THE
DISCIPLESHIP
PLACE

1 AND 2 CHRONICLES

CLT Bible Study

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Continuing Lay Training
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1 AND 2 CHRONICLES

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.

2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.

3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.

4. IMPORTANT: Note that scriptures from 1 Chronicles or 2 Chronicles may not have the book's name. In sections referring specifically to the Book of 1 Chronicles, if the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of 1 Chronicles. Whereas other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.

5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.

6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. But, however you do it, mark your Bible and it will become more and more your very own.

7. Finally, read the Bible passage again to better understand its meaning. You may also benefit from listening to the readings of 1 Chronicles and 2 Chronicles.

8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to A Dictionary of the Bible & Christian Doctrine in Everyday English (Eby et al., 2004).

SUGGESTIONS FOR STUDY

If a family or a few friends decide to take this study together, here are two suggestions:

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.

2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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CHAPTER 1. INTRODUCTION TO 1 AND 2 CHRONICLES

NOTES

A. TITLE AND PLACE IN THE CANON

In the Greek version of the Old Testament, the title of Chronicles is Paralipomena [par-uh-lee-POHM-uh-nuh], which means "matters (previously) omitted" from Kings and Samuel. The two Books of Chronicles were originally one. Jerome translated the Hebrew title, "Events or annals of the times" (1 Chronicles 27:24), with the Latin word Chronicorum [KRON-ee-ko-rum], or "the Chronicle of the entire divine history".

Chronicles is found with the "writings" or hagiographa [hah-GEE-ah-gruh-fuh] in the Hebrew Bible. However, in the Greek and Latin versions, as in the English translations, the books follow immediately after the Books of Kings.

B. AUTHORSHIP AND DATE

There is no specific statement in the Books of Chronicles as to their author. The traditional view has been that these two books in our Bible, together with Ezra and Nehemiah, were part of a series. Chronicles, according to Jewish tradition, was written last by Ezra himself to transition from the history of the past to the contemporary problems of the period when Jewish exiles were returning and resettling the Promised Land.

The books themselves, as well as the weight of scholarly opinion, support the view that one author wrote them in the postexilic period. They are a continuous history and are written in the same literary style. Ezra certainly fits the description of such a writer better than any other known man of the period.

The books concern the history of the Hebrews up to the end of the Captivity and the restoration of Cyrus. Since Ezra and Nehemiah are dated before the end of the fifth century, Chronicles must also be dated before the end of the fifth century.

C. PURPOSE AND SOURCES

It is clear that Chronicles was written to give perspective and historical continuity to the Hebrews, who faced enormous tasks on their return from exile. These included the rebuilding of the Temple and the restoration of the worship, which involved the Levitical sacrificial system. The people were also faced with the necessity of rebuilding cities for their rightful heirs within the specific tribal areas.

Samuel and Kings reflect the prophetic point of view and include the histories of both the Northern and Southern kingdoms. Chronicles reflects the priestly point of view and is not merely repeating or adding a few details for posterity. Rather, because of the point of view,

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details concerning the Temple and its rituals are given. The omissions and additions are important to a thorough understanding of the Hebrews and the divine plan of salvation.

First Chronicles, in part paralleling 2 Samuel, concerns the faithful tribes, Judah and Benjamin, which composed the Southern Kingdom. Most of the book deals with material already found in the other books of the Old Testament, from Genesis to Kings. The genealogies or father-son lists lead up to the reigns of David and Solomon.

Second Chronicles covers the same period as 1 and 2 Kings: the last days of David to the Babylonian exile. However, 2 Chronicles omits entirely the history of the Northern Kingdom from the death of Solomon, 931 B.C., to the fall of Samaria, 721 B.C. All of its kings followed in the sins of Jeroboam and thus contributed nothing to the true worship of God at the Jerusalem Temple.

The author summarizes the history before David using genealogical tables. He says nothing about the great sins of David and Solomon because the accounts do not add to his purpose in writing.

Besides the author's ready knowledge and use of facts found in the other books from Genesis to Kings, he mentions at least ten or more sources that are not available to us today. The writings of eight prophets are cited: Samuel, Nathan, Gad, Ahijah, Shemaiah, Iddo, Jehu, and Isaiah. The "book of the kings of Judah and Israel" which is quoted should not be confused with the canonical Books of Kings (for example, 1 Chronicles 9:1; 2 Chronicles 27:7; 33:18; 36:8 refer to material not found in our canonical books in their present form). The many genealogical tables and facts would be found in journals, diaries, and the public, as well as Temple records, which were accessible to the author in his day.

D. THE IMPORTANCE OF CHRONICLES

Without Chronicles we would be much poorer in our historical perspective. It points up "those times," "those men," and "those events," which were the basis for rebuilding a new nation under God to prepare the way for fullness of revelation in the Messiah, God's Son.

Paralipomena [par-uh-lee-POHM-uh-nuh],
Chronicorum [KRON-ee-ko-rum]
hagiographa [hah-GEE-ah-gruh-fuh]

CHAPTER 2. THE GENEALOGIES FROM ADAM TO DAVID (1 CHRONICLES 1:1 - 9:44)

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The purpose of these genealogical tables is the same as the purpose of the entire two books. These long lists of names are tiresome. But here, we see the author endeavoring to help the Levites, who were responsible for Temple worship, and the Judahites of the ruling family of David find their proper places in the restoration to Palestine after the Exile in Babylonia. Each tribe would be interested and responsible for its own part and place in the restoration under the leadership of God's servant, Ezra.

The genealogies are incomplete and would by no means resemble a modern genealogical table. But, they do offer a generation-to-generation tie-up for the returning leaders. The return of all property to its original owners in the year of jubilee and the fact that the Levitical priesthood was hereditary made it imperative to keep accurate records and proper title to land and office.

