

***God is Up to Something!***  
**The Book of Chronicles**

Coast School of Theology; Pastor Earl Miles; July 21, 2019

**FAQs**

- Written as one book
- Written by Ezra or someone like Ezra after the events of Ezra-Nehemiah (a priest or Levite with access to the temple records)
- Last book in the Hebrew Bible
- Reviews the whole OT (Hebrew title: ‘The Events of the Years’; Septuagint title: ‘The Things Omitted’ from 1&2 Samuel, 1&2 Kings; Latin Vulgate: ‘The Chronicle of the Whole Sacred History’)
- Adam to the return from Exile (genealogies)
- Beginning of David’s Reign to the end of the Exile (narratives) (1010 – 538 BC)
- Great prophetic hopes not yet fulfilled
- Stories reshaped to provide a message of hope
- Two themes:
  - The coming Messiah (Priest-King)
  - The coming of a new Temple
- Genealogies:
  - Lineage of the Messianic King (David)
  - Lineage of the Priest (Aaron)
- Stories about David
- Leaves out the negative stories about David
- Puts in new material about David’s faithfulness
- Preparations for the temple
- Portrayed as a Moses-like figure (divine plans for the temple)
- Portrayed as the ideal King (Messiah as a new David)
- Messiah a King like David
- Kings that lived in Jerusalem after David
- Leaves out kings of Northern Israel
- New material about the Southern Israel
- Both obedient and disobedient kings
- Character stories to encourage faithfulness
- Concludes with Cyrus’s decree
- Concludes with an incomplete sentence (incomplete ending)
- Hope set on another return from exile
- OT ends by pointing forward
- Hope for the future is rooted in the past
- The OT portrayed as a story in search of an ending

‘The Babylonian campaign against Judah, which began in 605 B.C. under Nebuchadnezzar, climaxed in the destruction of Jerusalem and its temple in 586 and the deportation of many of its leading people to settlements near Babylon. The conquest meant the overthrow of the Davidic monarchy and the end of Judah as a nation-state. Babylon, in turn, fell in 538 B.C. to the Persians under Cyrus II. The Persians followed a more benign policy of permitting the exiled people groups to return to their lands (now provinces in the Persian Empire) to rebuild their cities and reestablish their religious practices. Groups of exiles from Judah, including priests and civil leaders, returned in 538 B.C., but the temple was not completely rebuilt until 516. This initial restoration was followed by those who returned in 458 B.C. with Ezra, who came to reestablish the Law of Moses as the rule for the community’s life, and Nehemiah, who arrived as governor in 445 to rebuild the walls of Jerusalem. Chronicles was most probably composed in this period, or some years afterward. Judah, as the historical heir of Israel, had been reconstituted in the land, with the temple rebuilt and functioning in Jerusalem. Yet it was a community much reduced in strength and numbers, occupying only a small portion of the land compared to the preexilic kingdom. The people of Judah were subject to foreign overlords, living in the midst of a mixed, and sometimes antagonistic, population. In many ways their conditions in the land were still characterized by exile rather than restoration (see [Ezra 9:6–15](#); [Neh. 9:32–36](#)). The questions of Israel’s place in God’s purposes and the meaning of his ancient promises to David were pressing ones. – ESV Study Bible

## **Outline**

### *1 Chronicles*

1-9            Genealogies  
10-29        King David

Major Theme: Preparation for the Building of the Temple and Its Worship

### *2 Chronicles*

1-9            King Solomon  
10-36        Good and Bad Kings

Major Theme: The Building of the Temple and the Establishment of Its Worship

1. A Genealogical Presentation of the Tribes of Israel ([1 Chron. 1:1–9:44](#))
  1. Adam to Esau ([1 Chron. 1:1–54](#))
  2. The sons of Israel ([1 Chron. 2:1–2](#))
  3. The tribe of Judah ([1 Chron. 2:3–4:23](#))
  4. The tribe of Simeon ([1 Chron. 4:24–43](#))
  5. The Transjordanian tribes ([1 Chron. 5:1–26](#))
  6. The tribe of Levi ([1 Chron. 6:1–81](#))
  7. Other northern tribes ([1 Chron. 7:1–40](#))

