

1 Kings & 2 Chronicles w/Associated Psalms(Part 1)

Kings Purpose: The nation deserved the exile but restoration was possible through full repentance.

Outline: 1.1:1-1.11:43 – Failure and Hope in Solomon’s Years

(Solomon’s Wisdom, Solomon’s Women)

1.12:1-2.17:41 – Failure and Hope in Divided Years

(Elijah and Elisha, Fall of Samaria in the north)

2.18:1-2.25:30 – Failure and Hope in Judah’s Final Years

(Fall of Jerusalem in the south)

Author: Unknown (Jewish tradition says Jeremiah)

Date: Reign of Solomon – 970-922...Fall of Samaria – 722...Fall of Jerusalem...586

Book written while in exile (maybe around 550)

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

Notes about the Kings of Israel (north) and Judah (south):

The northern kingdom (Israel) was less stable politically than the southern kingdom (Judah). Israel only lasted for 209 years vs. 345 years for Judah. All twenty kings of Israel are characterized as “evil” because they perpetuated the “golden calf” cult of Jeroboam. The average reign for an Israelite king was 10 years, with nine different ruling families. Charisma was as useful as ancestry in ascending to the throne. Seven kings were assassinated, one committed suicide, one was stricken by God, and one was exiled to Assyria.

The reigns of the nineteen kings, and one queen, in Judah averaged 17 years. The dynasty of David was the sole claim to the southern throne (Queen Athaliah’s reign of Terror was the only interruption to Davidic succession and she came within one baby of wiping out King David’s royal line – 2 Kings 11 and 2 Chronicles 22:10-23:21). Five kings were assassinated, two were stricken by God, and three were exiled to foreign lands. Eight of Judah’s rulers were “good” because they followed the example of David and obeyed Yahweh (Asa, Jehosaphat, Joash [Jehoash], Amaziah, Azariah [Uzziah], Jotham, Hezekiah, and Josiah).

The prophets and prophetesses of God served as the conscience of the king. False prophets were “yes men” who told the king what he wanted to hear.

NOTE (and memorize) the key dates to help keep you oriented:

The United Kingdom (Saul, David, Solomon) – 1050-922

The Divided Kingdom (Judah [South], Israel [North]) – 922-722

Assyrian (722 – Fall of Samaria) & Babylonian Exile (586 – Fall of Jerusalem)

Reading 1 Kings & 2 Chronicles with Associated Psalms(May 29 – June 16):

1 Kings 1-2 – Solomon Becomes King

-Chapter 1: Adonijah vs. Solomon

David declares Solomon king over his oldest surviving son, Adonijah. David's failures as a father create many problems, including the transition of the kingship. Adonijah's presumption to the throne is consistent with his reckless character(undisciplined by his father, David). However, the Lord had chosen Solomon to become king.

-Chapters 2: David's Charge to Solomon

Solomon's rule as king was firmly established. It is only by the Lord's provision and protection that this is the case, and that the kingdom isn't torn apart. Certainly the sinful activities of the people, especially Adonijah, could have brought the kingdom of Israel into great turmoil.

-Psalm 37: Do Not Envy Those Who Do Wrong. One of many "wisdom Psalms" (1, 34, 49, 73, 91, 92, 111, 112, 119, 127, 128, 133). This Psalm contrasts the wicked and the righteous. Who will inherit the land – the wicked or the righteous? An acrostic poem with two verses devoted to each letter of the Hebrew alphabet.

-Psalm 71: Help in Old Age. Psalm 70 may be an introduction to Psalm 71. Enemies threaten because the king's strength is waning as he ages. He remains confident that the God of his birth and youth, will not forsake him in his old age.

-Psalm 94: God, the First Avenger. An appeal to the judge of all the earth to address the injustices perpetrated by wicked men in seats of power against the weak.

-Psalm 119: Honest Conversation with the Lord. The most frequent words in Psalm 119 are not words about the Word of God (word, law, commandment, precept, testimony, statute, judgment) – even though one of these words occurs in almost every verse. "When you look more closely words describing Scripture run a distant second. Far and away the most common words are first and second person singular pronouns: *I, me, my, mine, and you, your, yours.* Psalm 119 is the most extensive I-to-you conversation in the Bible. Only the first three verses talk *about* people-in-general, *about* God, and *about* the Word...The fourth verse begins to personalize things...for the next 172 verses, *I, your servant, talk to you, Lord, who speaks and acts, whom I need and love*" (David Powlison). Psalm 119 is not about getting Scripture into your life; it is the honest words that erupt when God's Word gets into you.

1 Kings 3-4 & 2 Chronicles 1 – Solomon Asks for, and Receives, Wisdom

How would you reply to God saying, "Ask for whatever you want me to give you"? The Lord is pleased that Solomon asks for wisdom. Much of the wisdom books of the Bible are attributed to Solomon (Proverbs, Ecclesiastes, Song of Songs).

