

## 1 Chronicles Chapter 6

Verses 1-30: The first section records the line of high priests among the “sons of Levi” (6:1-15), prior to the exile. The next section (6:16-30), records the clans of Levi, detailing seven sets of two generations and one set (“Kohath”), for 10 generations. (Numbers Chapter 3-4), fully describes how God set apart the Levites to serve Him in the tabernacle.

The section in the first 15 scriptures lists the High-Priestly lineage from Levi (6:1), through Aaron (6:3), through Eleazar (6:3-4), and through Phinehas (6:4), with whom God covenanted for a perpetual priesthood (Num. 25:11-13).

### **1 Chronicles 6:1 "The sons of Levi; Gershon, Kohath, and Merari."**

After an account of the chief of the tribes of Judah and Simeon, of Reuben, Gad, and the half tribe of Manasseh, follows that of Levi, and his posterity. The kingdom being given to Judah, the birthright to Joseph, and the priesthood to Levi. The immediate sons of Levi were Gershon, Kohath, and Merari; (as in Gen. 46:11), from these sprung the three families of the Levites.

The name "Levi", means joined. Levi was the third son of Jacob and Leah. He is the father of the Levitical tribe that would be separated out for service to the LORD. Gershon is sometimes called Gershom. He was the founder of the Gershonites. Levi had a daughter named Jochebed who was mother of Moses, Miriam, and Aaron. Kohath was the father of Amram who was the father of Moses. Amram was the nephew of Jochebed, whom he married. Kohath founded the Kohathites. Merari was the founder of the Merarites. We must take special note of the Levites, because they will be called to the service of the LORD.

### **1 Chronicles 6:2 "And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel."**

Given in the same order (as in Exodus 6:18).

Kohath, it seemed, was born before the twelve sons of Jacob went into Egypt. He was about twenty years younger than Joseph. Later on, the Kohathites will be called to carry the Ark and the sacred vessels. His sons were Amram, Izhar, Hebron, and Uzziel. Amram was the most prominent of the sons, because of his children, Moses, Aaron, and Miriam. Izhar was the father of the Izharites. Hebron was father of the Hebronites. Uzziel is best known as being Aaron's uncle. He founded the Uzzielites.

### **1 Chronicles 6:3 "And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar."**

Readers in antiquity would have known of the godly reputations of “Aaron, Moses,” and “Miriam” through the Book of Moses (Genesis through Deuteronomy). They would also have known of the ungodly reputations of certain others on the list, including “Nadab” and “Abihu” (Lev. 10:1-2).

The line of the chief priests is given (in verses 3-15 and 49-53). After the judgment of “Nadab and Abihu” (Lev. Chapter 10), the high priestly line passed through “Eleazar, Aaron’s” eldest son, until the time of Eli, when it came under the control of the house of “Ithamar.” The high priesthood passed back to the line of Eleazar with Zadok (1 Kings 1:7-8, 44-45; 2:26-27), where it remained (Ezek. 44:15; 48:11).

Aaron, Moses, and Miriam were Levites on their mother's side and on their father's side. Aaron was the first high priest in the tabernacle. His sons were anointed as priests to work in the tabernacle. Nadab and Abihu carried strange fire into the tabernacle, and the fire of God killed them. The strange fire many believe, was the fact they were intoxicated while serving in the tabernacle. Eleazar became high priest after Aaron, because his two older brothers were killed by God. Ithamar was in charge of the curtains, the hangings, pillars, cords, and boards. He oversaw the moving of the tabernacle from place to place. The priesthood had to come through Eleazar and Ithamar, because Nadab and Abihu had no descendants.

### **1 Chronicles 6:4 "Eleazar begat Phinehas, Phinehas begat Abishua,"**

"Phinehas": A memorable man (Num. 25:7-13; Josh. 22:10-33; Judges 20:28; Psalm 106:30-31).

“Abishua”: Only mentioned (in this chapter and Ezra 7:1-5). Josephus asserts that he it was who was succeeded in the high priesthood, not by any one of his own descendants, but by Eli, till Zadok, in the time of David. All the intervening members of the Eleazar family being private individuals. But no reliance can be placed on this assertion.