As you read these long lists of names, only a few of which are mentioned anywhere else in the Bible, you may wonder if they are preserved in the Scriptures. Yet we need to recall that while the Bible was written for us, it was also written for a particular group of people living at a particular time. The names that mean little to us were important at the time they were listed. For they helped the exiled nation resettle its homeland in preparation for the coming of Christ, their Messiah and our Savior.

A. FROM ADAM TO NOAH (1:1-4)

This portion assumes a knowledge of Genesis 5:1-32. The thirteen names do not include Cain and Abel, nor is there an attempt to give the life span of each man.

B. THE DESCENDANTS OF NOAH'S THREE SONS (1:5-27)

Here, the order in which Noah's sons are named is reversed from the Genesis account, no doubt to emphasize that the descendants of Shem are God's chosen people.

1. *The Line of Japheth (1: 5-7)*

Japheth was the youngest, so he was considered first in order to place last on the main line of Shem. This passage agrees with Genesis 10:2-4, but omits verse 5.

2. *The Line of Ham (1:8-16)*

Here again we see the sparseness of detail but essentially the same names as in Genesis 10:6-20. The list consists of the four sons of Ham, Cush, Mizraim, Put, and Canaan [KAY-nun] (1:8), down to the third generation, except for Put, which brings the list to a total of thirty.

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3. *The Line of Shem (1:17-27)*

This line is broken into two parts at the name Peleg, exactly halfway in the list of the ten men from Shem to Abraham.

a. *The list to Peleg* (1:17-23). The list again gives no length of years but stops at Peleg to give his brother's name, Joktan, and the names of his brother's thirteen sons. In Genesis 11:10-26 and 10:21-22, we see that the listed nine sons of Shem are really five sons and four grandsons. Peleg means "division" and is explained as coming from the division of the earth into various population areas (1:19). There are twenty-six names in this list.

b. *The list from Peleg to Abraham* (1:24-27). Here, the emphasis is taken from Adam, the "common father of the race," and placed on Abraham, the "common father of the faithful," from the "covenant of innocence" to the "covenant of grace."

C. FROM ABRAHAM TO THE TRIBES (1:28-54)

1. *The Sons of Ishmael (1:28-31)*

Isaac (1:28) is named first, for he is the son of the covenant. But, the descendants of Ishmael [ISH-may-ul], the son of Hagar [HAY-gahr], the Egyptian bondwoman, are listed at this point (see Genesis 25:13-15, Hadad for Hadar). Isaac's line begins in verse 34.

2. *The Sons of Keturah [ke-TOO-ra] (1:32-33)*

The term concubine is used here rather than wife, as in Genesis 25:1-4. Except for three great-grandsons through the second grandson, the list is the same here as in Genesis 25.

3. *Isaac, Esau, and Israel (1:34)*

This one verse points up the importance of Isaac and sets up the record to proceed with a listing of Esau's descendants before carrying the line on through Israel (Jacob).

4. *The Generations of Esau (1:35-54)*

a. *Sons and grandsons of Esau* (1:35-37). There are five sons (1:36), seven grandsons of Eliphaz, and four grandsons of Reuel (1:37).

b. *The descendants of Seir* (1:38-42). Seir (1:38) the Horite is not a descendant of Abraham. He is a man who gave the name to a mountainous region reaching southward from the Dead Sea in Palestine to the Gulf of Akabah. From people living there, Esau took a wife or concubine, Timna (1:39).

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c. *The rulers of Edom* (1:43-54). The term ruler (1:51) refers to kings over the land possessed by the Edomites. It should not be confused with the English dukes.

D. THE SONS OF ISRAEL (2:1-4)

In keeping with the Chronicler's main purpose, the genealogies which follow are his chief concern; i.e., the twelve sons of Israel and their descendants.

1. *The Twelve Sons of Israel* (2:1-2)

The order of listing here differs from any other Old Testament record (see Genesis 49:3-27 and Exodus 1:2-4). The order here is:

a. the six sons of Jacob's first wife, Leah;
b. the elder son of Rachel's handmaid, Bilhah;
c. the two sons of Jacob's best-loved wife, Rachel;
d. the other son of Rachel's handmaid, Bilhah;
e. the two sons of Zilpah, the handmaid of Leah.

2. *The Sons of Judah (2:3-4)*

Judah, who is listed as the fourth son of Israel, is considered first. The material here is the same as in Genesis 38:6-30; see also Genesis 46:12 and Numbers 26:19-22.

E. THE TRIBE OF JUDAH (2:5 - 4:23)

The passages from 2:3-17, 21-41, and the passages from 4:1-23 are considered to be parallel general genealogies of the tribe of Judah. It is easy to see that Ram, Caleb, and Jerahmeel [je-RAH-mee-el] are the three most important persons in the general genealogies. The outline followed here comes through Ram, the princely line.

1. *Some Descendants of Judah* (2:5-8)

This paragraph gives several generations of both Pharez and Zerah, who were born to Judah by Tamar, his daughter-in law (2:4). The author ignores Shelah (2:3) in order to get to the main point, i.e., the royal house of David. In verses 3 and 7, Er and Achar (Achan) are mentioned for their evil deeds, although this is somewhat exceptional for the Chronicler.

2. *The Ancestry of David* (2:9-17)

The three sons of Hezron are the main link in these genealogies for the Chronicler. In verse 9, Chelubai [ki-LOO-by] is a variant of Caleb as in verses 18, 42, 50, and 4:15. There are several

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other genealogies of David which concur, for the most part, with this passage (see Luke 3:31-34; Matthew 1: 2-6).

3. Caleb (2:18-20)

The Caleb named here is probably to be distinguished from the Caleb, son of Jephunneh je-FUHN-uh], in 4:11, 15. It is the latter who was one of the twelve men sent by Moses to explore the land of Canaan and who was a contemporary of Joshua.

