermons with the music we sing? You might test my thoughts by taking a moment and looking at the stanzas of [And Can it Be](#) by Charles Wesley and see how many theological truths are revealed in this memorable hymn.

And then consider the fact that most of us are generally more likely to remember words and the tune (especially if we've sung it several times) from a song than the words from a sermon.

And the number of those who performed their service was- NLT - "Here is a list of their names and their work."

Asaph - A son of Berachiah (*blessed of Jehovah*), a Gershonite Levite. One of the three leaders of music in David's organization of the Temple service (1Ch 15:16-19; 1Ch 16:5-7; 1Ch 25:1-9; 2Ch 5:12; 2Ch 35:15; Neh 12:46. Asaph was one of the leaders of David's choir. (1Ch 6:39) He is mentioned along with David as skilled in music, and a "seer" (2Ch 29:30) like Heman. The "sons of Asaph," mentioned in 1Ch 25:1, 2Ch 20:14, and Ezra 2:41, were his descendants, or more probably a class of poets or singers who recognized him as their master. Asaph was appointed to sound the cymbals in the temple choir, 1Ch 15:17, 19; 16:5, 7 A composer of sacred lyrics, 2Ch 29:13-30. Twelve psalms, Psalms 50 and Ps 73-83, are attributed to Asaph.

Heman - son of Joel, grandson of the prophet Samuel (1Ch 6:33; 1Ch 15:17), and a Levitical (**Kohathite**) singer and author on one psalm (Ps 88:1). He is called **Heman the singer**, a chief Levite, and musician (1Ch 6:33; 1Ch 15:17, 19; 16:41) He had 14 sons (and 3 daughters) who assisted their father in the chorus. **Heman** seems also to have been a man of spiritual power; is called "the king's seer in matters of God" (1Ch 25:5;) His sons and daughters were temple musicians, (1Ch 6:33; 25:1-6)

1 Chronicles 6:33-38 (**HEMAN IS DESCENDED FROM KORAH WHO LED REBELLION AGAINST MOSES**)
These are those who served with their sons: From the sons of the Kohathites were **Heman the singer**, the son of Joel, the son of Samuel, 34the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 35the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 36the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 37the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, 38the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

Jeduthun ("praising") - Called Ethan in 1Ch 6:44; 15:17. A Levite of the family of Merari and the chief of one of the 3 choirs of the temple whose descendants also formed one of the perpetual temple choirs; he is named in the titles of 3 Psalms (Ps 39:1; 62:1; 77:1) either as the composer or the recipient of those Psalms but most likely as the leader of the choir by which those Psalms were to be sung. As with Asaph and Heman, Jeduthun is also a seer (2Ch 35:15).

ILLUSTRATION OF THE PROPHETIC POWER OF MUSIC - Excerpt from my short article Music and Prophecy -

Below is an example of a extra-Biblical hymn by Charles Wesley which illustrates the power of bibliocentric music to "prophecy" (proclaim truth of God). Oh, for the church to return to the rich "prophecy" (proclamation of Biblical truths) in the hymns of old. Little wonder that when one is filled with the Spirit (Eph 5:18) the first effect described is "speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph 5:19, cf Col 3:16). Are we missing something "prophetic" in the modern church by failing to frequently sing the doctrinally rich hymns of yesteryear? Just a thought to ponder. The following hymn is an illustration of the "prophetic power" of Charles Wesley's hymn Arise My Soul Arise. You will note that I have added Scriptures that relate to some of the lines to demonstrate the bibliocentric nature of this great hymn and why it had such a life-changing impact on one group who heard/sang it in the West Indies.

Arise My Soul, Arise

(PLAY HYMN)

by Charles Wesley

Arise, my soul, arise;

Shake off the guilty fears;

The bleeding Sacrifice (Jn 1:29)

In my behalf appears: (See 1Co 15:3, 1Co 11:24-26 - huper = in my place)

Before the throne my Surety stands,

Before the throne my Surety stands: (In finance a surety involves promise by one party to assume responsibility for debt of a borrower if borrower defaults)

My name is written on His hands. (Isa 49:15, John 20:25 Rev 5:6) (Jer 34:18-20)

Arise (arise), arise (arise), arise

Arise, my soul, arise.

Arise (arise), arise (arise), arise

Arise, my soul, arise.

Shake off your guilty fears and rise

He ever lives above,

For me to intercede, (Heb 7:25, Ro 8:34)
His all-redeeming love,
His precious blood to plead; (1 Pe 1:13-19)
His blood atoned for all our race,
His blood atoned for all our race,
And sprinkles now the throne of grace.

