

2 Samuel & 1 Chronicles w/Associated Psalms

Chronicles Purpose: To direct the restoration of the kingdom during the post-exilic period.

Outline: 1.1:1-1.9:44 – Genealogies of God’s People

(From Adam to David to Zerubbabel)

1.10:1-2.9:31 – United Kingdom

(Saul, David, Solomon)

2.10:1-2.28:26 – Divided Kingdom

(Fall of Samaria and Jerusalem)

2.29:1-2.36:23 – Reunited Kingdom

(Cyrus’ Edict)

Author: Some suggest there was a single “chronicler” for Chronicles and for Ezra-Nehemiah (perhaps Ezra himself). There are definite similarities, but also distinctions.

Date: United Monarchy – 1050...Divided Monarchy – 922...Fall of Samaria – 722...Fall of Jerusalem – 586...Cyrus Edict – 538...Date of Composition, maybe 500-400 BC

Chronicles Highlights:

The title of this book in the Hebrew Bible is “The Words (or Events) of the Days”. The title of this book in the Septuagint (Greek translation of the Old Testament, written in 70 AD) is “The Things Omitted” (things passed over by Samuel and Kings). The English title of “Chronicles” is a shortened form of Jerome’s suggestion in calling it “A Chronicle of the whole divine history.”

Samuel, Kings, and Chronicles are the “Synoptic History” meaning that they share the same, or similar, accounts for some of this history. Just as Matthew, Mark, and Luke are the “Synoptic Gospels” in sharing the same, or similar, accounts of Jesus. Synoptic means “seeing (optic) together (syn)” and provides a summary, or synopsis.

There are times when the wording is exactly the same as the Chronicler simply copied from Samuel, or Kings. There are times when the Chronicler changes, deletes, or adds to an account from Samuel or Kings. We need to keep in mind that the purpose of each book is different. Therefore, the Chronicler may have been trying to emphasize something, or perhaps had new knowledge to add, to an account. In fact, the accuracy of the Chronicles has been called into question more than any other OT book (except Genesis) because of the apparent freedoms the Chronicler exercised with regards to the selecting, arranging, and modifying the extensive source material from which he composed the history. This is not really a problem when we keep in mind that every biblical author, and thus every biblical book, is not just Scripture – but also theology. This is where the issue of biblical interpretation is so important, and why it is not enough just to read the Bible, but to study all of Scripture and theology.

Chronicles along with Ezra-Nehemiah were the last writings of the Old Testament books.

Chronicles begins by showing the genealogical line of Adam to David. We then get a brief glimpse of Saul. David is shown in a very positive light (more so than in Samuel) to emphasize the purpose of directing the restoration of the kingdom in the post-exilic period through the Davidic line. In the same way Solomon is presented with all of his good points, and none of his faults.

Chronicles then goes on to chronicle the happenings of the southern kingdom with only occasional references to the north. Again, the emphasis is on restoration through the Davidic line. Also keep in mind that the Temple was in the south (Jerusalem), and much of the post-exilic activity was focused on the restoration of the Temple. Hezekiah also gets a lot of press (chapters 29-32). We will talk about this more when we look at the prophet Isaiah.

The fall of Jerusalem (beginning the 70 year exile) is immediately followed by the Cyrus Edict (marking the end of the exile). The focus is on restoration.

Reading 2 Samuel & 1 Chronicles with Associated Psalms (April 21 – May 28):

-1&2 Chronicles, like 1&2 Samuel, were originally one book and later divided by the Septuagint.

-A recurring refrain “He inquired of the Lord...The Lord answered him” (Samuel 1.23:2 and 2.2:1; 5:19 for examples). David was 30 when he became king (Samuel 2.5:4), around 1000 B.C.

2 Samuel 1-4– The End of Saul as King; the Beginning of David as King

-*Chapter 1: David Hears about, and Mourns, the Death of Saul and John*

An Amalakitite man fabricates a portion of the account of Saul, thinking that David will reward him for finishing off Saul. He is wrong. The Book of Jashar (cf. Joshua 10:13) is likely a non-canonical book of songs related to Israel’s wars. David mourns the death of Israel’s king; and his dear friend.