King Solomon ruled over "all Israel" – before the kingdom is divided after his reign. It was an era of great blessing and prosperity for Solomon and all Israel. The Chronicler's account of Solomon's reign as king focuses on the building of the temple – since the Chronicler was writing for those who were doing the restoration work following the exile. The setting when God appeared to Solomon centers on his nearness to the tabernacle, whereas the Kings account centers on Solomon's faulty worship habits (cf. 1 Kings 3:3).

-Psalm 72: Coronation Prayer. Perhaps David's prayer for Solomon and for later Davidic kings, ultimately pointing to the Jesus Christ the eternal King. In vv.1-4 a righteous king will employ righteous justice (defend the oppressed, crush the oppressor). In vv.5-7 an enduring king (time) will bring prosperity to the kingdom. In vv.8-11 an extensive king (space) will rule over all the earth. In vv.12-14 a redeemer king delivers, takes pity, and saves his people. In vv.15-

17 prosperous king blesses all nations who in return call him blessed. Verses 18-20 are a doxological conclusion to Book II of the Psalms.

1 Kings 5-6 & 2 Chronicles 2-3 – Solomon Builds the Temple

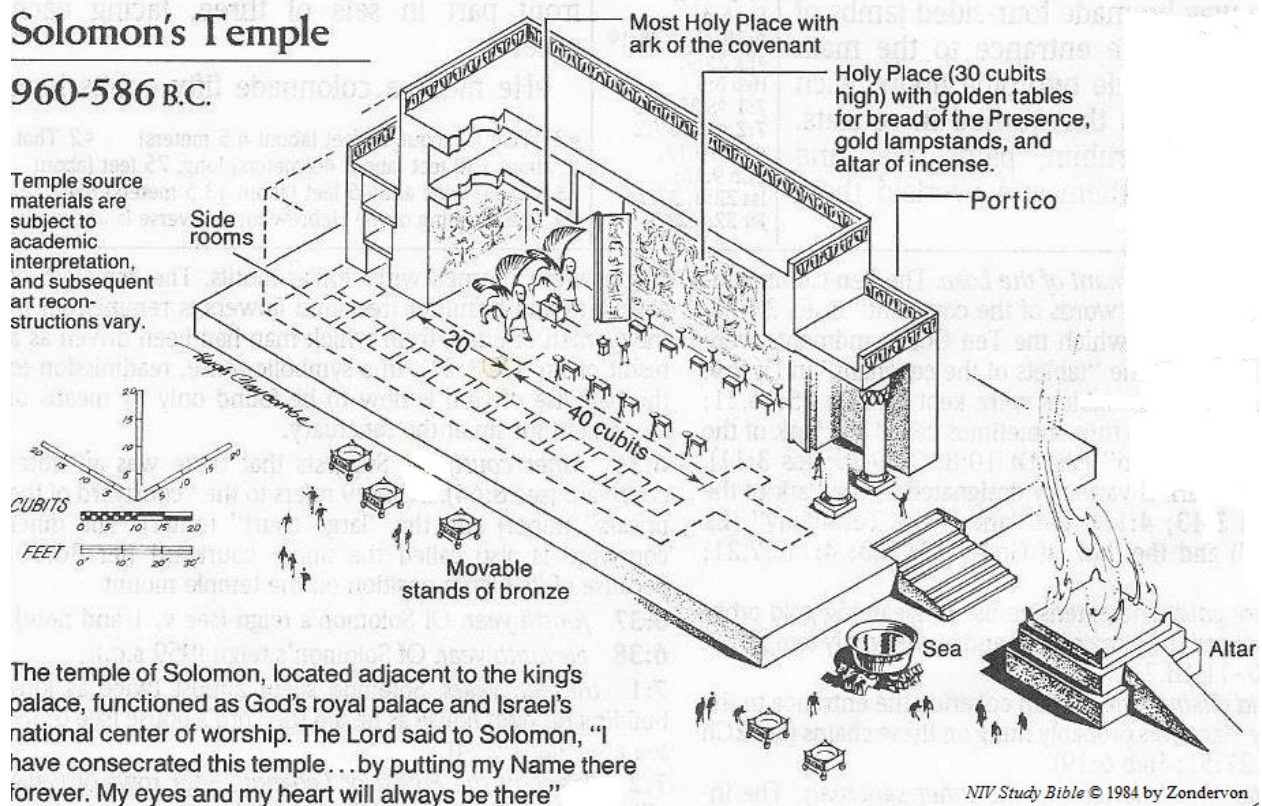
The Kings account shows Hiram, king of Tyre, initiating the correspondence with Solomon. The emphasis is on the peaceful and prosperous relationship between Solomon and Hiram, as provided by the Lord. The Chronicler focuses on Solomon's correspondence with Hiram, especially his concerns with the temple worship (vv.3-7).

