

OUTLINE:

1 CHRONICLES

I. Genealogies, [Chapters 1—9](#)

This is important to God. We must be sons of God before we can do the work of God. “Ye must be born again” ([John 3:7](#)). These help explain the two genealogies of Christ in Matthew and Luke (compare [1 Chronicles 3:5](#) with [Luke 3:31](#)).

II. Saul’s reign, [Chapter 10](#)

III. David’s reign, [Chapters 11—29](#)

- A. David’s mighty men, [Chapters 11](#), [12](#)
- B. David and the ark, [Chapters 13—16](#)
- C. David and the temple, [Chapter 17](#)
- D. David’s wars, [Chapters 18—20](#)
- E. David’s sin in numbering the people, [Chapter 21](#)
- F. David’s preparation and organization for building the temple, [Chapters 22—29](#)

2 CHRONICLES

I. Solomon’s reign, [Chapters 1—9](#)

Building the temple is his most important accomplishment.

II. Division of the kingdom and the history of Judah, [Chapters 10—36](#)

Reformations given prominence:

- A. Asa’s, [Chapters 14—16](#)
- B. Jehoshaphat’s, [Chapters 17—20](#)
- C. Joash’s, [Chapters 23](#), [24](#)
- D. Hezekiah’s, [Chapters 29—32](#)
- E. Josiah’s, [Chapters 34](#), [35](#)

The Connection Between the Pentateuch and the Historical Books

The Theology of the Pentateuch is explained by five concepts which include God, World, Humanity, Sin, and Salvation. The overall arching theme is that Yahweh is the only transcendent Creator God. He is unequal to any other deity or local gods which are claimed by societies with a different worldview. “Fundamental to the Pentateuch’s idea of divine transcendence is the self-existence of God.”¹ God is revealed in three persons consisting of Father, Son in the person of a theophany, and the Spirit. Yet with this manifestation He is a unity. God fills several roles as Creator without contingency, Sovereign with a plan, Redeemer with the right to restore, Father of creation and a chosen people, and Judge of sin but He who pays the penalty for sin. The world was created “good” without competing evil forces in the beginning. Within this world, humanity was made in the image of God with intellect, emotion, personality, and will. Humanity was made in order to have fellowship with God and with the role of glorifying Him. Man is given a free will in choosing right and wrong yet no choice can deter the ultimate plan and purpose of God. Sin entered the world through the first human couple knowingly going against the will of God in the Garden of Eden. This choice on their part resulted in separation from a holy God and the consequence of suffering and death of a physical and spiritual nature. God knew this beforehand and prepared a plan of redemption and restoration of creation and humanity. Salvation was the means to recover lost fellowship, redemption from sin, and restoration of the creation in harmony with God’s intended purposes. He chose to have a special relationship with the spiritual descendants of Abraham through a covenant that would bless his spiritual offspring, populate the

¹ T. Desmond Alexander and David W. Baker, eds., *Dictionary of the Old Testament Pentateuch* (Downers Groves IL: Inter Varsity Press, 2003), 857.

earth, designate a specific land as an inheritance, provide for a promised redeemer/messiah, and through a chosen people demonstrate to all peoples the sovereignty of Yahweh.

Connection of the Pentateuch and the Pre-monarchy Period of Joshua, Judges, and Ruth

The lens through which the pre-monarchy period is viewed is as a unified composition of historiography which continues the story of creation and Israel from the five books of the Pentateuch through three chronological periods. The approach which is known as the Deuteronomistic History looks forward to advancement of God's plan through the books of I & II Kings. "In contrast to the hypothesis that the books of Joshua through Kings originated as discrete compositions that subsequently were subjected to multiple Deuteronomic redactions, Noth argued that the history found in the books of Deuteronomy through II Kings was simply too unified..."²The Theory of the Pentateuch links back the books of Joshua, Judges, and Ruth to a continuation of events and promises from the books of Genesis through Deuteronomy by concepts which include: patriarchs to heroic leaders, covenants of promises made and broken, disposition of land based on conquest and rebellion, the presence and withdrawal of a holy God, population growth, sacrifices and offerings, and redemption examples.

