

# 1 Chronicles - Introduction & Background

## Introductory Matters

Because the Books of 1–2 Chronicles were originally considered a single book, most of the introductory items addressed in this section are applicable to both books.

### Title

In Hebrew, the original title of the book conveyed the notion of a single book rather than two books. The Hebrew title is *Dibere Hayyamim*, which means “the words of the days.” This phrase is like saying the events of the times or the events of the last times or an account of the events. This title was adopted since it communicates the book’s content, which is the days of the Davidic kings and Judah.

The LXX entitles the book *paraleipomenon*, which means, “of things omitted.” Thus, the LXX title assumes the erroneous notion that Chronicles exists for the purpose of filling in missing details not found in Samuel or Kings. The LXX also was the first to divide the book into two. This division had more to do with practical concerns rather than thematic ones. Perhaps the length of a single scroll containing the entire book was seen as unfeasible. Thus, the first book was called *primusparaleipomenon*, which means “the first book of things omitted.”

Jerome’s Latin Vulgate entitles the book *Chronicorum Liberor* “the Book of Chronicles.” Thus, the name “Chronicles” was first introduced by the vulgate. Through the use of this title Jerome was referring to “a chronicle of the whole divine history.” The English title “Chronicles” is derived from this Latin title.

### Author

Because Chronicles is an anonymous work, most refer to the writer as “the Chronicler.” Most agree that both books were written by the same writer on account of tradition as well as commonality in style, flavor, viewpoint, themes, and literary patterns. Tradition supports the notion that Ezra and Nehemiah were the book’s authors. According to the Babylonian Talmud, “Ezra wrote the book that bears his name [that is, Ezra-Nehemiah] and the genealogies of the Book of Chronicles up to his own time.... Who then finished it [the Book of Chronicles]? Nehemiah the son of Hachaliah (*Baba Bathra* 15a).” Other arguments buttress the notion that Ezra was the book’s primary writer. First, the writer evidences the style and interest of a Levitical scribe. This insight is seen in how the writer consistently acknowledges his sources, focuses upon the temple priesthood, and traces the line of David through Judah. Such a description fits Ezra who was also a Levitical scribe (Ezra 7:1-6).

Second, both the Books of Chronicles and Ezra focus upon items that are significant from a priestly perspective. These items include genealogical lists, rituals, obedience to the Law, temple worship, and the priesthood. The emphasis upon the restoration of temple worship not only dominates Chronicles but it also dominates the Book of Ezra. In the latter, Ezra set his heart upon enthroning God's Law in the nation (Ezra 7:10), restoring temple worship (Ezra 7:19-23,27; 8:33-34), eliminating mixed marriages (Ezra 9-10), and refortifying Jerusalem (Ezra 4:16). Interestingly, the opening and conclusion of the two books are nearly identical (2 Chr 36:22-23; Ezra 1:1-3a). Third, Chronicles and Ezra were written during the same time. Fourth, according to the Apocryphal book of Second Maccabees, Nehemiah compiled a library with the sources necessary for his contemporary Ezra to compose Chronicles (2 Macc 2:13-15).

### **Date**

The book must have been written after 538 BC since it concludes with Cyrus' first year and first decree after conquering Babylon (2 Chr 36:22-23). If Ezra is the book's primary author, then it cannot be written after 445 BC since that is the date of the last recorded event of his life (Neh 8:1-12). If tradition is accurate and Nehemiah is a contributing author, then the book cannot be written after 432 BC since this is the date of the last recorded event of his life (Neh 13:6). However, Zerubbabel's genealogy pushes the book even later since it records individuals who must have lived well into post-exilic times (1 Chr 3:17-24). For example, Ananai is the last person mentioned in this genealogy. He is depicted as the eighth generation from Jehoiachin. If Jehoiachin was taken into captivity in 597 BC and a generation consists of at least 25 years, then the book could not have achieved its final form until 400 BC. Thus, the book could not have been completed prior to this date. However, others tend to push the date even later (300-250 BC) on account of the organized priests and Levites, vocal and instrumental worship music, anti-Samaritan polemic, midrashic interpretation, and the existence of the Persian word *daric* (1 Chr 29:7) found in Chronicles. However, because all of these items can be found in the fifth century and because of the early character of the Hebrew employed in Chronicles, these reasons are not sufficient to overthrow a date of 400 BC. Furthermore, "if David's posterity was so important to the Chronicler, a point that cannot be denied, it is incredible that he did not list any descendants after about 400 BC if the book were written later than that time." In addition, if it is acknowledged that Ezra is the book's author then the Aramaic found in the Book of Ezra is consistent with what is known of 5th century Aramaic. Harrison notes, "Furthermore, the literary and linguistic features of both Ezra-Nehemiah and Chronicles are in harmony with a date of composition within the second half of the 5th century BC." Other factors preventing a late date include the existence of fragments from a Chronicles manuscript discovered at Qumran and the tradition that the OT canon was completed