8. The tribe of Benjamin (1 Chron. 8:1–40)
9. The resettlement of Jerusalem (1 Chron. 9:1–34)
10. The genealogy of Saul (1 Chron. 9:35–44)
2. The United Kingdom of David and Solomon (1 Chron. 10:1–2 Chron. 9:31)
  1. David’s rise to power over Israel (1 Chron. 10:1–12:40)
  2. David’s transfer of the ark of the covenant to Jerusalem (1 Chron. 13:1–16:43)
  3. The dynastic promise to David (1 Chron. 17:1–27)
  4. David’s wars (1 Chron. 18:1–20:8)
  5. David’s census and preparation for the temple (1 Chron. 21:1–29:30)
  6. Solomon’s temple preparations (2 Chron. 1:1–2:18)
  7. Solomon’s building of the temple (2 Chron. 3:1–5:1)
  8. The dedication of the temple (2 Chron. 5:2–7:22)
  9. Solomon’s other accomplishments (2 Chron. 8:1–16)
  10. Solomon’s international relations and renown (2 Chron. 8:17–9:31)
3. The Kingdom of Judah down to the Exile (2 Chron. 10:1–36:23)
  1. Rehoboam (2 Chron. 10:1–12:16)
  2. Abijah (2 Chron. 13:1–14:1)
  3. Asa (2 Chron. 14:2–16:14)
  4. Jehoshaphat (2 Chron. 17:1–21:1)
  5. Jehoram and Ahaziah (2 Chron. 21:2–22:12)
  6. Joash (2 Chron. 23:1–24:27)
  7. Amaziah (2 Chron. 25:1–28)
  8. Uzziah (2 Chron. 26:1–23)
  9. Jotham (2 Chron. 27:1–9)
  10. Ahaz (2 Chron. 28:1–27)
  11. Hezekiah (2 Chron. 29:1–32:33)
  12. Manasseh (2 Chron. 33:1–20)
  13. Amon (2 Chron. 33:21–25)
  14. Josiah (2 Chron. 34:1–35:27)
  15. The last four kings (2 Chron. 36:1–21)
  16. Restoration (2 Chron. 36:22–23) – ESV Study Bible

## Themes

‘The writer [of 1 Chronicles] gives readers a largely idealized picture of David’s reign, especially regarding the religious life of the nation, a picture emerges of a good society ruled by an ideal ruler under God’s providential control. – ESV Study Bible

‘The author [of 2 Chronicles] alternates between relatively brief accounts of evil kings and more extended accounts of good kings. In 2 Chronicles 11–36, kings are presented as characters to emulate for their faith or shun for their impiety.

Encouragement in light of a less glorious temple and no Davidic king and the rule of foreigners and a small country:

The Davidic (Messianic) line is still in tack.  
The temple will one day be glorious again.  
God is still at work to fulfill His promises to and through His people.

Focus: the temple (God's presence with His people)

Centrality of worship, sacrifice, seeking God, trust and obedience

Hope in a coming Messiah and a New Temple

## 1. The book of Chronicles is a spiritual (versus political) history of Israel that ...

### □ Focuses on the kingly line of David

Adam, Seth, Enosh, <sup>2</sup>Kenan, Mahalalel, Jared, <sup>3</sup>Enoch, Methuselah, Lamech, <sup>4</sup>Noah, Shem, Ham and Japheth. – 1 Chronicles 1:1-4

<sup>24</sup>Shem, Arpachshad, Shelah, <sup>25</sup>Eber, Peleg, Reu, <sup>26</sup>Serug, Nahor, Terah, <sup>27</sup>Abram, that is Abraham. – 1 Chronicles 1:24-27