Arise (arise), arise (arise), arise
Arise, my soul, arise.
Arise (arise), arise (arise), arise
Arise, my soul, arise.
Shake off your guilty fears and rise

Five bleeding wounds He bears, (Isaiah 53:5, Zech 13:7, 1Pe 2:24-25)
Received on Calvary;
They pour effectual pray'rs,
They strongly plead for me:
"Forgive him, O forgive, " they cry, (Lk 23:34)
"Forgive him, O forgive, " they cry,
"Nor let that ransomed sinner die!" (Mk 10:45)

Arise (arise), arise (arise), arise
Arise, my soul, arise.
Arise (arise), arise (arise), arise
Arise, my soul, arise.
Shake off your guilty fears and rise

My God is reconciled; (2 Cor 5:18-21)
His pard'ning voice I hear;
He owns me for His child;
I can no longer fear; (1 John 4:16-18, 2 Ti 1:7, Lk 1:74, Heb 2:15)
With confidence I now draw nigh, (Heb 4:16, Heb 10:19-24, 1Jn 2:28)
With confidence I now draw nigh,
And, "Father, Abba, Father, " cry. (Mk 14:36, Ro 8:15, Gal 4:6)

Arise (arise), arise (arise), arise
Arise, my soul, arise.
Arise (arise), arise (arise), arise
Arise, my soul, arise.
Shake off your guilty fears and rise

And now for the effect this hymn had one one group of hearers/singers!

Ira Sankey records in his book, [My Life and the Story of the Gospel Hymns \(see book\)](#), the following account of the amazing power of the gospel as articulated in this song:

"I have a record," said a Wesleyan missionary laboring in the West Indies, "of two hundred persons, young and old, who received the most direct evidence of the forgiveness of their sins while singing '[Arise My Soul](#).' The conversion of the greater number of these persons took place while I was a missionary abroad."

Smith's entry on music -

The most ancient music. --The inventor of musical instruments, like the first poet and the first forger of metals, was a Cainite. We learn from (Genesis 4:21) that Jubal the son of Lamech was "the father of all such as handle the harp and organ," that is, of all players upon stringed and wind instruments. The first mentioned of music in the times after the deluge is in the narrative of Laban's interview with Jacob, (Genesis 32:27) so that, whatever way it was preserved, the practice of music existed in the upland country of Syria, and of the three possible kinds of musical instruments two were known and employed to accompany the song. The three kinds are alluded to in (Job 21:12) On the banks of the Red Sea Moses and the children of Israel sang their triumphal song of deliverance from the hosts of Egypt; and Miriam, in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp, chanting in chorus the burden of the song of Moses. The song of Deborah and Barak is cast in a distinctly metrical form, and was probably intended to be sung with a musical accompaniment as one of the

people's songs. The simpler impromptu with which the women from the cities of Israel greeted David after the slaughter of the Philistines was apparently struck off on the spur of the moment, under the influence of the wild joy with which they welcomed their national champion. "the darling of the sons of Israel." (1 Samuel 18:6,7) Up to this time we meet with nothing like a systematic cultivation of music among the Hebrews, but the establishment of the schools of the prophets appears to have supplied this want. Whatever the students of these schools may have been taught, music was an essential part of their practice. Professional musicians soon became attached to the court.

The golden age of Hebrew music . David seems to have gathered round him "singing men and singing women." (2 Samuel 19:35) Solomon did the same, (Ecclesiastes 2:8) adding to the luxury of his court by his patronage of art, and obtaining a reputation himself as no mean composer. (1 Kings 4:32) But the temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. Before, however the elaborate arrangements had been made by David for the temple choir, there must have been a considerable body of musicians throughout the country. (2 Samuel 6:5) (David chose 4000 musicians from the 38,000 Levites in his reign, or one in ten of the whole tribe. Of these musicians 288 were specially trained and skillful. (1 Chronicles 26:6,7) The whole number was divided into 24 courses, each of which would thus consist of a full band of 154 musicians, presided over by a body of 12 specially-trained leaders, under one of the twenty-four sons of Asaph, Heman or Jeduthun as conductor. The leaders appear to have played on the cymbals, perhaps to make the time. (1 Chronicles 15:19; 16:5) All these joined in a special chant which David taught them, and which went by his name. (1 Chronicles 23:5) Women also took part in the temple choir. (1 Chronicles 13:8; 25:5,6) These great choirs answered one to another in responsive singing; thus the temple music must have been grand and inspiring beyond anything known before that time.

Character of Hebrew music .--As in all Oriental nations, the music of the Hebrews was melody rather than harmony, which latter was then unknown. All old and young, men and maidens, singers and instruments, appear to have sung one part only in or in octaves. "The beauty of the music consisted altogether in the melody;" but this, with so many instruments and voices, was so charming that "the whole of antiquity is full of the praises of this music. By its means battles were won, cities conquered, mutinies quelled, diseases cured." --ED.)