during the reign of Artaxerxes I who died in 424 BC (Neh 12:22). All things considered, a date of 400 BC for the composition of Chronicles seems appropriate.

### **Scope**

The book begins with the dawn of human history (1 Chr 1:1) and ends in 538 BC (2 Chr 36:23). The first nine chapters cover the thousands of years between Adam and David's reign. Chapters 10–29 cover David's 33-year reign over the entire nation (1004–971 BC). The first nine chapters of 2 Chronicles cover the 40-year period of Solomon's reign (971–931 BC). The book's final 27 chapters cover the 393-year period in between the end of Solomon's reign and the decree of Cyrus (931–538 BC). This final section examines the kings of Judah in addition to the usurping queen Athaliah. It is also important to note that 1 Chronicles covers roughly the same time period as 1–2 Samuel, 2 Chronicles 1–9 covers the same time period as 1 Kings 1–11, and 2 Chronicles 10–36 covers the same period as 1 Kings 12–2 Kings 25.

### **Place of Writing and Recipients**

Restored Judah is likely the place of the book's composition. This alternative is probable given the writer's preoccupation with the temple and the fact that Judah would be the obvious locale of the various sources that the writer references throughout his book. The recipients of the book were the post-exilic returnees of Judah. The book likely addresses the earliest returnees since it makes no reference to the actual return or to the resistance that they experienced when rebuilding the temple.

### **Occasion for Writing**

The recipients of the book had experienced the recent destruction of their temple as well as the captivity of their nation in 586 BC. Furthermore, they were without a Davidic king and currently under Persian domination. The logical question in their minds would have been whether God was going to fulfill the Davidic Covenant and how they were connected to this covenant. Furthermore, these beleaguered returnees saw their own rebuilt temple as paltry in comparison to the former grandeur of Solomon's temple (Ezra 3:12; Haggai 2:3). Thus, they were in desperate need of encouragement. They were in need of knowing that the 70 years of discipline had expired. They also needed to be exhorted toward returning to regular worship in their new temple.

### **Message**

In order to exhort the returnees to unite and resume temple worship, the writer reminds these returnees of their genealogical connection with God's past purposes in general and with the Davidic Covenant in particular (1 Chr 1–9), of David's priority of pursuing temple worship (1 Chr 10–29), of Solomon's priority in building the temple (2 Chr 1–9), and of the revivals and reforms of those southern kings who pursued worship as well as the apostasy of those southern kings who did not (2 Chr 10–36).

### **Purposes**

The Chronicler had several purposes in mind when he penned his book. First, he wanted to exhort the returnees toward covenant faithfulness in general and the resumption of temple worship in particular. Second, he wanted to unify God's people in their common ancestry and worship experience. Third, he wanted to explain that God's worship and temple agenda as expressed in the Davidic Covenant continues through the Davidic line even though the returnees had no present king reigning on the Davidic throne. Fourth, because Chronicles is the last book in the Hebrew Bible (Matt 23:35; Luke 11:51) and the scope of the book begins with Adam, the Chronicler wanted to use all of OT history selectively in order to show the centrality of worship in God's entire canonical program. Fifth, rather than continuing the history begun in Samuel and Kings, the author sought to use the material presented in these books to reveal the primacy of national worship. The distinctive purposes behind Samuel and Kings in comparison to the purposes behind Chronicles are captured on the following chart.