<sup>34</sup>Abraham became the father of Isaac. The sons of Isaac *were* Esau and Israel. – 1 Chronicles 1:34

<sup>1</sup>These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, <sup>2</sup>Dan, Joseph, Benjamin, Naphtali, Gad and Asher. <sup>3</sup>The sons of Judah *were* Er, Onan and Shelah; *these* three were born to him by Bath-shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of the LORD, so He put him to death. <sup>4</sup>Tamar his daughter-in-law bore him Perez and Zerah. Judah had five sons in all. <sup>5</sup>The sons of Perez *were* Hezron and Hamul. – 2 Chronicles 2:1-5

<sup>9</sup>Now the sons of Hezron, who were born to him *were* Jerahmeel, Ram and Chelubai. <sup>10</sup>Ram became the father of Amminadab, and Amminadab became the father of Nahshon, leader of the sons of Judah; <sup>11</sup>Nahshon became the father of Salma, Salma became the father of Boaz, <sup>12</sup>Boaz became the father of Obed, and Obed became the father of Jesse; <sup>13</sup>and Jesse became the father of Eliab his firstborn, then Abinadab the second, Shimea the third, <sup>14</sup>Nethanel the fourth, Raddai the fifth, <sup>15</sup>Ozem the sixth, David the seventh; - 1 Chronicles 2:9-15

<sup>1</sup>Now these were the sons of David who were born to him in Hebron: the firstborn *was* Amnon, by Ahinoam the Jezreelitess; the second *was* Daniel, by Abigail the Carmelitess; <sup>2</sup>the third *was* Absalom the son of Maacah, the daughter of Talmai king of Geshur; the fourth *was* Adonijah the son of Haggith; <sup>3</sup>the fifth *was* Shephatiah, by Abital; the sixth *was* Ithream, by his wife Eglah.

<sup>4</sup>Six were born to him in Hebron, and there he reigned seven years and six months. And in Jerusalem he reigned thirty-three years. <sup>5</sup>These were born to him in Jerusalem: Shimea, Shobab, Nathan and Solomon, four, by Bath-shua the daughter of Ammiel; <sup>6</sup>and Ithar, Elishama, Eliphelet, <sup>7</sup>Nogah, Nepheg and Japhia, <sup>8</sup>Elishama, Eliada and Eliphelet, nine. <sup>9</sup>All *these were* the sons of David, besides the sons of the concubines; and Tamar *was* their sister. – 1 Chronicles 3:1-9

□ **Focuses on the priestly line of Aaron**

<sup>1</sup> These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, <sup>2</sup> Dan, Joseph, Benjamin, Naphtali, Gad and Asher. – 1 Chronicles 2:1

<sup>1</sup> The sons of Levi *were* Gershon, Kohath and Merari. <sup>2</sup> The sons of Kohath *were* Amram, Izhar, Hebron and Uzziel. <sup>3</sup> The children of Amram *were* Aaron, Moses and Miriam. And the sons of Aaron *were* Nadab, Abihu, Eleazar and Ithamar. <sup>4</sup> Eleazar became the father of Phinehas, *and* Phinehas became the father of Abishua, - 1 Chronicles 6:1-4

<sup>49</sup> But Aaron and his sons offered on the altar of burnt offering and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. – 1 Chronicles 6:49

***Why is these king and priest lineages so important? (Lord and Savior)***

And Melchizedek **king** of Salem brought out bread and wine; now he was a **priest** of God Most High. – Genesis 14:18

For this Melchizedek, **king** of Salem, **priest** of the Most High God, who met Abraham as he was returning from the slaughter of the **kings** and blessed him, - Hebrews 7:1

Since the days of our fathers to this day we *have been* in great guilt, and on account of our iniquities we, our **kings** *and* our **priests** have been given into the hand of the **kings** of the lands, to the sword, to captivity and to plunder and to open shame, as *it is* this day. – Ezra 9:7

and you shall be to Me a **kingdom** of **priests** and a holy nation.’ These are the words that you shall speak to the sons of Israel.” – Exodus 19:6

