

1. INTRODUCTION:

- a. **Title – As with Samuel and Kings, Chronicles is a single book entitled “The events of the days/times” of the monarchy. In the LXX the early Greek translation it is entitled, “The Things Omitted/Passed Over” and is in two books. The early church father, Jerome, was the chief translator of the Vulgate – the Latin translation of the Greek LXX and entitled it, “Chronicle of the Entire Divine History.” Martin Luther referred to it simply as Chronicles.**
- b. **Place in the Canon – The Greek word “*kanomn*” meant the “rod of straightness” from which emerged the idea of a known standard which was measured or against which another could be measured. Thus, in the derived sense, it referred to a rule or order of arrangement in which the Scriptures were accepted and arranged in book form... what we call the Bible.**
 - i. **Genesis through Kings are an unbroken nine-book history.**
 - ii. **Genesis through Deuteronomy are known as the Pentateuch – the five-volume account of the birth of God’s people.**
 - iii. **Joshua through Kings are the “Early History-Prophetic Writings” leading up to and including the beginning of the monarchy and before the Exile. They are also known as “Deutonomist History” – being an outworking of the Book of Deuteronomy.**
 - iv. **Chronicles is the final book of the Hebrew Old Testament history. Its purpose was to give the Jewish community a sense of hope in retelling their history with a prophetic emphasis.**
 - v. **Chronicles, Ezra, Nehemiah and Esther are the “Latter History-Prophetic Writings” and were written at the end of the Exile when God’s people [Judah] returned to the Promised Land.**
- c. **Author and Sources – In the Rabbinic Tradition, Chronicles is believed to have been started by Ezra and completed by Nehemiah, which is strengthened by the fact that it was originally written on one scroll and later divided into two, however the actual “Chronicler” is unnamed.**
 - i. **The Chronicler presumes his readers know the Jewish history, specifically of the history of Israel and Judah. It was common practice in the Ancient Near East for scribes to maintain an authoritative account of historical facts of the Kings.**
 - ii. **Chronicles is an abstraction of history combining the annals of the prophets, annals of the Court of the Kings, and Deuteronomic history with a prophetic interpretation of these accounts.**
- d. **Date and Place of Writing – the genealogies of 1 Chronicles 1-9 are seen as key in understanding the timing of writing, with its focus being on the completion of the Temple reconstruction. The range of writing may be as early as 520 BC or as late as 430 BC, which would mean the Exiles had returned to Jerusalem and Temple and City reconstruction projects were nearing completion [see dates below]. The timing of the writing of Chronicles and its juxtaposition to the Temple/city rededication makes sense with a view of the Jewish leadership toward a hopeful future. Zondervan’s New International Archaeological Study Bible offers some additional insights in its introduction:**

- i. **Author, Place and Date of Writing** – According to the Jewish Talmud Ezra the Scribe and the prophet Nehemiah wrote Chronicles as one book. It's division into two books first appears in the Septuagint. Because the Book of Ezra begins where 2 Chronicles leaves off, many scholars the same person authored and compiled Chronicles, Ezra, and Nehemiah. All of these books emphasize genealogies, the centrality of Jerusalem, God's Temple and sacrificial worship of the Temple. Chronicles is believed to have been written in the fifth century BC and describes events that occurred much earlier. Clearly, the author(s) made use of earlier Biblical sources including the Pentateuch, Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, Psalms, Isaiah, Jeremiah, and Lamentations.
- ii. **Audience** – The primary audience of Chronicles were the exiled Jews who had returned to Israel after the Babylonian captivity. The House of David had been dethroned and the nation, Jerusalem and the Temple had been destroyed. The Jews needed to reestablish a sense of continuity of the past and the present in looking forward to a hopeful future – God was still interested in His people Israel, God's Covenants still remained in force, and God's promises to David still held meaning for them. The readers of Chronicles were reminded that God is faithful to His covenant promises, therefore His people needed to remain faithful as well. God's chosen people had experienced great hardship as a result of their sinfulness and resulting exile. Now, having returned to their home territory they had the opportunity to start over and to obey God's covenant and receive God's blessings.

2. THEOLOGICAL THEMES:

- a. **The Davidic Covenant** – The genealogies in 1 Chronicles 1:1-9:44 emphasize the tribes of Judah and Benjamin because the Chronicler is primarily concerned with the Davidic Dynasty. God promised David that one day his descendent would rule an everlasting kingdom (17:7-14), and Chronicles demonstrates God's continuing faithfulness to that promise. God's Covenantal development:
 - i. The Noahic Covenant – Genesis 9:8-17.
 - ii. Abrahamic Covenant – Genesis 15:9-21.
 - iii. The Sinaitic Covenant – Exodus 19:5-6.
 - iv. The Levitical Covenant – Numbers 25:10-13.
 - v. The Davidic Covenant – 2 Samuel 7:5-16.
 - vi. The New Covenant fulfilled in Messiah-Jesus – Jeremiah 31:31-34.
- b. **Temple Worship** – meticulous emphasis is placed upon the detailed preparations David made for the construction of the Temple by his son Solomon.
 - i. David brought the Ark of the Covenant back to Jerusalem (15:1-16:3) and appointed Levites to attend to it (16:4-38).
 - ii. After discovering the Temple site (21:18-22:1) he began gathering and stockpiling building materials (22:2-5) and organized the priests and Levites for future Temple service (23:2-26:32).

- iii. David charged his son with the building of the Temple (22:6-16; 28:9-10) and ordered Israel's leaders to help with its construction (22:17-19; 28:1-8).
- iv. Near the end of his life, David passed on to Solomon the detailed blueprints for the Temple that he had received from God (28:11-19) and called the people to bring voluntary offerings for its construction (29:1-9). The Temple building project was David's dream, and he provided all his resources for its construction (29:2).
- c. Blessings and Judgment – the Chronicler emphasized that God's blessings resulted from obedience to the Mosaic Covenant (2 Chronicles 7:17-18; 15:12-15; 17:3-6; 30:15-20; 33:10-13), but that judgment followed disobedience (12:1-2; 34:19-21). If the people would humbly repent, God promised to restore them (7:13-14; 12:5-12; 33:10-13). The key words translated as "to Bless or Blessing" and "to Judge or judgment" are explored below according to Zondervan's New International Encyclopedia of Bible Words – Minor editing for content and clarity by AD:
 - i. The Old Testament concept of blessing – The word in Hebrew is *barak*, "to kneel" or "to bless." The root and its derivatives (*brakah* and *brekah*) occur 415 times in the Old Testament, with the meaning of kneeling found only three times! It is clear that "bless" and "blessing" had an important place in the thought of the people of the Old Testament.
 - 1. According to *Theological Wordbook of the Old Testament* (ed. R. Laird Harris) to bless means "to endue with power for success, prosperity, fecundity, longevity, etc." In essence, the one who is blessed is given a rich and abundant life.
 - 2. In Old Testament practice, blessings were pronounced on the children or subordinates by heads of households or others in authority (e.g., Genesis 49). Yet God is recognized as the only source of blessing, and in the Old Testament blessings were offered in his name.
 - 3. **God is the source of all blessing** – "LORD, you bless the righteous," says the psalmist (Psalm 5:12). God not only gives life but also enriches life. Even the power to get wealth (Deuteronomy 8:18) comes from the Lord. We are totally dependent on him.
 - 4. However, the Old Testament believer saw God as the source of blessing within a unique relationship. The Creator, who both gives and sustains life, entered into a covenant relationship with Abraham and his descendants. He committed himself to bless them (Genesis 12, 17). But the covenant had to be accepted by faith by each succeeding generation [and individually by each person in each generation], and blessing was found in obedience to a way of life that God later laid down. "I am setting before you today a blessing and a curse," Moses said in restating God's law to one generation, "the blessing if you obey the commands of the LORD your God that I am giving you today; the curse if you disobey . . . and turn from the way . . . by following other gods" (Deuteronomy 11:26-28). This truth, restated often in Deuteronomy (especially chapters 12, 15, 28) is basic to the Old Testament concept of blessing. The abundant life, enriched by God, is to be found in the Lord and experienced as we live his way.