-*Chapters 2-4: Division between The House of Saul & The House of David*

David had already been anointed king by Samuel (1 Samuel 16), and this is reaffirmed by the men of Judah. The political divide between the house of Saul and David is resolved by David’s growing stronger as Saul’s grows weaker. David seeks to do this honorably and with little bloodshed.

-***Psalm 6: Jesus Because of Hese***. One of the 7 penitential Psalms (6, 32, 38, 51, 102, 130, 143). Following a simple confession and request for mercy, is the cry “How long, O Lord?” Charles Spurgeon calls this John Calvin’s favorite prayer (in Latin *Domine usque quo?*). Verse 4 is the request, “save me (*yeshua/Jesus*) because of your unfailing love (*hesed/covenant love*).” It is like praying “Jesus me because of your hesed.” We are saved not by works, but by covenant love.

-***Psalm 8: Covenant Kids***. From the lips of children and infants God has ordained praise. The Psalm extols God’s Splendor (v.1a), God’s Strength (vv.1b-2), God’s Sovereignty (vv.3-8), and God’s Supremacy. Ironically, verse 4 is quoted on Harvard University’s Philosophy Building. Look up to be Godly, now down to be beastly (vv.3-5 as opposed to vv.6-8).

-***Psalms 9-10: Why Do the Wicked Prosper?*** These appear to be one acrostic Psalm poem. Psalm 9 is mostly praise, and Psalm 10 is mostly prayer. Praise to God transforms our prayers to God. Psalm 10 sees The Hidden Lord (v.1), The Haughtiness of the Wicked (vv.2-11), The Hand of God (vv.12-15), and The Hearing God (vv.16-18). Stop being a victim by going to God (v.14b).

-***Psalm 14: Good News, You’re Totally Depraved***. Psalm 14 and 53 are very similar, and are quoted in Romans 3:11-12); so, obviously important themes. We move from Repenting of Stupid (v.1), to Regaining of Abilities (vv.2-3), to Restraining of Evil (vv.4-6), to Restoring of People (v.7).

-***Psalm 16: Easter in the OT***. The Apostle Peter quotes vv.9-11 in Acts 2:27, and Paul quotes them in Acts 13:35. This Psalm shows us Refuge (vv.1-2), Regenerate & Reprobate (vv.3-4), Reward [past, present, future] (vv.5-8), and Resurrection (vv.9-11).

-***Psalm 19: Unveiled Glory***. David extols the glory of God in The Skies (vv.1-6), The Statutes (vv.7-13), and The Sermon Prayer (v.14).

-***Psalm 21: After the Battle***. Psalm 20 is 6 petitions Before the Battle, resulting in these 6 praises After the Battle. We hear Praise of the King (vv.1-7), and then Praise for the King (vv.8-13).

1 Chronicles 1-2 – Genealogy of Adam to Jacob/Israel; and Family of Judah

If you’ve read Genesis, you’ve read this already. Noah’s elect lineage (Shem/Semites) is given last. Jacob/Israel’s Davidic lineage (Judah) is given first.

-Psalm 43: *Psalm 42 – Part 2.* The refrain of 42:5, 11; and 43:5 evidence this as one Psalm for deliverance from the enemy and restoration to God’s presence.

-Psalm 44: *Three Grounds for Appealing to Help.* First, Past Help (vv.1-8). Second, Present Hurt (vv.9-16). Third, Future Hope (vv.17-26).

-Psalm 45: *The King on His Wedding Day.* Hebrews 1:8-9 applies vv.6-7 to Christ. We have words addressed to the king (vv.1-9), and to the bride (vv.10-15), and of their descendants (vv.16-17).

-Psalm 49: *Great Wealth Makes Great Fools.* This is a great “you can’t take it with you” Psalm. The wisdom of this Psalm is repeatedly seen in Ecclesiastes (esp. 2:18-21; 5:8 – 6:12).