“You have made them *to be* a **kingdom** and **priests** to our God; and they will reign upon the earth.” – Revelation 5:10

“For I am the **Lord** your God, The Holy One of Israel, your **Savior**; I have given Egypt as your ransom, Cush and Seba in your place. – Isaiah 43:3

for today in the city of David there has been born for you a **Savior**, who is Christ the **Lord**. – Luke 2:11

For our citizenship is in heaven, from which also we eagerly wait for a **Savior**, the **Lord** Jesus Christ; - Philippians 3:20

for in this way the entrance into the eternal kingdom of our **Lord** and **Savior** Jesus Christ will be abundantly supplied to you. – 2 Peter 1:11

For if, after they have escaped the defilements of the world by the knowledge of the **Lord** and **Savior** Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. – 2 Peter 2:20

that you should remember the words spoken beforehand by the holy prophets and the commandment of the **Lord** and **Savior** *spoken* by your apostles. – 2 Peter 3:2

but grow in the grace and knowledge of our **Lord** and **Savior** Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen. – 2 Peter 3:18

## **2. The book of Chronicles is a divine commentary on the history of Israel that ...**

- Ignores most of the negative and sinful aspects of their history**

Like the sin of David with Bathsheba

- In order to highlight the ‘evidences of grace’ in their history**

Like the extensive preparations made by David for the building of the temple

David said, “My son Solomon is young and inexperienced, and the house that is to be built for the LORD shall be exceedingly magnificent, famous and glorious throughout all lands. *Therefore* now I will make preparation for it.” So David made ample preparations before his death. – 1 Chronicles 22:5

Like David’s being given a divine plan for the temple

<sup>19</sup>“All *this*,” said David, “the LORD made me understand in writing by His hand upon me, all the details of this pattern.” <sup>20</sup>Then David said to his son Solomon, “Be strong and courageous, and act; do not fear nor be dismayed, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished. – 1 Chronicles 28:19-20

***Why is it important to remember the evidences of grace and not simply the failures in our lives?***

<sup>3</sup> I thank my God in all my remembrance of you, <sup>4</sup> always offering prayer with joy in my every prayer for you all, <sup>5</sup> in view of your participation in the gospel from the first day until now. <sup>6</sup> *For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. – Philippians 1:3-5

<sup>2</sup> To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>4</sup> I thank my God always concerning you for the grace of God which was given you in Christ Jesus, <sup>5</sup> that in everything you were enriched in Him, in all speech and all knowledge, <sup>6</sup> even as the testimony concerning Christ was confirmed in you, <sup>7</sup> so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, <sup>8</sup> who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord. <sup>10</sup> Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. – 1 Corin-thians 1:2-10

### 3. The book of Chronicles covers the time ...

#### □ From the beginning of the world to the end of the exile (538 BC) (in the genealogies)

Adam, Seth, Enosh, <sup>2</sup> Kenan, Mahalalel, Jared, <sup>3</sup> Enoch, Methuselah, Lamech, <sup>4</sup> Noah, Shem, Ham and Japheth. – 1 Chronicles 1:1-4

So all Israel was enrolled by genealogies; and behold, they are written in the Book of the Kings of Israel. And Judah was carried away into exile to Babylon for their unfaithfulness. – 1 Chronicles 9:1

#### □ From the beginning of David's kingdom to the end of the exile (in the narratives)

Now the Philistines fought against Israel; and the men of Israel fled before the Philistines and fell slain on Mount Gilboa. <sup>2</sup> The Philistines closely pursued Saul and his sons, and the Philistines struck down Jonathan, Abinadab and Malchi-shua, the sons of Saul. – 1 Chronicles 10:1-2

<sup>22</sup> Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD by the mouth of Jeremiah—the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also *put it* in writing, saying, <sup>23</sup> “Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!’” – 2 Chronicles 36:22-23