Uses of music . --In the private as well as in the religious life of the Hebrews music held a prominent place. The kings had their court musicians, (2 Chronicles 35:25; Ecclesiastes 2:8) and in the luxurious times of the later monarchy the effeminate gallants of Israel amused themselves with devising musical instruments while their nation was perishing ("as Nero fiddled while Rome was burning"). But music was also the legitimate expression of mirth and gladness. The bridal processions as they passed through the streets were accompanied with music and song. (Jeremiah 7:34) The music of the banquets was accompanied with song and dancing. (Luke 15:26) The triumphal processions which celebrated victory were enlivened by minstrels and singers. (Exodus 15:1,20; Judges 5:1; 11:34) There were also religious songs. (Isaiah 30:29; James 5:13) Love songs are alluded to; in (Psalms 45:1) title, and Isai 5:1 There were also the doleful songs of the funeral procession, and the wailing chant of the mourners. The grape-gatherers sang at their work, and the women sang as they toiled at the mill, and on every occasion the land of the Hebrews during their national prosperity was a land of music and melody.

QUESTION - [Who was the Asaph mentioned in the Book of Psalms?](#)

ANSWER - There were a number of Levites that King David assigned as worship leaders in the tabernacle choir, according to [1 Chronicles 6:31–32](#). Asaph was one of these men (1 Chronicles 6:39). Asaph's duties are described in detail in 1 Chronicles 16. According to 2 Chronicles 29:30, both Asaph and David were skilled singers and poets. Asaph is also mentioned as a "seer" or prophet. The "sons of Asaph" are mentioned in 1 Chronicles 25:1, 2 Chronicles 20:14, and Ezra 2:41. The sons of Asaph were likely a guild of skilled poets and singers, modeling themselves musically after Asaph, their master. The church musicians of our day can be considered spiritual "children of Asaph."

Psalms 50 and 73—83 are called the "Psalms of Asaph" because his name appears in the superscription at the head of those psalms. Regarding Asaph's role as a prophet, of particular interest is the [imprecatory](#) Psalm 83, which deals with God's judgment of Israel's enemies: Edom, the Ishmaelites, Moab, the Hagarites, Gebal, Ammon, the Amalekites, Philistia, Tyre, and Assyria. If we examine the psalms written by Asaph, we can see that all of them have to do with the judgment of God, and many involve the prayers of the people at the prospect or moment of a particular event.

Asaph was a gifted individual. He understood where the gift came from, and he used his music to praise the Lord and communicate His Word to a needy world.[GotQuestions.org](#)

1 Chronicles 25:2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah and Asharelah; the sons of Asaph were under the direction of Asaph, who prophesied under the direction of the king.

- **Asaph:** 1Ch 25:1 6:39 15:17 16:5 Ps 73:1 74:1 75:1 76:1 77:1 78:1 *titles Ps 79:1 80:1 81:1 82:1 83:1 *titles
- **Asharelah:** 1Ch 25:14
- **under the direction:** 1Ch 25:3,6 Isa 3:6
- **under the direction of the king** 1Ch 25:6

SONS OF ASAPH PROPHESIED

Of the sons of Asaph: Zaccur, Joseph, Nethaniah and Asharelah; the sons of Asaph were under the direction("under the hands") **of Asaph, who prophesied** ([naba'](#)) **under the direction** ([yad](#) = hand) **of the king** - Asaph's 4 sons were led by their father. **Direction** is literally [yad](#) which speaks of authority.

[ESV Study Bible \(borrow\)](#) on **prophesied** - who prophesied with musical instruments, i.e., wrote songs. In some cases, their songs seem to have become part of OT Scripture, for Asaph is named in the titles of Psalms 50 and Ps 73-83, and Jeduthun in the titles of Psalms 39, 62, and P 77. In addition, Heman here may be the same person as Heman the Ezrahite named in the title of Psalm 88 (cf. also 1 Chron. 6:33). The verb "to prophesy" ([naba'](#)) indicates that their songs were prompted or guided by the Spirit of God. This shows that "prophecy" is not always a direct announcement of God's plans; it indicates that the person is operating as God's authorized spokesman, here providing the right way for God's people to sing to him

Prophesied ([05012](#))([naba](#) from [nabiy](#) = prophet) means prophesy, to speak by inspiration, to predict. Most frequently *nābā'* is used to describe the function of the true prophet as he speaks God's message to the people, under the influence of the divine spirit (1 Kings 22:8; Jer. 29:27; Ezek. 37:10). While the formula "The word of the Lord came [to the prophet]" is used literally hundreds of times in the Old Testament, there is no real indication as to the manner in which it came, whether it came through the thought-processes, through a vision, or in some other way. Sometimes, especially in the earlier prophets, it seems that some kind of ecstatic experience may have been involved, as in 1 Sam. 10:6, 11; 1 Sam. 19:20. Music is sometimes spoken of as a means of prophesying, as in 1 Chron. 25:1-3.