-Psalm 84: *Better is One Day in Your Courts.* This is a prayer of longing for the house of the Lord (the temple). Go ahead and listen to Matt Redman’s “Better is One Day” chorus after reading this.

-Psalm 85: *Revive Us Again.* The Psalm begins with a prayer for the renewal of God’s favor in reflection on God’s past favor (vv.1-7); and moves to a reassuring prayer that renewal comes because of God’s covenant love (vv.8-13). Liturgically this is used by many at Christmastime.

-Psalm 87: *Glorious Things of Thee are Spoken.* This Psalm prophetically anticipates people from all nations together in Zion. Go ahead and sing the John Newton hymn after reading this.

1 Chronicles 3-5 – Continued Genealogy of 12 Tribes of Israel

Compare 3:1-4 to 2 Samuel 3:2-5 where the focus is on the strengthening of David’s house over Saul’s. David had at least six wives. His polygamy is not endorsed, but reported and the disastrous results in David’s family life speak for themselves. Some narrative about certain individuals is given, but otherwise you can “scan-read” this unless you want to do deep genealogy study ☺.

-Psalm 73: *Watching the Wicked Prosper.* Psalms 73-83 are 11 Psalms of Asaph, leader of one of David’s Levitical choirs (cf. “Director of Music” in the title of so many Psalms). Along with the question “why do bad things happen to good people” is the companion question “why do good things happen to bad people.” This Psalm gives a profound answer, keep eternal destiny in view.

-Psalm 77: *Comforting Reflections.* The Psalm moves from anguished bewilderment over God’s seeming inaction (vv.1-9) to comforting recollection of God’s past saving acts (vv.10-20).

-Psalm 78: *The Christian Education Psalm.* The Psalm begins with instruction to covenant children not to repeat the community’s past sins (vv.1-8), and recalls the northern kingdom’s past sins (vv.9-16); and the past sins of the wilderness wandering Israelites in spite of God’s provision (vv.17-31), his mercy (vv.32-39), having delivered them from Egypt (vv.40-55); and thus it continued in the promised land (vv.56-64); but God has covenanted with David (vv.65-72).

1 Chronicles 6 – Genealogy of Levi

The “13th Tribe” – the priestly tribe of Levi gets extensive treatment. The Chronicler focuses on the theme of king and temple, as a vital part of his historical narrative for post-exilic restoration.

-Psalm 81: *If You Would Just Listen to Me.* As a festival song, the Psalm begins with a call to celebrate the appointed sacred feast (vv.1-5), for God has heard (vv.6-10), and if we would just listen to the God who listened to us (vv.11-16) the festival would be even more festive.

-Psalm 88: *Hello Darkness My Old Friend [Lament].* 1 Chronicles 2:6 refers to Heman and Ethan as sons of Zerah (of Judah), and may be the ones referenced in the Psalm 88 & 89 titles. *It has been said, “Without lament what are miserable Christians supposed to sing?”* Lament

invites us to pray honest and earnestly to the God who hears. Lament is faithful prayer, distinct from mere venting. The Psalmist expresses how we feel regardless of reality, because the feelings are real. Lament prayer keeps coming to the Lord even when it feels like what is expressed. Rather than questioning God's sovereignty, lament expresses an implicit confidence that it is God who has brought on these troubles (cf. vv.6, 14); and so it is God who can bring relief. The last line summarizes, but does bring resolution, to the lament – and inspired Simon & Garfunkle's Song.

-Psalm 92: Sabbath Celebration at God's Righteous Rule. This Psalm begins with praise good for weekly celebration on the Sabbath Day (vv.1-5), and then expounds on the destiny of evildoers (vv.6-9), contrasted with the flourishing of the righteous in the everlasting Sabbath (vv.10-15).

-Psalm 93: The King of Creation Reins. The Lord is King over Creation (vv.1-2), mightier than the chaotic forces (vv.3-4); therefore, his statutes are stable and reliable.

