

Introductions to the Historical Books

The Books of Foundation of the Kingdom
Samuel (1,2) - Kings (1,2) - Chronicles (1,2)

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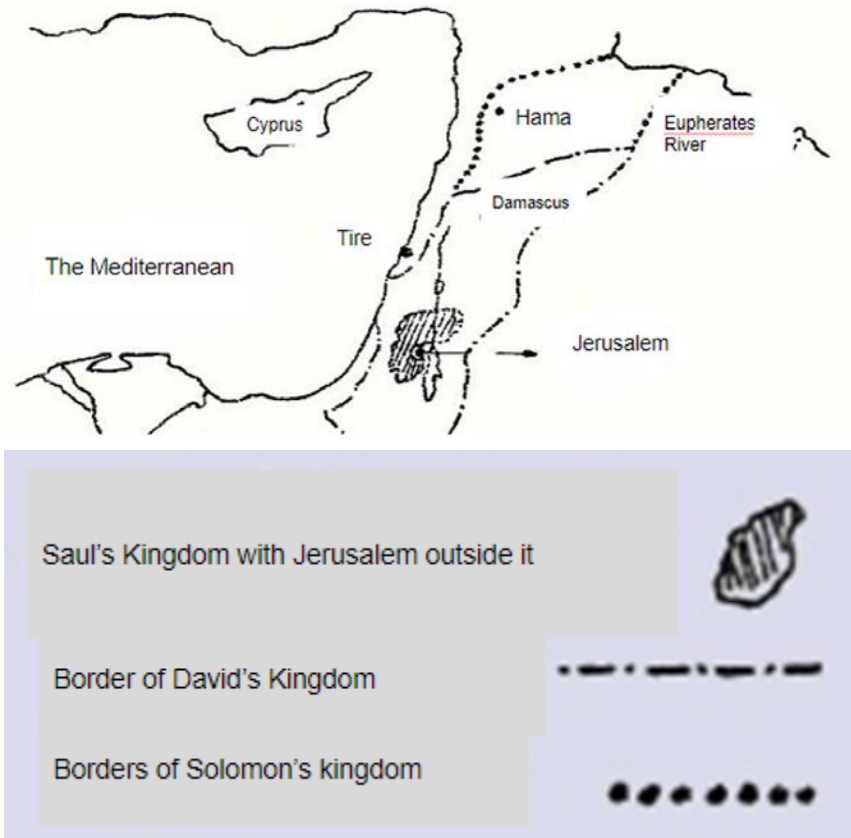
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First: Interpretation of the Books of Samuel

1. The first and second books of Samuel, in the Hebrew original, are one book bearing the name of Samuel.
 2. The book is named after Samuel:
 - 1) Samuel occupies the primary role in the first part of the book.
 - 2) He was the first to anoint the kings of Israel (Saul and David).
 - 3) The first to write prophetic and historical writings inspired by the Holy Spirit.
 - 4) He was the leader sent during the most difficult period in which the people moved from the era of judges to the era of kings. During which he reformed the condition of the people.
 - 5) Samuel was a patriotic and spiritual leader, surpassed only by Moses.
 3. This book is the link between judges and kings. Without a wise leader, this period would have been a period of severe unrest and disputes over the king. Rather, Samuel was the educator of the kings.
 4. Just as Moses brought Israel out of the land of Egypt and gave them the law after their condition had deteriorated. Thus Samuel came out with the nation from rock bottom spiritually and politically. He brought along a wonderful spiritual renaissance and new hope (1 Sam. 7). Samuel was the catalyst for spreading the law.
 5. **The meaning of the name Samuel:** Refer to (1 Samuel 1: 20) "and called his name Samuel, saying, "Because I have asked for him from the Lord." Samuel means God heard, so his mother asked the Lord, and He answered.
 6. The book was divided into two (1 Samuel, 2 Samuel) in the Septuagint translation, for practical reasons, as there was a need to use two scrolls (two rolls) instead of one scroll, and the Septuagint translation considered the books of Samuel and Kings to be the books of the Kingdom. As for St. Jerome, in translating the book into Latin (the translation of the Vulgate), he followed the same division, but he called the books (1 Kings, 2 Kings, 3 Kings, 4 Kings. So 1 Kings is 1 Samuel.... 4 Kings is 2 Kings).
- Beginning in the fourteenth century, the Hebrew Bible took the same division. Thus, the designation 1 Samuel, 2 Sam was taken from the Hebrew original with the Greek division.
7. 1 Samuel ends with the death of King Saul, and 2 Samuel begins with the reign of David and his sitting on the kingdom's throne. The book of 2 Samuel is the history of David's life as a king. David is the one who established the kingdom, not Saul, and he is the one who prepared everything to build the temple. He is the one who arranged the worship service and wrote most of the Psalms, which included many prophecies about Christ, so it is not surprising that David is the central figure of the two books of Samuel, as he is moreover the grandfather of Christ in the flesh.

