

1 CHRONICLES (Teacher's Edition)

Part One: **The Royal Line of David** (1:1--9:44)

- I. The Family of Adam 1:1-27
 - A. From Adam to Noah 1:1-4
 - B. From Noah to Abraham 1:5-27
- II. The Family of Israel 1:28-54
 - A. From Abraham to Isaac 1:28-34
 - B. From Isaac to Israel 1:35-54
- III. The Family of Israel 2
 - A. The Sons of Israel 2:1-2
 - B. The Sons of Judah 2:3-55
- IV. The Family of David 3
 - A. The Sons of David 3:1-9
 - B. The Sons of Solomon 3:10-24
- V. The Descendants of the Twelve Tribes 4:1--8:40
 - A. The Family of Judah 4:1-23
 - B. The Family of Simeon 4:24-43
 - C. The Family of Reuben 5:1-10
 - D. The Family of Gad 5:11-22
 - E. The Family of Manasseh 5:23-26
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AUTHOR-

The author of the Books of 1 and 2 Chronicles is unknown, although **Ezra** the priest and scribe seems the most likely possibility. As in 1 & 2 Samuel and Kings, 1 & 2 Chronicles, as well as the Books of **Ezra and Nehemiah** were written originally as one unbroken book in the Hebrew language. And the **last two verses** of 2 Chronicles are repeated in the first three verses of the Book of Ezra; probably indicating they **went together** in the original version. Most scholars agree that these four books were **written and compiled by the same person**, but since authorship is not sure, they simply refer to the writer as "**The Chronicler**".

Ezra, however, remains the best candidate for this honor because of his important role among the community of exiles in Jerusalem. After leading a group to return to their homeland, he worked with another Jewish leader, Nehemiah, to strengthen the people's commitment to God's law (Ezra 10:17-19; Nehemiah 8:1-8; 9:1-3). Regardless as to who the inspired author was, the Chronicler, under the inspiration of the Holy Spirit, used **many sources** in writing his book, as is seen in numerous references throughout the book.

WHEN THE BOOK WAS WRITTEN-

The exact time of the writing of 1 & 2 Chronicles cannot be established. However, it probably came into its final form toward the end of the **fifth century** B.C. The last event recorded in the closing verses of 2 Chronicles

is the decree of the Persian king Cyrus to allow the Jews to return to Judah. This is known to have happened historically around 538 B.C. and gives the impression that the book would have been composed shortly after this time. However, the latest person mentioned in 1 & 2 Chronicles is Anani of the eighth generation of King Jehoiachin (1 Chronicles 3:24). Jehoiachin was deported to Babylon in 597 B.C. Depending on how these generations are measured (about 25 years), Anani's birth would have been between 425 and 400 B.C. Therefore, we can date the writing of this unified book as between 425 and 400 B.C.

ABOUT THE BOOK-

The Books of Chronicles can be considered in one sense as "books of hope." In broad, selective strokes, these books trace the history of the nation of Israel from Adam to the captivity and restoration. Much of this material is a repetition of that found in the books of 1 and 2 Samuel and 1 and 2 Kings. But in contrast to Kings which was written to exiles in bondage, the writer of Chronicles apparently wrote his history to encourage the exiles that had returned to Jerusalem after more than 50 years of captivity in Babylon. This selective history reminded them of Israel's glorious days from the past and gave them hope for the future as they pondered God's promises to His Covenant People.

The first nine chapters of 1 Chronicles contain long genealogies or family histories that are composed of information from the earliest historical books of the Bible. These genealogies take the reader from the descendants of Adam up through the ancestors of King David. Special attention is given to the families of priests and Levites (6; 9:1-34), Saul's family, and particularly to the family of David (chaps. 2-3). The second major section of the book (chaps. 10-29) focuses on the reign of King David. This long account begins with the death of Saul (chap. 10), omitting the historical facts that preceded this event. Saul's death is reported to establish the fact that he was unqualified for office and that David was God's choice for this responsibility (10:14).

The account of David's reign is presented in a positive light, with all the details about David's great sin omitted. First Chronicles also lists the names of all those associated with him as mighty men (chaps. 11-12), and records his great victories (chaps. 14, 18-20). This section of the book also lists the names of the Levites, priests, and musicians in David's administration (chaps. 23-26), as well as other state officials (chap. 27). Also included is David's work in establishing Jerusalem as his capital city (11:4-9), and as the center of worship (chaps. 13, 15-16, 22, 28-29).