Eleazar's wife's father's name was Putiel. Phinehas was high priest for 19 years. Phinehas' action pertaining to the revolting sins of the people stayed the plague, and God promised him the priesthood would remain in his family forever. He ran a javelin through Cozbi and Zimri to stay the plague. Abishua became the fourth high priest in his father's stead.

### **1 Chronicles 6:5 "And Abishua begat Bukki, and Bukki begat Uzzi,"**

"Bukki begat Uzzi": In whose days it is supposed that the high-priesthood was translated from Eleazar’s family to Ithamar’s, for some cause now unknown, in whose line it continued for some successions.

### **1 Chronicles 6:6 "And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,"**

"Uzzi": It is supposed that, in his days, the high priesthood was, for unrecorded reasons, transferred from Eleazar's family to Ithamar's, in which it continued for several generations.

### **1 Chronicles 6:7 "Meraioth begat Amariah, and Amariah begat Ahitub,"**

All of the people listed in the verses above, were descended from Aaron through Eleazar and Phinehas. After Uzzi, the position of high priest would go to Eli of the descendants of Ithamar. It is not explained how this came about.

### **1 Chronicles 6:8 "And Ahitub begat Zadok, and Zadok begat Ahimaaz,"**

“Zadok”: By the time of David’s reign, the High-Priestly line had wrongly been shifted to the sons of Ithamar as represented by Abiathar. When Abiathar sided with Adonijah rather than Solomon, Zadok became the ruling High-Priest (1 Kings 2:26-27), and restored the high-priesthood to the Levitical line through Phinehas (Num. 25:10-13).

There are two Ahitubs mentioned. One is in the lineage of Ithamar, and one in the lineage of Eleazar. I am not sure that this is not in some way speaking of the same person. Zadok seemed to be connected in both lineages as well.

### **1 Chronicles 6:9 "And Ahimaaz begat Azariah, and Azariah begat Johanan,"**

It must, apparently, be this Azariah, and not the son of Johanan (1 Chron. 6:10), who was high priest at the dedication of Solomon's Temple. For Zadok, who lived into the reign of Solomon (1 Kings 4:4), cannot have been succeeded by a great-great-grandson. The notice (in 1 Chronicles 6:10), which is attached to the second Azariah, must, beyond a doubt, belong properly to the first.

Ahimaaz seemed to also be connected with both lines. Azariah is in the lineage from Eleazar. Johanan, is in the lineage of Eleazar.

### **1 Chronicles 6:10 "And Johanan begat Azariah, (he [it is] that executed the priest's office in the temple that Solomon built in Jerusalem:)"**

This historical notice looks on to the days of “Solomon’s temple.” Some have connected this “Azariah” with (1 Kings 4:2, others with 2 Chron. 26:17).

Johanan and Azariah were priests during the reigns of Abijah and Asa. "Johanan" means God is gracious.

### **1 Chronicles 6:11 "And Azariah begat Amariah, and Amariah begat Ahitub,"**

“Amariah”: Apparently the contemporary of Jehoshaphat mentioned in (1 Chron. 19:11).

Amariah was high priest in the reign of Jehoshaphat. We discussed that Ahitub seemed to be in two lineages. In this case, it seems to be speaking of the lineage through Eleazar.

### **1 Chronicles 6:12 "And Ahitub begat Zadok, and Zadok begat Shallum,"**

For more about ‘Zadok,’ one of David’s priests (see 2 Sam. 15:24-29 and 1 Kings 1:8, 38-45). The story of “Hilkiah,” who found the Book of the Law during the reign of Josiah (is in 2 Kings Chapter 22 and 2 Chronicles Chapter 34).

There seem to be several people mentioned between Zadok and Shallum. Zadok is his great-great-grandfather.

### **1 Chronicles 6:13 "And Shallum begat Hilkiah, and Hilkiah begat Azariah,"**

“Hilkiah”: The High-Priest who rediscovered the law in Josiah’s reign (ca. 622 B.C.; 2 Kings 22:8-13; 2 Chron. 34:14-21).

For the importance of “Jehozadak” looks on to the “captivity” of “Jerusalem” (in 586 B.C.), and the resultant exile of the Jews. Jehozadak’s son Jeshua returned from the exile under Zerubbabel (Ezra 3:2; Neh. 12:26).

Hilkiah and Azariah were popular names, and given several times in these lineages. The Hilkiah, mentioned here, was high priest in the time of Josiah.