8. Anyone who wants to understand the Psalms of David accurately should study the two books of Samuel completely.

9. We find the great heights and the falls in the life of David, and this is a lesson for everyone standing to be careful not to fall (1 Corinthians 10: 12).



10. The map shows the boundaries of the kingdom of Saul, the kingdom of David, and then the kingdom of Solomon, to show that the real founder of the kingdom is David, who seized Jerusalem and made it the capital.

We note that the kingdom extended to the Euphrates River during Solomon's rule. Thus the prophecy and God's promise to Abraham were fulfilled (Genesis 15: 18). The kingdom extended from the borders of Egypt (the land of the Nile Valley) to the Euphrates River.

11. This book highlights the story of the last two judges of Israel, namely Eli, the priest (who judged Israel for 40 years) and Samuel, the prophet, and the first two kings of Israel, Saul and David. Saul's sin

was disobedience to God. David's primary virtue was confessing his sins, obedience, and submission to God's will, even in chastisement, in silence and not opening his mouth. Therefore, he deserved to be said about him, " I have found David the son of Jesse, a man after My own heart, who will do all My will." (Acts 13: 22).

12. Samuel was a judge, and his role was spiritual leadership, not armies, and his leadership was characterized by spiritual reform because of the corruption of the people (1 Samuel 7: 6, 15-17).

13. The prophet Samuel grew up in Shiloh, where the Tabernacle of Meeting settled for about 300 years, and because it settled there, buildings were erected around it, and it was the seat of the high priest, so it was called the Temple of the Lord. Shiloh was the seat of worship until Israel was defeated in Aphek when the Philistines took the ark (1 Samuel 4: 1, 11). The ark was not returned to Shiloh, and most likely that the Philistines destroyed it completely (Jeremiah 7: 12).

14. The writer of the two books of Samuel: According to the Jewish tradition that the Church of the New Testament received, the writer of the two books is Samuel the Prophet, the head of the School of the Prophets and its founder, until before the news of his departure. Gad and Nathan, the prophets, completed the two books. The source of this belief (1 Chronicles 29: 29, 30). The School of the Prophets that Samuel had founded was a center of cultural radiance for the people, and it kept records of God's dealings with His people (1 Samuel 10: 25).

15. The history of writing: The books were written after the division of the kingdom and before the captivity, in which the entire period of David's rule is mentioned (2 Samuel 5: 5) and the kings of Judah are mentioned to distinguish them from the kings of Israel (1 Samuel 27: 6).

16. During the period of judges, God was the one who reigned. And God as the king of His people, He chooses the judge and the prophets for them. The chastisement befell them when they deviated from God, and when they repented, a judge would be sent to them to save them. The judge's work was not inherited to a son from a father, but God chooses. When the judges deviated and became a stumbling block for the people (like the sons of Eli and the sons of Samuel), the people felt the situation's decline, and they thought in a human way that the solution would be to raise a king to defend them. God agreed and anointed for them kings, so the king became the Lord's anointed. Therefore, David became a symbol of Christ, who reigns over His people. That is why God allowed the establishment of a kingdom, to indicate what He intends to do in the fullness of time when He establishes Christ as king over his people. And because the king is the Lord's anointed, David refused to extend his hand against Saul, for he is the Lord's anointed. But the rule of kings was not absolute, and the Books of Kings and Chronicles showed that if a king adheres to God's commandments, he will succeed in his path, but if he betrayed the covenant with God, he would fail in his path, and his kingdom will decline instead of prosperity, and he will be defeated before his enemies. As if God continued to rule His people through those kings that He set up. The kingdom ends with captivity to Babylon, and with this, the Book of Kings ends with God's people being taken into captivity and his king taken into captivity. However, with hope, the Book of Kings ends with raising the head of the King of Judah in captivity and honoring him. The Book of Chronicles ends with the return of the people from captivity by a divine act with Cyrus, King of Persia. In