First the patriarchs from Genesis and Exodus reveal men of faith in the persons of Abraham, Isaac, Jacob, Joseph, and Moses (Hebrews 11:17-23, 29). In the period of occupation of Canaan from Joshua through the judges (1400-1040 BCE) heroic figures are raised up to conquer and settle in the Promised land. Joshua is a judge and military commander who succeeds Moses. He continues in connection to the law given to Moses as a supporter of the law (Joshua 1:7-8) and a teacher of the law (Joshua 8:30-35; 24:25-27). Second the covenants made to Noah,

² Bill T. Arnold and H.G.M. Williamson, eds., *Dictionary of Old Testament Historical Books* (Downers Grove IL: Inter Varsity Press, 2005), 221

Abraham, and Moses are continued in the period of Joshua and the succeeding judges. Stones were erected at Gilgal as had been done by Noah (Genesis 8:20), Abraham (Genesis 12:7), and Moses (Exodus 20:25). These stones were a visible reminder of the covenant between God and the person or people of Israel. The altars represent a memorial in some cases and a place of offering and sacrifice in other cases. Joshua placed twelve stones as a remembrance of the covenant with God (Joshua 4:1-7). Several of the judges built stone altars to the Lord similarly such as Gideon (Judges 6:24), Manoah the father of Samson (Judges 13:19), the Israelite encampment excluding the Benjamites (Judges 21:4), and Samuel (I Samuel 7:17). Circumcision established in the Abrahamic covenant (Genesis 17:10-14) was continued as a sign of obedience to God and repeated by command to the people through Moses (Leviticus 12:3), by continued practice through Joshua (Joshua 5:4-8, and by all of the male judges based on the precedent set by Abraham and the obligation to his descendants for all time (Genesis 17:15-27). The celebration of Passover (Numbers 9:1-5) was commenced by Moses soon after the exodus from Egypt. The ceremony was continued in the succeeding generation of the period under Joshua (Joshua 5:10) but the judges and people of the Pre-monarchy failed to keep the Passover until the period of the kings under Josiah (640-610 BCE) and Hezekiah (715-687 BCE) ([2 Kings 23:21-23](#); II Chronicles 30:1-5). Third the occupation of the land was promised to Abraham (Genesis 15:18-21), reaffirmed to Isaac (Genesis 26:3), and to Jacob (Genesis 28:13). Next the promise is made again to Moses (Exodus 6:8), to Joshua (Joshua 5:6), to all Israel at Bochim (Judges 2:1), and to Gideon (Judges 6:36). In spite of the promise of land, during this period the judges were increasingly less successful in military actions. Each of the various judges is a story of triumph and tragedy beginning with Ehud, Othniel, and Deborah and declining under Abimelech, Jephthah, and Samson. In the end of this period the people were “doing evil in Yahweh’s eyes”

