

Dr. August Konkel, 1 & 2 Chronicles, Session 3, Election of David Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Konkel, 1 & 2 Chronicles, Session 3, Election of David, Biblicalelearning.org, BeL

Dr. Konkel's lecture provides an overview of the Chronicler's focus on the sons of Israel in relation to David. The lecture explains the Chronicler's emphasis on Judah and David's lineage, tracing it through figures like Hezron, Ram, and ultimately to David. **It highlights the inclusion of non-Israelites in David's ancestry, emphasizing the breadth of support for his kingship.** The lecture clarifies the genealogy of David's family, including his sons born in Hebron and Jerusalem, and briefly addresses the complex lineage of the kings of Judah leading into exile. **Konkel points out subtleties in the biblical text that reveal historical nuances and the Chronicler's purpose in highlighting specific lineages.** This analysis seeks to clarify the Chronicler's perspective on David's rise to power and the importance of his descendants.

2. 14 - minute Audio Podcast Created on the basis of Dr. Konkel, 1 & 2 Chronicles, Session 3 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Chronicles).



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on03.mp3**

3. Briefing Document: Konkel, 1 & 2 Chronicles, Session 3, Election of David

Okay, here's a briefing document summarizing the main themes and important ideas from the provided excerpts of Dr. August Konkel's Session 3 lecture on the "Election of David" in Chronicles:

Briefing Document: Konkel on Chronicles, Session 3 - Election of David

Overview:

This lecture excerpt focuses on Dr. Konkel's analysis of the genealogy presented in Chronicles, specifically how the Chronicler presents the lineage of David. Konkel emphasizes the Chronicler's selective focus on David's lineage and the Levites and how it serves the Chronicler's theological and historical purposes. He also highlights how the Chronicler uses genealogy to demonstrate the widespread support for David's kingship, the inclusive nature of Israelite identity (through the example of Sheshan's Egyptian son-in-law), and to trace the line of kingship down to the exile.

Key Themes and Ideas:

- **Chronicler's Focus on David and the Temple:** The Chronicler's main concerns revolve around the promise to David regarding the kingdom of Yahweh and the functioning of the temple. "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."
- **Judah as the Leading Tribe:** The Chronicler prioritizes the genealogy of Judah, even though Reuben was the firstborn. This is because Judah became the leading tribe after Reuben forfeited his birthright.
- **Significance of Tamar's Lineage:** The Chronicler emphasizes the lineage through Tamar (Judah's daughter-in-law), highlighting figures like Hezron, Perez, and Ram. Ram's descendants lead to David, connecting David directly to this important lineage.
- **David as the Seventh (or Eighth) Son:** Konkel addresses the discrepancy between Chronicles and Samuel regarding David being the seventh or eighth son of Jesse. He suggests this could be a feature of epic poetry: "Epic poetry means there are parallel lines, and so seven and eight become the same number."

- **Widespread Support for David:** The Chronicler's genealogy suggests that David's support base was broader than just the area around Jerusalem and Bethlehem. The connection through Hezron's ancestors extends to the east side of the Jordan (Bashan), implying familial ties that facilitated wider acceptance of David's rule. "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...When David says you are my brothers and my kith and kin it's actually more than just a metaphorical sense."
- **Inclusive Definition of Israelite Identity:** The Chronicler highlights the inclusion of non-Israelites into the Israelite lineage. The example of Sheshan giving his daughter to an Egyptian man demonstrates that lineage could be traced through the female line and that non-Israelites could become integral parts of Israelite society. "We always think of those people being Israelite only through the descendants of a male father. But that is not true...Through this Egyptian Sheshan, descendants are given for 20 generations."
- **David's Kingdom Begins in Hebron:** The Chronicler notes that David's kingdom began in Hebron, and the genealogy of David's sons born in Hebron is presented accordingly.
- **Kings of Judah and the Exile:** The excerpt traces the lineage of the kings of Judah, including the complexities surrounding Josiah's sons (Jehoahaz, Eliakim/Jehoiakim, Jehoiachin, Mataniah/Zedekiah) and their roles leading up to the exile. The Chronicler deconstructs the genealogy to clarify the relationships between these kings and their ultimate fates. "The story, as we shall see, is that the kingdom of Judah is actually ended by the Egyptians when they kill Josiah."