conclusion, this is a summary of man's life with God. When man refused to let God rule over him and disobeyed him, man fell into slavery to Satan and remained like this, but with the hope of returning from the captivity of Satan until Christ came to establish His kingdom and bring us back from the captivity of sin and the captivity of Satan, with the hope of our return to the heavenly Jerusalem, where God reigns completely.

17. The book shows God's ways in dealing with people, whether good or bad, whether individuals or peoples, and we see His judgment, chastisement, forgiveness, and mercy. And the writer sees the hand of God behind all events and everything that happens to people and individuals.

18. The book shows the religious institutions at that time, which are the prophets and the schools of the prophets, then the priesthood and its rituals, worship and kings in their commitment to obedience to God and service to the people. These institutions are led by the Holy Spirit, who grants prophecy (1 Samuel 10: 6). And He grants the king or leader of the people a new heart (1 Samuel 10: 9). And so on.

19. The power of prayer appears in the two books of Samuel, as Samuel came as a result of his mother's prayers (1 Samuel 1: 10-26), and the people gained victory through the prayers of Samuel (1 Samuel 7: 5-10).... Refer to (1 Samuel 12: 23).

20. The book contained expressions that were commonly used at that time, such as "As your soul lives," "sons of rebellion," " Lord of hosts," " God do so and more also," " Blessed are you of the Lord! "

21. The difference in the names in the Books of Samuel and the Book of Chronicles is due to two reasons:

a) There is more than one name for a person (as Saul is called Paul), and this may be due to giving the person a name at the time of birth and another name at the time of circumcision, or he has a name at the time of birth and then another name when he assumes an important position.

b) Due to the time difference between the writing of the Book of Samuel and the Book of Chronicles, the names change due to the change of language and the overlapping of other languages to it (Botros is Pierre, and he is Peter) Hadadezer is Hadadezer. Another example is the name of the third son of Jesse in the book of Samuel is Shammah (1 Samuel 16: 9), and his name is Shimea in (1 Chronicles 2: 13).

22. Historical sequence of events:

The year 1149 BC. Samuel is born.

The year is 1137 BC. Samuel's call.

The year 1127 BC is the death of Eli and the beginning of the domination of the Philistines.

The year 1107-1079 BC. Samuel's judgment.

In the year 1079 BC. The appointment of Saul.

The year 1065 BC. Anointing David as king.

The year 1059 BC. is the death of Samuel.

The year 1055 Saul's death and David's reign.

Second: The Two Books of Kings

1. 1 Kings includes the history of the Kingdom for a period of 126 years, starting from the anointing of Solomon as king in 1015 BC until the death of Jehoshaphat in 889 BC. who was the king of Judah. It includes the news of the division of the kingdom of Israel into two kingdoms:

a) The Southern Kingdom, which is the Kingdom of Judah.

b) The northern kingdom, which is Israel.

2. 2 Kings includes the history of a period of 300 years from Jehoshaphat to the destruction of Jerusalem and its temple around the year 586 BC. It is noted in this history that all the kings of Israel were in bad condition and were evil worshipers of idols. With their mismanagement, the people's sin increased, and King Ahab introduced idolatrous Baal worship to the northern kingdom of Israel. Therefore, it was soon the end of the kingdom of Israel (the ten tribes), and its going into captivity of Assyria. Nineteen kings reigned over Israel, and their rule was characterized by instability, political turmoil, strife, conspiracies, and coups, so the ruling families multiplied. Israel was not ruled by one family like Judah, which was ruled by David and his descendants only. Because the kings of Judah also had wicked people among them, but there were also kings among them who feared the Lord. Therefore, the kingdom of Judah lasted longer and did not go to the captivity of Babylon except after the deviation of its kings and people increased.