1 Chronicles 25:3 Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah and Mattithiah, six, under the direction of their father Jeduthun with the harp, who prophesied in giving thanks and praising the LORD.

- **Jeduthun:** 1Ch 9:16 16:41,42 2Ch 29:14
- **Gedaliah:** 1Ch 25:9
- **Zeri:** 1Ch 25:11, Izri
- **Jeshaiiah:** 1Ch 25:15
- **Mattithiah:** 1Ch 25:21 15:18,21
- **to give thanks:** Ps 92:1 Jer 33:11

SONS OF JEDUTHUN PROPHESIED

Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah and Mattithiah, six, under the direction of their father Jeduthun with the harp, who prophesied in giving thanks and praising the LORD

G Campbell Morgan on **prophesied** - "This work of praise is thrice described by a somewhat singular, and, in this connection, arresting word, 'prophecy.' The use of this word here is a revelation of the true value of the service of music in the sanctuary of God."

Selman on **prophesied** - Either they supplied messages direct from God in the manner of the classical prophets, for which the Levite Jahaziel (2 Chronicles 20:14-17) provides an obvious analogy, or their praise was itself seen as 'prophecy' in that it proclaimed God's word with God's authority." (Borrow [1 Chronicles : an introduction and commentary](#))

Jack Hay - Prophesied is explained as "giving thanks and praising the Lord" (RV). Thus, the quality of a hymn is not determined by the beat, or the tempo, or the lilt of the tune. The value of the lyrics is crucial, although it should be said that an excellent hymn could be impaired by setting it to an inappropriate tune. Words and melody should be in sympathy, but more importantly, expressions of praise should be Biblically accurate, an accuracy that should never be sacrificed in the interests of poetic embellishment. ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

[Utley](#) on "**Shimei**" The Masoretic Text omits the name. The NASB follows the LXX. It does appear in 1 Chr. 25:17 and is necessary for the "six" of 1 Chr. 25:3. **giving thanks and praising the Lord**" are parallel (hendiadys) and not separate aspects of worship (cf. 1 Chr. 16:4; 23:30; 2 Chr. 31:2; Ezra 3:11; Neh. 12:24,26). We praise God for Who He is and what He has done. Only then can we make requests in line with His character and His purpose for our lives! (See [THANKSGIVING](#))

1 Chronicles 25:4 Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth.

- **Heman:** 1Ch 6:33 15:17,19 16:41,42 Ps 88:1 *title
- **Bukkiah:** 1Ch 25:13
- **Mattaniah:** 1Ch 25:16
- **Uzziel:** 1Ch 25:18, Azareel, 1Ch 24:24
- **Shebuel:** 1Ch 25:20 24:20, Shubael
- **Jerimoth:** 1Ch 25:22 24:30
- **Hananiah:** 1Ch 25:23
- **Hanani:** 1Ch 25:25
- **Eliathah:** 1Ch 25:27
- **Giddalti:** 1Ch 25:29
- **Romamtiezer:** 1Ch 25:31
- **Joshbekashah:** 1Ch 25:24
- **Mallothi:** 1Ch 25:26
- **Hothir:** 1Ch 25:28,30

FOURTEEN SONS OF HEMAN

Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel (aka Azarel 1Ch 25:18), **Shebuel** (aka Shubael 1Ch 25:20) **and Jerimoth** (aka Jermeoth 1Ch 25:22), **Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth.**

Ryrie comments that "Some think that the last nine words are not to be taken as proper names; rather, they relate to Heman's prayer, which goes something like this: "Be gracious, O Lord, be gracious to me. You are my God whom I magnify and exalt for helping. Though sitting forlorn, I have proclaimed highest visions." (Borrow [Ryrie Study Bible](#))

[Utley](#) adds "The NRSV; The New Oxford Annotated Bible, p. 531 (OT); AB, pp. 172-3; and The Jerusalem Bible, p. 525, all suggest that the nine names seem artificial and may reflect a series of phrases used in prayer (i.e., "Be gracious, O Lord, be gracious to me; You are my God, whom I magnify and exalt, my help when in trouble; I have fulfilled [or spoken], he has increased visions")

[Kirkpatrick](#) - Most Hebrew names are significant, and many can be used as mottoes. In this place the Chronicler (or the authority from whom he drew the list) has so arranged the names as to suggest a sentence (extending to the end of the verse) which runs somewhat as follows:—Have mercy upon me, O Lord, have mercy upon me; I have magnified and exalted [thy] help; I spake of it sitting in affliction; grant us still [thy] visions.