Quotes:

- "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."
- "Epic poetry means there are parallel lines, and so seven and eight become the same number."
- "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...When David says you are my brothers and my kith and kin it's actually more than just a metaphorical sense."

- "We always think of those people being Israelite only through the descendants of a male father. But that is not true...Through this Egyptian Sheshan, descendants are given for 20 generations."
- "The story, as we shall see, is that the kingdom of Judah is actually ended by the Egyptians when they kill Josiah."

Conclusion:

This excerpt from Dr. Konkel's lecture provides a valuable insight into the Chronicler's strategic use of genealogy. By carefully selecting and arranging genealogical information, the Chronicler emphasizes the importance of David, the Levites, the temple, and the continuity of the Davidic line through the exile. The Chronicler is not simply recording historical facts but is actively constructing a narrative that supports particular theological and political viewpoints.

4. Study Guide: Konkel, 1 & 2 Chronicles, Session 3, Election of David

Chronicles: Election of David - Study Guide

I. Quiz

Answer each question in 2-3 sentences.

1. Why does the Chronicler begin with the sons of Judah, even though Reuben was the firstborn?
2. Who is Hezron, and why is he significant in the Chronicler's genealogy?
3. What is the significance of Tamar in the lineage of Judah?
4. Explain the discrepancy between the Samuel narrative (eight sons) and the Chronicler's account (seventh son) regarding David's position in his family.
5. How does the Chronicler use genealogy to show that David's supporters came from all of Israel?
6. What is unusual about Sheshan's lineage, and what point does the Chronicler make through it?
7. Where does David's kingdom begin, according to the Chronicler?
8. Which of David's sons is the most significant, according to the Chronicler, and why?
9. Explain the relationship between Josiah's sons and their various names and roles as kings of Judah.
10. What is the overall purpose of the Chronicler in presenting this genealogy of David?

II. Quiz Answer Key

1. The Chronicler begins with Judah because Judah is the leading tribe of Israel, having superseded Reuben. Reuben forfeited his birthright, leading to Judah becoming the prominent tribe through which the Davidic line would emerge.
2. Hezron is a key descendant of Judah through Tamar, specifically through Perez. He is important because the line leading to David passes through him, making him a significant figure in the genealogy.

3. Tamar is significant because she ensured the continuation of Judah's lineage by tricking Judah into fathering her children after her husband's death. Her sons, including Perez, became foundational to the tribe of Judah.
4. The discrepancy is likely a literary device. The Chronicler uses epic poetry, where parallel lines suggest that seven and eight are the same number. This was used throughout the Middle East as a literary tool.
5. The Chronicler demonstrates that David's family extended beyond Jerusalem and Bethlehem. By highlighting ancestors of Hezron on both sides of the Jordan (including connections to Manasseh), the Chronicler establishes David's kin ties across all of Israel, facilitating broader support.
6. Sheshan had no sons, so his daughter married an Egyptian servant, and their descendants were counted as part of Judah. This demonstrates that Israelite identity could be established through the female line, challenging strict male lineage assumptions.
7. According to the Chronicler, David's kingdom begins in Hebron, where his first sons were born. This reflects the Chronicler's awareness that David's reign had its origins in Hebron before his move to Jerusalem.
8. Solomon is the most significant of David's sons, according to the Chronicler, because he would become king of Judah. The Chronicler wants to emphasize how the Davidic line would be established through Solomon.
9. Josiah's sons had different names and roles due to Egyptian intervention. After Josiah's death, Jehoahaz was initially appointed king, but the Egyptians replaced him with Eliakim (renamed Jehoiakim). Later, Mataniah (renamed Zedekiah) became king, creating a complex web of names and relationships.
10. The Chronicler's purpose in presenting the genealogy of David is to establish David's legitimacy and divine right to rule. By tracing his lineage back to Judah and highlighting key ancestors, the Chronicler reinforces the promise of an enduring kingdom through David's line.

III. Essay Questions

1. Discuss the Chronicler's theological agenda as revealed in the genealogy of David. How does the Chronicler use genealogy to advance specific religious or political viewpoints?
2. Analyze the role of women in the Chronicler's genealogy of David. How do figures like Tamar and Sheshan's daughter challenge or reinforce traditional patriarchal structures?
3. Compare and contrast the Chronicler's account of David's rise to power with the accounts in Samuel-Kings. What are the key differences, and what might explain these variations?
4. Explore the significance of Hebron in the Chronicler's portrayal of David's early reign. How does the Chronicler use the city of Hebron to shape the narrative of David's kingship?
5. Examine the Chronicler's use of genealogy as a literary device. How does the genealogy contribute to the overall themes and messages of the books of Chronicles?