3. The aim of writing is not only the historical narration of the wars of the kings and their actions but rather a spiritual view of the historical events. The writer sees the hand of God that preserves those who keep His commandments and sees that God abandons those who turn away from Him. We find that the writer cares about recording situations that have spiritual dimensions; that is, he interprets historical events spiritually, so we also find that the writer does not care about kings who have historical importance and military victories recorded in history for such people the author considers them unnoticed, and an example of this is Jeroboam II, one of the most famous kings of Israel, but perhaps the greatest of them. We find his biography in the Book of Kings, a brief biography.

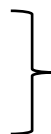
4. We find the reason for the division of the kingdom is pride, the pride of King Rehoboam, and the same reason is what we find behind every schism, partisanship, and division within the Church.

5. The honesty of writing appears in mentioning the sins of the righteous and pious kings, and not neglecting the evil kings' good deeds that were in their people's interest.

6. **The author of the Book:** Solomon the King and Hezekiah the King participated in the writing the parts concerning them, Nathan, Gad, Iddo, Isaiah and Jeremiah. The author of the Book of Kings refers to several other books as sources from which he took, namely:

1- The Chronicles of the Kings of Judah

2- Chronicles of the Kings of Israel



These are different from the Book of Chronicles in the Bible

3- Book of the Acts of Solomon

4- The news of Shemaiah, the prophet, and Iddo, the seer.

Refer to 1 Kings 14: 29 + 15: 7 + 1 Kings 11: 41 + 1 Kings 14: 19 + 2 Chronicles 12: 15

The author of Kings, or the one who compiled the book, extracted from the books, inspired by the Holy Spirit, what he wrote in the Bible. Perhaps the one who did this is Ezra, who collected all the books of the Old Testament.

7. There is undoubtedly difficulty in setting the dates for the kings according to what is mentioned in the book, due to the following reasons:

- a) The Jews count the fractions of the year as a whole year.
- b) The existence of a system of deputies for the king; if the king shared the ruling with his son during his life, or at the end of his rule or during his illness, then the period of the son's kingship is calculated from his assumption of power during the life of his father, the king.
- c) There are two systems for calculating the duration of ownership
 - (1) The calculation of the period begins from the year in which the king reigned
 - (2) The calculation of the period starts from the beginning of the following year

And it happened that they followed this one time and the other another time, so the dates differed, and the difference is a year. Refer to 2 Kings 8: 25 with 2 Kings 9: 29

- d) Each writer attributed the dates to a reference different from the other writer, as there was no recognized calendar system. Every writer used to choose a well-known king, and on the day of his inauguration, this would be his reference to whom events were attributed.
- e) Sometimes, the author attributed the duration of the king's reign to a source other than the reign of the king himself. Some attribute the reign of the king to the establishment of a specific kingdom, such as the kingdom of the house of Omri, who ruled his children over Israel and Judah. He attributed the period of the reign of the descendants of Omri to the beginning of the kingdom of Omri. Some attributed the period of the king to the beginning of the separation of the two kingdoms (2 Chronicles 16: 1 + 15: 19 + 2 Chronicles 22: 2).

8. The two kingdoms (Israel and Judah) lived at times in enmity and conflict, and at other times in an alliance, and this stage ended with the destruction of the State of Israel at the hands of Assyria. The kingdom was established by David, and expanded and included the twelve tribes in the days of Solomon. A rebellion occurred at the end of Solomon's days because of the huge taxes imposed by Solomon, but God allowed the success of this rebellion and the separation of the ten tribes, making up the northern kingdom of Israel, from the two tribes (the southern kingdom of Judah), because of:

- (I) The sins of Solomon (offering incense to idols in honour of his wives)

(II) His son Rehoboam's foolishness and arrogance.

9. God sent many prophets to the two kingdoms to rebuke and guide the people and reveal their sins and corruption. And to show that there is a coming saviour who is the Messiah. Therefore, we find that their prophecies included many clear prophecies about Christ.

10. Sometimes, the northern kingdom of Israel is called Ephraim, as Ephraim is the largest of the tribes in number and area.