4. More on Hezron (2:21-24)

In verse 23, Geshur can be identified with Syria, whose capital was Damascus (see 2 Samuel 3:3; 13:37; 15:8). In verse 24 (see 2:19), Caleb-ephratah is identified as Bethlehem-ephratah.

5. Descendants of Jerahmeel (2:25-41)

In verse 25 of the Hebrew text the connective and is not there. So, it would be rather certain that Ahijah was the mother of the preceding four men. The Ram of verses 25 and 9 may be uncle and nephew rather than the same man.

In verses 35-41, the descendants of Jarha (2:35), the Egyptian servant, are mentioned. These are not part of David's bloodline.

6. More Descendants of Caleb (2:42-55)

This section resumes the genealogy of the same man mentioned in 2:18-20 - Caleb son of Hezron and brother of Jerahmeel. In verse 50, the word son should read sons, showing Caleb's descendants through his son Hur (see 2:19).

7. The Family of David (3:1-9)

The brevity, condensation, and omissions of the Chronicler assume knowledge which the reader may be supposed to have from the other historical books of the Old Testament. This section picks up the genealogy of King David through Ram, the second son of Hezron, which stopped with Jesse in 2:17. It now continues through David to a time after the Captivity. The remainder of the two Books of Chronicles will deal with the men mentioned in this chapter.

8. The Line of David through Solomon (3:10-24)

The Books of Samuel and Kings have this same genealogy but also include the kings of the Northern Kingdom.

Ignoring Athaliah, the usurper, there are sixteen generations mentioned from David to Josiah. The kingdom really ended with Josiah, for those who followed were vassals of Egypt or

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Babylonia. Nothing is known of Johanan. Shallum and Jehoahaz are the same person (see 2 Kings 23:30; 2 Chronicles 36:1; Jeremiah 22:11). Shallum is mentioned last because of his short reign and the fact that he and Zedekiah have the same mother (see 2 Kings 23:31 and 24:18).

The Zedekiah of verse 16 is not the same man named in verse 15. Of the last four kings, three are brothers, and Jeconiah or Jehoiachin is a son of Jehoiakim, which would make him a nephew of his successor, Zedekiah, the last known king of Judah (see 2 Kings 24:17; 2 Chronicles 36:10).

9. A General or Fragmentary Genealogy of Judah (4:1-23)

The five sons of Judah mentioned in 2:3 and 4:1 are not identical. From a comparison of 2:9, 19, and 50, the name Carmi is the same as Caleb (see 2:3-17, 21-41). Jabez, in verse 10, in one of the few biographical notes, is praised for his prayer life and faith in the God of Israel. "God granted him that which he requested" to be kept from evil or disaster, thus anticipating in some ways the New Testament standard of the Lord's Prayer.

F. SIMEON, REUBEN, GAD, AND MANASSEH (4:24 - 5:26)

1. Simeon (4:24-43)

Simeon was closely associated with Judah (see Joshua 19:9), and because the families tended to be small, they remained relatively unimportant (4:27). The phrase "to this day" (4:43) could mean either the day of the Chronicler or the day of the source - perhaps the time of Hezekiah.

2. Reuben (5:1-10)

Although Reuben was Jacob's firstborn son, he was replaced in this arrangement by Judah, head of the line from which Christ came (Genesis 35:22; 49:3-4). The desire for pasture and the pressure of Moab pushed Reuben's tribe eastward toward the Euphrates (4:9; see 18-22). The Hagarites [HEH-gar-ights] were descendants of Ishmael (Genesis 25:12-18).

3. Gad (5:11-17)

The details found in Numbers 26:15-18 are omitted. The "suburbs of Sharon" (5:16) were "the pasturelands of Sharon." Jeroboam (5:17) would be Jeroboam 2 (2 Kings 14:16, 28; 15:5, 32).

4. A Historical Statement (5:18-22)

The campaign described here is the same war mentioned in verse 10. The names in verse 19, Jetur, Nephish, and Nodab (Kedemah), occur in 1:31 and Genesis 25:15 as descendants of Ishmael. Faith or trust brings the answer to prayer (5:20). Read "occupied the land" (5:22)

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as "dwelt in their places." The captivity mentioned is the Assyrian exile under Tilgath-pilneser (5:26).

5. Manasseh (5:23-26)

"The half tribe of Manasseh" (5:23) is not noted for its piety and devotion to the God of Israel (see 7:14-19; 2 Kings 15:29; 17:6-7; and 18:11). In verse 26, Pul and Tilgath-pilneser are different names for the same king of Assyria.

G. THE TRIBE OF LEVI (6:1-81)

The materials in these verses are repeated and expanded in chapters 23-26.

1. The High Priestly Line (6:1-15)

The genealogy runs from Levi (6:1) through Kohath to Amram (6:2) through Aaron and his four sons. It passes over Nadab and Abihu (see Leviticus 10:1; 1 Chronicles 24:2) and the family of Ithamar.

2. Gershom, Kohath, and Merari (6:16-30)

These three lines begin at verses 20, 22, and 29 in the order given in verse 16 and include all the families of the Levites. In verses 17-19 are given all the sons of the three sons of Levi, and in verses 20, 27, and 29, the line is continued only through the oldest. It is made clear here (6:27-28), even more than in 1 Samuel 1:1; 8:2, that Samuel was the son of Elkanah, a Levite, rather than an "Ephrathite" or Judahite.

3. Ancestors of Heman, Asaph, and Ethan (6:31-48)

Heman, Asaph, and Ethan were descendants of Levi, who, with their own sons and grandsons, was in charge of the Temple music. There is some variation in the genealogies in verses 20-28 and 33-38, probably due to the fact that neither list is complete.