### **1 Chronicles 6:14 "And Azariah begat Seraiah, and Seraiah begat Jehozadak,"**

“Seraiah”: The High-Priest who was executed by the Babylonians after their occupation of Jerusalem (ca. 586 B.C.; 2 Kings 25:18-21).

“Jehozadak”: (a.k.a. Jozadak). The father of Jeshua, the first High-Priest of the return (Ezra 3:2; 5:2).

### **1 Chronicles 6:15 "And Jehozadak went [into captivity], when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar."**

"Jehozadak": He did not share the violent end of his father, nor did he attain his father's high priest office, but lived to the end a captive. This name occurs in Haggai and Zechariah. It is the same in the Hebrew as here, though the English in the Authorized Version is Josedech. Where it occurs in Ezra and Nehemiah, the shorter form of Jozadak is found in the Hebrew as in the Authorized Version.

Seraiah here, was High Priest during the reign of Zedekiah. "Seraiah" means Jehovah has prevailed. He was sent as a prisoner to Nebuchadnezzar, who killed him. Jehozadak was carried to Babylon as a prisoner. It is not known whether he ever acted as High Priest or not. He probably died in Babylon. Joshua is mentioned in Haggai as the High Priest after the exile.

Verses 16-30: The sons of Levi (6:16-19), and their families (6:20-30), are given here.

### **1 Chronicles 6:16 "The sons of Levi; Gershom, Kohath, and Merari."**

Which is repeated from (1 Chron. 6:1), for the sake of their posterity, whose names are given in the three following verses, in the same manner as in (Exodus 6:17).

This is repeating the first verse of this lesson. Gershom, Kohath, and Merari were the beginning of the three divisions of the Levitical tribe. All are to serve the LORD in some capacity.

**1 Chronicles 6:17 "And these [be] the names of the sons of Gershom; Libni, and Shimei."**

"Libni and Shimei" (Exodus 6:17). Libni is called Laadan (R.V. "Ladan") in 1 Chron. 23:7; 26:21.

**1 Chronicles 6:18 "And the sons of Kohath [were], Amram, and Izhar, and Hebron, and Uzziel."**

"And the sons": Etc. This verse is a repetition of (1 Chronicles 6:2).

**1 Chronicles 6:19 "The sons of Merari; Mahli, and Mushi. And these [are] the families of the Levites according to their fathers."**

In the lesson, we have been primarily dealing with the descendants of Kohath, who were the priests and High Priests. Merari was probably born just before the migration of Jacob's family to Egypt. He was the head of the third division of the Levites.

**1 Chronicles 6:20-21 "Of Gershom; Libni his son, Jahath his son, Zimmah his son," "Joah his son, Iddo his son, Zerah his son, Jeaterai his son."**

Whose genealogy runs thus, Jahath, called Jehiel (1 Chron. 23:8). Zimmah, between whom was Shimei (1 Chron. 6:42). Joah, the same with Ethan (1 Chron. 6:42). Iddo, called Adaiah (1 Chron. 6:41). Zerah, Jeaterai, whose name was also Ethni (1 Chron. 6:41), the posterity of Shimei, the brother of Libni, are omitted.

This goes back to pick up the lineage of Gershom. Another name for Libni is Laadan. He was father of the Libnites. His brother was Shimi, the father of the Shimites. Zimmah is probably the same as Shimei. Joah probably, is the one who assisted Hezekiah in the restoration of the temple worship. He is called Ethan (in verse 42). Iddo is also called Adaiah. "Zerah" means dawning, rising, or shining. Jeaterai is the same as Ethni.