11. In the kingdom of David and Solomon is a shadow of Christ's kingdom.

12. The assessment of kings has become linked to two personalities:

(a) David as a symbol of righteousness, (b) Jeroboam as a symbol of evil.

Jeroboam's great sin is that after he split the kingdom of the 12 tribes that David established, he built two temples in Bethel and Dan (south and north of the kingdom of Israel) and commanded his people not to go to the Jerusalem temple and to go to these structures. Hence the people of Israel turned away from God. And Jeroboam did this out of fear that his people would return to the kings of Judah and their nostalgia for the family of David and for Jerusalem and its temple.

Famous cities in the ancient world:

1- **Jerusalem:** It means seeing peace or the light of peace. It was the capital of the Kingdom of Israel before the division. Then it became the capital of the Kingdom of Judah after the division. It was founded and chosen as the capital by David, the prophet and king.

2- **Shechem:** The first capital of the northern kingdom of Israel after the division.

3- **Tirzah:** It became the capital of the Kingdom of Israel after Shechem for 50 years until King Omri built Samaria.

4- **Samaria:** It was built by Omri the King in the year 880 BC. It remained the capital of Israel until the Assyrian captivity in the year 722 BC.

5- **Ur:** The ancient capital of Sumer on the Euphrates River. It existed about 1000 years before the era of Abraham, the father of the fathers, and it is his birthplace. It was inhabited, in order, by the Sumerians, Elamites and Babylonians.

6- **Shushan or Susa:** The ancient capital of Elam, east of Mesopotamia. Subsequently, it was subjected to Persia and became the capital of the Persian Empire. (winter capital)

7- **Ecbatana:** the capital of Madi. After the union of Medes and Persia, Ecbatana became the summer capital of the Medes and Persia kings.

8- **Nineveh:** Capital of the Assyrian Empire. Jonah the Prophet went to it.

Introductions to the Historical Books

9- **Babylon**: The capital of the Babylonian Empire, the people of Judah captured it.

10- **Damascus**: The capital of Syria (Aram), and it is one of the oldest cities in the world.

11- **Hebron**: west of Jerusalem. It was David's capital when he first reigned over Judah. And after he reigned over all the tribes, Jerusalem became his capital.

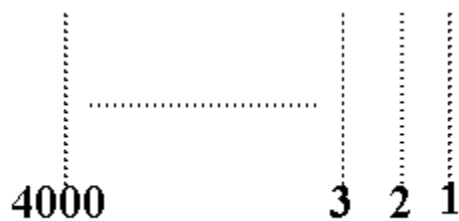
12- **Nu**: It is known as Thebes; it is in Upper Egypt. It was the capital of Egypt.

Third: The Two Books of Chronicles

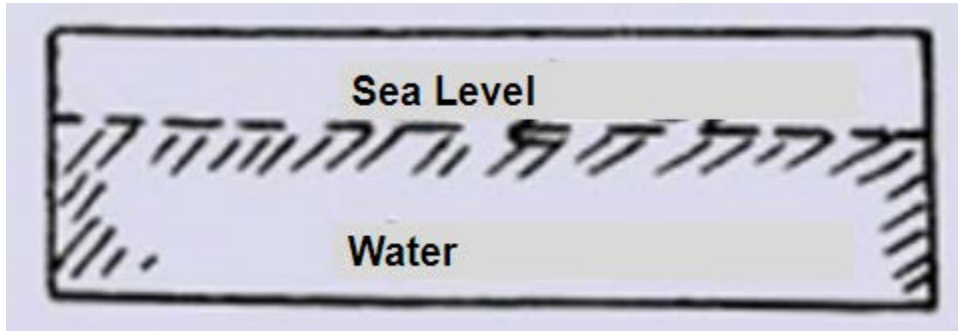
1. The two books of Chronicles (1 Chronicles, 2 Chronicles) were one book and were divided into two books in the Greek translation (the Septuagint).
2. The sources of the writer of Chronicles are the same as the sources of the writer of kings, which are the writings of the prophets who lived with each king in addition to the books of kings and their histories. Still, we find that the writer of Chronicles dropped some events and added others to a special philosophy he writes with. However, we see that many of them are repetitions of what was mentioned in the books of Samuel and Kings.
3. Why the repetition and why the difference between the books of Samuel and the kings on the one hand and the book of Chronicles on the other hand? What is the reason for the presence of events in one of the books, and we find that they do not exist in the other?
 - a. One of the benefits of repetition is the testimony of both to each other because it is by the testimony of two or more witnesses that the words are confirmed, which happened in the four Gospels.
 - b. There are differences in the figures given, and perhaps in some names, and the differences are very slight, which is proof of authenticity, not proof of error, of the legality of the Holy Scriptures. These differences indicate that the source from which the author of Kings quoted differs from the source from which the Writer of Chronicles quoted. When the two accounts entirely agree, except for a disagreement over an insignificant number, such as the number of Solomon's horses, the agreement becomes evidence and testimony to the validity of the two books and that the authors did not interfere with his human thought to correct one over the other, otherwise the idea of the importance of existing of more than one witness would cease to exist. The differences are due to how the writer calculates numbers or how he evaluates matters.