IV. Glossary of Key Terms

- **Chronicler:** The author of the books of Chronicles in the Hebrew Bible.
- **Genealogy:** A record or account of the ancestry and descent of a person, family, or group.
- **Judah:** One of the twelve tribes of Israel, known as the leading tribe from which David and his descendants ruled.
- **Hezron:** A significant figure in the lineage of Judah, through whom the line to David passes.
- **Tamar:** Daughter-in-law of Judah who ensures the continuation of his lineage.
- **David:** The second king of Israel, whose lineage and election are central to the Chronicler's narrative.
- **Hebron:** The city where David's kingdom begins, according to the Chronicler.
- **Solomon:** David's son who becomes king and continues the Davidic line.
- **Josiah:** A king of Judah whose sons and grandsons experience complex transitions of power.
- **Exile:** The period when the people of Judah were taken into captivity in Babylon.
- **Levites:** The priestly tribe of Israel, responsible for the temple and its functions. The Chronicler is also concerned with them.
- **Epic Poetry:** A literary genre characterized by parallel lines and symbolic numbers, possibly used by the Chronicler.

5. FAQs on Konkel, 1 & 2 Chronicles, Session 3, Election of David, Biblicalelearning.org (BeL)

Chronicles: The Election of David - FAQ

1. Why does the Chronicler prioritize the tribe of Judah in the genealogies, even though Reuben was the firstborn?

The Chronicler emphasizes Judah because it became the leading tribe of Israel. This shift in prominence occurred because Reuben forfeited his birthright. The Chronicler's focus on Judah is central to his narrative, as the promise to David, who was from the tribe of Judah, revolves around the kingdom of Yahweh.

2. What is the significance of Tamar's role in the genealogy of Judah?

Tamar is significant because she is the mother, through Judah, of Perez and Zerah. The descendants of Perez, particularly through Hezron, eventually lead to David. Tamar's story, where she cleverly ensures her place in the lineage, highlights the importance of unexpected figures in fulfilling God's plans.

3. How does the Chronicler connect David to people on both sides of the Jordan River through the line of Hezron?

Hezron's descendants married a daughter of Manasseh, who bore Machir. Machir was from the area of Bashan on the east side of the Jordan. This detail reveals that David's family connections extended beyond the traditional Israelite territory west of the Jordan, suggesting a broader base of support for his kingship. This familial connection implies a deeper connection to "all Israel" than just a metaphorical one.

4. How does the Chronicler demonstrate that Israelite identity isn't solely determined through male lineage?

The Chronicler highlights the example of Sheshan, who had no sons. Sheshan gave his daughter in marriage to an Egyptian man. Through this Egyptian man, descendants were traced for 20 generations, demonstrating that significant families could originate through female lines and non-Israelite men.

5. Where did David's family and kingdom originate, according to the Chronicler?

The Chronicler emphasizes that David's kingdom and family originated in Hebron. He meticulously lists the sons born to David in Hebron, underscoring the importance of this city as the starting point of David's reign.

6. How does the Chronicler explain the discrepancy between the Samuel narrative's account of David being the eighth son of Jesse, while Chronicles implies he's the seventh?

The Chronicler suggests the discrepancy between the biblical narratives likely stems from the use of epic poetry conventions. In epic poetry, parallel lines often equate numbers, meaning seven and eight can be seen as equivalent.

7. Why does the Chronicler spend time detailing the complex relationships of Josiah's sons?

The Chronicler details the sons of Josiah to clarify the confusing period leading up to the exile. The various name changes and shifting relationships (sons, grandsons, appointed kings) among Josiah's descendants (Jehoahaz, Eliakim/Jehoiakim, Jehoiachin, Mataniah/Zedekiah) help untangle the political instability and Egyptian interference that marked the end of the Kingdom of Judah.

8. What are the Chronicler's main concerns? The Chronicler has a specific set of concerns when telling his story. He focuses mainly on:

- David, because the kingdom of Yahweh was promised to David.
- The Levites, because he cares about the temple, the temple's function, and how the temple is meant to function.
- The other tribes of Israel and a small bit of their stories so we can understand where David is in the whole section.