<b><u>Samuel and Kings</u></b>	<b><u>Chronicles</u></b>
Divided kingdom	Southern kingdom only
Political history	Religious history
Prophetic authorship	Priestly authorship
Prophetical perspective	Levitical perspective
Moral concerns	Spiritual concerns
Written soon after the events	Written long after the events
Negative	Positive
Covenant rebellion and judgment	Hope
Man's failings	God's faithfulness
Kings and prophets	Temple and priests
Throne	Temple
Inclusion of kings' sins	Omission of kings' sins
Disobedience	Revival and reform
Wars	Fewer wars
National history	Davidic line
Classified with the former prophets	Classified with the writings
Excludes genealogies	Includes genealogies

### **Theological Themes**

Several theological themes recur throughout Chronicles. First, the book emphasizes true worship. This emphasis explains why the word "heart" is found 32x in the book. Second, the book focuses on those institutions of Judaism that have worship as their focus. These institutions include the priesthood, Levites, the ark, and the temple. The temple is of particular interest to the writer. "As a chronicle of the temple, the book surveys its conception (David), construction and consecration (Solomon), corruption and cleansing (the kings of Judah), and conflagration (Nebuchadnezzar)."

Third, the book focuses on the Davidic Covenant and line. Thus, the book is replete with references to genealogies and the southern kingdom of Judah. Fourth, the book focuses

upon the worshipful priorities of the kings. Therefore, the book is full of references to their reforms, victories, prayers, and prosperous reigns.

Fifth, the writer routinely expresses concern for the unity of the entire post-exilic worshipping community. Sixth, the book emphasizes God's sovereignty in bringing to pass His covenant purposes. Seventh, the book places more emphasis upon hope than discipline. Eighth, the book uses Israel's rich covenant history and worshipful heritage as a basis for influencing future behavior, namely the resumption of temple worship.

### **Structure**

Chronicles evidences a fourfold structure. First, the genealogies reveal the heritage of the returnees (1 Chr 1–9). Second, David prepares to build the temple (1 Chr 10–29). Third, Solomon builds the temple (2 Chr 1–9). Fourth, despite the description of many revivals and reforms, the southern kingdom falls and the temple is destroyed (2 Chr 10–36).

### **Christ in Chronicles**

Chronicles depicts Christ in several ways. First, the eternality of the Davidic Covenant (1 Chr 17:11–14) points to the coming eternal Davidic descendant. Second, the book's emphasis upon Judah is necessary since the messiah will ultimately come from this tribe (Gen 49:10). Third, according to the NT (Matt 1; Luke 3), Chronicles' genealogies will eventually lead to the coming Messiah. This Old Testament and New Testament genealogical connection becomes clear upon recognizing that Chronicles is the last book in the Hebrew Canon. Fourth, in the book, David functions not only as king but also as priest (1 Chr 15:25–28).<sup>24</sup> Thus, these dual Davidic roles foreshadow the coming Messiah who will perfectly fulfill both of them. Fifth, Chronicles focuses upon the temple, which prefigures Christ (Matt 12:6; John 2:19; Rev 21:22).

### **The Problem of Biased Historiography in Chronicles**

Some contend that Chronicles represents a biased historical account. This contention is leveled on the basis of the book's omissions (ex: David's adultery with Bathsheba) and additions (ex: Manasseh's repentance). However, these omissions notwithstanding, it should be noted that the book still often portrays David unfavorably. Examples include his mishandling of the ark (1 Chr 13:9–14), his polygamy (1 Chr 14:3–7), and his premature request to build a temple for God (1 Chr 17). Furthermore, these additions and omissions can be explained in terms of the Chronicler selectively using history that is consistent with his unique purpose in writing. Also, why would the Chronicler need to rehash all of David's and Solomon's sins when they have already been clearly laid out earlier in the Samuel and Kings' books?

### **Unique Characteristics**

The Book of Chronicles boasts several outstanding characteristics. First, more than any other book, the chronicler acknowledges his dependence upon sources. Although there are no direct quotations in the book, over 50% of Chronicles is found in Samuel and Kings.

In addition to records from Samuel (1 Chr 29:29) and Isaiah (2 Chr 32:32), the writer also utilized many other records. Second, Chronicles is unique in that it comprises the last book in the Hebrew canon.

Third, by recording such a long period of history, Chronicles has the longest scope in comparison to all other biblical books. Fourth, the first nine chapters of the book contain the most comprehensive genealogies in all of Scripture. Fifth, Chronicles is characterized by a consistent repetition of the phrase "seek the Lord." Sixth, not only does Chronicles omit key events covered in Samuel and Kings, but the book also adds key events not covered by these books. Seventh, the chronicler recorded numerous speeches as a vehicle for recounting Israel's past.