**1 Chronicles 6:22-24 "The sons of Kohath; Amminadab his son, Korah his son, Assir his son," "Elkanah his son, and Ebiasaph his son, and Assir his son," "Tahath his son, Uriel his son, Uziah his son, and Shaul his son."**

Amminadab, the same with Izhar (1 Chron. 6:2), the posterity of his brethren, Amram, Hebron, and Uzziel, are omitted. And his genealogy is carried to a considerable length, for the sake of Samuel the prophet, who sprang from him. It stands thus, Korah, Assir, Elkanah, Ebiasaph, Assir, Tahath, Uriel, called Zephaniah (1 Chron. 6:36). Uziah, the same with Azariah (1 Chron. 6:36). Shaul, whose name is Joel (1 Chron. 6:36). Then through the sons of Elkanah, before mentioned, Amasai, Ahimoth, called Mahath (1 Chron. 6:35), another Elkanah, Zophai, or Zuph, (1 Chron. 6:35). Nahath, the same with Toah (1 Chron. 6:34), and Tohu (1 Sam. 1:1), Eliab, called Eliel (1 Chron. 6:34), and Elihu (1 Sam. 1:1), Jeroham, another Elkanah, the father of Samuel the prophet, whose firstborn was Vashni, and whose name also was Joel (1 Chron. 6:33). And so here it is read in the Syriac and Arabic versions. And his second son Abiah.

Amminadab is not mentioned in the list of the four sons of Kohath earlier in this lesson. Many scholars believe that Amminadab is the same as Izhar. Korah is probably the same one that was with Dathan and Abiram against Moses, because he was not called to the priesthood. "Assir" means prisoner. Nothing else is known of him.

Verses 25-28 (see the note on 1 Sam. 1:1).

**1 Chronicles 6:25 "And the sons of Elkanah; Amasai, and Ahimoth."**

"And the sons of Elkanah": Amasai. It is natural to identify the Elkanah (of 1 Chron. 6:36), with this one. The posterity of both are so nearly the same; otherwise we might have taken the present Elkanah for the person mentioned in (1 Chron. 6:23).

"Verses 26-27": Samuel, a Levite, by exceptional, divine direction, offered priestly sacrifices (1 Sam. 7:9; 10:8, 11, 14-15). The fact that Elkanah was from Ephraim (1 Sam. 1:1) indicates where he lived, not his family history (Num. 35:6-8).

**1 Chronicles 6:26 "[As for] Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,"**

"As for Elkanah": This was another Elkanah, son or grandson of the former Elkanah, and either the son or brother of Ahimoth, last mentioned, or of Amasai.

"Nahath his son": Called also Toah (1 Chron. 6:34), and Tohu, (1 Sam. 1:1). The Elkanah mentioned in the next verse was the father of the Prophet Samuel, whose name therefore follows.

**1 Chronicles 6:27 "Eliab his son, Jeroham his son, Elkanah his son."**

Eliab, called Eliel (1 Chron. 6:34).

**1 Chronicles 6:28 "And the sons of Samuel; the firstborn Vashni, and Abiah."**

The sons of Samuel are here named Vashni and Abiah. The first-born is called Joel (1 Sam. 8:2); and this name is given to him in (1 Chron. 6:33). It is now generally thought by the best critics that, through an error of the copyists, an omission has been made of the oldest son's name. And that Vashni, which is not the name of a person, merely signifies "and the second." This critical correction of the text makes all clear, as well as consistent with other passages relating to the family of Samuel.

Tahath was a Koathite. His descendants would lead to Samuel. Uriel and Zephaniah seem to be the same person. Uzziah was born about 1300 B.C. Shaul was the founder of the Shaulites. There is very little known of the rest of these all the way to Samuel. This Samuel is the son of Hannah.

She prayed for a son, and loaned him to the LORD all the days of his life. Eli raised him in the service of the LORD. We read (in 1 Samuel 8:1-2), that Samuel's first son was named Joel. It appears then, that Joel and Vashni are the same person. "Vashni" means strong. "Joel" means Jehovah is God. One of the names could have been a title. (1 Samuel 8:1), says that Samuel made his sons judges. They were evil judges and God gave the people king Saul to judge them, instead of judges.

**1 Chronicles 6:29-30 "The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son," "Shimea his son, Haggiah his son, Asaiah his son."**

Merari's son, Mushi, is not mentioned here. Those listed above are of his son, Merari. (In verses 44 through 47), we will read of them.

The posterity of his brother Mushi are omitted; his genealogy is drawn thus, Libni, Shimei, Uzza, Shimea, Haggiah, Asaiah.

