



returned remnant to genuine and anticipative worship at the temple by demonstrating their relationship to the enduring Davidic promises. The writer does this by the use of extensive genealogies and by demonstrating the connection between the temple and the Davidic promises.

Distinctives. In comparison with the Samuel/Kings corpus several features stand out. First, the chronicler is concerned with genealogies. An emphasis on the Davidic line almost to an exclusion of Saul is unique as well. The book also ends differently with emphasis upon the return.

A major difference is the idealization of David and Solomon. The author's intent is not to deny history because the records of Samuel and Kings were well known. His point is to show the positive points of David and Solomon which picture the Messianic king to which the book directs us. Anything which might tarnish the picture is omitted. For example the author makes no reference to the seven year reign in Hebron or the murders of Abner and Ishbosheth (2 Sam 1-4). No mention is made of David's sin with Bathsheba, the rape of Tamar, the death of Amnon, The fratricide of Absalom, his rebellion, David's flight from Jerusalem, the rebellion of Shimei and numerous other incidents which might tarnish the image of David (2 Sam 11-20) which is intended to reflect that of Messiah. Apart from the incident of the census (1 Chron 21, which the author includes for a special purpose) David is a portrait of Messiah. The same can be said for Solomon. In some ways he more clearly illustrates the work of Messiah in that he is a son of David who builds the temple.

Besides the idealization of David and Solomon the author is careful to omit much of what is derogatory of or in opposition to the Davidic line in general. Thus Adonijah's struggle for the throne, (2 Kings 1-2); Solomon's wives and enemies, (1 Kings 11); Jehoshaphat's campaign with Jehoram, (2 Kings 3); and Hezekiah's tribute to Sennacherib (2 Kings 18), not to mention the sinful characters of countless Davidic Kings (Abijah, Jehoahaz, Jehoiakim, et al.).

The author also includes much information which is omitted from the Samuel/Kings corpus. For example:

\*the genealogies, (1 Chron 1-9)

\*Hezekiah's cleansing and consecration of the temple, reviving of Passover, etc. (2 Chron 29-31)

David. The inclusion of the sons of Jerahmeel and Caleb serves, once again, to point out the selection of God. While many sons of Judah were available, He chose David out of them all.

The list continues (3:1) with the descendants of David through the monarchy, exile and down to four generations after Zerubbabel.

- 3C Genealogies of the Twelve Tribes 4:1--8:40  
In the listing of the twelve tribes the tribe of Judah is once again given priority. The next four tribes are given an average amount of ink. Then Levi is mentioned with four to eight times as much space devoted to the record, thus emphasizing the importance of temple worship. Issachar, Benjamin, Naphtali, Manasseh, Ephraim and Asher are then mentioned in brevity. Finally Benjamin is listed last with double the amount of mention of any other tribe except for Levi. Benjamin was the one southern tribe which remained loyal to David and in which his capital city, Jerusalem, is located.

- 3B The Genealogies of the Remnant in Jerusalem 9:1-34

attempt to retrieve the ark, the author is quick to point out that David prospered both domestically and militarily during this time. A psalm of thanks is included here to reinforce the faithfulness of God to his promises: "He remembers his covenant forever . . . the covenant He made with Abraham . . . To you I will give the land of Canaan as the portion you will inherit" (16:16-17).

1C David's Preparation For The Building Of The Temple

17:1--22:19

Although David could not build the temple he desired, he does play a major role in its preparation.

2C God's covenant with David concerning a Temple building son

17:1-27

This chapter may well be the epicenter of the book for it records the esteemed promise of God to David with a significant emphasis. Unlike the account recorded in 2 Samuel 7, the chronicler carefully weaves the promise of a Son who will have an eternal throne with the promise that this Son will also build the house. Thus, the Davidic promise involves a royal heir who will also build a temple. "I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever" (17:11b-12).

3C David's military victories

18:1--20:8

This section involving David's military victories is strategically placed for several reasons. It represents the first installment of God's promise that David would be given peace from his enemies (17:10). It thus serves as a vindication of the rest of the promise. Perhaps more importantly, though, David's victories allow him the peace and prosperity which were necessary to build the temple or at least to lay the groundwork of Solomon's building.

4C David secures the temple site

21:1--22:1

Although David's sin precipitated this event, the importance of it was the result of securing the temple site (22:1).

- 3A **SOLOMON: THE MODEL DAVIDIC TEMPLE-BUILDER** 1:1--9:31  
 This section covers Solomon's wise dependence upon God, his construction and dedication of the temple and God's consequent blessings upon him. As was noted in the introduction the author ignores the foibles of the King out of literary design rather than deception. The intent of the author seems to be to present a deliberately incomplete picture of Solomon which best pictures the ultimate Son of David. In many ways Solomon is pictured as a new "Bezalel" who constructed the tabernacle. Both are designated by name for their tasks and are the only workers on their projects to be chosen by name (Ex 31:2; 35:30; 1 Chron 2:20; 3:10). Both receive the Spirit to endow them with wisdom (Ex 31:3; 35:30-31; 2 Chron 1:1-13) and both build a bronze altar for the sanctuary (2 Chron 1:5; 4:1; 7:7) and both make the sanctuary furnishings (Ex 31:1-10; 2 Chron 4:19-22) NIV Study Bible, p. 624.
- 1B His Dependence On God 1:1-17  
 Just as every believer and Messiah must depend upon God for every word that comes from His mouth, so also Solomon humbly trusts God for enablement to perform his God-given task.
- 2B His Construction and Dedication of the Temple 2:1--7:22  
 The narrative here follows smoothly. Solomon prepares, builds and after God indwells, dedicates the temple. This account differs from the Kings account where the account of Solomon's palace construction is placed between the story of the temple construction and its dedication. The point of the narrative at this point is tightly focused upon the temple alone.
- 3B The Increase of Solomon's Kingdom 8:1--9:31  
 The author includes these aspects of Solomon's reign to emphasize the blessings of God. In this way he typifies the Messiah who will experience the absolute approval and support of God. The only way (based upon the account given here) in which Messiah will not mimic Solomon is his death (9:29-31). At this point the reader would understand that although Solomon was David's son and although he received the blessings of God and although he did build a temple, that he would not reign eternally and so could not be the ultimate fulfillment of God's promise to David. There simply must be another for whom the readers must wait.
- 4A **GOD'S FAITHFULNESS TO DAVIDIC PROMISES THROUGH THE REIGN OF HIS SONS** 6:21  
 This section records the faithfulness of God to David's descendants sometimes despite their unfaithfulness. The point of the author was to inspire confidence in the promises of God. Perhaps secondarily, the reader could review each successive "son of David" to see if he could be the one who would reign eternally. In each case the hopeful reader would be disappointed and directed to look for another.
- 1B Rehoboam in Judah 10:1--12:16  
 Rehoboam's reign was often poorly administered and yet God was faithful to him throughout. In obedience God blessed him; in rebellion God punished him; in repentance God forgave him, just as He promised he would do for David's sons.

Once again, the account in Chronicles is much longer than that devoted to Asa in Kings.

temple. He is cast in the light of a "second Solomon" by the writer in his description of his Passover celebration, (30:2, 5, 23, 25-26); his temple arrangements, (29:7, 18, 35: 31:2-3); his dedicatory sacrifices, (29:32-35); his wealth, (32:27-29); and the honor given him by the Gentiles, (32:23). Thus he is, in many respects, a model "son of David." His frailty is seen,



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