Examples:

The Book of Kings (1 Kings 4: 26) mentions Solomon had 40,000 stalls for horses, while the Book of Chronicles says that he had only 4,000 (2 Chronicles 9: 25). The explanation for this is that the horses stalls had ten stalls in each row. If the number of rows was 4,000 in each of them ten, then the total number would be 40,000. One of the authors looks at the number of rows and says that Solomon had 4,000 stalls, and the other looks at the total number and says Solomon had 40 thousand stalls.



Another example: The capacity of the sea (the vessel placed inside the structure for washing). The Book of Kings mentions that its capacity is 2000 , and the Book of Chronicles mentions that its capacity is 3000. The solution is very simple. The writer of Kings looks at the amount of water that is put into the sea, which is definitely less than the total volume of the sea that the writer of Chronicles looked at. The quantity of water that is placed inside the sea is less so that the water does not overflow from the sea when the priests was inside it.



c. The author of Chronicles presupposes the reader's prior knowledge of the Book of Kings, as he talks about the two calves of Jeroboam without explaining what they are, and this is what we find in the Book of Kings.

d. The Book of Kings focuses on the kingdom's history from the civil point of view and the prophecies related to their future. As for the Book of Chronicles, it focuses on worship, the history of the priesthood, life with God, the prayers of kings, the lineages of Levites, priests, and their orders. For the spiritual, and religious life and the relationship with God are the basis for the prosperity of the kingdom in the eyes of the writer. Therefore, religious organizations guarantee the safety of the kingdom.

e. The interest of the author of Chronicles in the priestly work and the interest of the author of Kings in the political aspects explains that each book of them looks at Christ with a prophetic viewpoint that differs from the other. If we understand that the establishment of a kingdom symbolizes Christ, who will reign over his people, then the Book of Kings focusing on kingship will see Christ as a king, and the Book of Chronicles, with its interest in the priesthood, will see Christ as a priest. The Book of Kings sees Christ as a king ruling over His people, and the Book of Chronicles focuses on the priesthood of Christ, the son of David, who, through His redemption, will restore His people to their inheritance. That is why the author of Chronicles took care of the names, so all those who will be saved will have their names recorded in the Book of Life (Revelation 3: 5). We also find that the Book of Chronicles ends with the return of the people from captivity, as a symbol of the final salvation of God's people and their return to the heavenly Jerusalem.

f. The difference in the philosophy of each book of them or the difference in the prophetic view of each of them gives an idea of how the books are integrated, giving us a solid idea of the subject, and this is

what happened in the four gospels. The Gospel of Matthew tells us about Christ, the Son of Man, who became incarnate, and the Gospel of John tells us about Christ, the Son of God, to prove that this Son of Man is the Son of God, so the Gospels are integrated.

g. Another difference is evident between the philosophy of the author of Kings and the philosophy of the author of Chronicles. The author of Kings cares and focuses on the final results of the rule of each king in the light of his faithfulness to the covenant with God. However, the author of Chronicles cares about recording the positions of faith for each king even if they do not impact the kingdom as a public entity. Therefore, we find some of the situations mentioned in the Book of Kings, but the author of Chronicles turned away from them, and vice versa. Some of the exact details and prayers mentioned in the Book of Chronicles are overlooked by the author of Kings, and he does not care about them, as they did not change anything for the kingdom as a whole.