- ii. **The New Testament concept of blessing** – Two-word groups are translated "bless" and "blessed" in the NT. One is from *eulogia*, which means "to speak well of," "to bless," or "to praise." Over forty of the sixty-eight occurrences of this word group in the New Testament are used in the sense of praise.
1. According to other passages, we believers are called on to bless others rather than to curse them (e.g., Luke 6:28; Romans 12:14; 1Corinthians 4:12). No matter how we may be treated, we are to respond in a positive way and to seek to introduce others to that life in Christ that brings blessing. *Eulogia* and its derivatives are used in the Septuagint to translate *barak*.
 2. The other word translated "blessed" in the New Testament is *makarios*. It means "blessed," "happy," or "fortunate." It is used in the Greek translation of the Old Testament to render a Hebrew word group that means "happiness" or "well-being," but it is not used to translate *barak*.
 3. **The blessed in the Beatitudes** – It would be logical to suppose that the "blessed are" statements of Jesus in the Beatitudes (Matthew 5:3-11; Luke 6:20-22) parallel the "blessed" statements of the Psalms. However, this conclusion is not valid, for the Beatitudes use *makarios* ("happy"), which is not used by the LXX to translate the Old Testament *barak*.
 4. There are some similarities but also some significant differences. First, the similarities. The "blessed are" statements in the Psalms describe human attitudes or actions that lead to blessing. The Beatitudes also look at human attitudes. The *makarios* are poor in spirit, they mourn, are meek, hunger and thirst for righteousness, are merciful, are pure in heart, are peacemakers, and are persecuted because of righteousness (Matthew 5:3-10).
 5. The Old Testament rightly presumes from God's Covenant Promises that the enriched life God invites His people into includes material blessings. Though they will come later as the individual lives by faith and in obedience in a sustaining relationship with God. Jesus moves beyond the Old Testament covenant, and fulfills the New Covenant prophesized by Jeremiah in 31:31-34. Jesus makes the startling statement that God's kingdom is a present reality and that His blessed ones already know (are happy with) and that a unique joy comes from living in that kingdom mindset is experienced now. Some of Jesus' "blessed are" statements do point to the future (esp. Matthew 5:5). But the others are intended to describe the present inner experience of the believer, who, in comforting others, knows the supernatural comfort provided by God (2 Corinthians 1:3-6) and senses the healing touch of God that rests on those who mourn.
- iii. **Judgement as an Old Testament concept** – Two Hebrew synonyms are translated "judge" and "judgment." *Din* is a poetic form that occurs forty-three times, usually in the Psalms and the Prophets. More common are forms of *sapat* ("to judge" or "to govern") and the

derivative *mispat* ("judgment" or "decision"). Each of these synonyms expresses the idea of governing and implies every function of government. Each includes executive and legislative as well as judicial functions.

1. In our culture the various functions of government are divided, and the separation of powers is fiercely guarded. In the Old Testament world such departmentalization did not exist. A ruler decided disputes and acquitted or punished the accused. But the ruler also had legislative and executive responsibility, and they led their people. So, we are misled if we think of the biblical "judge" only in a modern judicial sense. Like the "judges" who ruled Israel after Joshua, such persons were governors in the fullest sense. So, when *din* or forms of *sapat* occur, translators of the English versions often selected an English word that emphasizes the aspect of government suggested by the context. Even so, when we read the word "judge" in the Old Testament, we need to keep the broad meaning of "rule" or "ruler" in view.
2. The Old Testament makes it clear that the ultimate ruler of the universe is God. All human governing authority is derived from Him. Often where the Old Testament speaks of God as judge, it is His ultimate sovereignty as governor of the universe, and not simply His role as moral arbiter, that is in view. We see this interplay clearly in Psalm 96:10-13, where God is pictured as "judge" in all the rich meaning of that word. "Say among the nations, 'The LORD reigns.' The world is firmly established, it cannot be moved; He will judge the peoples with equity. Let the heavens rejoice, let the earth be glad; let the sea resound, and all that is in it; let the fields be jubilant, and everything in them. Then all the trees of the forest will sing for joy; they will sing before the LORD, for He comes, He comes to judge the earth. He will judge the world in righteousness and the peoples in His truth."
3. God's judicial acts are but one aspect of His rule. To affirm God as judge is to assert that He is not only Author and Creator, but also Governor of all, not only with every right to command but also with the responsibility to vindicate and to condemn.
- iv. **Judgment as a New Testament concept** – A single family of Greek words is used to express the many shades of meaning in the New Testament references to judging. *Krino*, the verb, means one or more of the following in a given usage: to judge, evaluate, decide, assess, distinguish between, pronounce judgment, select, or prefer. The whole process of evaluation is thus expressed by this one word, with the context helping to determine if the focus is on process or product. Various derivatives mean "to investigate or examine" (*anakrino*), "to condemn" (*katakrino*), "to be a judge" (*krites*), "decision" (*krisis*), or "verdict" (*krima*). By New Testament times these words were entrenched in the legal system and are often used in the New Testament in reference to some aspect of the judicial process--of bringing to trial, condemning, and punishing.
 1. But "judge" is not used in the New Testament only in a legal or semi-legal way. This family of words is used where the Bible speaks of evaluating, considering, making a

decision, approving, and preferring. Often the translators use an appropriate English equivalent when *krino* or one of its compounds has one of these meanings. But in other cases, "judge" is used as in the original, the context being depended on to make the meaning clear.

2. Still, when a word like "judge" or "judgment" has a number of possible meanings, it is easy to become confused, as many Christians are, about the Bible's teaching concerning judging others. The best way to develop our understanding of what the Bible teaches on this important subject is to examine key passages in the New Testament.
 - a. God alone is the ultimate judge – God sees everything and knows everything so His judgments [decrees] are perfect and reliable. The same cannot be said of human decrees.
 - b. God is not eager to judge – He is patient in allowing time for people to come around to His way of thinking. In contrast, humans are all too often eager to render a verdict.
 - c. God's emphasis is on kindness, mercy, and moral /ethical transformation. However, the day is coming when God will act as the moral governor of our universe. He will put aside his patience to carry out the verdict that people pronounce against themselves by their actions and by their refusal to accept God's pardon in Jesus.

v. **What we are not to judge** – In affirming God as judge, the Scripture also limits those ways in which human beings are to judge others. A number of passages help us understand the limitations.

1. *Matthew 7:1-2; Luke 6:37-38*. The verses in Matthew record Jesus' warning as follows: "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." The thought is that we must not assume the right to condemn others. Luke adds, "Forgive, and you will be forgiven." The faults of others are to occasion forgiveness, not condemnation.
2. *Romans 2:1-3*. Paul speaks passionately of passing judgment on others. He warns, "At whatever point you judge the other, you are condemning yourself" (v. 1). To pass judgment implies the assumption of a moral superiority that we simply do not possess. We are all sinners; no human being is able to judge others without becoming vulnerable to the same judgment.
3. *Romans 14:1-18*. Paul looks at convictions in the Christian community. Then, as today, believers differed about what was right to eat or drink or do. While each person should develop his or her own convictions and live by them, no one has the right to look down on or condemn a brother or sister for his or her practices. Paul says we must see Jesus as sole Lord and each other as his servants. So, each believer

is responsible to the Lord, not to the conscience of other Christians. Paul does appeal for unity. But Christian unity is based on (1) the freedom of each individual to be responsible to Jesus, (2) a nonjudgmental approach to differences of conviction, and (3) a willingness to consider others when deciding whether or not to use one's freedom to follow one's own convictions.

4. *1 Corinthians 4:3-5*. Paul himself was being judged by believers in Corinth. He wrote, "I care very little if I am judged by you or by any human court" (v. 3). The word here is *anakrino*, which refers to undertaking an investigative process that is intended to lead to a verdict. Paul rejected the right of the Corinthians to convene such a court or call his faithfulness as Jesus' servant into question. Paul, though his conscience was clear, was not even competent to judge himself and his possibly hidden motives. What were Paul's conclusions? "It is the Lord who judges me," he said; "therefore judge nothing before the appointed time: wait till the Lord comes" (vv. 4-5).
5. *1 Corinthians 5:12*. Paul taught the Corinthians not to relate to non-Christians in a judgmental way. Their sins might be many, but it is not the business of Christians to "judge those outside the church." The issue in the case of unbelievers is not their morality but their relationship with Jesus. When Jesus enters their lives, their practices will change (cf. 1 Corinthians 6:9-11).
6. *Colossians 2:16*. Judging creates pressure that is designed to force conformity. Paul urged the believers in Colossae to resist this kind of thing. It denies not only Christian freedom but also Jesus' Lordship. "Therefore, do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day."
7. *James 4:11-12*. James sees a critical approach to others as slander. Talking against our brothers is wrong because it implies becoming a judge of the law rather than a doer. James' argument is that God gave us the law, not to use against others, but that we might be responsive to it. Only God, who as governor of the universe gave the law, has the right to judge human beings by it.
8. In each of these passages, "judging" carries quasi-legal meanings. The choices or the motives of others are called into question, and a condemning verdict is passed in each. Each part of this process is ruled out by the above Scripture passages. Human beings are not competent to call another's motives or practices into question. Even when actions are clearly wrong, forgiveness, not condemnation, is the appropriate response. A judgmental attitude and punitive attempts are both wrong. We are to draw back, remembering that God alone is competent to judge, and to stop judging others.

vi. What we are commanded to judge – Christians are not to judge others. But this does not mean that we are not to use the capacity God has given us to evaluate and make judgments. It does not even mean that "judging" is wrong in every circumstance!