One may question the need for 1 & 2 Chronicles since much of the material is already covered in previous books. But though the books may be similar, they are **not identical**.

As compared with Samuel and Kings, the Book of Chronicles **omits** many particulars there recorded (2 Sam 6:20-23; 9; 11; 14:1-19:43, etc.), and includes many things peculiar to itself (1 Chron 12; 22; 23:1-26:32; 27; 28; 29, etc.). Twenty whole chapters, and twenty-four parts of chapters, are occupied with matter not found elsewhere. It also records many things in fuller detail, as (e.g.) the list of David's heroes (1 Chron 12:1-37), the removal of the ark from Kirjath-jearim to Mount Zion (1 Chron 13; 15:2-24; 16:4-43; comp. 2 Sam 6), Uzziah's leprosy and its cause (2 Chron 26:16-21; comp. 2 Kings 15:5), etc.

Also, and importantly, Samuel and Kings present a **prophetic standpoint** over against the priestly approach of Chronicles. These books interpret the history of the **Jerusalem priesthood** in its **growth and development** from the time of David. Chronicles is not a mere supplement to the parallel books of Samuel and Kings, but emphasizes only those aspects of history that illustrate the observance of the **priestly laws** of Moses as a way to **spiritual prosperity** in Israel. Priestly genealogies and faithful Jehovah-worshiping kings are given prominence. The kings of the Northern Kingdom are, accordingly, passed over along with prophetic aspects, which are brought to the fore in Samuel and Kings.

The following chart will help to identify differences:

SAMUEL- KINGS	CHRONICLES
<ul style="list-style-type: none"> • Prophetic Perspective • Political History • Wars Prominent • Record of Both Nations • Continuing History of Nation • Man's Failure 	<ul style="list-style-type: none"> • Priestly Perspective • Religious History • Temple Prominent • Record of Judah • Continuity of David's Line • God's Faithfulness

One final point of interest: Chronicles, with Ezra and Nehemiah, form the last link of the Old Testament **genealogical chain** which is resumed again in the New Testament, beginning in Matthew 1.

A BASIC ASSESSMENT OF 1 CHRONICLES (BASIC THEMES)-

During the time of Chronicles the world was under the control of the **Persian** Empire. All that remained of the glorious kingdom of David and Samuel was the tiny province of Judah. God's people had been allowed to return and rebuild the temple under the rule of a provincial governor. But the situation was **horrible**. With the return of the exiles there was a need for the recording of the history of God's people, especially Judah.

1 Chronicles was written for the dual purpose of providing encouragement and exhortation to those who had returned to a destroyed Jerusalem. The remnant that was left needed the encouragement to keep their faith alive in the midst of great difficulty, and they needed hope for the future.

Chronicles' emphasis on their spiritual heritage of David, Solomon, the temple, and the priesthood was a refreshing reminder that God was faithful and He would not forget His promises to David and to His people. The clear implication for Christians today is that He is still a God of hope whose ultimate purpose will prevail in the world and in the lives of His people. And yet 1 Chronicles also served as a strong exhortation to motivate God's people to adhere to the Mosaic Covenant and ritual so that the tragedy of the past would not be repeated.

While 1 & 2 Kings draw out the fact of human responsibility, showing that sin leads to defeat, 1 Chronicles accentuates the sovereign deliverance of God. Chronicles skillfully tells the story of how God was true to His Word and kept the promises He made to His people. What a great source of encouragement to all of us! God is a promise-making and promise-keeping God whose purpose will prevail in the lives of His people. This we learn in this great book- all in the backdrop of the reality that we must learn from the failure of God's people in the past that we might not repeat them.

Another key theme often overlooked in this book is the development of worship under King David. No one person altered the worship of God as much as he did! It is interesting to note that David's heart of worship and hand in warfare are not divided. Many of his psalms combine themes of praise with prayers enlisting divine aid in battle and declarations over Israel's enemies. Worship and warfare are to be combined! The former releases the grace of victory through the latter. In fact, when one is a worshipper, one can maintain compassion in the midst of the violence of war.