1 Chronicles 25:5 All these were the sons of Heman the king's seer to exalt him according to the words of God, for God gave fourteen sons and three daughters to Heman.

BGT 1 Chronicles 25:5 π ντες ο τοι υ ο τ Αιμαν τ νακρουομ ν τ βασιλε ν λ γοις θεο ψ σαι κ ρας κα
δωκεν θε ς τ Αιμαν υ ο ς δ κα τ σσαρας κα θυγατ ρας τρε ς

LXE 1 Chronicles 25:5 All these were the sons of Aeman the king's chief player in the praises of God, to lift up the horn. And God gave to Aeman fourteen sons, and three daughters.

KJV 1 Chronicles 25:5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

NET 1 Chronicles 25:5 All these were the sons of Heman, the king's prophet. God had promised him these

sons in order to make him prestigious. God gave Heman fourteen sons and three daughters.

CSB 1 Chronicles 25:5 All these sons of Heman, the king's seer, were given by the promises of God to exalt him, for God had given Heman fourteen sons and three daughters.

ESV 1 Chronicles 25:5 All these were the sons of Heman the king's seer, according to the promise of God to exalt him, for God had given Heman fourteen sons and three daughters.

NIV 1 Chronicles 25:5 All these were sons of Heman the king's seer. They were given him through the promises of God to exalt him. God gave Heman fourteen sons and three daughters.

NLT 1 Chronicles 25:5 All these were the sons of Heman, the king's seer, for God had honored him with fourteen sons and three daughters.

NRS 1 Chronicles 25:5 All these were the sons of Heman the king's seer, according to the promise of God to exalt him; for God had given Heman fourteen sons and three daughters.

NJB 1 Chronicles 25:5 All these were sons of Heman, the king's seer; at God's word they blew the horn. God gave Heman fourteen sons and three daughters.

NAB 1 Chronicles 25:5 All these were the sons of Heman, the king's seer in divine matters; to enhance his prestige, God gave Heman fourteen sons and three daughters.

YLT 1 Chronicles 25:5 all these are sons of Heman -- seer of the king in the things of God -- to lift up a horn; and God giveth to Heman fourteen sons and three daughters.

GWN 1 Chronicles 25:5 (All of them were the sons of the king's seer Heman. They were given to him to make him prominent, as God had promised. So God gave Heman 14 sons and 3 daughters.)

BBE 1 Chronicles 25:5 All these were sons of Heman, the king's seer in the words of God. And to make great his power God gave Heman fourteen sons and three daughters.

- **the king's seer:** 1Ch 21:9 1Sa 9:9
- **God gave:** 1Ch 28:5 Ge 33:5 Ps 127:3 Isa 8:18

HEMAN EXALTED BY MULTIPLE OFFSPRING

All these were the sons of Heman the king's seer ([chozeh](#)) to exalt him according to the words of God, for God gave fourteen sons and three daughters to Heman - NIV = "They were given him through the promises of God to exalt him." **NET** = God had promised him these sons in order to make him prestigious." Note the **"for"** (NAS, ESV, NLT, CSB, NRS) which would explain why or how God had exalted Heman. Numerous progeny are a sign of divine blessing (see Job 1:2; 42:13). As the psalmist might say Heman's quiver was full (Ps 127:5)! All three leaders of the musicians (Aspah, Jeduthun and Heman) are referred to as a king's **seer** - **Asaph** (2Ch 29:30), Jeduthun (2Ch 35:15). [Gad](#) was also a **seer** for David (2Sa 24:11, 1Ch 21:9, 1Ch 29:29)

NET Note - Heb "by the words of God to exalt a horn." An animal's horn is sometimes used metaphorically as a symbol of strength and honor.

[Uteley](#) on **exalt** - "**exalt**" The literal idiom is "lift up the horn." It can be understood in this context as (1) exalting YHWH (JPSOA), (2) YHWH exalting Heman (the usual usage, NASB, REB), (3) Heman blowing the horn in worship or for worship (NJB) (4) Heman exalting the king (LXX) If #2 is correct, then it reflects God's blessing on this man by his large number of children.