1. *Romans 13:1-7*. God has established human government. He has given to governing authorities the responsibility for all functions of rule, including the judicial functions. Thus, the administration of criminal and civil law by judges is a right and a responsibility delegated to organized society. The ruler is "God's servant, an agent of wrath to bring punishment on the wrong doer" (v. 4).
2. *1 Corinthians 2:15*. Paul says that "the spiritual man makes judgments about all things, but he himself is not subject to any man's judgment." The word here is *anakrino*, "to examine or discern." Believers possess God's Holy Spirit, and they also have been given the very mind of Christ (v. 16). Believers can thus evaluate from the divine perspective and can also sense God's individual guidance.
3. *1 Corinthians 5:12-13*. Is the church to stand in judgment on fellow believers? The apparent contradiction is resolved when we understand the nature of church discipline (see 6, below).
4. *1 Corinthians 6:2-5*. The fellowship of believers in Corinth was being marred by some of the believers taking their disputes into secular law courts. Paul urges Christians to ask other believers to serve as a panel to resolve such "trivial matters" rather than to go to court before unbelievers.
5. *1 Corinthians 10:15; 11:13*. Paul's exhortation "Judge for yourselves" suggests here that the right answer is obvious. But not every matter Christians are called on to examine has an obvious answer. However, God expects us to examine the issues of our lives and develop convictions based on principles found in God's Word.
6. *1 Corinthians 11:31-32*. Paul calls on us to judge ourselves. He points out that at times God disciplines us because we have not evaluated our own actions, recognized them as sin, and confessed the sin. "If we judged ourselves," he writes, "we would not come under judgment."

d. Worship – the building and dedication of the Temple (2:1-7:22) was the greatest achievement in Solomon's 40-year rule, taking 20 years to complete (8:1). The Temple was the central place of worship, symbolizing God's Presence among His people (7:12, 16; 33:7). SEE THE FOLLOWING ARTICLE ON THE DISCIPLINE OF WORSHIP ON THE AD WEBSITE -

<http://www.authenticdiscipleship.org/pdfs/2-spiritual-formation/Spiritual%20Disciplines/SF%201.14%20-%20The%20Discipline%20of%20Worship.pdf>

3. KEY DATES OF KNOWN HISTORICAL EVENTS OF THE ERA:

- a. The Northern kingdom falls to the Assyrians – 722 BC.
- b. Assyria falls to Babylon – 612 BC.

- c. Judah falls to Babylon, Solomon's Temple and Jerusalem are destroyed, and the people are forcibly lead into exile – 586 BC.
- d. Pythagoras in Greece... philosopher, mathematician, scientist, mystic – 570-496 BC.
- e. The Buddha in India – 558-480 BC.
- f. Confucius in China – 551-479 BC.
- g. Babylon falls to Persia and Darius the Mede becomes the governor of Babylon – 539 BC.
- h. King Cyrus the Great (559-530 BC) allows the Hebrews to return to Jerusalem – 538 BC.
- i. Rebuilding of the Temple in Jerusalem begins – 536 BC.
- j. Haggai – 520 BC, Zechariah – 522-509 BC.
- k. Temple reconstruction is completed and dedicated – 516 BC.
- l. Roman Republic is established – 509 BC.
- m. The "Golden Age" of Pericles – 500-429 BC.
- n. Esther becomes the Queen of Xerxes – 478 BC.
- o. Ezra sent to Judah – 457 BC.
- p. Artaxerxes permits Nehemiah to restore and rebuild Jerusalem – 445 BC.
- q. Nehemiah is governor of Judah – 444-432 BC.
- r. Nehemiah returns to Babylon – 432-430 BC.

4. OUTLINE STRUCTURE:

- a. Genealogies – 1 Chron 1-9
- b. United Kingdom under David and Solomon – 1 Chron 10:2-2 Chron 9:
 - i. David [Tribe of Judah] receives the Kingdom from Saul [Tribe of Benjamin] – 1 Chron 10-12
 - ii. David brings the Ark of the Covenant to Jerusalem – 1 Chron 13-16
 - iii. David prepares for the Temple construction – 1 Chron 17-29
 - iv. Solomon builds the Temple – 2 Chron 1-9
- c. Divided Kingdom following Solomon – 2 Chron 10-36

5. EXEGETICAL DISCUSSION:

- a. 1 Chronicles 1-9 – These genealogies and others (such as Numbers) that are recorded in Scripture usually make the eyes of modern readers glaze over in response to the tedium of what we see as non-essential participants. However, they are critical to the Hebrews due maintaining the historical family lineage for the inheritance of ancestral family property, and tracing prophecies through specific lineages. In many ways, Jewish culture is built around these lineages. Messiah Jesus being a direct descendent of Adam and Eve and King David are critical to His ministry to the Jews and by extension to humanity.
 - i. Chiastic Structure – Dorsey - <https://en.wikipedia.org/wiki/Chiasmus> :
 - a. Non-tribe unit (Israel's past) – 1:1-54
 - b. Royal tribe (Judah) – 2:1-4:23

- c. Peripheral tribes (Simeon, Reuben, Gad, half-tribe Manasseh) – 4:24-5:26
 - d. Levi – 6:1-81
 - c' Peripheral tribes (Issachar, Benjamin, Naphtali, half-tribe Manasseh, Ephraim, Asher) – 7:1-40
 - b' Royal tribe (Benjamin) – 8:1-40
 - a' Non-tribe unit (Israel's present) – 9:1-34
- ii. These nine-chapters of genealogies puts the reader into the context of a larger ongoing story God is writing – it is a crucial connection point... based upon God's past actions on the part of Israel, God can be trusted for their future. This is Hope revealed.
- iii. Historical rootedness is not our focus... thus modern evangelicals don't get the importance of God's sustaining hope through redemptive history.
- iv. 1:1-54 – Israel's past is drawn from the generations account of Adam-Israel:
 - 1. Genesis 5; 10; 11:10-26; 25:1-4, 12-16; 36.
 - 2. Traces the lineage from Adam through Shem (ten generations), Shem through Abraham (ten generations), then Isaac to Israel.
 - 3. The lineage tree branches out to cover the sons of Noah (Shem, Ham, Japheth), of Abraham (Isaac & Ishmael), then Isaac (Esau & Jacob [Israel]).
 - 4. In the lineage development the most significant line is the last... meaning Israel.
- v. 2:1-4:23 – Judah is shown as the royal tribe, although King Saul the first king of Israel was from the tribe of Benjamin. It is noteworthy that Judah was not the first born and usually the first born inherits the leadership role. A reasonable explanation for this departure from custom is that the first-born Reuben disqualified himself by sleeping with his father's concubine (Genesis 35:22). The second son Simeon and third son Levi took revenge for the defiling of their sister Dinah by Shechem disqualifying them (Genesis 34:1-31). Thus, the birthright went to the fourth born Judah. An interesting glimpse into the character of Judah is revealed in Genesis 44... though Judah's telling the story about how Joseph was lost was inaccurate, Judah offers himself as a substitute for releasing Benjamin vowing his servitude as a slave to Joseph. This notion of "substitutionary sacrifice" is repeated in Scripture with the lamb God provided in substitute for Abraham sacrificing his son Isaac (Genesis 22), the Passover Lamb for the saving of the first sons (Exodus 11), Judah substituting himself for Benjamin (Genesis 44), and its greatest expression in Jesus' substitutionary death on the Cross (Matthew 20:28,26:28; Mark 10:45; 14:24).
 - 1. The royal lineage of Judah was traced through Perez, Hezron, Ram, David, and Solomon. Following Solomon, the monarchy split into the northern (Israel) and southern (Judah). Judah Included Jerusalem and the Temple.
 - 2. The royal line highlights three sons of Hezron – Jerahmeel, Ram, and Caleb.