Eighth, except when it has some kind of bearing upon the southern kingdom of Judah, the book completely ignores the northern kingdom of Israel. Ninth, the writer exhibits great skill at using lessons from the past to exhort present behavior. Tenth, the book recapitulates history but with a different emphasis. Thus, "what Deuteronomy is to the rest of the Pentateuch and John is to the synoptic Gospels, Chronicles is to Israel's history in Samuel and Kings."<sup>28</sup> Eleventh, because the seventy years of captivity had already taken place by the time Chronicles was written, the book focuses more on encouragement and hope than do Samuel and Kings.

### **Outline**

#### I. Genealogies (1 Chr 1:1—9:44)

##### (1) Adam to Israel (1:1-54)

(A) Adam to Abraham (1:1-27)

(B) Abraham to Jacob (1:28-54)

##### (2) Judah to Zerubbabel's grandsons (1 Chr 2:1—3:24)

(A) Judah to David (2:1-55)

(B) David to Zerubbabel's grandsons (3:1-24)

##### (3) The 12 tribes (1 Chr 4:1—8:40)

(A) Judah (4:1-23)

(B) Simeon (4:24-43)

(C) Transjordan tribes (5:1-26)

(a) Reuben (5:1-10)

(b) Gad (5:11-17)

(c) Conquests of the eastern tribes (5:18-22)

(d) East Manasseh (5:23-26)

(D) Levi (6:1-81)

(a) Kohathite chief priests from Aaron to Jehozadak (6:1-15)

(b) Kohathite, Merarites, Gershonites (6:16-30)

(c) Non-priestly functions (6:31-48)

- (d) Priestly functions (6:49-53)
    - (e) Priests' 13 towns (6:54-60)
    - (f) Levites' cities (6:61-81)
  - (E) Issachar (7:1-5)
  - (F) Benjamin (7:6-12)
  - (G) Naphtali (7:13)
  - (H) Western Manasseh (7:14-19)
  - (I) Ephraim (7:20-29)
  - (J) Asher (7:30-40)
  - (K) Benjamin (8:1-40)
  - (4) Returnees (9:1-34)
    - (A) Introduction: Judah's unfaithfulness caused the Babylonian captivity (9:1)
    - (B) Returnees (9:2-34)
      - (a) Summary of the returnees: people, priests, Levites, temple servants (9:2)
      - (b) People (9:3-9)
      - (c) Priests (9:10-13)
      - (d) Levites (9:14-16)
      - (e) Servants (9:17-34)
        - (i) Gatekeepers (9:17-27)
        - (ii) Maintainers of furniture and utensils (9:28-32)
        - (iii) Singers (9:33-34)
  - (5) Saul (9:35-44)
- II. David prepares to build the temple (1 Chr 10:1—29:30)
- (1) Saul's death (10:1-14)
  - (2) David's Ascension (1 Chr 11:1—12:40)
    - (A) David coronated at Hebron (11:1-3)
    - (B) David conquers Jerusalem (11:4-9)
    - (C) Exploits of David's mighty men (11:10-47)
      - (a) Exploits (11:10-25)
      - (b) Names (11:26-47)
    - (D) David unifies the entire nation (12:1-40)
      - (a) Saul's Benjamites (12:1-7)
      - (b) Gadites (12:8-15)
      - (c) Oath David made Saul's Benjamites swear (12:16-18)
      - (d) Manasseh (12:19-22)
      - (e) Simeon, Levi, Ephraim, Issachar, Zebulun, Naphtali, Dan, Asher, and the East Jordan tribes (12:23-37)
      - (f) Conclusion: the nation unifies under David's rule (12:38-40)