Seer ([02374](#)) [chozeh](#) from **chazah** = to see, behold) is an authoritative person who receives and communicates a message from God, possibly with an emphasis on the visual nature of the message. This is a prophet, who sees or perceives. In Isaiah a rebellious people sought to curb the functions of these seers (Isa. 30:10). In 1 Samuel 9:9, the author parenthetically states that the word for **prophet** in his day, *nāḇiy'*, was formerly called a **seer**. However, for seer, he did not use *chôzeh* but a present participle of the verb *rā'âh*, meaning to see, to perceive. It appears that the participles of *chôzeh* and of *rā'âh* function synonymously. But, **terminology aside, a seer functioned the same as a prophet, who was moved by God and had divinely given insight.** This Hebrew word is also used in parallel with the word prophet (2Ki 17:13; Amos 7:12, 14); hence, its meaning overlaps with that term as well (cf. 2 Chr. 33:18; Isa. 29:10). **Seers** sometimes served a specific person: Gad served as King David's seer and did not hesitate to declare the words the Lord gave him for the king (2Sa 24:11). David had more than one **seer** (cf. 1Ch 25:5; 2Ch 29:25). The functions of a **seer** as indicated by this term included, besides receiving and reporting the word of the Lord, writing about David's reign (1Ch 29:29); receiving and writing down visions (2Ch 9:29); writing genealogical records under Rehoboam's reign (2Ch 12:15). In general, the

Lord forewarned His people through His prophets and seers (2Ki 17:13; 2 Chr. 33:18). In many cases, these warnings were recorded in writing (2Ch 33:19).

Seer - 2Sa. 24:11; 2Ki. 17:13; 1Ch 21:9; 1Ch 25:5; 1Ch 29:29; 2Ch 9:29; 2Ch 12:15; 2Ch 19:2; 2Ch 29:25; 2Ch 29:30; 2Ch 33:18; 2Ch 35:15; Isa 28:15; Isa 29:10; Isa 30:10; Amos 7:12; Mic 3:7

QUESTION - [What was a seer in the Bible?](#)

ANSWER - A **seer** is a person who “sees.” In the Bible, a **seer** is another name for a **prophet** (see 1 Samuel 9:9). But, more specifically, a seer was a prophet who saw visions—pictures or scenes seen in the mind’s eye, in dreams, or even with one’s natural eye. God spoke to His people through prophets in different ways, and one way was through visions. Accompanying the ability to see visions, a seer was given insight into what God was saying by these visions.

There are a few different Hebrew words translated “seer.” Roeh (1 Samuel 9:11) and chozeh (2 Samuel 24:11) are the two most common. Second Chronicles 9:29 might differentiate between prophet and seer: “Now the rest of the acts of Solomon, from first to last, are they not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?” The distinction is probably that Nathan was God’s spokesman in the world (whether or not he had visions), while Iddo was specifically associated with “visions.” Another prophet, Jeremiah, also operated as a seer (see Jeremiah 1:11–13). Notice that God doesn’t ask Jeremiah what he “feels” or “thinks,” but rather what he “sees.” After Jeremiah sees the vision, God gives him insight into what the vision meant (Jeremiah 1:14–18).

The term seer isn’t used in the New Testament, but there were still prophets who had visions. Paul had a vision of heaven (2 Corinthians 12:2), as did Stephen (Acts 7:55–56) and John (Revelation 1:12–16).

Seers in the Bible possessed a unique gift as God vividly communicated with and through them. Their faithfulness in writing down what they saw helped to complete the Word of God as we have it today. GotQuestions.org

1 Chronicles 25:6 All these were under the direction of their father to sing in the house of the LORD, with cymbals, harps and lyres, for the service of the house of God. Asaph, Jeduthun and Heman were under the direction of the king.

- **under the direction:** 1Ch 25:2,3
- **to sing:** 1Ch 25:1-3 15:22 23:5 Ps 68:25 Eph 5:19 Col 3:16
- **under the direction of the king** Heb. by the hands of the king, 1Ch 25:2 *marg:
- **Asaph:** 1Ch 25:1-4

HEMAN'S DIRECTS HIS CHILDREN TO SING

All these were under the direction of their father to sing in the house of the LORD, with cymbals, harps and lyres, for the service of the house of God - The sons were subject to their fathers who were the lead musicians.

Asaph, Jeduthun and Heman were under the direction of the king - The 3 main music leaders were under the king who was the ultimate human director of the worship service.

1 Chronicles 25:7 Their number who were trained in singing to the LORD, with their relatives, all who were skillful, was 288.

- **288** 1Ch 23:5.

THE MUSIC TEACHERS

Their number who were trained in singing to the LORD, with their relatives, all who were skillful, was 288. These 288, being twenty-four courses of twelve each, were more skilful than the other Levites; and being placed under the twenty-four sons of the chief singers, they had the four thousand before mentioned divided among them, to officiate by courses, according to their instructions:

BGT 1 Chronicles 25:8 κα βαλον κα ατο κλ ρους φημερι ν κατ τ ν μικρ ν κα κατ τ ν μ γαν τελε ων κα μονθαν ντων

LXE 1 Chronicles 25:8 And they also cast lots for the daily courses, for the great and the small of them, of the perfect ones and the learners.

KJV 1 Chronicles 25:8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

NET 1 Chronicles 25:8 They cast lots to determine their responsibilities-- oldest as well as youngest, teacher as well as student.