1 Chronicles 7-9 – Continued Genealogy of 12 Tribes of Israel

Most notable is chapter 9 showing the Chronicler's concern for the restoration of the whole community – “All Israel” (v.1) – particularly the legitimacy of officeholders. There is a distinction between the laity (“Israelites” in verse 2), and the priests (vv.3-9), and the Levites (vv.14-34).

1 Chronicles 10 – Death of Saul

This is virtually word for word the same as 1 Samuel 31 with the theological addition of vv.13-14.

-Psalm 102: Penitential Prayer for one Afflicted. One of the 7 penitential Psalms (6, 32, 38, 51, 102, 130, 143). It is an individual lament, but not individualistic. The Psalmist sees himself as a member of the community, and his well-being is linked to the well-being of God's people (vv.12-22). It is penitential for general sin, as opposed to particular sin.

-Psalm 103: Hymn of Praise for God's Compassionate Love. Joachim Neander's hymn, “Praise to the Lord, the Almighty” is based on this Psalm. The opening two verses call each member of the worshiping congregation to praise the Lord and forget not all his benefits. Verses 3-19 express the benefits from God's steadfast love. The final 3 verses invite all creation to join together in praise.

-Psalm 104: Hymn to the Creator God. This Psalm inspired the “Creation Song” by Fernando Ortega. The structure of the Psalm roughly follows the days of creation: Day 1 Light (v.2a), Day 2 Expanse (vv.2b-4), Day 3 Land (vv.5-13) & vegetation (vv.14-18), Day 4 Sun, Moon, Stars (vv.19-24), Day 5 Sea Creatures (vv.25-26), Day 6 Animals/Man (vv.21-24) & Food (vv.27-30).

2 Samuel 5:1-10 & 1 Chronicles 11-12 – David Becomes King over All Israel

The 1 Chronicles account emphasizes “all Israel” (v.1, 4) supporting David. Three reasons are given for recognizing David as king: (1) We are your own flesh and blood (physical), (2) You were the one who led Israel on their military campaigns (leader), (3) And the Lord said you will shepherd my people Israel (spiritual/covenantal). The larger account of David's mighty men in 1 Chronicles 11-12 (cf. 2 Samuel 23), shows all Israel support.

-Psalm 133: Life Together in Unity. This is a great psalm that emphasizes the beauty, and importance, of brotherly unity. Dietrich Bonhoeffer's book *Life Together* is a classic on this.

-Psalm 106: Corporate Confession. The last in Book 4 of the Psalms is a corporate confession. Verses 1, 47-48 are found in 1 Chronicles 16:34-36 (that chapter has snippets from Psalm 96, 105, 106). The confession is in the context of God's unfailing love amidst Israel's unfailing rebellion.

-Psalm 107: Say So. The first in Book 5 of the Psalms, gives us the phrase in verse 2, “Let the redeemed of the Lord say so” (most translations). God’s people should praise the Redeemer Lord for his unfailing love with the refrain, “Then they cried out to Lord...and he delivered them...”

2 Samuel 5:11 – 6:23 & 1 Chronicles 13-16 – The Ark Comes Home

This recounts David’s victory, as King, over the Philistines, and the return of the Ark of the Covenant. Amidst the great celebration of the Ark returning Uzzah is struck down because he touched the Ark. His intent was probably good, but it violated the law of the Lord. Afterwards they carry the Ark (which they should have done in the first place as previously instructed). Michal, who is a wife of David, is called “daughter of Saul” and her continued contempt for him shows.

-Psalm 1: The Way of the Righteous & The Wicked. The difference is that the righteous meditate on God’s Word; and now here are 150 Psalms to help you do that.

-Psalm 2: Trash Talking. Why do the nations even bother to plot against the Lord and his people? The Lord enthroned in heaven scoffs at this. Be encouraged that King Jesus reigns forever.

-Psalm 15: Citizens of the Kingdom. The psalm opens with the Question of who may dwell on the Lord’s holy hill and closes with the Assurance of who can. 6 qualities are listed: Character, Speech, Conduct, Values, Integrity, Money/Stewardship.