#### *Why is this important?*

#### □ God rules over the nations.

For the kingdom is the Lord's And He **rules** over the nations. – Psalm 22:28

And in that it was commanded to leave the stump with the roots of the tree, your kingdom will be assured to you after you recognize that *it is* Heaven *that* **rules**. – Daniel 4:26

The Lord has established His throne in the heavens, And His sovereignty **rules** over all. – Psalm 103:19

□ **God rules over the history of His people.**

Destroy *them* in wrath, destroy *them* that they may be no more; That *men* may know that God **rules** in Jacob To the ends of the earth. Selah. – Psalm 59:13

<sup>22</sup> Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD by the mouth of Jeremiah—the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also *put it* in writing, saying, <sup>23</sup> “Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!’” – 2 Chronicles 36:22-23

**4. The book of Chronicles is an encouragement ...**

□ **To see God’s past faithfulness as evidence of His future faithfulness**

Now the Lord has fulfilled His word which He spoke; for I have risen in the place of my father David and sit on the throne of Israel, as the Lord **promised**, and have built the house for the name of the Lord, the God of Israel. – 2 Chronicles 6:10

□ **To trust God’s promises in the face of unpleasant circumstances**

Yet the Lord was not willing to destroy the house of David because of the covenant which He had made with David, and since He had **promised** to give a lamp to him and his sons forever. – 2 Chronicles 21:7

**Why is this important?**

**Because God’s providence and His faithfulness to His promises often appear to be in contradiction!**

<sup>12</sup> “But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name’s sake. <sup>13</sup> It will lead to an opportunity for your testimony. <sup>14</sup> So make up your minds not to prepare beforehand to defend yourselves; <sup>15</sup> for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. <sup>16</sup> But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death, <sup>17</sup> and you will be hated by all because of My name. <sup>18</sup> Yet not a hair of your head will perish. <sup>19</sup> By your endurance you will gain your lives. – Luke 21:12-19

1. God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm.
2. Deep in unfathomable mines  
Of never failing skill  
He treasures up His bright designs  
And works His sov'reign will.
3. Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy and shall break  
In blessings on your head.
4. Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.
5. His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flow'r.
6. Blind unbelief is sure to err  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain. – William Cowper, 1774

## 5. The book of Chronicles is about ...

### □ The temple and its worship

Then David gave to his son Solomon the plan of the porch *of the temple*, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat; - 1 Chronicles 28:11

Chenaniah, chief of the Levites, was *in charge of the singing*; he gave instruction in *singing* because he was skillful. – 1 Chronicles 15:22

### □ The Messiah and His coming

And it came about, when David dwelt in his house, that David said to Nathan the prophet, “Behold, I am dwelling in a house of cedar, but the ark of the covenant of the LORD is under curtains.”<sup>2</sup> Then Nathan said to David, “Do all that is in your heart, for God is with you.”<sup>3</sup> It came about the same night that the word of God came to Nathan, saying,<sup>4</sup> “Go and tell David My servant, ‘Thus says the LORD, “You shall not build a house for Me to dwell in;’<sup>5</sup> for I have not dwelt in a house since the day that I brought up Israel to this day, but I have gone from tent to tent and from *one dwelling place to another*.<sup>6</sup> In all places where I have walked with all Israel,

have I spoken a word with any of the judges of Israel, whom I commanded to shepherd My people, saying, ‘Why have you not built for Me a house of cedar?’”<sup>7</sup> Now, therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts, “I took you from the pasture, from following the sheep, to be leader over My people Israel. <sup>8</sup> I have been with you wherever you have gone, and have cut off all your enemies from before you; and I will make you a name like the name of the great ones who are in the earth. <sup>9</sup> I will appoint a place for My people Israel, and will plant them, so that they may dwell in their own place and not be moved again; and the wicked will not waste them anymore as formerly, <sup>10</sup> even from the day that I commanded judges *to be* over My people Israel. And I will subdue all your enemies. Moreover, I tell you that the LORD will build a house for you. <sup>11</sup> When your days are fulfilled that you must go *to be* with your fathers, that I will set up *one of* your descendants after you, who will be of your sons; and I will establish his kingdom. <sup>12</sup> He shall build for Me a house, and I will establish his throne forever. <sup>13</sup> I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. <sup>14</sup> But I will settle him in My house and in My kingdom forever, and his throne shall be established forever.”’”<sup>15</sup> According to all these words and according to all this vision, so Nathan spoke to David. – 1 Chronicles 17:1-15