Examples:

1. Manasseh's repentance and reforms mentioned in the Book of Chronicles were not mentioned in the Book of Kings. Manasseh's repentance was personal and was not accompanied by a general repentance of the people. This was evident in the speed of the people's return to their paganism after Manasseh's death and the reign of his son Amon. The Book of Kings focused on the condition of the people, and the Book of Chronicles focused on the personal condition of King Manasseh and the acceptance of his repentance. However, because his repentance was not reflected or had an effect on the people, the author of Kings did not mention it.
2. With the same concept, the author of Chronicles (2 Chronicles 13: 2-20) focuses on the war in which Abijah defeated Jeroboam the First, and the author of the Kings omitted this war as the final outcome of the event on the kingdom as a whole is nothing. But the author of Chronicles cared about the event because of Abijah's faith position and how God rewarded him for his faith with miraculous victories.
3. Another example was concerning King Asa, the good King (1 Kings 15: 9-24). The author of Kings mentioned his bribe to Ben-Hadad (king of Aram) to attack Baasha (king of Israel), who harassed Judah. And how Judah got rid of the siege of Israel and even destroyed all its fortifications as a result of the intervention of the Arameans and the bribery of Ben-Hadad, which brought political and military benefit to Judah. But the author of Chronicles saw a significant fall for Asa in this, so he mentions the prophet Hanani's rebuke to Asa (2 Chronicles 16: 7-9) for relying on the king of Aram. We see Hanani reminding Asa of his previous miraculous victory over the army of the Ethiopians, when he relied on God entirely. This story is mentioned in (2 Chronicles 14: 9-15). This story was not mentioned in the Book of Kings.
4. We will summarize some of the events dropped by the author of Chronicles to try to understand his philosophy:

The author of Chronicles: dropped the sins of David, Absalom's revolt, and the sin of Amnon,

while he was concerned with: the lineage of the Levites and priests in detail and their resort to Rehoboam after the division of the kingdom (2 Chronicles 11: 5-23) and King Jehoshaphat setting up the

Levites and priests for judgment (2 Chronicles 19: 8-11) and Jehoshaphat's victories over the Moabites and the Ammonites after the Levites rose up to praise the Lord, the killing Zacharias, the priest, and the resistance of Azariah, the priest, along with eighty of the priests of the Lord, to King Uzziah when he entered the Temple of the Lord to burn on the altar of incense (2 Chronicles 26: 16-21), Hezekiah's Passover and his organization to the orders of priests and Levites....etc. From all this, we understand that God's sovereignty over His people and the people's life with God as their king is the book's focus and a symbol of God's kingship over His people. It is the establishment of a king to reign over the people of God and an image of the kingdom that we find in Jerusalem, and in the midst of it is the Temple in which the Lord dwells, to reside among His people. This image of the kingdom inhabited by God's people, and God dwells in their midst, is the image that God wanted to show to all peoples so that the people of God would be a light in the world and a declaration of God's glory, and their lives full of blessings and grace would be a call to faith for all the world. The world would see an image of the kingdom of God.

- i. Everyone is subject to God, from the king to the high priest and priests to the smallest member of the people.
- ii. The basis for God's acceptance of his people is the sacrifice and the altar (the Temple).
- iii. The glory of God dwells in His Temple.
- iv. The orders of the priests and the Levites declare the importance of sacrifice and worship. The kingdom was in its best form and most significant age when these conditions were met. So the king, according to God's pleasure, and the people were in a state of submission, standing before God in the Temple daily, and their fear was over all nations. And because the kingdom of David referred to the kingdom of heaven, where Christ, the son of David, reigns, the author of Chronicles did not mention David's sins, weaknesses, and failures as this subject is not the focus of his interest, but rather he is concerned with his prophetic view on the kingdom of Christ.