4. The Line of Aaron (6:49-53)

This paragraph must be considered as parallel to 6:1-15, especially verses 4-8. The names are exactly the same.

5. The Levitical Cities (6:54-81)

"The locations" (6:54) refers to "their settlements within their borders." The Chronicler has rearranged and shortened some material from Joshua 21:1-42, with the usual variations in the spelling of names. The record of verses 54-63 is not a complete listing.

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The three cities of refuge on the west side of the Jordan River were:

a. Kedesh ("holy") in Galilee in Mount Naphtali;
b. Shechem ("shoulder or strength") in Mount Ephraim;
c. Hebron ("fellowship") or Kirjath-arba in the mountains of Judah.

On the east side of the river were:

a. Bezer ("stronghold") in the wilderness of the plain of Reuben;
b. Ramoth ("exultation") in Gilead of the territory of Gad; and
c. Golan ("joy") in Bashan out of the half-tribe of Manasseh.

These cities of refuge are a beautiful “type” of Christ because in Christ we also find refuge. Inside these cities those accused of accidental killing were safe - while outside of these cities those who would desire to do so, could revenge against those guilty of accidental or intentional killing.

H. DESCENDANTS OF ISSACHAR, BENJAMIN, NAPHTALI, MANASSEH, EPHRAIM, AND ASHER (7:1-40)

This chapter contains some genealogical data on six of the twelve tribes. Zebulun and Dan are omitted entirely from these genealogical tables of Chronicles.

1. *The Tribe of Issachar* (7:1-5)

This tribe is noted for bravery in war. It had very little increase in population over the time of Moses (Numbers 1:29).

2. *The Tribe of Benjamin or Zebulun* (7:6-12)

Some writers think this listing should be for Zebulun or Dan, for it does not agree with Benjamin's table in Genesis 46:21 and Numbers 26:38. Geographically, Zebulun should appear here.

3. *The Tribe of Naphtali* (7:13)

The names here are the same as those found in Genesis 46:24 and Numbers 26:48.

4. *The Half-Tribe of Manasseh* (7:14-19)

The western half-tribe mentioned here is incomplete as compared to Numbers 26:29-34. The eastern half-tribe is mentioned in 5:23-24.

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5. *The Tribe of Ephraim* (7:20-29)

The lack of detailed genealogies for the ten northern tribes serves to confirm the Chronicler's primary interest in Judah (see Exodus 17:9; 24:13; Numbers 26:35-36). Ephraim always felt its importance and sought undeserved land and honor (see Abimelech, Judges 9; Jephthah, Judges 12; and Jeroboam in 1 Kings 11:26).

6. *The Tribe of Asher* (7:30-40)

With Asher (7:30), the Chronicler ends the genealogical tables of the twelve tribes, with the exception of Zebulun and Dan (see 7:6-12). The names found in verses 32-39 are almost impossible to identify anywhere else.

I. THE DESCENDANTS OF BENJAMIN (8:1-40)

This chapter traces the genealogy of Benjamin to King Saul.

1. *The Tribe of Benjamin* (8:1-28)

The fact that Saul of Tarsus was able to trace his lineage to this tribe may indicate that detailed records were sometimes kept (see Romans 11:1; Philippians 3:5).

2. The House of Saul (8:29-40)

This is identical to 9:35-44. Esh-baal (8:33) and Meribbaal (8:34) may be identified with Ish-bosheth and Mephibosheth, respectively.

J. RECORDS OF ISRAEL AND JUDAH (9:1-44)

The material here is concerned with the postexilic community at Jerusalem and repeats Saul's ancestors and descendants.

1. *The Family Heads* (9:1-9)

Calling attention to Ephraim and Manasseh (9:3) seems to be for the purpose of refuting the claims of the Samaritans to be the true survivors of these tribes.

2. *The Priests* (9:10-13)

Here, the concern is with priests, not the high priests (see 2 Chronicles 31:10, 13 and 2 Chronicles 35:8).

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3. *The Levites* (9:14-16)

Compare this to Nehemiah 11:15-19.

4. *The Nethinims: Porters or Gatekeepers* (9:17-34)

This is a shortened form of 1 Chronicles 26:1-19. The instruments of the sanctuary are mentioned here and in 1 Kings 7:45-50.

5. *The Family of Saul* (9:35-44)

This is identical to 8:29-38 and forms a transition and introduction to the reign of David.

Canaan [KAY-nun]
Ishmael [ISH-may-ul]
Hagar [HAY-gahr]
Keturah [ke-TOO-ra]
Jerahmeel [je-RAH-mee-el]
Chelubai [ki-LOO-by
Jephunneh je-FUHN-uh]
Hagarites [HEH-gar-ights]

CHAPTER 3. THE REIGN OF DAVID (1 CHRONICLES 10:1 - 29:30)

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A. THE DEATH OF SAUL (10:1-14)

Chapter 10 is a transition as well as an introduction to the house of David. The tables of genealogies in the preceding chapters form the background for the rest of the material found in the two Books of Chronicles (see 1 Samuel 31:1-13).

The description of the defeat of Israel (10:1-7) by its long standing enemy, the Philistines, is condensed in the details of the death of Saul and his three sons, Jonathan, Abinadab, and Malchishua. The suicidal death of Saul was the end of a man who had forgotten God. He had sought the "familiar spirits" with the help of a witch or medium, and God would not listen to the halfhearted pleas of such a man (10:13).

In verses 8-12, the desecration of Saul's body is partly avenged by his valiant men who realized he was the Lord's anointed one and deserved a decent burial. It is recalled that the defeated king had been beheaded and that the Philistines had fastened his head in the temple of Dagon (10:10), the Philistine idol (see 1 Samuel 31:9; 5:2).