- (3) David brings the Ark to Jerusalem (1 Chr 13:1—16:43)
  - (A) Because of Uzzah's mishandling of the Ark it was brought only as far as Obed-Edom's home (13:1-14)
  - (B) David's reign continues to prosper (14:1-17)
    - (a) Hiram builds a palace for David (14:1)
    - (b) David's realization of his divinely given authority (14:2)
    - (c) David's many children (14:3-7)
    - (d) David's victory over the Philistines (14:8-16)
    - (e) David's international fame (14:17)
  - (C) David brings the Ark to Jerusalem (15:1-29)
    - (a) David prepares the Levites (15:1-15)
    - (b) David prepares the singers (15:16-24)
    - (c) David brings the Ark to Jerusalem (15:25-29)
  - (D) David inaugurates the Ark's service in Jerusalem (16:1-43)
    - (a) Sacrifices and worship (16:1-6)
    - (b) Rehearsal of Psalms (16:7-36)
    - (c) Appointment of personnel to minister at the Tabernacle (16:37-43)
- (4) Davidic covenant (17:1-27)
- (5) David's military victories (1 Chr 18:1—20:8)
  - (A) David defeats Philistines, Moabites, and Arameans (18:1-8)
  - (B) Hamath (18:9-11)
  - (C) Edom (18:12-13)
  - (D) David reigned over all of Israel (18:14-17)
  - (E) Ammon and the Arameans (19:1—20:3)
  - (F) Philistines (20:4-8)
- (6) David's census sin leads to David's purchase of the temple site (1 Chr 21:1—22:1)
- (7) David instructs Solomon to build the temple (22:2-19)
  - (A) David gathers materials for the temple (22:2-5)
  - (B) David promised Solomon divine blessings if he built the temple (22:6-15)
  - (C) David told Solomon that he should not delay in building the temple (22:14-16)
  - (D) David charged Israel's leaders to cooperate with Solomon (22:17-19)
- (8) David sets in place personnel for future temple worship (1 Chr 23:1—27:34)
  - (A) Solomon (23:1)
  - (B) Levites (23:2-32)
    - (a) 4 groups and tasks (23:2-6)
    - (b) Levites listed by clan and family (23:7-23)
    - (c) Levites' mobile Tabernacle Ministry to be changed to stationary temple Ministry (23:24-32)

- (C) Priests (24:1-31)
  - (a) Appointment of 16 priests under Zadok from Eleazar's line and eight priests under Ahimelech from Ithmar's line (24:1-6)
  - (b) Names of these priests (24:7-19)
  - (c) Names of the other priests serving under the 24 priests (24:20-31)
- (D) Musicians (25:1-31)
  - (a) Musicians from the tribe of Asaph, Heman, and Jeduthum (25:1-8)
  - (b) 288 musicians divided into 24 groups of 12 (25:9-31)
- (E) Temple servants (26:1-32)
  - (a) Gatekeepers (26:1-19)
    - (i) Line of Korah (26:1)
    - (ii) 90 men (26:2-11)
    - (iii) Sides of the temple (26:12-19)
  - (b) Treasures (26:20-28)
  - (c) Magistrates (26:29-32)
- (F) Civil servants (27:1-34)
  - (a) Soldiers (27:1-15)
  - (b) Rulers of various tribes (27:16-22)
  - (c) David's abstention from the census (27:23-24)
  - (d) Collectors of revenue (27:25)
  - (e) Managers of agriculture (27:26-31)
  - (f) David's family and friends (27:32-34)
- (9) David's final address (1 Chr 28:1—29:22a)
  - (A) Solomon charged with building the temple and obeying the covenant (28:1-10)
  - (B) Solomon receives the divine plan for the temple as well as an exhortation from David (28:11-21)
  - (C) David calls the people to consecrate themselves to Solomon's rebuilding task (29:1-5)
  - (D) The people contribute financially to the temple project (29:6-9)
  - (E) David leads the people in public worship of God (29:10-22a)
- (10) Transfer of power from David to Solomon (29:22b-30)
  - (A) Solomon's Ascension (29:22b-25)
  - (B) David's death (29:26-30)

The earliest Hebrew title for the Books of Chronicles translates as, "The Things Left Behind." This name describes Chronicles as containing remnants of the monarchy history not recorded in the preceding OT historical books. A later title that appears in most copies of the Hebrew Bible is, "The Accounts of the Days," or "Daily Matters." This title emphasizes the nature of Chronicles as official annals (Cf. Esther 2:23; 1 Kings 14:19). Chronicles contains the official records of Israel's kings, especially those of the Southern Kingdom after the kingdom split. The English title "Chronicles" comes down to us from Jerome's statement that the books contained "the chronicle of the whole of sacred history."