480 years after the Exodus (either a round number of 12 x 40-year generations) and/or the exact number of years, places the building work in 966 BC. Verses 4-20 are omitted from Chronicles. The Chronicler gives less focus on the temple's construction, but more detail on the furnishings and implements (cf. 3:6-9; 4:6-9)

Solomon's Temple

960-586 B.C.

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



1 Kings 7 & 2 Chronicles 4 – Temple Furnishings

The Chronicler omits the building of Solomon's palace, to keep attention on the temple. Solomon spent almost twice as long building his own house as he did the Lord's house.

1 Kings 8 & 2 Chronicles 5-7 – The Ark Comes to the Temple, Dedication of the Temple

-Chapter 5: The Ark is Brought to the Temple

One long chapter in Kings, as three shorter chapters in Chronicles. This takes place during "the festival in the seventh month" which is the Feast of Tabernacles (cf. Lev 23:24; Deut 16:13-15).

-Chapter 6: Solomon's Prayer of Dedication

The conclusion of Solomon's prayer in 1 Kings 8:51-61 focuses on the Lord's faithfulness in fulfilling the promises made to Moses. The conclusion in 2 Chronicles 6:40-42 is a repetition of Psalm 132:8-10 that focuses on the Lord fulfilling promises made to David.

-Chapter 7: Dedication of the Temple

2 Chronicles 7:1-3 is not included in the 1 Kings 8 account, and also adds verse 6 – to focus on the Levites, especially the musicians. The Chronicler omits Solomon’s blessing of the congregation in 1 Kings 8:55-61).

-Psalm 134: *Brief Evening Liturgy.* This concluding Song of Ascent (Psalms 120-134) is a brief exchange between the worshipers leaving the temple and the Levites keeping watch thru the night.

-Psalm 136: *His Love Endures Forever.* This well-known litany of thanksgiving and praiseconcludes, liturgically, the Great Hallel (Psalms 120-136). Following the call to praise (vv.1-3), are six verses to God’s creation acts, six to his deliverance acts, one to the desert journey, and six to the conquest, with a final four verses basically revisiting these themes in reverse order.

-Psalm 146: *Hallelujah One.* The first of the five “Hallelujah Psalms” which conclude the Psalter – with the first line of each Psalm beginning with the Hebrew word “Hallelujah” (“Praise the Lord” in English). They are likely placed here in the Chronological reading through the Bible to coincide with the completion of the temple; however, the final five Psalms are likely post-exilic. Psalm 146 is an exhortation to trust the Lord as long as life continues (vv.1-2), contrasted (vv.3-4), trust the covenant Lord who defends the defenseless (vv.5-9).

-Psalm 147: *Hallelujah Two.* This praise to God the creator for his special mercies to Israel is broken into two Psalms (vv. 1-11, 12-20) by the Septuagint (the Greek translation of the Old Testament); however it is really one three-part song: [1] The Lord builds up and sustains his people (vv.1-6), probably written on the occasion of dedicating the rebuilt walls of Jerusalem following the exile; [2] The Lord provides for all creation and is not pleased by man exalting their self-reliance (vv.7-11); [3] The Lord of all types of weather secures his people’s defense and prosperity, peace and provision – most notably giving to his people his redemptive word.

-Psalm 148: *Hallelujah Three.* Let all things in creation praise the Lord. This Psalm has two six-verse stanzas and a two-verse conclusion. The first six-verse stanza calls on all creatures in the heavens to praise the Lord. The second six-verse stanza calls on all creatures of the earth to praise the Lord. His splendor is above the earth and heavens.

-Psalm 149: *Hallelujah Four.* Praise God for the high honor bestowed on his people. There are two stanzas: [1] Praise the Lord who has crowned you with salvation (vv.1-5); [2] Praise the Lord who has given you the glory of bearing the sword of the Lord as his army in service. This is a clearly post-exilic Psalm, with “spiritual battle” application today, that we have been armed with salvation and the gospel to conquer the nations.

-Psalm 150: *Hallelujah Five.* This final Psalm may have been composed to conclude the Psalter. It gives us the Where, Why, How, and Who of praise. Verse 1 – Where? In his sanctuary and mighty heavens. Verse 2 – Why? For his acts of power, surpassing greatness. Verses 3-5 – How? With the trumpet, harp, lyre, tambourine, dancing (!), strings, flute, clashing cymbals (instruments, and voice in verse 6. Verse 6 – Who? Let everything that has breath praise the Lord!

1 Kings 9 & 2 Chronicles 8 – The Lord Appears to Solomon & Solomon’s Other Activities

2 Chronicles 7:13-15 is not found in the 1 Kings 9 account, which highlights the Chronicler’s emphasis on immediate retribution. These verses are often misapplied to American nationalism. The Lord’s promises to Israel apply to the Church of Jesus Christ in all nations. 2 Chronicles 8:3-4 and 13-16 are unique to the Chronicler, who focuses on David’s connection to Moses.

See separate reading guides for the Song of Songs and Proverbs.