(Judges 13:1) and then were recorded as “all the people did what was right in their own eyes” (Judges 21:25). Fourth the presence of God was manifested in different ways throughout this period. He walked with Adam and Eve in the Garden of Eden before the Fall (Genesis 3:8), He spoke to Noah (Genesis 8:15), and He appeared to Abraham (Genesis 18:1). Later He appeared and spoke to Moses as an angel of the Lord in the burning bush (Exodus 3:1), He appeared to all of Israel in a Pillar of Fire and a Pillar of Clouds (Exodus 13:1), He appeared and met Aaron in the Holy of Holies above the mercy seat in a cloud (Exodus 25:22), He appeared to Joshua as captain of the hosts (Joshua 5:13-15), regarding the judges He raised up some (Othniel and Ehud) and sent His Spirit on Othniel (Judges 3:10) spoke to Gideon as an angel of the Lord (Judges 6:12), and He appeared as an angel of the Lord to Samson’s father and mother. He appeared to Samuel in the temple at Shiloh (I Samuel 3:21) and although God did not appear to Ruth He clearly linked her to Tamar and Judah before her as she will be in the line to produce David and Jesus Christ through and after her (Ruth 4:12 and Matthew 1:1-6). Time marches on and God is in control every step of the way despite disobedience and rebellion by the leaders and the people at different times ending with “all the people did what was right in their own eyes” (Judges 21:25). Fifth in Genesis 17 God had promised to make of Abraham’s offspring many nations and peoples (Genesis 17:2-7). By the time of Jacob entering the land of Egypt his people numbered seventy persons in total (Genesis 46:27). By the time of the exodus the Israelites numbered 600,000 men in arms and many women and children (Exodus 12:37-38). By the time of Joshua the Israelites numbered 601,730 family men and others (Numbers 26:51). Finally by the time of David Israel numbered 1,100,000 men, Judah numbered 470,000 men, and an unknown number in the tribes of Levi and Benjamin. Sixth the sacrifices and offerings were a continual act of obedience, reverence, and remembrance during the Pre-monarchy period. Noah

erected the first altar (Genesis 8:20). Next Abraham built an altar (Genesis 22:9). Then Isaac built an altar (Genesis 26:25). Then followed Jacob who built an altar (Genesis 35:7). Later Moses built an altar (Exodus 17:15). After this event, in the Tabernacle only two altars are recorded: the Altar of Burnt Offering and the Altar of Incense during the period in the desert. Then when in the land Joshua built an altar (Joshua 8:30-31). Then Gideon built an altar (Judges 6:26). Finally Samuel built an altar (I Samuel 7:17). These altars were erected as solitary altars whereas the altars associated with the Tabernacle were erected according to God's specifications so that He would have a presence with the people. Altars accompanied by sacrificial offerings provided a means for an individual or a people to approach God where He manifests Himself. Seventh there are two primary themes running through Scripture during this period. The concept of God having fellowship with His creation and specifically with humanity is central to God's plan. In order to fulfill this plan humanity must be righteous. Since the Fall humanity had lost this righteousness thereby requiring redemption. Redemption encompasses the aspects of sin and salvation of humanity in order to commune and fellowship with a righteous God. The purpose of redemption is to bring about God's plan for His creation whereby humanity glorifies God.

Connection of the Pentateuch and the United Monarchy Period of I & II Samuel, I Kings, and I Chronicles

The period of the United Monarchy provides a paradigm shift from the Pre-monarchy period. There is a transition from a loose organization of tribes led by elders and heroic figures to an organization based on a centralized structure led by a king. In addition, the occupation of the land is more expansive than under the judges and it is more secure. "So also is the equally bizarre notion that a compact, fortified site like early Jerusalem could not be the capital for a

small nation-state or mini-empire. In the formative years of empires, their energies go into territorial expansion; conspicuous display is expressed in major cities and monuments only later, often on the eve of decline or in its beginnings.”³ Three kings are represented in this period where the twelve tribes are united. These are Saul, David, and Solomon. The last prophet and judge Samuel reluctantly agreed to grant the people’s demand to “Now appoint a king for us to judge us like all the nations.” I Samuel 8:4-6. “It was largely in response to this external pressure from the Philistines that Hebrew society began to undergo a gradual transformation from tribal confederation to monarchic state.”⁴ The reasons for the demand for a king were due to Samuel’s old age, the corrupt nature of his sons (I Samuel 8:1-3), the elder’s demand for a king (I Samuel 8:4-5), Abimelek’s power grab, the fall of Shiloh, the loss of the ark to the Philistines, the increasing population growth, and urban centralization. In addition other nations in the ancient near east had a king, Abraham had promised his descendants would produce kings (Genesis 17:6, 16; 35:11), and favorable words regarding an ideal Hebrew king were stated in Deuteronomy 17:14-20.