As was true of Samuel and Kings, the Septuagint (Greek) translation of the Hebrew OT was responsible for dividing the single Book of Chronicles into 1 and 2 Chronicles. Scribes divided these long books to make them easier for copyists and readers to handle. We could translate the Septuagint title as, "Things Omitted." This title implies that Chronicles contains material left out of other inspired histories of Israel. This is true, but it also contains much material that the former historical books included. Fully 50 percent of 1 & 2 Chronicles is the same material found in 1 & 2 Samuel and 1 & 2 Kings.

Early Jewish tradition recorded in the Babylonian Talmud ascribed the authorship of Chronicles to Ezra and Nehemiah. Modern studies of the linguistic differences that exist between the Books of Ezra, Nehemiah, and Chronicles have led some scholars to reject this ancient view. Internal evidence suggests that if the writer was not Ezra and/or Nehemiah, he was probably a contemporary of these men. It is very common today to speak of the unknown writer as "the Chronicler."

The best view is that Chronicles as a whole was in place by 500 BC, but that additions as late as the early fourth century continued to be added, especially genealogies, under the inspiration of the Holy Spirit.

### **Purpose**

The writer of Chronicles explained and expounded the meaning of many events in Israel's history, much like the writers of modern commentaries do. This was especially important since the original readers of Chronicles needed to remember their history and the spiritual issues that had molded and would mold their destiny. These observations would guide them as they sought to re-establish Israel in the Promised Land after the Babylonian Captivity.

The past is explained so that its institutions and religious principles become relevant to the present, and the ways of the present are legitimized anew by being connected to the prime source of authority—the formative period in the people's past.

1 and 2 Chronicles take the form of a history: David and Judah are the focal points, with an emphasis on the priestly and Levitical orders. Whereas 1 and 2 Kings provide the *political* record of this time period, 1 and 2 Chronicles provide

the *religious* record. Ezra, Nehemiah, and Chronicles were apparently written together and were added to the OT last. They were probably compiled by Ezra after the return from the Exile.

A substantial library was available to the author, including public documents such as letters to and from Cyrus, Artaxerxes, Darius, and Artaxerxes Longimanus (Ezra 1:1; 4:7,17; 6:3,6; 7:11; Neh 2:7).

### **Overview**

1 & 2 Chronicles take the form of a history: commencing with Adam (1 Chr 1:1) through the death of Saul, with only fragmentary segments, ending with the decree of Cyrus of Persia in 538 BC (2 Chr 36:23). David and Judah are the focal points, with emphasis on priestly and Levitical orders.

1 Chronicles parallels 2 Samuel very closely, and 2 Chronicles parallels the Kings. The emphasis of 1 and 2 Chronicles is on the Southern Kingdom and the preservation of the Davidic line.

The first nine chapters in 1 Chronicles are a genealogy from Adam to Jacob, Jacob to David, and David to Zedekiah. The writer of Chronicles, who is concerned with the nation and the monarchy, starts with Adam. The Holy Spirit is pointing out, in effect, that all mankind benefits, not just the Jews. The last 20 chapters cover Davids reign in Jerusalem.

### **The Davidic Covenant (1 Chr 17:26-27)**

The house to be built for David would be a royal house and a dynasty of kings. It would originate with him but would never end (2 Sam 7:16). The kingdom and its throne would be permanent; a realm over which the Son of David would reign forever (2 Sam 23:5).

The promise that David and his seed would be kings fulfilled the even more ancient Abrahamic Covenant blessing that the patriarchs would be the fathers of kings (Gen 17:6,16; 35:11). To Judah, the great-grandson of Abraham, was given the explicit pledge that a promised ruler would come from him (Gen 49:10). Samuel anointed David himself from Judah, of whom the Lord said, He is the one (1 Sam 16:12). David was aware of his election by God and of the theological significance of that election as part of the Messianic line that would result in a divine Descendant and King (Ps 2:6-7; 11; Cf. Ethan's word, Ps 89:3-4).

The prophets also attested to the Davidic Messiah, the One who would rule over all and forever on His throne (Is 9:1-7; 11:1-5; Jer 30:4-11; Ezek 34:23-24; 37:24-25; Amos 9:11-15). The promise that the people of the Lord, David's kingdom Israel, would have an enduring land of their own was also based on earlier commitments of the Lord: The seed of Abraham, God said, would be given Canaan as a home forever (Gen 13:15; 15:18; 17:8; Deut 34:4). This very commitment is being challenged by the world today.

### **Solomon's Temple**

The second book of Chronicles includes Solomons 40-year reign and Judah's history until the Exile, focusing on the Southern kingdom only, the division of the kingdom, the 20 kings of Judah, and their deportation to Babylon.

