

## **Dr. August Konkell, Chronicles, Session 3, Election of David**

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This is Dr. August Konkell in his teaching on the books of Chronicles. This is session 3, Election of David.

We left our story with the Chronicler, introducing us to the sons of Israel, who, in Genesis, we know as the sons of Jacob.

So, the Chronicler is now interested in telling us about who the sons of Israel are, and he's going to do this in three main sections. He's going to tell us mostly about David because, of course, his concern revolves around the promise to David that the kingdom of Yahweh. Then he's going to tell us all about the Levites because his concern is the temple, the functioning of the temple, and the way that it should work.

Then, he's going to tell us about the other tribes of Israel and a little bit about their story so that we can understand where David is in that whole section. So we begin with the sons of Judah in 2 Chronicles 2. Now, you may ask yourself the question, if we're talking about a genealogy, why is it that Judah should be the first the Chronicler discusses when, in fact, the firstborn is Reuben? Well, the Chronicler is going to give us an explanation for that right after he gets done telling us about Judah. But for him, the important point is that Judah is the leading tribe of Israel and came to be the leading tribe of Israel because the birthright of Reuben was forfeited.

So, starting then with the leading tribe of Israel, he talks about the sons of Judah and it tells us about the descendants of Judah through a leading person by the name of Hezron. The sons of Judah really follow through the sons of his daughter-in-law Tamar. You'll remember the story in Genesis where Tamar is not given the son of Judah as she should be, when her husband died and she tricks Judah into becoming the father of her children.

Well, these then become the sons of Tamar, and the leading one there is Hezron, and the leading sons of Hezron are Jeremiah, Ram, and Caleb. So, this whole long section of 55 verses doesn't mean too very much if we don't keep that in mind. The sons of his Canaanite wife more or less get dismissed by saying Aaron and Olan were displeasing to the Lord, and if we know the story in Genesis, it's because they didn't want to take the responsibility of being a husband to a widow and they were killed.

They died by God's hand. So, we have Tamar and there we have Perez and Zerah. Zerah is the father of Achan.

Now we remember him from Joshua. He was the troubler of Israel who caused the Israelites to be defeated when they came to Ai, and that's more or less where the descendants of Zerah end. But Perez is the father of Hezron, and Hezron becomes the father of Ram, Caleb, and Gilead.

So, this tells us about a big area of Judah that we want to know about. So important in the sons of Ram are the descendants that lead to David. Here, the chronicler essentially uses genealogy, as we find it in the book of Ruth.

You know very well the story of Ruth, the Moabitess who came back to the land of Judah with her mother-in-law Naomi, and how through Boaz she becomes the father, the one of whom Jesse is a descendant, and then David becomes the seventh son of Jesse. So that's really the key at the important point in remembering Ram and to know how we get to Ram through Hezron from Perez from Judah. Now the chronicler is very deliberate.

David is the seventh son. If you read the Samuel narrative, we find that God rejects seven sons and then David seems to be the eighth. Now, we probably don't know exactly how that discrepancy came about, but I think the best explanation is that the biblical narratives have something along the line of the genre of what we call epic poetry.

Epic poetry means there are parallel lines, and so seven and eight become the same number, and that may well be what lies behind this story. We find that in other writings from Ugarit and other places around the Middle East. Zeruiah and Abigail are sisters and of course, they are the mothers of the famous warriors of Joab and his brothers.

Caleb is very prominent in Judah, but this is not the son of Caleb, as you know in Joshua. We're going to come to that Caleb in the further details of the chronicler in chapter four, but here he's another descendant around the area of Hebron the same as we have it. Now, here's a very interesting point that might not seem significant to us, but we can learn something about the history of the chronicler that doesn't actually show up very clearly in the narratives.

Who are David's supporters, and who is his family? Well, heads on, we find out they married a daughter of Manasseh, and she gave birth to Machir. Machir, of course, is a person who comes from the area of Bashan on the east side of the Jordan. So, David's family is not only around Jerusalem or Bethlehem.

David's family through the ancestors of Hezron are also on the east side of the Jordan as well as the west side of the Jordan. Now this little point in the chronicler's genealogy is very important to developing how it is possible that everybody from all

Israel becomes a supporter of David. When David says you are my brothers and my kith and kin it's actually more than just a metaphorical sense.

They are brothers in the sense that his ancestry goes back there. So, Ram is the firstborn of Hiramel and Sheshan is a descendant of Ram. He has only daughters.

Here's another interesting thing. We always think of those people being Israelite only through the descendants of a male father. But that is not true.

And the Chronicler makes this point very, very clearly. Sheshan didn't have any sons. So, there was an Egyptian man who was no doubt a servant of his.

This Egyptian man became the husband of his daughters. Through this Egyptian Sheshan, descendants are given for 20 generations. That's from the time of Sheshan all the way to the time of the exile.

A very significant, prominent family that didn't come about through a male head in Judah but came through an Egyptian man. Then, we have some Calebite settlements around Hebron. That brings us to the family of David.

The family of David consists, first of all, of the sons who were born to him in Hebron. So, the Chronicler is very conscious of the fact that David's kingdom really begins in Hebron and his family begins there. And so here he talks about Ahinoam, Abigail, and Malkah.

Absalom is the son of Maacah who we know quite well from the Samuel narratives. Then there were the sons that who were born to David in Jerusalem. And here the significant name is Solomon who was the fourth son.

So that's the segmented genealogy of David's family given in rather complete detail. It includes all of David's sons. From that point on, we go just to those sons who became kings of Judah.

That takes us 350 years in just a few names from verses 10 to 14. Now, I want to make a note here about the sons of Josiah because this gets a little bit confusing when the kingdom comes to an end. The story, as we shall see, is that the kingdom of Judah is actually ended by the Egyptians when they kill Josiah.

They appoint, and so the people of Judah appoint one of Josiah's sons, Jehoahaz, to be the king. But the Egyptians aren't very satisfied with that. They take a second son, Eliakim, and change his name to Jehoiakim.

Now, Jehoiakim becomes the father of Jehoiachin. And Jehoiachin is taken into exile. He is a grandson of Josiah, not a son.

When he is taken into exile, another son of Josiah, Mataniah, becomes the king, and his name is changed to Zedekiah. Now, all these kings actually have different names and, in fact, sometimes are stated in terms of different relationships. But if we deconstruct the genealogy, these are the sons of Josiah.

Then we get the descendants that go down into the exile. So that is a brief introduction to what is really important to the Chronicler, which is the family of David.

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