Saul was the first king to be anointed, elected by lot, and appointed by Samuel and the people. He possessed the accompanying signs of kingship including a throne and a palace. Saul was a Benjamite from the town of Gibeah. He built a standing army and won military victories over the occupants of the land until his defeat and death by the Philistines at Gilboa. He was rebuked by Samuel on two occasions and rejected based upon his seeking advice from the witch of Endor rather than from Yahweh (I Samuel 28:4-15). The author of Samuel describes Saul as a

³ K.A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids, MI: William B. Eerdmans, 2006), 154.

⁴ Peter C. Craige, *The Old Testament: Its Background, Growth, & Content* (Nashville TN: Abingdon Press, 1986), 271.

tragic figure whose throne, reputation, life, and posterity would be taken from him. The author revealed all too many human self-serving images of Saul. “Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.” I Samuel 16:14.

David was chosen by God to succeed Saul as king over a united Israel. David expanded the land that Israel controlled to its greatest expanse from Hamath to Wadi Egypt (II Chronicles 7:8; I Chronicles 13:5) and from Dan to Beersheba (II Samuel 3:10). He expanded the royal administration by establishing a war office, a priestly office, and an administrative office. He installed Joab as military commander, Abiathar and Zadok as priests, and appointed many advisors to the king. David’s accomplishments included remaining a military hero, reorganizing the Levite and priesthood institutions, and laying the plans to build the temple in Jerusalem. “David succeeded in transferring the traditions of the Confederacy to Jerusalem: the Ark, the Tabernacle, the priesthood. But in this change something happened to the character of “Israel,” to the structure of the community.”⁵ Later the author(s) of Chronicles would counsel the people returning from exile to respect and return to the model of kingship established under David. David was not without personal faults and failures. For example he took Bathsheba unlawfully and ordered the murder of Uriah. The place of David in history is best explained through the Davidic covenant. The Davidic covenant begins with the promises given in II Samuel 7:11-16. Yahweh promises to make David’s name great, establish a royal house and throne for David and his posterity, and He will bring the people to the Promised land and give them rest. The covenant is reaffirmed in II Samuel 23:5; II Chronicles 13:5; 21:7; and 23:3. The conditional nature of the Davidic covenant would result in punishment for a disobedient king or people but the promise of the dynastic line of David and the everlasting ownership of the land is an unconditional promise.

⁵ Bernhard W. Anderson, *Understanding the Old Testament* (Englewood Cliffs NJ: Prentice-Hall Inc., 1966), 150.

The covenant refers back to all prior covenants in respect to blessings for an obedient Israel, land promised to Abraham's descendants, and a promised seed for a royal inheritance. God will make Israel a priestly nation, a holy nation, and become a witness to other nations of the sovereign nature of Yahweh. The Davidic covenant is structured on the ancient near eastern model of a royal grant where the obligations are on the king for past loyalty by the vassal. In this covenant disobedience by David's descendants will result in punishment which is conditional but the promise of the dynastic line is unconditional. "The covenantal aspect of God is given a further dimension in the Deuteronomistic Histories, when God promises David that he will be a father to David's son. God will establish an eternal covenant with the Davidic line of kings, provided that they remain faithful to God on their part."⁶ The promise of the perpetual nature of the dynastic line is stated in II Samuel 7:14-16 and Psalm 89:30-37. It is reaffirmed in Isaiah 55:1-3 and Jeremiah 33:14-26. In the end God would be in control and as for David the Lord said that David was a man after His own heart (I Samuel 13:14).