The Temple represents the zenith of Israel's glory and is a major topic in both the books of Kings and Chronicles. The design of the Temple, even though Solomon built it, was given by God to David.

To build the Temple, Solomon pulled together a 183,000-person work force: 30,000 men who worked 10,000 at a time for a month and were off for two months to go home; 70,000 carriers; 80,000 hewers in the mountains, and about 3,300 supervisors.

The basic design of the Temple was like the Tabernacle except that it was twice as big—every dimension was doubled. Instead of a single menorah, there were 10 lampstands. Instead of one table of showbread, there were 12. And there were some things added. First of all, in front of a region we'll call the "porch," there were two gigantic bronze pillars with names: Jachin (in his counsel) and Boaz (in his strength). There were storerooms for the personal effects of the priests, but they were also where the priests hid their personal idols. All these features turn out to be spiritually relevant.

What is the significance of the porch and the Inner and Outer Courts? The NT says, You are the Temple of God 7x. There is something complete about the number seven.

What do we mean by the heart, soul, spirit, and mind? The Great Commandment says we should love the Lord with all our heart, soul, and strength. When Jesus quotes that, He adds "mind." What do these words mean? What is the difference between the heart and soul and spirit? Heb 4:12 says that only the Word of God can discern between the soul and the spirit.

The Temple architecture is the key to understanding the architecture of our software (behavior). You can't learn about someones behavior from x-rays or MRIs or CAT scans. Its software, not hardware. How do you determine the architecture of the software?

Though we looked at the Tabernacle being body, soul and spirit, the Temple refines it: the Outer Court seems to be relative to the body; the Inner Court, the soul. We have the heart in the Holy Place, the spirit in the Holy of Holies, and the "porch" is the transition or choice point. Everything outside the "porch" is bronze (the metal that can sustain fire, symbolizing judgment). Everything inside the "porch" is gold.

The point is that we determine our lives by the decisions we make through our will power—through our volition, if you will—at the "porch" area.

The Holy Spirit dwells within us, but why don't we see Him more in our lives? Because we throttle Him, in effect, at the "porch." Part of our walk is to take every thought captive, to make faith choices, not soul- or body-driven decisions.

What, then, is the role of the storehouses? One suggestion is that they may relate to our subconscious mind. Around that lies a lot of fruitful study.

Solomon was very brilliant—even before he asked for wisdom—but he lacked moral vigor. He was very bright, but he wasn't decisive. He also became excessively self-indulgent. He presided over the peak of Israel's prosperity. The Queen of Sheba couldn't believe the stories she heard about Solomon, so she actually traveled to meet with him. She's famous for saying, "The half of it was not told me." The splendor of the kingdom under Solomon was staggering, even by today's standards.

Yet, Solomon, in all of his glory, is always an adverse reference point in Scripture. Jesus said of the lilies, Solomon, in all of his glory, was not arrayed as one of these. In other words, he's used as a very high point but not quite high enough. May that be an example for us all.

### External Source References

- The book of the annals of King David (1 Chr 27:24)
- The book of the kings of Israel and Judah (2 Chr 27:7; 35:27; 36:8)
- The book of the kings of Judah and Israel (2 Chr 16:11; 25:26; 28:26; 32:32)
- The book of the kings of Israel (1 Chr 9:1; 2 Chr 20:34)
- The annals of the kings of Israel (2 Chr 33:18)
- The records of Samuel the seer (1 Chr 29:29)
- The records of Nathan the prophet (2 Chr 9:29)
- The records of Gad the seer (1 Chr 29:29)

...and others (Cf. 2 Chr 9:29)

### Harmony of Samuel, Kings, Chronicles

Selected Genealogies	—————	1 Chr 1-9
Samuel's Judgeship	1 Sam 1-8	—————
Saul's Reign	1 Sam 9-31	1 Chr 10
David's Reign	2 Sam 1-24	1 Chr 11-29
Solomon's Reign	1 Kings 1-11	2 Chr 1-9
Divided Kingdom (Pt 1)	1 Kings 12—2 Kings 17	2 Chr 10-27
Divided Kingdom (Pt 2)	2 Kings 18-25	2 Chr 28—36:21
Return from Babylon	—————	2 Chr 36:22-23