Note the comment on the tragic cost of Saul's sin: "Saul died because he was unfaithful to the LORD; he did not keep the word of the LORD and even consulted a medium for guidance, and did not enquire of the LORD. So the LORD put him to death and turned the kingdom over to David son of Jesse." (verses 13-14). Certainly, "The wages of sin is death" (Romans 6:23).

B. DAVID AS KING (11:1 - 27:34)

1. *David Anointed King* (11:1-9)

In verses 1-3, David is made king over all Israel by the elders. David made a covenant with God (2 Samuel 5:2) and also with the people.

Establishing Jerusalem as the capital of the nation was one of David's great achievements (11:4-9; Joshua 15:8, 63; Judges 1:21). In the battle for the stronghold, Joab (11:6) shows himself worthy to be the captain of the king's army. The name Millo [MIL-oh] (11:8) in Hebrew means "filled"; evidently, the valley between the two hills of Zion and Moriah on which the city was built needed considerable filling to bring it up to level.

The secret of success is given in verse 9: "And David grew more and more powerful because the LORD Almighty was with him."

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2. *David's Mighty Men* (11:10-47)

The divisions of David's corps of thirty-seven "mighty men" are:

a. the general captain,

b. the first three,

c. a second three, and

d. the remaining thirty mighty men (10-14; 26; 2 Samuel 23:8-39).

The three captains who risked their lives to get fresh water for David (11:15-19) are the two mentioned by name by the Chronicler (11:11-12), together with the third, Shammah, who is mentioned in 2 Samuel 23:25.

3. *David's Men in His Exile* (12:1-40)

The Chronicler continues his unique enumeration of valiant and good men who attached themselves to David (see 1 Samuel 22:2; 27:8; 29:11; and 2 Samuel 2:3).

a. *The Benjamites* (12:1-7) who joined David at Ziklag before the death of Saul.

b. *The Gadites [GAD-ights]* (12:8-15) from east of Jordan joined David's wilderness band. The two Jeremiahs in verses 10 and 13 are not spelled the same in the Hebrew text.

c. *More reinforcements* (12:16-18). The “stronghold" was the cave of Adullam (see 1 Samuel 22:1-2). These men were mainly Benjamites and Judahites. Amasai (12:18) is probably Amasa (see 2 Samuel 17:25; 19:13).

d. *Men from Manasseh* (12:19-22) who joined David on the way back to Ziklag (see 1 Samuel 30).

e. *More data about warriors* (12:23-40). These recruits from all the twelve tribes show the quality as well as the numbers of David's support. A special note is made of the wisdom of the children of Issachar: "who understood the times and knew what Israel should do" (verse 32). Certainly, the response of the people to David's coronation made this a time of great "joy in Israel" (12:40).

4. David and the Ark (13:1 - 17:27)

a. *The first attempt to bring the ark to Jerusalem* (13:1-14). David was putting first things first by preparing to bring the ark of the covenant to Jerusalem from the house of Abinadab in Kirjath-jearim, where it had been for many years (see 2 Samuel 6:1 - 7:29). The ark was the sacred altar prepared by Moses as a symbol of God's presence with

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his people (Exodus 25:10-22).

(1) *The gathering of Israel* (13:1-8). The ark had been neglected under Saul.

(2) *The anger of the Lord* (13:9-14). This anger (13:10) toward Uzza is met by David with both indignation and fear which turns to reverence toward God, whose presence the ark represented.

b. *Early events in David's reign* (14:1-17). The interesting details here confirm the nation's judgment that David was the chosen one of God (see 2 Samuel 5:11-25).

(1) *The cooperation of Hiram* (14:1-2). This king is not to be confused with the man of the same name who had charge of the building of the Temple under Solomon.

(2) *Solomon is introduced* (14:3-7). Solomon was the fourth son of the thirteen born to David in Jerusalem.

(3) *Victory at Baal-perazim* (14:8-12). This was only the beginning of the utter defeat of the Philistines as a threat to Israel's future.

(4) *Final victory over Philistia* (14:13-17). This successful campaign from north to south on the maritime plain of Philistia brought David great fame and the respect of other nations both far and near.

c. *The second attempt to bring the ark* (15:1 - 16:43). The second time David attempted to move the ark of the covenant to Jerusalem, he arranged for the Levites to carry it, as they were God's chosen servants to care for such work.

(1) *The proper preparation* (15:1-15). "Consecrate yourselves" (15:12) is the command.

(2) *The appointment of Heman* [HEH-man] and his brothers as singers (15:16-24).

(3) *On to Jerusalem* (15:25-28).

(4) *Michal* (15:29). Saul's daughter and David's wife despised David for his exuberance (see 2 Samuel 6:16, 20-23).

(5) *The regular and special worship*, with its sacrifices, represented the highest devotion and fellowship with God as well as among the people (16:1-6).

(6) *A psalm of praise* (16:7-36) written especially for this occasion by David under the inspiration of the Holy Spirit (see Psalms 105:1-15; 96:1-13; and 106:1, 47-48).

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(7) *The service at Jerusalem and Gibeon* (16:37-43). These closing verses help us to fill in some details concerning the Tabernacle.

d. *David's interest in building the Temple* (17:1-27). This chapter is almost identical to 2 Samuel 7:1-9.

(1) *Purpose* (17:1-2). The king wisely shares his ambition with Nathan, the prophet.

(2) *God's answer* (17:3-15). To be in the center of the will of God and to have his blessing, three elements are necessary in our effort:

(a) it must be the right thing, verse 1;

(b) at the right time, verses 11-12; and

(c) it must be done with the right motive and attitude, 2 Chronicles 6:8. If any one of the three is missing, it is impossible to serve God with complete acceptability. David was disqualified on the second.

(3) *David's prayer* (17:16-27). Because David's attitude was right, he could respond with praise and thanksgiving even to God's refusal of his gift.