Solomon too presided over the united monarchy as did his father David. Solomon showed promise in the beginning of his reign by building the temple (I Kings 6:14), by keeping the Mosaic laws (Deuteronomy 17:18-19), and by maintaining the covenant terms (I Kings 8:30). He had asked God to give him wisdom so that he could rule the people wisely and justly (I Kings 3:9). His decline was associated with his accumulation of wealth and power and his desire for foreign wives and concubines to build his house and cement alliances with neighboring countries (I Kings 11:1-3). He continued the practice of the 'right of succession' which was to reside in the posterity of David and the only rightful place of worship was in the temple complex in Jerusalem. His character changes from a man who is faithful to Yahweh to an apostate (I Kings

⁶ Mary E. Mills, *Joshua to Kings: History, Story, Theology* (New York NY: T & T Clark International, 2006), 110-111.

11:3-6). All Israel was warned that a king over Israel would be required to not take too many wives nor any from foreign peoples (Deuteronomy 17:14-17). The Chronicler's view of kingship concludes that if a king will seek Yahweh rather than forsake Him then Israel will be blessed with military success, wealth, and security in the land (II Chronicles 10:19; 11:13-15; 13:4-12). The institutions maintained during Solomon's rule included: the presence of the ark, centralized worship in the temple in Jerusalem, the Aaronic priesthood, the Levitical order, and the continuation of the dynastic line of David on the throne of a united Israel. In the end Solomon having been warned not to permit worship of foreign gods (I Kings 9:6-9) did so anyway. He witnessed the rebellion of Jeroboam against his rule (I Kings 11:30-32) and heard the prophetic words of Ahijah that ten of the tribes would fall from his successor's (Rehoboam his son) control after his death thereby dividing the kingdom that had been before united. "The account of Solomon's reign concludes with the statement that his acts were "written in the records of Nathan the prophet, in the prophecy of Ahijah the Shilonite and in the visions of Iddo the seer."⁷

Connection of the Pentateuch and the Divided Monarchy Period of I & II Kings and II Chronicles

The period of the divided monarchy reflects the division of the kingdom due to Solomon's apostasy and death. The history is described in I Kings 12 through II Kings 17 and in II Chronicles. The writer of Kings recorded a succession of kings in the north with no redeeming qualities whereas the kings in the southern kingdom were mostly esteemed by the writer. Hezekiah and Josiah were singled out as especially good kings (Deuteronomy 6:5; II Kings 23:25). The connection with the Pentateuch is that the king must write, read, and live up to the

⁷ Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (Grand Rapids MI: Kregel Publications, 1983), 195.

words of the law and statutes (Deuteronomy 17:18-20). The writer of the Chronicles retells the events in the history of Israel as recounted in Samuel and Kings. The Chronicler has based this account on three sources from the Pentateuch which include: (1) genealogies and legal traditions (I Chronicles 1-9), (2) parallel citations from the kings, and (3) archaeological evidence.

“Moreover, as with polytheistic temples of the era, the Temple in Jerusalem also was considered to be a “divine dwelling place.”⁸ First each king was to destroy the foreign gods by removing the altars and sanctuaries from the high places (Numbers 33:52; Exodus 32:8; I Kings 12:28).

Second the kings were meant to conduct worship at the central site in Jerusalem associated with the temple (II Samuel 7:13; I Chronicles 22:10). Third the kings were supposed to observe the Aaronic priesthood and Levitical order (Deuteronomy 18:5; Exodus 19:5-6; II Chronicles 13:9-10). Fourth the kings were to observe the laws, statutes, and commandments which were given to Israel (Deuteronomy 17:18-19; II Chronicles 31:20-21). Fifth Israel’s wealth, prosperity, and security would depend on their faithfulness in seeking God but their forsaking Him would result in the withholding of blessings and national punishments (Genesis 12:1-3; Joshua 21:43-45; II Chronicles 20:20).

⁸ Rodney Stark, *Discovering GOD: THE ORIGINS OF THE GREAT RELIGIONS AND THE EVOLUTION OF BELIEF* (New York NY: Harper Collins Publications, 2007), 177.

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