CSB 1 Chronicles 25:8 They cast lots for their duties, young and old alike, teacher as well as pupil.

ESV 1 Chronicles 25:8 And they cast lots for their duties, small and great, teacher and pupil alike.

NIV 1 Chronicles 25:8 Young and old alike, teacher as well as student, cast lots for their duties.

NLT 1 Chronicles 25:8 The musicians were appointed to their term of service by means of sacred lots, without regard to whether they were young or old, teacher or student.

NRS 1 Chronicles 25:8 And they cast lots for their duties, small and great, teacher and pupil alike.

NJB 1 Chronicles 25:8 Junior and senior, master and pupil alike, they drew lots for their term of duty.

NAB 1 Chronicles 25:8 They cast lots for their functions equally, young and old, master and pupil alike.

YLT 1 Chronicles 25:8 And they cause to fall lots -- charge over-against charge, as well the small as the great, the intelligent with the learner.

GWN 1 Chronicles 25:8 They drew lots for their assignment of duties, the youngest as well as the oldest, the skilled musicians along with the students.

BBE 1 Chronicles 25:8 And selection was made of them for their special work, all having equal chances, small as well as great, the teacher as the learner.

- **cast lots:** 1Ch 24:5 Lev 16:8 1Sa 14:41,42 Pr 16:33 Ac 1:26
- **the small as well as the great:** 1Ch 24:31 26:13,16 Ne 12:24
- **the teacher:** 1Ch 15:22 2Ch 23:13

CASTING LOTS" FOR DUTIES

They cast lots for their duties, all alike, the small as well as the great, the teacher as well as the pupil- NIV = Young and old alike, teacher as well as student, cast lots for their duties." Compare 1Ch 24:5,31; 25:8; 26:13. Lots cast to determine the LORD'S will for the 24 divisions of priests, each with 12 members of varying age and consisting of both teachers and pupils.

TSK Note - Even among the twenty-four leaders, some were more expert than others; some were teachers, and others were scholars; but every one was taken by the solemn casting of lots, without any regard to these distinctions. Thus all things were disposed for the preserving of order, and avoiding all disputes about precedence: there being no respect had, in this divine distribution, to birth, but the younger in course preceded the elder.

QUESTION - [What was the practice of casting lots?](#)

ANSWER - The practice of casting lots is mentioned seventy times in the Old Testament and seven times in the New Testament. In spite of the many references to casting lots in the Old Testament, nothing is known about the actual lots themselves. They could have been sticks of various lengths, flat stones like coins, or some kind of dice; but their exact nature is unknown. The closest modern practice to casting lots is likely flipping a coin.

The practice of casting lots occurs most often in connection with the division of the land under Joshua (Joshua chapters 14-21), a procedure that God instructed the Israelites on several times in the book of Numbers (Numbers 26:55; 33:54; 34:13; 36:2). God allowed the Israelites to cast lots in order to determine His will for a given situation (Joshua 18:6-10; 1 Chronicles 24:5,31). Various

offices and functions in the temple were also determined by lot (1 Chronicles 24:5, 31; 25:8-9; 26:13-14). The sailors on Jonah's ship (Jonah 1:7) also cast lots to determine who had brought God's wrath upon their ship. The eleven apostles cast lots to determine who would replace Judas (Acts 1:26). Casting lots eventually became a game people played and made wagers on. This is seen in the Roman soldiers casting lots for Jesus' garments (Matthew 27:35).

The New Testament nowhere instructs Christians to use a method similar to casting lots to help with decision-making. Now that we have the completed Word of God, as well as the indwelling Holy Spirit to guide us, there is no reason to be using games of chance to make decisions. The Word, the Spirit, and prayer are sufficient for discerning God's will today—not casting lots, rolling dice, or flipping a coin. GotQuestions.org

Utley adds this note on **lots** - Whatever the means, casting lots was a way to determine the will of God (cf. Pro. 16:33, i.e., casting lots for (1) the tribal allocations in Num. 26:55-56; Joshua 14-19 (2) the two goats in Leviticus 16 (i.e., Day of Atonement) (3) who would live in the rebuilt Jerusalem in Neh. 11:1 (4) replacing Judas Iscariot with Matthias in Acts 1:26)

1 Chronicles 25:9 Now the first lot came out for Asaph to Joseph, the second for Gedaliah, he with his relatives and sons were twelve;

- Joseph: 1Ch 25:2

MUSICIANS DIVIDED BY LOT INTO 24 DIVISIONS

Now the first lot came out for Asaph to Joseph, the second for Gedaliah, he with his relatives and sons were twelve-

[Kirkpatrick](#) - A comparison of 1 Chronicles 25:9-31 with 1 Chronicles 25:2-4 shews that the first, third, fifth and seventh lots fell to Asaph, the second, fourth, eighth, tenth, twelfth and fourteenth to Jeduthun, and the rest (fourteen in number) to Heman.