5. *David's Military Operations* (18:1 - 20:8)

This is a summary of the offensive wars of David against the enemies of the Lord (see 2 Samuel 5). These victories bring exaltation and renown to David among his own people and among the nations of the world.

a. *Philistia, Moab, Damascus, and Hamath* (18:1-11).

b. *Summary* (18:12-13).

c. *David's officers* (18:14-17). David's reign was noted for justice and judgment.

d. *War with the Ammonites* (19:1 - 20:3; see 2 Samuel 11:1 and 12:26-31).

(1) *Hanun, the son of Nahash* (19:1-5). The Ammonites, projecting their bad motives to David, refused his proposals for peace and were defeated by their allies.

(2) *Joab and Abishai*, with the help of God, are equal to the task of defeating the Ammonites (19:6-15).

(3) *The Syrian campaign* (19:16-19).

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(4) *The second Ammonite war* (20:1-3). The obvious omission of David's sin with Bathsheba is not to gloss over the incident but to recount only the details of David's obedience to the law of God (see 2 Samuel 11:4 - 23:24).

e. *The death of the Philistine champions* (20:4-8). This passage gives the names of other giants in the family of Goliath (see 2 Samuel 21:18-22).

6. *David's Census and the Plague* (21:1 - 22:1)

The Chronicler gives the proper blame to Satan, who, by appealing to the king's pride, induced David to take a census of the people.

a. *The numbers* (21:1-6). Whether for taxation or to feed David's pride, the census was still displeasing to the Lord.

b. *The choice of punishment* (21:7-13). Of the three judgments named, David chose the three days of plague in the land (2 Samuel 24:13).

c. *The pestilence* (21:14-17). David's conscience helped him to become aware of sin and its punishment and pointed the way to forgiveness.

d. *An altar and a sacrifice* (21:18-27). David refused to live on borrowed religion (21:24).

e. *The sacrifice at Ornan's threshing floor* (21:28 - 22:1). This was where the Temple was built later.

7. *David's Preparation for Building the Temple* (22:2-5)

David collected money and materials and selected the site for the Temple to be built by his son Solomon.

8. *David's Final Exhortation* (22:6-19)

a. *To Solomon* (22:6-16). It is not necessary to infer that Solomon was morally superior to his father or that the wars of David were wrong. God desired that his temple be built by someone who would be known as a man of peace.

b. *To the princes* (22:17-19). These were not just the men of the royal house of David but all the leaders of Israel, civil and religious.

9. *The National Convocation* (23:1 - 27:34)

The religious and civil leaders had to be organized for their particular tasks at this gathering.

a. *Organization and duties of the Levites* (23:1 - 26:32). The following outline will help you

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get an overview of the details of the services performed in the Tabernacle and Temple by the members of the priestly tribe of Levi. Like the genealogies in the first part of the book, these chapters do not seem to mean much to us. We should remember, again, that the Scripture was not only written for us but also for a specific group living at a particular time. It was to guide in re-establishing Temple worship after a seventy-year interruption that these lines were originally written.

(1) *The last acts of David* (23:1-2).

(2) *The twenty-four orders of Levites* (23:3-23).

(3) *The age of Temple service* (23:24-27).

(4) *Outline of duties of the Levites* (23:28-32).

(5) *The priestly courses* (24:1-19). Descendants of the two sons of Aaron were also divided into twenty-four "courses" or groups for their official duties.

(6) *The Levitical families* (24:20-31). These are descendants of Kehath and Merari, sons of Levi, who are not mentioned in chapter 23.

(7) *The families and courses of singers* (25:1-31). The musicians were also chosen by lot and divided into twenty-four courses.

(8) *The doorkeepers or "porters"* (26:1-19). These workers were evidently used more in David's tent than in Solomon's Temple.

(9) *Various other officers* (26:20-32).

b. *Military and civil leaders* (27:1-34).

(1) *The army courses* (27:1-15). There were to be 24,000 men in each of 12 divisions, each to serve one month of the year (see 11:18-47 and 2 Samuel 23:8-29).

(2) *The tribal princes* (27:16-24). Among the tribes and their leaders, all but Gad and Asher are mentioned. The results of the census were never put in the royal records.

(3) *The royal officers* (27:25-31). The men listed here were the twelve chief stewards over the royal properties.

(4) *The king's counselors* (27:32-34). This is a list of David's close advisors.

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C. SOLOMON CROWNED KING (28:1 - 29:30)

The final act of David's national convocation, which organized his people's religious life, military, and governing bodies, was to crown Solomon king.

1. *Solomon Presented to the Assembly* (28:1-8)

This was to fulfill the Lord's promise to David of an eternal throne.

2. *Directions Concerning the Temple* (28:9-10)

The choice was God's. Solomon could choose to obey or disobey, but he could not choose the consequences.

3. *The Plans of the Temple* (28:11-19)

The floor plan for the Temple was to be patterned after the Tabernacle. Other details were given by the Spirit of God to David and passed on to Solomon.

4. *Encouragement for Solomon* (28:20-21)

5. *An Appeal for Liberality* (29:1-5)

David gives first, then asks the others to give accordingly.

6. *The Response* (29:6-9)

The people gave a ready response and with great joy.

7. *The Prayer of Thanksgiving* (29:10-19)

David voices a hymn of praise, which is a biblical expression of the thought "How Great Thou Art!" and reflects the basic principles of New Testament stewardship.

8. *The Close of the Convocation* (29:20-25)

   a. *The congregation's response* (29:20-22) is the sacrifice and feast with which they worshipped God.

   b. *Solomon's second anointing and acclamation* (29:22-25) came in the midst of proper "pomp and circumstance."

   c. *Summary of David's reign* (29:26-30). The whole of 1 Chronicles is concerned with David, for it is through David, the lion of the tribe of Judah, that the Messiah, the Christ, has come. The Chronicler was not unaware of David's unique place in the divine

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history of salvation.