3. David's sons are highlighted in 3:1-9; the kings of Judah in 3:10-16; and the post-exilic descendants of Jehoiachin the captive in 3:17-24. The post exilic-sons included Jehoiachin, Pedaiah, Zerubbabel (means son of David), Hananiah, Shecaniah, Neariah, Eliezer – in all seven sons (seventh generations after Jehoiachin). Meaning there is hope! This is part of the prophetic message.
- vi. 4:24-5:26 – The Peripheral Tribes – are a foreshadowing of Judah's fall and exile.
 1. Simeon follows and becomes absorbed into Judah – 4:24-43.
 2. The Trans-Jordan tribes – Reuben 5:1-10; Gad 5:11-17; ½ tribe of Manasseh (Joseph's son) 5:23-26.
 - a. 5:20-22 shows they placed their faith in God who intervened and granted them success.
 - b. 5:25 shows they failed because they were unfaithful to God and received judgment. Their sin of unfaithfulness in idolatry resulted in their fate in destruction and exile.
 3. The Trans-Jordan tribes served as a foreshadowing of what would happen to Judah – same sin and same fate.
- vii. The Tribe of Levi – The center of the Chiasm is the focus of the Chiastic structure... the author is literally calling attention to Levi. Zondervan's New International Bible Dictionary says of Levi and his lineage: Levi was Jacob's third son by Leah (Genesis 29:34; 35:23). Levi was born in Haran and accompanied his father on his return to Canaan. He joined his brothers in sinister plots against Joseph (Genesis 37:4, 28); and, with them, eventually bowed before Joseph (Genesis 42:6). A predicted famine caused Jacob's entire family to migrate to Egypt, where Levi ultimately died at age 137 (Exodus 6:16). Levi's three sons—Gershon, Kohath, and Merari (Genesis 46:11)—later became heads of families. Three things deserve special attention regarding Levi: (1) His mother named him "Levi," hoping that Jacob, his father, would now be "attached" to her (29:34). (2) His part in the massacre of the Shechemites because of Shechem's raping of Dinah his sister, showed two facets of his character: both duplicity and righteous indignation (34:25-31). (3) Jacob, facing death, pronounced a curse on Simeon and Levi because of their iniquitous deed at Shechem (cf. 34:25-31 with 49:5-7); but because of the holy zeal manifested at Sinai (Exodus 32:25-29) and in his descendant Phinehas (Numbers 25:6-13), Levi's curse was turned into a blessing (Deuteronomy 33:8-11) for his descendants. **This subtle transformation of "curse to blessing" is the prophetic insight of what the nation of Judah would realize. Exile was certain, but it wasn't the end of the story... hope lay ahead.**
 1. Note the Chiasm of the tribe of Levi within the Chiasm of genealogies:
 - a. Aaronic High Priests – 6:1-15
 - b. Levites – sons of Gershon (seven generations), Kohath, Merari (7 generations) – 6:16-30
 - b' Ministry of Levites – 6:31-48

Ministry of music – 6:31-47 instituted by David.

Ministry of the Temple – 6:48 replacing the Tabernacle.

a' Ministry of the Aaronic High Priests in sacraments – 6:49-53

2. Settlements – 6:54-81

a. Priests – 54-60

b. Levites – 61-81

viii. Peripheral Tribes – focusing on the Cis-Jordan Tribes [see below] – 7:1-40

1. The *"Trans-Jordan"* [AKA *"East Bank"*] refers to the part of the Southern Levant east of the Jordan River, mostly contained in present-day Jordan. This region has been controlled by numerous regional powers throughout history. The prefix *trans* is Latin and means "across" [or beyond], and so "Transjordan" refers to the land *"on the other side of the Jordan River."* The equivalent term for the west side of the Jordan is the *"Cis-Jordan"* – literally *"on this side of the River Jordan"* [AKA *"West Bank"*].
2. The Trans-Jordan Tribes and the Cis-Jordan Tribes and their ancient neighbors are shown in the map below:



- ix. **The Tribe of Benjamin – 8:1-40**
 - 1. Benjamin is given a priority position for at least three reasons:
 - a. Along with Judah, it is the other royal tribe. It is the tribe that Saul the first king of the monarchy took his lineage from.
 - b. Its ancestral lands include Jerusalem and of course the Temple.
 - c. Benjamin and Judah formed the heart of the Southern Kingdom which also included Simeon.
 - 2. Genealogies of the heads of family's resident in Jerusalem – 8:1-28
 - 3. Genealogy included Saul of Gibeon – 8:29-40
 - 4. "All Israel" is used 45 times, although the focus is consistently on the Southern Kingdom. "All Israel" was listed in the genealogies recorded in the Book of the Kings.
 - 5. The people of Judah [Judean Jews] were the focus of those who were taken captive to Babylon "because of their unfaithfulness," but were returned and reinstituted Temple worship in Jerusalem. Whereas the Northern Tribe was lost to history due to intermarrying and became Samaria... looked down upon by the Judean Jews, though there were still some faithful Jews living there such as the "Woman at the Well" and her village in John 4.
- x. **Present Israel – the Resettlement of Jerusalem – 9:2-34 [Cross reference Nehemiah 11]**
 - 1. Descendants of Judah – 9:3-9
 - 2. Priests – 9:10-13
 - 3. Levites – 9:14-16
 - 4. Gatekeepers – 9:17-34 – ministries were assigned, and worship reinstituted now that God's people were back in Jerusalem... this demonstrated the continuity of God's plan for His people and sets the stage for the entire book.
- xi. **Genealogy of Saul's family – 9:35-44 – is in preparation for chapter 10.**
- b. **1 Chronicles 10:2-2 Chronicles 9: The United Kingdom of David and Solomon – the Golden Era of the Monarchy as these Kings functioned properly in Temple Worship.**
 - i. Chap 10 – the Chronicler begins his history with Saul's death. Conclusion – Saul died and was replaced because he was "unfaithful to the Lord, did not keep the word of the Lord and even consulted a medium for guidance, and he did not inquire of the Lord. So the Lord put him to death and turned the kingdom over to David son of Jesse – 10:13-14.
 - 1. Three sins are listed – unfaithfulness, did not keep [obey], did not seek God.
 - 2. Saul was unworthy, and this is what happens when you're unworthy.
 - ii. Chap 11-12 – the establishment of David's reign... note the chiasm:
 - a. All Israel gathers at Hebron to make David king – 11:1-9
 - b. David's mighty men along with all of Israel strengthen David according to God's Word – 11:10-47. Conclusion – when you rely on God you continue; when you rely on others you're cut off.

- c. Men of Benjamin help David at Ziklag – 12:1-7
 - d. Gadites come to help David at his stronghold – 12:8-15
 - d' Benjamites and Judahites come to help David at Ziklag – 12:16-18
 - c' Men of Manasseh come to help David at Ziklag – 12:19-22
 - b' Warriors of all 12 tribes come to help David at Hebron – 12:23-37
 - a' All Israel come to Hebron to make David king – 12:38-40
 - 1. It would seem that chapters 11-12 is all about help:
 - a. True help comes from God.
 - b. True help can come from men.
 - c. False help can also come from men.
 - 2. Many names are mentioned in chapters 11-12 – Eliazar, Abiezer, Ahiezer... interesting because “Ezer” means “help.”
 - 3. At the center of this section is Amasai’s Spirit inspired speech – 12:18:
We are yours, O David!
We are with you, O son of Jesse!
Success, success to you – [God’s help means success]
And success to those who help you,
For your God will help you.”
- iii. Chap 13-16 – David brings the Ark to Jerusalem
- 1. First attempt to bring up the Ark – 13
 - a. David consulted his leaders and addressed the whole assembly – this is the mark of a good leader... engaging others and bringing them into the process, not just telling them what to do. Note the contrast that under Saul’s leadership, the Ark had remained in Kiriath-Jearim and Israel had not sought our God – 13:3.
 - b. Saul left the Ark and God on the periphery of Israel’s life. David by contrast, returned the Ark and God to the center of Israel’s life.
 - 2. Because David sought out God he was successful... the king seeks the Lord and God answers – 14
 - 3. Second attempt to bring up the Ark – 15
 - a. David assembled all Israel and instructed the Levites and leaders to prepare themselves. David now understands that the people as well as the king need to be prepared having sought out God... this is not a one-man show – 15:13
 - b. The Levites carried the Ark “in accordance with the Word of the Lord” – 15:15
 - c. David told the leaders to appoint musicians for worship, and God helped the Levites in carrying the Ark – 15:26
 - 4. David established corporate worship – 16