Verses 31-48: The importance of organized music in the temple worship of Israel is underscored in the roster of "Levites" who served there. Particularly prominent were "Heman" (verse 33; compare 16:41), the Kohathite. "Asaph" (verse 39; compare 16:37; Psalms Chapters 50, 73-83), the Gershomite. And "Ethan" (verse 44, probably the Jeduthun of 16:41-42; compare 2 Chron. 35:15; Neh. 11:17), the Merarite. Apparently, each headed a temple choir, that of Heman being placed in the center. Each headed a family of singers and musicians (15:16-24; 16:4-43; 25:1). In David's time, some four thousand Levites were so designated for the temple services (23:5).

Verses 31-48: The Levitical musicians are listed as they relate to:

- (1) Kohath and Heman (6:33-38);
- (2) Gershon and Asaph (6:39-43); and
- (3) Merari and Ethan (6:44-47).

**1 Chronicles 6:31 "And these [are they] whom David set over the service of song in the house of the LORD, after that the ark had rest."**

Who follow; the account of whom begins (1 Chron. 6:33).

"Whom David set over the service of the song in the house of the Lord": Whom he appointed chief musicians, and masters of the chorus, to manage and conduct that part of divine service in the sanctuary, singing the praises of God, both with vocal and instrumental music.

"After the Ark had rest": Which was when it was brought from the house of Obed-edom to the city of David, and was placed in a tabernacle he provided for it (2 Sam. 6:12), where it remained until the temple was built. When and which was the only time it was removed, whereas before it had been removed from place to place, and so till now had no rest. Though some understand this

of the ceasing or silence of the oracle over the Ark, which was neither consulted by Solomon and his successors, nor any of the high priests afterwards.

**1 Chronicles 6:32 "And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and [then] they waited on their office according to their order."**

Psalms, hymns, and spiritual songs; this service they performed before the Ark, which was in a tent or tabernacle David pitched for it. And which the Targum here calls the tabernacle of time, or a temporary tabernacle.

"Until Solomon had built the house of the Lord in Jerusalem": The temple there.

"And then they waited on their office according to their order": Performed it in the manner prescribed by David (see 1 Chron. 25:1).

This answers the question of whether we should have a choir in our churches or not. We see that in the Levitical tribe (ministers in the things of the LORD), there were set aside people who ministered in song. I have always believed that really beautiful hymns prepare the soul to receive the message of the preacher. This singing was praise unto the LORD for the presence of the LORD. God inhabits the praises of His people.

**1 Chronicles 6:33 "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,"**

They and their posterity, who officiated in the service of singing psalms in the sanctuary: the three heads of them were of the three families of the Levites, as follow.

"Of the sons of the Kohathites, Heman a singer; the chief of the singers, and who composed psalms and hymns, which are in the book of Psalms.

"The son of Joel, the son of Shemuel": Or Samuel. This Heman was grandson of Samuel the prophet; for whose sake, his genealogy is traced up to Jacob or Israel in the following verses. And stands thus; after Samuel, Elkanah, Jeroham, Eliel, Toah, Zuph, Elkanah, Mahath, Amasai, Elkanah, Joel, Azariah, Zephaniah, Tahath, Assir, Ebiasaph, Korah, Izhar, Kohath, Levi, Israel.

**1 Chronicles 6:34 "The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,"**

The succeeding names, Jeroham and Elkanah (1 Chron. 6:27), agree with those (in 1 Chron. 6:34); but between the clauses "Elkanah his son" (1 Chron. 6:27), and "and the sons of Samuel" (1 Chron. 6:28), the connecting link (1 Chron. 6:33), is again wanting.

**1 Chronicles 6:35 "The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,"**

If however, we compare the genealogy of Heman, we find there (1 Chron. 6:35-36), a list of the descendants of Joel in an ascending line. Thus, Elkanah, Amasai, Mahath, Elkanah, Zuph; from which it would seem to follow that our Elkanah is the son of Joel mentioned in (1 Chron. 6:36). For Ahimoth may be without difficulty considered to be another form of the name Mahath. This conclusion would be assured if only the beginning of (1 Chron. 6:26), were in harmony with it. In this verse, indeed, as we read what is written, may be without difficulty taken to mean that Elkanah was the son of Ahimoth. Just as in (1 Chron. 6:20), Elkanah is introduced as son of Mahath.