In Chronicles you get the idea that it was David's understanding of God's sovereign grace, within the context of His laws and commands, which was the foundation of his intimacy in praise and worship. One of the most awesome examples of his hunger and desperation for the presence of God was his determination to bring the ark to Jerusalem, and a point often overlooked was that David erected (as Moses before him in Exodus 33:7) a tent of his own to house the ark- known to us as the "tabernacle of David". Also to be noted, and again overlooked by many, is that David established the offices of singers and musicians- NEW OFFICES- which helped expand the practice, tenor and tone of worship. Indeed, his approach into God's presence, a new intimacy, broke new ground, as

earlier tradition disallowed it (see 1 Chronicles 17:16). You can say that 1 Chronicles reveals how grace flows when the worshipper's heart comes to know God's heart, and when praiseful song broadens boundaries of life in God's will. It is a true axiom: as our praise and worship grows, so does our spiritual life!

A POSSIBLE KEY WORD-

I believe it is difficult to pick one word, so I picked a phrase. I believe the key phrase is: PRIEST'S PERSECTIVE. This speaks to all the basic themes and points to the possible author, Ezra himself.

KEY VERSE(S) AND CHAPTER(S)-

For me, the key verse is: 1 Chronicles 17:11-14. The reason for this is because this great passage is God's covenant with David and it speaks prophetically of Jesus, the one whose kingdom will never end and whose throne will be established forever.

As to the key chapter, I believe it would be: 1 Chronicles 17. This is the pivotal chapter because it records the Davidic covenant, which is also recorded in 2 Samuel 7. Again, it is here that God prophetically promises David a kingdom and heir that will be eternal.

JESUS REVEALED IN THE BOOK-

- The role of King as well as David himself are foreshadows of Christ
- The prophetic and priestly offices foreshadow Jesus' eternal role
- All the sacrifices and offerings are allusions to Jesus
- Jesus can be seen in the ark, which speaks of His throne
- 21:18, the angel of the Lord is a pre-incarnate Christ

THE HOLY SPIRIT REVEALED IN THE BOOK-

- The wine and oil that were included in the sacrifices are symbols of the anointing of the Spirit (oil) and the joy of the Spirit (wine)- See chapter 9
- In 12:18, the Holy Spirit is directly mentioned when He "comes upon Amasai" and gives him a prophetic utterance
- In chapter 13, the judgment on Uzzah and the blessing on Obed-Edom's house were the working of the Spirit
- God spoke to David by His Spirit
- The ministry office of prophet is a gift of the Holy Spirit
- The fire coming from heaven in answer to prayer, reminiscent of Acts 2, was the Holy Spirit- see 21:26
- The Holy Spirit is directly mentioned again in 28:12 where He revealed to David the plans for the temple

SOME TRUTHS AND APPLICATIONS

1 Chron. 5:20-22

Prayer's effectiveness is in trust. Ask God to help you to trust Him, and let Him fight for you. Don't stress out; let God do His work!

1 Chron. 9:1; 10:13-14

Cultivate faithfulness to the Lord and you will become faithful in other things and experience the blessing of the Lord- see Psalm 37:3. Lack in faithfulness and you will ultimately walk into sin and bondage- dependence on your self and even demonic practice.

1 Chron. 13:14

Remember: it is God's presence that brings the blessing! Do whatever it takes to ensure that His presence goes with you.

1 Chron. 15:11-15; 13:7-14

God's presence cannot be brought in any old way. We must do God's bidding His way. Be a student of the Word and consult it for whatever you do. Be warned that employing human wisdom to accomplish God's work can lead to frightening consequences.

1 Chron. 14:8-17

Never assume that because God did something great once one way that He will lead you again the same way. Learn to ALWAYS seek God for all things all the time. Presumption leads to disaster.

1 Chron. 16:21-22

God has sworn to protect those He sends to proclaim His Word. Be careful how you speak about and treat them.

1 Chron. 22:19

Be a passionate person of prayer! Be devoted! It is in your prayer closet that God builds a man or woman of God!

1 Chron. 23:30

Do what this suggests: praise and thank the Lord in the morning and the evening. Hemming your day in with praise will help your attitude and that will lead to greater blessings in your life.

1 Chron. 28:7-10

Be diligent in the things God gives you to do. Serve God with unswerving devotion. God honors those who honor His word and seek Him with all their hearts. Even learn to guard against letting the things of God become more important than knowing God Himself.

1 Chron. 29:9, 14

Remember that all we have comes from God. Never resist a generous impulse!