1 Chronicles 25:10 the third to Zaccur, his sons and his relatives, twelve;

- Zaccur: 1Ch 25:2

the third to Zaccur, his sons and his relatives, twelve;

1 Chronicles 25:11 the fourth to Izri, his sons and his relatives, twelve;

- Izri: 1Ch 25:3, Zeri

the fourth to Izri, his sons and his relatives, twelve;

1 Chronicles 25:12 the fifth to Nethaniah, his sons and his relatives, twelve;

- Nethaniah: 1Ch 25:2

the fifth to Nethaniah, his sons and his relatives, twelve;

1 Chronicles 25:13 the sixth to Bukkiah, his sons and his relatives, twelve;

the sixth to Bukkiah, his sons and his relatives, twelve

1 Chronicles 25:14 the seventh to Jesharelah, his sons and his relatives, twelve;

- Jesharelah: This variation rises from the mutation of ['Aleph,] {aleph,} and [Yowd,] {yood;} the word being written in the parallel passage ['Asar'elah <Strong's H841>,] {Asarelah,} and here, [Yesar'elah <Strong's H3480>,] Jesarelah. 1Ch 25:2, Asarelah

the seventh to Jesharelah, his sons and his relatives, twelve

1 Chronicles 25:15 the eighth to Jeshaiiah, his sons and his relatives, twelve;

the eighth to Jeshaiiah, his sons and his relatives, twelve

1 Chronicles 25:16 the ninth to Mattaniah, his sons and his relatives, twelve;

the ninth to Mattaniah, his sons and his relatives, twelve

1 Chronicles 25:17 the tenth to Shimei, his sons and his relatives, twelve;

the tenth to Shimei, his sons and his relatives, twelve

1 Chronicles 25:18 the eleventh to Azarel, his sons and his relatives, twelve;

- Azareel: Probably this person was called by both names; or Uzziel may be a mistake for Azareel. In the Syriac and Arabic, the name is nearly the same in both places. 1Ch 25:4, Uzziel

the eleventh to Azarel, his sons and his relatives, twelve

1 Chronicles 25:19 the twelfth to Hashabiah, his sons and his relatives, twelve;

- Hashabiah: 1Ch 25:3

the twelfth to Hashabiah, his sons and his relatives, twelve

1 Chronicles 25:20 for the thirteenth, Shubael, his sons and his relatives, twelve;

Shubael: 1Ch 25:4, Shebuel

for the thirteenth, Shubael, his sons and his relatives, twelve

1 Chronicles 25:21 for the fourteenth, Mattithiah, his sons and his relatives, twelve;

for the fourteenth, Mattithiah, his sons and his relatives, twelve

1 Chronicles 25:22 for the fifteenth to Jeremoth, his sons and his relatives, twelve;

for the fifteenth to Jeremoth, his sons and his relatives, twelve

1 Chronicles 25:23 for the sixteenth to Hananiah, his sons and his relatives, twelve;

for the sixteenth to Hananiah, his sons and his relatives, twelve

1 Chronicles 25:24 for the seventeenth to Joshbekashah, his sons and his relatives, twelve;

for the seventeenth to Joshbekashah, his sons and his relatives, twelve

1 Chronicles 25:25 for the eighteenth to Hanani, his sons and his relatives, twelve;

for the eighteenth to Hanani, his sons and his relatives, twelve

1 Chronicles 25:26 for the nineteenth to Mallothi, his sons and his relatives, twelve;

for the nineteenth to Mallothi, his sons and his relatives, twelve

1 Chronicles 25:27 for the twentieth to Eliathah, his sons and his relatives, twelve;

for the twentieth to Eliathah, his sons and his relatives, twelve

1 Chronicles 25:28 for the twenty-first to Hothir, his sons and his relatives, twelve;

for the twenty-first to Hothir, his sons and his relatives, twelve

1 Chronicles 25:29 for the twenty-second to Giddalti, his sons and his relatives, twelve;

for the twenty-second to Giddalti, his sons and his relatives, twelve

1 Chronicles 25:30 for the twenty-third to Mahazioth, his sons and his relatives, twelve;

- Mahazioth: i.e. vision of a sign, 1Ch 25:4

for the twenty-third to Mahazioth, his sons and his relatives, twelve

1 Chronicles 25:31 for the twenty-fourth to Romamti-ezer, his sons and his relatives, twelve.

- Romamtiezer: i.e. I have exalted help, 1Ch 25:4

for the twenty-fourth to Romamti-ezer, his sons and his relatives, twelve.