**1 Chronicles 6:36 "The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,"**

It is at once suggested that this Elkanah was the brother of the Abiasaph mentioned in (1 Chron. 6:15). If, however, we compare the genealogy of Heman, we find there (1 Chron. 6:35-36) a list of the descendants of Joel in an ascending line, thus, Elkanah, Amasai, Mahath, Elkanah, Zuph; from which it would seem to follow that our Elkanah is the son of Joel mentioned in (1 Chron. 6:36), for Ahimoth may be without difficulty considered to be another form of the name Mahath.

**1 Chronicles 6:37 "The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,"**

The son of Korah, the son of Izhar (1 Chron. 6:22).

**1 Chronicles 6:38 "The son of Izhar, the son of Kohath, the son of Levi, the son of Israel."**

Let me stop for a moment here in the giving of these names, and say that their ministry in the church was in song and music. Some played the instruments and some sang. We should enter God's house with thanksgiving in our hearts. Notice that the music was their call from God. The most welcome sound coming from our churches, as we enter the door, should be soft, spiritual music.

**1 Chronicles 6:39 "And his brother Asaph, who stood on his right hand, [even] Asaph the son of Berachiah, the son of Shimea,"**

This lengthy list of temple musicians shows the value placed on the role of music in worship. "Asaph" sounded the bronze cymbals when the Ark of the Covenant arrived in Jerusalem (15:19), and also wrote Psalms (chapters 50; 73-83).

**1 Chronicles 6:40-44 "The son of Michael, the son of Baaseiah, the son of Malchiah," "The son of Ethni, the son of Zerah, the son of Adaiah," "The son of Ethan, the son of Zimmah, the son of Shimei," "The son of Jahath, the son of Gershom, the son of Levi." "And their brethren the sons of Merari [stood] on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,"**

Who were the brethren of the Kohathites and Gershonites, descending from the same ancestor Levi: stood on the left hand": That is, of Heman (see 1 Chron. 6:39), the chief of whom was

Ethan, sometimes called Jeduthun (1 Chron. 16:41). And often in the book of Psalms; his genealogy is traced up to Levi thus; Kishi, called Kushaiah (1 Chron. 15:17), Abdi, Malluch, Hashabiah, Amaziah, Hilkiah, Amzi, Bani, Shamer, Mahli, Mushi, Merari, and Levi.

**1 Chronicles 6:45-47 "The son of Hashabiah, the son of Amaziah, the son of Hilkiah," "The son of Amzi, the son of Bani, the son of Shamer," "The son of Mahli, the son of Mushi, the son of Merari, the son of Levi."**

In all of these names of people involved in the music and the singing in the church, we find many of the names that are mentioned in the Psalms of David. David addressed many of his Psalms to these very singers. In the next lesson, we will deal with the family of the priests. God calls each person to minister in his own calling. We must bear in mind that all of the Levites served God in some capacity. Each had their own expertise. It seemed that in particular, the family of Merari was musically inclined.

## 1 Chronicles Chapter 6

1. Who were the sons of Levi?
2. What does "Levi" mean?
3. Who was the mother of Moses?
4. Who was the father of Moses?
5. Who were the sons of Kohath?
6. What will be the service of the Kohathites to the LORD?
7. Who were the children of Amram?
8. Who was the first high priest in the tabernacle?
9. What happened to Nadab and Abihu?
10. Who became high priest after Aaron?
11. Who was the son of Eleazar?
12. How long was he High Priest?
13. What is Phinehas remembered for, especially?
14. After Uzzi, who would become High Priest?
15. Who was he descended from?

16. Hilkiyah was High Priest in the time of \_\_\_\_\_.
17. What happened to Seraiah?
18. What happened to Jehozadak?
19. What was the call of the LORD on the descendants of Kohath?
20. Another name for Libni is \_\_\_\_\_.
21. Who assisted Hezekiah in restoring worship in the temple?
22. What do many scholars believe about Amminadab?
23. Why did Korah join with Dathan and Abiram against Moses?
24. Tahath's descendants led to \_\_\_\_\_.
25. Who was Samuel?
26. Who seems to be the same person as Vashni?
27. What does "Vashni" mean?
28. What does "Joel" mean?
29. What kind of sons were Samuel's?
30. Which Scriptures answer the question of whether there should be a choir in the church, or not?
31. What has the author always believed about beautiful hymns?
32. We should enter God's house with \_\_\_\_\_ in our heart.
33. Where else, in the Bible, are these singers' names mentioned?