### ***Why is this emphasized?***

<sup>19</sup> Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, <sup>20</sup> by a new and living way which He inaugurated for us through the veil, that is, His flesh, <sup>21</sup> and since *we have* a great priest over the house of God, <sup>22</sup> let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for He who promised is faithful; <sup>24</sup> and let us consider how to stimulate one another to love and good deeds, <sup>25</sup> not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near. – Hebrews 10:19-25

You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever. – Psalm 16:11

## **6. The ‘temple’ is the place where ...**

### **□ God is sought/worshiped**

Now these are the **singers**, heads of fathers’ *households* of the Levites, *who lived* in the chambers *of the temple free from other service*; for they were engaged in their work day and night. – 1 Chronicles 9:33

Then David spoke to the chiefs of the Levites to appoint their relatives the **singers**, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy. – 1 Chronicles 15:16

<sup>4</sup> One thing I have asked from the LORD, that I shall seek:  
That I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD

And to meditate in His temple. <sup>5</sup> For in the day of trouble He will conceal me in His tabernacle;  
In the secret place of His tent He will hide me;

He will lift me up on a rock.

<sup>6</sup> And now my head will be lifted up above my enemies around me,

And I will offer in His tent sacrifices with shouts of joy;

I will sing, yes, I will sing praises to the LORD. – Psalm 27:4-6

□ **God (His presence) is manifested/revealed**

<sup>11</sup> When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), <sup>12</sup> and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets <sup>13</sup> in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD *saying*, “*He indeed is good for His lovingkindness is everlasting,*” then the house, the house of the LORD, was filled with a cloud, <sup>14</sup> so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God. – 2 Chronicles 5:11-14

O LORD, I love the habitation of Your house And the place where Your glory dwells. – Psalm 26:8

And the **temple** was filled with smoke from the **glory** of God and from His power; and no one was able to enter the **temple** until the seven plagues of the seven angels were finished. – Revelation 15:8

□ **The place where the mercy seat over the ark of the covenant is and where the sin offerings and whole burnt offerings took place: it is the place of forgiveness.**

Just as important as the exhortation to faithful seeking, if not more so, is *the message of forgiveness and restoration to God through sacrifices of atonement and humble prayer*. The Chronicler is insistent that from beginning (1 Chron. 2:3, 7) to end (2 Chron. 36:14), Israel is a sinful people that fails to reverence God in his holiness as they should. That sinfulness extends even to David (1 Chron. 21:1), who best exemplifies for the Chronicler what it means to seek God. Yet God in his mercy provides the way back to himself. The temple stands where David repented and offered sacrifice. It is designated by God as the instrument of his forgiveness and the point at which the consequences of sin may be reversed (2 Chron. 7:12–16). This emphasis on repentance explains one of the notable differences in presentation and purpose between Chronicles and Kings. The Chronicler would certainly agree with the writer(s) of Kings that figures such as Rehoboam and Manasseh were notorious sinners whose disobedience divided the kingdom and led to its fall. But the Chronicler also uses them as examples of repentance and personal recipients of God’s grace.