- a. Note that David has inserted 16:4-42 into 1 Samuel 16:17-20... between verses 19 and 20.
- b. Note that Michal was much like her father, having little use for or respect and appreciation for God – 15:20
- c. Note the Chiasm in 16:1-43
 - a. David blesses the people 16:1-3; cross-reference 1 Samuel 6:17-19.
 - b. David appoints Levitical musicians to worship before the Ark – 16:4-7
X Psalm is at the center of this passage - 8-36.
 - b' David appointed priests under Zadok's leadership and leaves them to offer burnt offerings – 16:39-42.
 - a' David goes home to bless his family – 16:43; cross-reference 1 Samuel 6:20.
- d. It is important to understand that earthly leadership over God's people was to be through three separate offices:
 - i. Priests and Levites – were responsible for the corporate worship and sacrificial system.
 - ii. Prophets – were God's spokesmen on earth responsible for identifying and anointing the king, and keeping the king and priests properly aligned with God's Word.
 - iii. Kings – were to serve and protect the people, maintain the security and supplies for the Temple worship, and to be God's ambassadors to the peoples and nations around them.
Saul failed by not honoring and serving God, by circumventing the three offices by prophesying (1 Samuel 10:11-12), and by disobedience and character failure (1 Samuel 15:7-35).
- iv. Chap 17-29 – David makes the necessary preparations for the Temple Construction.
 - 1. God's Covenant with David – 17.
 - 2. David's empire – 18-20.
 - 3. Preparations for the Temple – 21-29.
 - a. David's Sin... relying on his own resources – 21.
 - i. God incited David – 2 Samuel 24; Satan incited David – 1 Chron 21.
 - ii. David's command was repulsive to Joab, and evil in the eyes of the Lord – 21:6-7.
 - iii. God was grieved because of the calamity – 21:15. God's character is revealed as compassionate. God hates sin which has polluted His creation, yet He loves individuals especially when they turn to Him.
 - iv. God's command to build an altar... God chose the place – cross-reference Deuteronomy 12.

- v. The threshing floor had already become a house of prayer and a place of sacrifice... so David resolved to build a Temple there – 22:1. This is interesting because the threshing floor was where the grain and the chaff were separated... the grain had value, while the chaff was worthless and burned.
- b. David prepares... the workers, Solomon, the leaders – 22.
- c. The Levites prepare – 23-26.
 - i. Organizing workers, supervisors, officials, gatekeepers, and musicians. Three Levite clans involved – the Gershonites, Kohathites, Merarites – 23:6-23.
 - ii. Levites serving in the Temple no longer need to carry the Ark or Tabernacle, so they have new assignments – 23:24-32.
 - iii. Priests – 24:1-19.
 - iv. Other Levites – 24:20-31.
 - v. Musicians – 3 groups... sons of Asaph, Jeduthun, Heman – 25.
 - vi. Gatekeepers – 26:1-19.
 - vii. Treasurers... in charge of two things, the house of the Lord, and things dedicated – 26:20-28.
 - viii. Officials away from Jerusalem – 26:29-32.
- d. Other leaders – the army – 27:1-15, tribal officers – 27:16-24, royal officers – 27:25-34.
- e. David's final preparations – 28-29.
 - i. David addresses the officials, leaders, and Solomon – 28:1-10.
 - 1. Instructions to officials & leaders – “Be careful to follow ALL the commands of the Lord *your* God” – verse 8.
 - 2. Instructions to Solomon – “If you seek Him, He will be found by you; but if you forsake Him, He will reject you – verses 9-10.
 - 3. This is not legalism or retribution theology... Grace always wins out, often in ways we don't understand or see coming.
 - ii. David tells Solomon of God's plans – 28:11-19; and instructs him 28:20-21.
 - 1. The Temple was God's heavenly plan – 28:11-12, 18-19; cross reference Exodus 25:9, 40.
 - 2. The concepts of what is Heavenly and earthly reflect what is Sacred and mundane. We are caught up in something so much bigger than our meager perceptions, we are invited to trust and follow God.
 - iii. David addresses the whole assembly – 29:1-9.

1. The faithful people who love and follow God are His treasure.
2. The leaders give their gifts willingly, and in response the people rejoice and David rejoices.
- iv. David's prayer – 29:10-19
 1. David's psalm of worship celebrating God's Kingdom – 29:10-13. Note the Chiasm:
 - a. Praise – 10:b
 - b. God's possessions and gifts – 11:a
 - c. God's Kingdom – 11b-12a
 - b' God's possessions and gifts – 12b
 - a' Praise – 13
 2. Everything is from God – 14-16
 3. Petition – to maintain devotion in the people and in Solomon so they can build the Temple – 17-19
 4. Response – all praised the Lord
 5. Solomon is anointed king – 29:21-25
 6. David dies – 29:26-30
- v. 2 Chronicles 1-9 – Solomon the Temple builder – note the Chiastic structure [Dorsey] with the elements underlined and discussed below:
 - a. Solomon's wisdom and wealth – 1:1-17
 - b. Solomon's foreign relations with Hiram of Tyre – 2:1-18
 - c. Solomon builds the Temple – 3:1-5:1
 - X. Climax – dedication of the Temple – 5:2-7:10
 - c' God accepts the Temple – 7:11-22
 - b' Solomon's foreign relations with Hiram of Tyre and the Queen of Sheba – 8:1-9:12
 - a' Solomon's wisdom and wealth – 9:13-28

The following outline format follows the content of the Chiasm immediately above:

1. a. 1:1-17 – Solomon's wisdom and wealth:
 - a. 1:1-4 – Solomon firmly established himself as king – Ezra the prophet wrote this text looking back in the rear-view mirror some 500 years after Solomon had died. The text reveals that David saw to it before he died that Solomon was established as King. Solomon clearly took additional steps to establish his reign including removing some obstacles and aligning himself with his neighboring kings and leaders to secure his position. The line of rule follows with Solomon – 1:1, Rehoboam – 12:13, Abijah – 13:21, Jehoshaphat – 21:4, Jehoram – 21:4, Jotham – 27:6, and Hezekiah – 32:5.

This continuity secured stability in the southern kingdom while the northern kingdom underwent chaotic leadership.

- b. 1:5ff – Solomon and the assembly inquired of the Lord – At Gibeon
Solomon is seen as a man of prayer leading the assembly and all of Israel in seeking God. Solomon asks for confirmation of God's promise to David and for wisdom and knowledge. In accepting his prayer, God promises Solomon the blessing of his father David as well as wisdom (1:12-13, cf 1 Kings 3:4-15) and wealth (1:14-17, cf 1 Kings 10:26-29; 2 Chronicles 9:25-28).
Solomon employs both in building the Temple. Note the contrast with the Kings passage where Solomon's request for wisdom is for wise government – 1:11-13.