h. Because the author of the Chronicles sees the kingdom of David as a symbol of the kingdom of God, he sees that every kingdom other than the kingdom of David encroaches on God's kingdom. Therefore, he did not care about the kingdom of Saul and indicated to him in a passing sign as the end of his rule is the beginning of the rule of David. He does not refer to the kings of Israel (the northern kingdom or the kingdom of the ten tribes) except with regard to the kings of Judah, as he focussed on the kings of Judah only as a symbol of the kingdom of God. Therefore, he sees that the kings of Israel and King Saul are not according to God's will. Rather, he continued to call the Kingdom of Judah the Kingdom of Israel, in his view that the kingdom of God is one, and any defection from it is against God's will. Therefore, Judah is called the Kingdom of Israel (2 Chronicles 21: 2; 28: 19).

i- Continuing the writer's view and interest in the kingdom of God, he ends his book by the return from captivity.

4. - The book of Chronicles is distinguished by many names and genealogical tables, so why?

- a. In the genealogical chain from Adam until the return from captivity (chapters 1-9). A continuation of the writer's philosophy in the unity of the human race, whom God created in the glory (Adam), then man fell and was enslaved (his going into captivity), then the people returned from captivity, symbolizing that God's plan will be fulfilled. He created man for glory, and despite man's fall, God will restore him to glory again.
 - b. After the army of Nebuchadnezzar entered Jerusalem and demolished it and burned its homes, every person lost his home, including the genealogical origins that were written in their papers inside their homes, and from which every person knew his lineage, tribe, and the land of his inheritance that Joshua divided them. And this series of genealogies so that everyone knows his lineage and his share to own it.
 - c. In mentioning the account of the priests and the Levites in detail, this would be the account of those who have the right to serve in the Temple. See (Ezra 2: 61-63).
 - d. To encourage the people to be zealous for their race and religion, to separate them from the nations, and to encourage them to be faithful in service so that they have names in the Book of Life, just as these heroes and trustees have their names written in the Book of the Lord.
 - e. Preserving lineage until the Messiah comes from the lineage of David, in whom the promises are fulfilled. Therefore, genealogical tables have no value after Christ, and the Jews now do not know their lineage.
 - f. Mentioning names indicates that God knows His children individually and their deeds as well.
 - g. This chain announces God's plan for the salvation of mankind, and here it is announced first to the people returning from captivity and to us as well. Through it, the people of God, returning from captivity, knew they were a continuation of the Kingdom of God.
 - h. It appears from it that God dealt with people by their names, and He is still dealing with each of us to lead him to salvation.
 - i. It proves that life with God is not impossible and is not based on myths. Rather, it is facts that happened to people with their names, and everyone whose name is mentioned here has a story with God, good or bad.
5. Because the book is concerned with God's plan for salvation and the establishment of a kingdom for God, it does not talk about David's personal sins (such as the sin of Uriah). But we find him mentioning the sin of the census. He does not mention the sins of David because he searches for the divine model as much as possible and avoids what was an anomaly from it. Why was this sin mentioned? The reason is that the atonement for this sin took place on land bought by David, where the Temple will be built, and the sacrifices will be offered, and where God will dwell in their midst. Therefore, it is part of God's plan for redemption and for Him to dwell among His people. The redemption appeared in this place where David saw the angel, his sword in his hand, and the sacrifice that was offered, so the plague ceased. This is where the sacrifice was presented, and God dwells among them. This is what God wants to stop the plagues against His people.

6. The book shows the blessings of the Lord to those who fear Him (1 Chronicles 4: 10 + 5: 20). And their defeat and captivity as a result of their betrayal (1 Chronicles 5: 25, 26; 9: 1; 10: 13, 14).

7. The author of the Book:

The Jewish tradition says that the author of the book is Ezra. And modern commentators say that he is a Levite or an unknown priest who lived between 300-400 BC because there is information in the book that did not occur at the time of Ezra. Still, what prevents Ezra from being the author with the inspiration of the Holy Spirit, and after him came one of the prophets such as Haggai, Zechariah, or Malachi, and they added these amendments. When they wrote, they also wrote with the inspiration of the Holy Spirit.

We note that Ezra's philosophy in his book is the same as that of the author of the Book of Chronicles. Rather, the end of the Book of Chronicles coincides with the beginning of the Book of Ezra, as if what the author of the Book of Chronicles began was completed by Ezra, proving that Ezra is the author of the Book of Chronicles.