Not all of David's recollections were blessings. But he could praise a majestic God for personal forgiveness, peace among the peoples of the earth, a place at the table of the nations, and God's presence at his farewell. He was "a man after God's own heart."

Millo [MIL-oh]
Gadites [GAD-ights]
Heman [HEH-man]

CHAPTER 4. THE REIGN OF SOLOMON (2 CHRONICLES 1:1 - 9:31)

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The record here omits some details found in the parallel account in 1 Kings 1:1-11: 43. Six chapters are concerned with the details of the Temple. It is evident that the building of the Temple is more important to the Chronicler than the biography of the builder.

A. THE CONFIRMATION OF SOLOMON (1:1-17)

1. *Solomon's Accession to the Throne* (1:1)

This is the introduction to the whole reign of Solomon.

2. *His Sacrifice at Gibeon* (1:2-6)

The ark of the covenant was in the tent of David at Jerusalem, but the brazen altar of sacrifices was still in the Tabernacle at Gibeon.

3. *His Dream and Prayer for Wisdom* (1:7-13)

Solomon's petition may have been inspired by David's prayer that Solomon, as the new king, might have wisdom and understanding (1 Chronicles 29:10).

4. *His Wealth* (1:14-17)

To say that gold and silver were at Jerusalem as common as stones (1:15) is a vivid description of Solomon's regime's wealth.

B. THE BUILDING OF THE TEMPLE (2:1 - 5:1)

1. *Solomon and Hiram* (2:1-10)

From the king of Tyre, Solomon asks for help, an architect, and materials in exchange for agricultural produce.

2. *Hiram's Answer and Covenant* (2:11-16)

By letter, Hiram, in political politeness, acknowledges Solomon's God and sends an architect named Hiram (2:13), son of an Israelite woman and a man of Tyre.

3. *Solomon's Levy of Laborers* (2:17-18)

The total number of carriers, stonemasons, and foremen was enormous (see 1 Kings 5:13, 16;

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9:23; and 2 Chronicles 8:10).

4. *The Construction of the Temple* (3:1-7)

The site is identified as Mount Moriah and Ornan's threshing floor (see 1 Chronicles 21:18; Genesis 22:2).

5. *The Holy Place* (3:8-14)

The holy place was a cube of twenty cubits. The cubit is about eighteen inches (nearly half of a meter) (see also 1 Kings 6:21; Exodus 26:31).

6. *The Two Bronze Pillars* (3:15-17)

The pillars Jachin ("He will establish") and Boaz ("strength") symbolize God's promises to the house of David.

7. *The Furniture* (4:1-8, 10)

   a. *The bronze altar* (4:1) was for burnt offerings. It was thirty feet square and fifteen feet high.

   b. *The brazen sea and lavers* (4:2-6, 10). These were for the priests to wash themselves and their sacrifices.

   c. *The lampstands* (4:7). There were "ten candlesticks" or lampstands divided equally, with five on each side of the holy place.

   d. *The tables* (4:8) were for what was called "the shewbread" rather than to hold the candlesticks. The "shewbread," or "bread of the presence" as it was called in the Hebrew original, consisted of twelve large loaves of unleavened bread placed on one of the tables in the holy place. The bread represented the twelve tribes of Israel.

8. *The Courts* (4:9-10)

These are not described in detail here (see 1 Kings 6:36; 7:12).

9. *Summary of Hiram's Work in Brass* (4:11-18)

This is identical to 1 Kings 7:40-47 and describes the bronze castings made by the skillful Hiram.

10. *The Golden Vessels* (4:19 - 5:1)

A number of items made of pure gold are listed here. Nothing was too good for the house of

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the Lord. The completion of the work was the occasion for great celebration.

C. THE DEDICATION OF THE TEMPLE (5:2 - 7:22)

1. *The Moving of the Ark* (5:2-14)

The placing of the ark of the covenant was the first of four parts in the dedication of the new Temple (see 1 Kings 8:1-11). They all coincided with the Feast of Tabernacles. It was amazing that the glory of God should fill the place! God voluntarily descended from heaven to honor the occasion.

2. *The Act of Dedication* (6:1 - 7:3)

   a. *Solomon's opening address and blessing* (6:1-11). The opening address and blessing were fitting and acceptable, for Solomon was acting as a king and not as a Levite or priest.

   b. *God's constant care invoked* (6:12-21).

   c. *When the oath is made at the altar* (6:22-23)

   d. *In defeat* (6:24-25)

   e. *In growth* (6:26-27)

   f. *In famine and plague* (6:28-31)

   g. *For the stranger* (6:32-33)

   h. *In battle* (6:34-35)

   i. *In captivity* (6:36-39)

   j. *The close of the prayer* (6:40-42; see also 1 Kings 8:50-53)

   k. *The divine confirmation* (7:1-3). The Lord sent fire to consume the burnt offerings and sacrifices, and the glory of God filled the Temple.

3. *The Sacrifices and Public Festival* (7:4-11)

On this occasion, there were no sin or trespass offerings given. This was a service of devotion expressing fellowship with God and others. The altar could not receive all the sacrifices of burnt and peace offerings that were brought (7:4-6).

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4. *God's Second Appearance to Solomon* (7:12-22)

Blessing and warning! God's people must walk in obedience to his laws, or they will be rejected. Note the magnificent promise of verse 14.

D. SOLOMON'S GLORY (8:1 - 9:31)

It would be hard to exaggerate the grandeur, wealth, wisdom, honor, and greatness that were Solomon's (see 1 Kings 9:10 - 10:29; 11:41-43).