The destruction of the kingdom of Judah and the exile of its people are duly explained as the consequence of Israel's persistent unfaithfulness and its rejection of the prophetic summons to repentance (2 Chron. 36:16). But the ending of Chronicles—Cyrus's decree to return and rebuild the temple (2 Chron. 36:22–23)—takes the reader full circle to the beginning: a representative core of God's people has once again been gathered to the land and to the temple in Jerusalem, their daily round of worship standing in continuity with the preexilic days (1 Chron. 9:2–34). The Chronicler has shown how Israel's fall occurred, how such a disaster may be avoided in the future, and how all who belong to Israel may be gathered and consolidated as God's people. At the center stands the temple, the symbol of Yahweh's constant will to forgive and restore his penitent people who "seek his face" in prayer (2 Chron. 7:14). The restored temple testifies to the permanent continuance of God's covenant promises to David. Holding fast to those promises, and supporting the temple institutions that testify to them, is Israel's road to greater blessing and restoration. – ESV Study Bible

<sup>11</sup> Thus Solomon finished the house of the LORD and the king's palace, and successfully completed all that he had planned on doing in the house of the LORD and in his palace. <sup>12</sup> Then the LORD appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice. <sup>13</sup> If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, <sup>14</sup> and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. <sup>15</sup> Now My eyes will be open and My ears attentive to the prayer *offered* in this place. <sup>16</sup> For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually. <sup>17</sup> As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances, <sup>18</sup> then I will establish your royal throne as I covenanted with your father David, saying, 'You shall not lack a man *to be* ruler in Israel.' – 2 Chronicles 7:11-18

## 7. The 'Messiah' is the One who ...

### □ Provides access to the 'temple'

<sup>14</sup> Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup> For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin. <sup>16</sup> Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. – Hebrews 4:14-16

<sup>21</sup> and since *we have* a great priest over the house of God, <sup>22</sup> let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water. – Hebrews 10:21-22

### □ Is the ultimate 'temple'

But I say to you that something greater than the **temple** is here. – Matthew 12:6

<sup>19</sup> Jesus answered them, “Destroy this temple, and in three days I will raise it up.” <sup>20</sup> The Jews then said, “It took forty-six years to build this temple, and will You raise it up in three days?”  
<sup>21</sup> But He was speaking of the temple of His body. – John 2:19-21

And the Word became flesh, and **dwelt** among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. – John 1:14

***Union with Christ makes us also ...***

<sup>16</sup> Do you not know that you are a temple of God and *that* the Spirit of God dwells in you? <sup>17</sup> If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are. – 1 Corinthians 3:16-17

Or do you not know that your body is a **temple** of the Holy Spirit who is in you, whom you have from God, and that you are not your own? – 1 Corinthians 6:19

Or what agreement has the **temple** of God with idols? For we are the **temple** of the living God; just as God said, “I will dwell in them and walk among them; And I will be their God, and they shall be My people. – 2 Corinthians 6:16

in whom the whole building, being fitted together, is growing into a holy **temple** in the Lord, - Ephesians 2:21

I saw no **temple** in it, for the Lord God the Almighty and the Lamb are its **temple**. – Revelation 21:22

Why were we made in the image of God? (Genesis 1:27)

To Know Him: So that we might have deep fellowship with Him. (Genesis 2:18-25)

To Make Him Known: So that we might be like Him. (Genesis 5:1-3)

## **8. The life set on ‘temple’ through ‘Messiah’ ...**

- Trusts God’s Word**
- Obeys God’s Word**

<sup>3</sup> The LORD was with Jehoshaphat because he followed the example of his father David’s earlier days and did not seek the Baals, <sup>4</sup> but sought the God of his father, followed His commandments, and did not act as Israel did. <sup>5</sup> So the LORD established the kingdom in his control, and all Judah brought tribute to Jehoshaphat, and he had great riches and honor. <sup>6</sup> He took great pride in the ways of the LORD and again removed the high places and the Asherim from Judah. – 2 Chronicles 17:3-6

## **9. The reward/consequence of our relationship to ‘temple’ and ‘Messiah’ is either ...**

□ **Blessings**

□ **Curses**

<sup>23</sup> She said to them, “Thus says the LORD, the God of Israel, ‘Tell the man who sent you to Me,  
<sup>24</sup> thus says the LORD, “Behold, I am bringing evil on this place and on its inhabitants, *even* all the curses written in the book which they have read in the presence of the king of Judah.