- 2. b. 2:1-18 – Solomon's foreign relations with Hiram, he orders the construction of two houses – a Temple for the name of the Lord, and a royal palace for himself. Solomon demonstrated wise leadership in courting a relationship with Hiram of Tyre. Note the Chiasm:

- a. Census of Laborers – 2:2. These were conscripted foreign laborers.
- b. Solomon's letter to Hiram – 2:3-10
- b' Hiram's reply to Solomon – 2:11-16
- a' Census of alien laborers – 2:17-18

Hiram praises God for his love for Israel and for making Solomon king – 2:11-9:8

- 3. c. 3:1-5:1 – Solomon builds the Temple:
 - a. As compared with the writer of Kings, the Chronicler devotes less space to building the Temple, and focuses more on the dedication of it. The emphasis is more upon God whose Presence will fill the Temple, than on man who built it.
 - b. "Solomon began to build" (3:1-2) – note the double significance of the site... both Mt Moriah and David loom large.
 - c. There are 14 paragraphs that speak of Solomon... "then he made" – 3:8, 10, 14, 15, 16a, 16b; 4:1, 2, 6, 7, 8a, 8b, 9, 11a.
 - d. The transitory purpose of the Tabernacle built by Moses is now fulfilled in the permanent Temple built by Solomon.
 - i. Temple – the Most Holy Place with 2 Cherubim, the curtain, 2 pillars, chains, and 100 pomegranates.
 - ii. Furnishings – bronze altar, Sea, 10 basins, 10 lampstands, 10 tables, 100 bowls, courtyard, utensils.
 - iii. Summary of bronze objects – 4:11-18.
 - iv. Summary of Gold objects – 4:19-22.
- 4. X. 5:2-6:2 – Solomon dedicates the Temple – this is the central event of the Chiasm revealed in 2 Chronicles 1-9 above. It is the most significant event in the

Chronicles. The dedication has a great amount of description and mysticism, and the disproportionate description of the dedication and Psalm 136 inclusion convey the importance of this event in the mind of the Chronicler.

- a. The Ark enters the Temple – 5:5... the Levites carry it from Gibeon, the Priests carry it into the Holy of Holies.
- b. The Cloud of Glory enters the Temple – 5:13b-14
- c. Note the difference in the character and detail of the writing:
 - i. 1 Kings 8:10 – “When the priests withdrew from the Holy place, the cloud filled the Temple of the Lord.”
 - ii. 2 Chronicles 5:11-14 – “The priests then withdrew from the Holy Place. All the priests who were there had consecrated themselves, regardless of their divisions. All the Levites who were musicians—Asaph, Heman, Jeduthun and their sons and relatives—stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets. The trumpeters and singers joined in unison, as with one voice, to give praise and thanks to the LORD. Accompanied by trumpets, cymbals and other instruments, they raised their voices in praise to the LORD and sang: “He is good; his love endures forever” (Psalm 136). Then the temple of the LORD was filled with a cloud, and the priests could not perform their service because of the cloud, for the glory of the LORD filled the temple of God.”
 - iii. 2 Chronicles 6:1-13 – Solomon’s speech to the nation and God.
- d. 6:14-42 – Solomon’s prayer – this is a statement of what the Temple is for:
 - i. 6:14-17 – Request for continued fulfillment of God’s promise.
 - ii. 6:18-21 – Plea for God to hear from Heaven and forgive.
 - iii. 6:22-40 – 7 specific situations – oaths, national defeat, drought, disaster/disease, foreigners, war, exile.
 - iv. 6:41-42 – Conclusion – Psalm 132:8-10 –
Arise, O LORD, to Your resting place,
You and the ark of Your strength.
Let Your priests be clothed with righteousness,
And let Your godly ones sing for joy.
For the sake of David Your servant,
Do not turn away the face of Your anointed.
- e. 7:1-3 – God’s Glory revealed, and an inclusion of psalm 136 “He is good; his love endures forever” is reprised, calling more attention to this part of the text.

- 5. c' 7:1-22 – God accepts the Temple and re-establishes the Covenant:
 - a. 7:1 – Fire comes down from Heaven and consumes the offerings.
 - b. 7:2 – The Glory of the Lord fills the Temple.
 - c. 7:3 – All of Israel responds in worshiping and praising God... “He is good, His love endures forever.”
 - d. 7:6 – Solomon led all of Israel in dedicating the Temple with sacrifices as the Levites sang “His love endures forever.”
 - e. 7:11-12 – God appears to Solomon and confirms His commitment.
 - f. 7:13-16 – God understands the people will stumble, but says He will remain attentive... and, “If my people who are called by my name, will humble themselves and pray and seek my face, and turn from their wicked ways... THEN I will hear from Heaven, and will forgive their sin, and will heal their land.”
 - g. 7:17-18 – God’s promise to Solomon.
 - h. 7:19-22 – Consequences of failure – retribution theology.
 - 6. b' 8:1-9:12 – Solomon’s foreign relations with Hiram of Tyre and the Queen of Sheba:
 - a. 8:1-18 – Solomon deals well with his people, and prioritizing separating the sacred from the profane, and dealing well with his neighbor King Hiram. Israel is a well-functioning kingdom and Solomon is managing it well.
 - b. 9:1-12 – The Queen of Sheba visits and is impressed with Solomon’s fame, wisdom and wealth. She blesses Solomon and pays him homage.
 - 7. a' 9:13-28 – Solomon’s wisdom, wealth and fame spread
 - 8. 9:29-31 – Concluding Regal Formula – Israel is firmly established, her King is a gentle wise man who is blessed by God and other nations, all because the Temple is established as a house of Prayer.
- c. 2 Chronicles 10-36 – The Kingdom of Judah – the book of Kings focused on two kings of Judah... Hezekiah and Josiah; Chronicles now focuses on four – Asa, Jehoshaphat, Hezekiah and Josiah. The Chronicler evaluates each king in light of 2 Chronicles 7:14.
- i. Rehoboam – 2 Chronicles 10-12:
 - 1. The Kingdom is now divided – chapter 10
 - a. David’s unified kingdom preceded Solomon’s, which was followed by a “turning.”
 - b. This “turn of events is God’s doing, fulfilling the prophetic word of 10:15.
 - 2. Rehoboam’s strength – chapter 11
 - a. The Levites abandoned the Northern kingdom and moved to Judah – cross reference 1 Kings 13.

- Page 21

d. Late in his reign, Asa relied on others – chapter 16:

- i. In his 36th year of rule the northern kingdom of Israel attacked Judah, and instead of seeking out and depending upon God Asa made a treaty with Aram.**
- ii. God sent the prophet Hanani who rebuked Asa, but instead of listening to God's Word he imprisoned God's messenger – 16:1-10**
- iii. In his 39th year of rule Asa became sick, but instead of seeking out God he trusted in the physicians – 16:12**

iii. Jehoshaphat – 17:1-21:3

1. Introduction – chapter 17

The following introduction about Jehoshaphat is from Zondervan's Expository Commentary of the Bible. It shows many parallels between Jehoshaphat and his father Asa:

- a.** The regnal years of Asa's son Jehoshaphat reached from 873 to 848 B.C. (cf. comment on 17:7-9). Many of the features, moreover, that the Chronicler records of Asa's reign reappear in his description of the reign of his son. These parallels extend even to its organization under four major headings (cf. introduction to chapters 14-16), which, for the career of Jehoshaphat, correspond to the textual divisions found in chapters 17-20.
- b.** The first of these (chapter 17) reminds one of the account of Asa's first reform, as it describes how his son in 866 B.C. removed idolatry from Judah, taught God's law, and strengthened the kingdom. But even as Asa had entered into an unholy alliance with an Aramean king Ben-Hadad I, so Jehoshaphat allied himself with the Ephraimite ruler Ahab, and was thereby drawn into a nearly fatal campaign against Ramoth Gilead in 853 (chapter 18).
- c.** Furthermore, even as the prophet Azariah had preached to Asa and inaugurated the earlier king's second reformation, so Jehu son of Hanani directed Jehoshaphat into a further reform in religion and into reorganization in the administration of justice (chapter 19).
- d.** Finally, just as Asa had had to face the invading Cushites from the southwest, so Jehoshaphat met and overcame a vast army from the east (20:1-30) by trusting in the Lord.
- e.** A concluding section then summarizes Jehoshaphat's reign and speaks to the failure of his commercial alliance with Israel (20:31-37). Out of these portions only chapter 18 together with the concluding remarks in 20:13-37, finds a parallel in 1Kings 22:2-49.
- f. Jehoshaphat "strengthened himself" over Israel – 17:1.**
- g. Yahweh was with Jehoshaphat because he sought Yahweh – 17:3-4**

- Page 23

they left for the Desert of Tekoa. As they set out, Jehoshaphat stood and said, “Listen to me, Judah and people of Jerusalem! Have faith in the LORD your God and you will be upheld; have faith in his prophets and you will be successful.” ^{2Ch 20:21} After consulting the people, Jehoshaphat appointed men to sing to the LORD and to praise him for the splendor of his holiness as they went out at the head of the army, saying: “Give thanks to the LORD, for his love endures forever.” ^{2Ch 20:22} As they began to sing and praise, the LORD set ambushes against the men of Ammon and Moab and Mount Seir who were invading Judah, and they were defeated. ^{2Ch 20:23} The men of Ammon and Moab rose up against the men from Mount Seir to destroy and annihilate them. After they finished slaughtering the men from Seir, they helped to destroy one another. ^{2Ch 20:24} When the men of Judah came to the place that overlooks the desert and looked toward the vast army, they saw only dead bodies lying on the ground; no one had escaped.

v. God’s people rejoiced – 20:27-30

iv. Judah and the House of Ahab

1. Jehoram king of Judah did evil and walked in the ways of the kings of the Northern Kingdom following the evil of Ahab and Jezebel – 21:4-20

- a. To insure his own security, Jehoram killed his own family and nobles.
- b. Yet on behalf of David’s lineage, God didn’t destroy him.
- c. Jehoram did evil and forsook God, acting in his own strength and wisdom, marrying the daughter of the evil Ahab of the Northern kingdom.
- d. God sent Elijah to confront this evil man.

2. Ahaziah – did evil – 22:1-9

3. Athaliah – attempts to destroy the whole family of the house of Judah, but Joash is preserved – 22:10-23:21

4. Jehoiada “showed his strength” after the overthrow of Athaliah and led the people into covenant renewal. The Temple and city were restored, and the people rejoiced – 23:16-21

v. Three flawed kings who started well but fell into sin – chapters 24-26

1. Joash – Chapter 24

- a. Demonstrated faithfulness while Jehoiada lived and did good in God’s eyes – 24:1-16
- b. Fell into apostasy after Jehoiada’s death – 24:17-27
 - i. Abandoned the Temple worship of Yahweh and restored pagan worship.

ii. Prophetic rebuke – because you have forsaken the Lord, He has forsaken you. May the Lord call you into account.

iii. Joash didn't listen and had the prophet Zechariah executed.

2. Amaziah – chapter 25

- a. Hired mercenaries from the Northern kingdom of Israel.
- b. Prophetic rebuke – Yahweh is not with Israel... God alone has the power to help or to overthrow, Amaziah heeded the word – 25:1-10
- c. Amaziah fell into idolatry... but he rejected the prophetic rebuke – 25:14-22
- d. Amaziah was routed and humiliated, the gate of Jerusalem destroyed, the Temple looted, and Amaziah was executed – 25:23-28

3. Uzziah – chapter 26

- a. Uzziah's Success – 26:3-15
 - i. He did right in the eyes of God when he sought God – “as long as he sought the Lord, God gave him success” – 26:5
 - ii. He was successful in war, in building, with his army... God helped him become powerful – 26:7, 15
- b. Uzziah's Failure – 26:16-23
 - i. His success and power led first to pride, then to his downfall – he became unfaithful – 26:16
 - ii. He boldly entered the Temple and attempted to burn incense on the altar.
 - iii. Prophetic rebuke – Azariah and 80 priests confronted him as only the Aaronic priests could burn incense to God in the Temple. When Uzziah became angry with the priests, they noticed that leprosy had broken out on his forehead – 26:20-21
- c. Jotham – did right in God's eyes, and “he grew powerful because he walked steadfastly before the Lord his God” – 27:26
- d. Ahaz – Did not do right, he allowed Judah to abandon Yahweh because of Ahaz's unfaithfulness – 28:7; then Ahaz sought help from the king of Assyria and the God's of Damascus – 28:23; and built altars to foreign gods throughout Judah – 28:25

6. Hezekiah – 29-32

a. Purification of the Temple – chapter 29:

- i. 29:1-6 sets the stage for the young king's reign – “Hezekiah was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Abijah daughter of Zechariah. He did what was right in the eyes of the LORD, just as his father David had done. In the first month of the first year of his reign, he opened the doors of the temple of the LORD and repaired them. He brought in the priests and the Levites,

assembled them in the square on the east side and said: "Listen to me, Levites! Consecrate yourselves now and consecrate the temple of the LORD, the God of your fathers. Remove all defilement from the sanctuary. Our fathers were unfaithful; they did evil in the eyes of the LORD our God and forsook him. They turned their faces away from the LORD'S dwelling place and turned their backs on him."

- ii. **Zondervan's New International Encyclopedia of Bible Words defines purity accordingly –**
"The OT concept of purity has ritual as well as moral aspects. Both aspects are developed and expressed most clearly in the Old Testament teaching on *Taher*, "cleanness" (thus the concepts of Clean and Unclean have import both in the new and old Testaments.) *Zakak* and *Zakah*, along with the adjective *Zak* are the other Hebrew words translated "pure." *Zakah* is found only in poetry and is used only in a moral sense. *Zak* (e.g., Exodus 30:34) and *Zakak* describe unadulterated substances and by extension refer to a person's ways that are not adulterated by sin. These three words are used of moral purity in seventeen of their twenty-three occurrences in the Old Testament (Job 8:6; 9:30; 11:4; 15:14; 16:17; 25:4; 33:9; Psalms 51:4; 73:13; 119:9; Proverbs 16:2; 20:9, 11; 21:8; Isaiah 1:16; La 4:7; Micah 6:11). The concepts of impurity, cleansing, and purification are also important. *Bar*, from *Barar* ("to purify," "to cleanse or make bright") also may be translated as "clean" or "pure" depending on the context. The picture is one of brightness undimmed by stain; it is easily extended to the idea of moral purity, untainted by moral fault. Words for "impure" (especially *Niddah*) speak of such things as menstrual flow, which causes a woman to be ritually unclean. At times, "impure" is used to characterize Israel's grosser sins (e.g., Ezekiel 7:19-20).
- iii. **Hezekiah enlisted the priests and Levites to purify the Temple – the only ones God decreed may perform such work 29:4-19.**
- iv. **Hezekiah Re-established regular Temple services (29:35) including sacrifices, music and worship (29:20-36); and sin-offerings to atone for all Israel – 29:20-30); burnt offerings accompanied by music as established by David (29:25-30); and individual voluntary offerings such as thank offerings, fellowship offerings and drink offerings – 29:31-35).**
- b. **National Celebration of the Passover – 30:1-31:1**
 - i. **The king and the assembly decided to celebrate Passover – the text stipulates it was celebrated in the 2nd month not in the 1st month as prescribed in the Law, but Moses authorized such a delay when circumstances made it necessary... in this case the Temple preparations had to be made prior to the celebration – cross reference Numbers 9:9-13.**
 - ii. **Hezekiah invited all Israel including Ephraim and Manasseh... and the faithful humbled themselves and came to Jerusalem. This was the greatest celebration of Passover since Solomon (30:26)... God would pardon anyone who seeks Him out (30:18-19), God heard and healed (30:20), fulfilling 7:14.**
 - iii. **The priests and Levites blessed the people and God received their prayers (30:27).**

- iv. When the people went home, the purification was extended throughout all Judah and included Israel as well (30:25).
- c. Providing for the Temple Services – 31:2-21
 - i. Hezekiah demonstrated Godly leadership by providing from his own resources for the sacrifices, taking responsibility for the Temple – 31:2-3.
 - ii. He ordered the people of Jerusalem to bring their tithes and offerings as prescribed – 31:4-10.
 - iii. Summary – Hezekiah sought out God, and he and the nation prospered – 31:21.
- d. Hezekiah's Preparations for Siege – 32:1-33
 - i. Despite Hezekiah's faithfulness, it became known that Sennacherib king of Assyria was preparing to invade Judah (701 BC). Hezekiah consulted with his advisors and military staff and made wise preparations. They blocked off the surface water sources that an invader would use to maintain themselves during a siege, and built up the walls and battlements.
 - ii. They built an underground aqueduct that was an engineering marvel to provide fresh water for Jerusalem. The picture below (from Zondervan's PRADIS Bible Study Library – Scholar's Edition Software) is the beginning of Hezekiah's Tunnel that brought water from the Gihon Spring outside the city ensuring a stable water supply to the "Pool of Siloam" which was a large city reservoir – 32:1-8 [New Testament cross reference John 9:3-11].