<sup>25</sup> Because they have forsaken Me and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath will be poured out on this place and it shall not be quenched.” – 2 Chronicles 34:23-25

‘The Chronicler’s narrative method is clear and explicit. He recounts the history of Israel and the Davidic monarchy down to the exile primarily as a matter of “seeking God” or “forsaking him,” and sets out the consequences that flow from that choice for the king and people. To *seek God* means to orient one’s life toward him in active faith and obedience, to be diligent in fulfilling the commands of the Mosaic law, to oppose idolatry, and especially to support and participate in the authorized worship of the temple (see 1 Chron. 10:13; 13:3; 15:13; 16:10; 22:19; 28:9; 2 Chron. 1:5; 12:14; 14:4, 7; 15:2, 4; 16:12; 17:4; 18:4; 19:3; 20:4; 22:9; 26:5; 30:19; 31:21; 34:3). Those who seek God experience his blessing, typically in the form of large families (1 Chron. 14:3–7; 2 Chron. 11:19–21; 13:21; 24:3), building projects (1 Chron. 14:1; 2 Chron. 8:1–6; 11:5–12; 14:6–7; 17:12; 26:2, 6; 27:3–4; 32:5, 29–30; 33:14), riches and honor (1 Chron. 14:2, 17; 29:2–5; 2 Chron. 9:13–14, 22; 26:8, 15), military strength and success (1 Chron. 5:20–22; 14:8–16; 18:1–20:8; 2 Chron. 8:3; 13:13–18; 14:9–15; 20:20–26; 25:11–13; 26:4–8; 27:5–7; 32:20–22), and peace for the land (1 Chron. 22:18; 23:25; 2 Chron. 14:4–7; 15:15, 19; 17:10).

‘The converse is to *forsake God*, which includes apostasy and idolatry, the neglect and abuse of the temple and its institutions, despising the word of prophets, and egregious violence (see 1 Chron. 28:9; 2 Chron. 12:1, 5; 13:10; 21:10; 24:18). God’s punishment for forsaking him and his law includes defeat and despoiling by foreign enemies (1 Chron. 10:1–7; 2 Chron. 12:2–4; 21:8–11, 16–17; 24:23–24; 25:17–24; 28:5–8, 16–21; 33:10–11; 35:20–24; 36:5–19), sickness and death for disobedient individuals (1 Chron. 2:3; 10:13–14; 2 Chron. 16:12; 21:12–15, 18–19; 22:7–9; 23:14–15; 24:25; 25:27; 26:16–21; 33:24; 35:23–24), and, finally, forfeiture of the land and exile for the people (1 Chron. 5:26; 9:1; 2 Chron. 36:18, 20). The basic concepts represented by “seeking God” or “forsaking” him are, of course, also expressed by a broader range of phrases (“to serve God with a whole heart”; “to do what is right [or evil] in the eyes of the LORD”; and esp. “to be unfaithful”; see ESV Study Bible note on 1 Chron. 2:3–8). – ESV Study Bible

## 10. The book of Chronicles ends ...

□ **With an incomplete sentence**

<sup>22</sup> Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD by the mouth of Jeremiah—the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also *put it* in writing, saying, <sup>23</sup> “Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has

appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!” – 2 Chronicles 36:22-23

□ **As a story in search of an ending**

“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, “so that it will leave them neither root nor branch.”<sup>2</sup> “But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall.<sup>3</sup> You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing,” says the LORD of hosts.<sup>4</sup> “Remember the law of Moses My servant, *even the* statutes and ordinances which I commanded him in Horeb for all Israel.<sup>5</sup> “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.<sup>6</sup> He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.” – Malachi 4:1-6

<sup>1</sup> The beginning of the gospel of Jesus Christ, the Son of God. <sup>2</sup> As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; <sup>3</sup> THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.’” <sup>4</sup> John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. – Mark 1:1-4