- e. **Hezekiah's Prayer – when struck with illness, Hezekiah prayed, and God answered – 32:24-33.**
 - i. In spite of his great faithfulness, Hezekiah's great wealth made him proud. Hard work, wise decisions, and great blessings can become a snare for anyone.
 - ii. When rebuked by God, Hezekiah acted in his own wisdom and incurred God's anger. He would later repent and God received him.
- f. **Hezekiah was seen by the Chronicler as the best representative of the Davidic monarchy in many generations. He was not a perfect man, but neither was David. That Hezekiah was a great leader and served God well is evidenced by the fact that the Chronicler devoted four chapters to describe the man, his faith, and his accomplishments.**
- g. **Manasseh – Hezekiah's son – 33:1-20**
 - i. You would think having observed a man of great faith that his son would follow in his footsteps, but Manasseh initially did what was evil in God's eyes... which is all the more troubling when you consider how great his father Hezekiah was. This difference invites an understanding of what "evil" and "wickedness" meant to the Chronicler and in Scripture:
 - 1. **Evil and Wickedness in the Old Testament** – *Ra`* and *ra`ah* are sometimes translated "wicked." The basic meaning of this word group is "evil," or "bad." When used to describe a person, these words focus on those moral deficiencies that move a person to injure others. Such wickedness may be descriptive of the deeds done or of persons who are characterized by wicked attitudes and actions.
 - a. The Old Testament word most commonly translated "wickedness" is *rasa`*. The masculine noun occurs over 250 times in the Old Testament and is found in tandem with the entire Hebrew vocabulary of sin. Wicked acts violate God's standards for life with other people and thus stand in sharp contrast to His divine character. But wickedness is not committed against God (as for instance, is iniquity). Wickedness is sin against others and one's community. Wicked acts are criminal in character, violating the rights of individuals and threatening the pattern of reciprocity that holds any community together.
 - b. Dishonesty, violence, oppression, extortion, fraud, and other sins are the delight of the wicked, who themselves are proud and vicious.
 - c. Wickedness, then, looks at those persons and acts that damage other persons and twist the pattern of society away from God's intended righteousness.
 - 2. **Evil and Wickedness in the New Testament** – Several different Greek words are translated "wicked" and "wickedness" in the NIV, while the NASB tends to rely on two Greek roots to express this idea. Both versions translate *poneria* and *poneros* as "wicked." The concept is a strong one, focusing on actions that are dangerous because they are destructive to others. These Greek words are found most often in the Gospels, where the Old Testament sense dominates, and are translated "wicked" or "wickedness" in the NIV in a number of passages (Matthew 12:39, 45;

13:49; 16:4; 18:32; Luke 6:35; 11:26, 29, 39; 19:22; Romans 1:29; 1 Corinthians 5:8, 13; 2 Thessalonians 3:2; 2 John 11).

- a. *Adikia* and *adikos* are also translated "wicked" and "wickedness" in both versions. The words indicate the idea of committing an injustice and thus are also clearly in the OT tradition. They are found in several NT passages (Acts 1:18; 24:15; Romans 1:18; 6:13; 2 Thessalonians 2:12; 2 Timothy 2:19; 2 Peter 2:15).
- b. Other words are translated "wicked" in the NIV New Testament – One of them is *anomia*, which indicates one's contempt for the law by acting contrary to it. This word occurs fifteen times in the New Testament (Matthew 7:23; 13:41; 23:28; 24:12; Ro 4:7; 6:19; 2 Corinthians 6:14; 2 Thessalonians 2:7; Titus 2:14; Hebrews 1:9; 8:12; 10:17; 1 John 3:4); its related word *anomos* occurs ten times (Mark 15:28; Luke 22:37; Acts 2:23; 1 Corinthians 9:21; 2 Thessalonians 2:8; 1 Titus 1:9; 2 Peter 2:8). The NIV translates *kakos* ("evil") as "wicked" in two of its fifty-one New Testament occurrences (Matthew 24:48; Revelation 2:2) and *kakia* ("malice," "wickedness") in one of its eleven occurrences (Acts 8:22). The Greek word that the NIV renders "wicked" in Romans 4:5 is *asebes* ("ungodly"). In all instances of the use of this word, the image is of a destructive and malicious person deliberately and carelessly harming others.

3. He rebuilt the "High Places" of Pagan worship throughout the country, and he build Pagan altars in the Temple defiling it.

4. Where Hezekiah led his people to God, his son led people astray... until they became more wicked than the Canaanite tribes God destroyed to establish His people as an example to the world – 33:1-9.

ii. Judgment, repentance and restoration – 33:10-20

1. God spoke to Manasseh, but he refused to listen and obey God.

2. In Babylon – Manasseh finally humbled himself and prayed, and God heard and responded – 33:12-13

3. Manasseh rebuilt the Jerusalem Wall and restored the Temple and Altar.

h. Amon – 33:21-25 – Did evil, committed idolatry, refused to humble himself. He garnered only four verses from the Chronicler... enough said.

7. Josiah – Chapters 34-35

a. Another Reformer who is judged as doing what was right in God's eyes – chapter 34

i. ^{2Ch 34:1} Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years.

^{2Ch 34:2} He did what was right in the eyes of the LORD and walked in the ways of his father David, not turning aside to the right or to the left.

- ii. In the eighth-year of his reign he began to seek God out, and in his twelfth year he began to purge evil out of Judah pushing even into the northern territory as far as the tribal lands of Naphtali – 34:3-7

b. Purification of the Temple and Covenant renewal:

- i. In the eighteenth year he commissioned Hilkiah the priest to restore the Temple – 34:8-13
 - ii. In the restoration efforts, Hilkiah found the Torah – the scrolls of the Law – 34:14-18
 - iii. When Josiah heard the Word of the Lord in the Law he repented, and invited his people to repent with him – 34:19-28
 - iv. The prophetess Huldah warned of God's impending judgment, but because Josiah humbled himself God heard him and relented. This led to covenant renewal – 34:29-32
- c. Passover celebrated – chapter 35**
- d. Josiah's death in 609 BC – 35:20-36:1**

8. The Last Four Kings – did not do well:

- a. Jehoahaz – 609 BC – after three months Neco of Egypt deposed the king and took him into exile in – 36:2-4
- b. Jehoiakim – 609-598 BC – did evil in God's eyes and after eleven years was deposed by Nebuchadnezzar and taken to Babylon – 36:5-8
- c. Jehoiachin – 598 BC – after 100 days as vassal king was summoned to Babylon – 36:9-10
- d. Zedekiah – 598-587 BC – Did evil in God's eyes and refused to humble himself before God's prophet. The king and the people rejected the prophets, refused to submit to Nebuchadnezzar king of Babylon, and refused to turn to God – 36:11-14

^{2Ch 36:14} Furthermore, all the leaders of the priests and the people became more and more unfaithful, following all the detestable practices of the nations and defiling the temple of the LORD, which he had consecrated in Jerusalem.

9. The Fall of Jerusalem – after countless warnings from prophet after prophet, God had enough of His faithless people. The Old Covenant was a conditional covenant modeled after Suzerain Treaties with their vassal kings. All of the four last kings and some of the preceding were vassals to regional superpowers such as Assyria, Egypt, and Persia; and when you are a party to a vassal agreement, you have to uphold your agreement... or else. The Chronicler wrote this scroll after he returned to Jerusalem from exile. With historical hindsight he is prophetically interpreting the successes and failures of Israel and Judah's leadership and their people. Note the sad conclusion the Chronicler brings to this epic scroll – cross references - 36:17-20 pp—; 2Kings 25:1-21; Jeremiah 52:4-27 – 36:22-23 pp—; Ezra 1:1-3

^{2Ch 36:15} The LORD, the God of their fathers, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place.

^{2Ch 36:16} But they mocked God's messengers, despised his words and scoffed at his prophets until the wrath of the LORD was aroused against his people and there was no remedy.

- 2Ch 36:17 He brought up against them the king of the Babylonians, who killed their young men with the sword in the sanctuary, and spared neither young man nor young woman, old man or aged. God handed all of them over to Nebuchadnezzar.
- 2Ch 36:18 He carried to Babylon all the articles from the temple of God, both large and small, and the treasures of the LORD'S temple and the treasures of the king and his officials.
- 2Ch 36:19 They set fire to God's temple and broke down the wall of Jerusalem; they burned all the palaces and destroyed everything of value there.
- 2Ch 36:20 He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons until the kingdom of Persia came to power.
- 2Ch 36:21 The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah.
- 2Ch 36:22 In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing:
- 2Ch 36:23 "This is what Cyrus king of Persia says: " 'The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you—may the LORD his God be with him, and let him go up.' "