1. *The Exchange of Cities between Solomon and Hiram* (8:1-2)

2. *The Levy of Forced Labor and City Building* (8:3-10)

    a. *The cities* (8:3-6).

    b. *The Forced Labor* (8:7-10). Solomon caused all the remnants of the original Canaanites to be employed as slaves.

3. *Pharaoh's Daughter Receives Her Own House* (8:11)

This Egyptian wife seems to have been housed temporarily in Solomon's mother's house, in deference to the ark, which was housed in David's palace. Solomon now built a palace specifically for her.

4. *Solomon's Worship* (8:12-16)

Solomon's establishment of the plans for worship marked the completion of the Temple project.

5. *The Navies of Solomon and Hiram* (8:17-18)

Since the Israelites were an agricultural people, it is not surprising that ships and men were supplied by Hiram of Tyre.

6. *The Visit of the Queen of Sheba* (9:1-12)

(Identical to 1 Kings 10:1-13.) The queen was very impressed. She is identified as either from Ethiopia or from one of the South Arabian tribes.

7. *Solomon's Revenues, Trade, and Splendor* (9:13-28)

The New Testament makes fewer references to Solomon than to David, and there is no thought of portraying him as devout and God-fearing at the end of his reign either here or in the New Testament (see Matthew 6:29; 12:42; Luke 11:31; John 10:23; Acts 3:11; 5:12; 7:47).

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a. *The income* (9:13-16). Solomon's yearly income amounted to 666 talents of gold (9:13) or millions of US dollars (see 1 Chronicles 22:14).

b. *The ivory throne* (9:17-19). The twelve lions, two on each of the six steps to the throne, must have been impressive.

c. *The commerce* (9:20-22). Trade with many countries was highly profitable.

d. *The gifts* (9:23-24). Mostly from neighboring nations, many gifts added to Solomon's wealth.

e. *The horses* (9:25-28). Trade in horses was forbidden by God in Deuteronomy 17:14-20, although it was impressive to men.

8. *The Summary of Solomon's Reign* (9:29-31)

The Chronicler passes over the sad details of Solomon's last forty years of reign, emphasizing the institutions established by the king rather than his biography.

CHAPTER 5. THE HISTORY OF JUDAH (2 CHRONICLES 10:1 - 36:23)

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Second Chronicles 10:1 marks the point in history at which the kingdom established under Saul and brought to its zenith under David and Solomon was torn in two. For a little over two centuries after Solomon, there were two Hebrew kingdoms. These are known as the Northern Kingdom, or Israel (ten tribes), and the Southern Kingdom, or Judah (two tribes, Judah and Benjamin). In contrast to a constant succession of dynasties (or ruling families) in the Northern Kingdom, the Southern Kingdom remained under the rule of descendants of Solomon in "the house of David."

The Chronicler gives very little detail about the Northern Kingdom, for all its kings followed in "the sins of Jeroboam," who set up the golden calves (idols) at Dan and Bethel. Even in Judah, however, there were only four reformer-revivalist rulers out of the nineteen kings and one queen who sat on the throne of David: Jehoshaphat, Uzziah, Hezekiah, and Josiah. The history of Judah from this point on can be divided into four cycles of decline and reform. There was a reformer-king for each except the fourth. The second period had two.

A. THE FIRST CYCLE IN THE HISTORY OF JUDAH (10:1 - 20:37)

This first cycle contains the histories of four kings: two who were morally and religiously indifferent and two who were good rulers.

1. *Rehoboam - 931-913 B.C.* (10:1-12: 16)

   a. *There were several important events in the reign of Rehoboam.*

      (1) his foolish policy of not listening to the wise counsel of the elders but listening to the impulsive, inexperienced young courtiers with whom he had grown up;

      (2) the secession of the ten tribes under Jeroboam;

      (3) the migration of the Levites and many God-fearing families from the ten tribes to the Southern Kingdom;

      (4) the invasion of Shishak of Egypt; and

      (5) the backsliding of the Southern Kingdom following the example of its king.

   b. *More details:*

      (1) *The turmoil* (10:1-19). When Rehoboam visited Shechem after Solomon's death, the civil strife came to a head as the northern tribes demanded fewer taxes

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and more liberty (10:1-5). Rehoboam weighed the counsel of both the elders and his young courtiers (10:6-11). The delayed decision was an unwise one that promised not relief but additional hardships (10:12-15). The northern tribesmen immediately revolted and set up their own government. Although it was by their free choice, God used the break to punish the house of David for Solomon's apostasy (10:15). The rebel northern government lasted until its captivity at the hands of Sargon the Assyrian (722 B.C.).

(2) *Shemaiah averts civil war* (11:1-4). Rehoboam listened to the prophet who spoke for the Lord. God said, "This is my doing" (11:4).

(3) *Judah's fortifications* (11:5-12). Rehoboam fortified fifteen cities on all sides. But, Jeroboam and the Northern Kingdom had the advantage of numbers and commercial trade.

(4) *The influx of Levites* (11:13-17). The northern king alienated many of the godly people by mixing Egyptian and Canaanitish [KAY-nuh-neit-ish] worship with the true worship of God. After the first three years, the Southern Kingdom forgot God also.

(5) *Rehoboam's family* (11:18-23). Rehoboam did not exceed his father in the number of wives (eighteen) and concubines (sixty), but he did in the number of sons (twenty-eight) and daughters (sixty). Rehoboam chose Abijah as his successor (11:22). He arranged marriages for his sons and distributed them throughout the fortified cities to help control civil strife.

(6) *His idolatry* (12:1). The "foxhole religion" of the modern soldier finds its counterpart in the "hard time" religion of this king. The Chronicler does not always keep the distinction between Judah and Israel, the common names applied to the Southern and Northern kingdoms, respectively - as we see from this verse.

(7) *Shishak's invasion* (12:2-12). The Egyptian king is used as God's rod of punishment for the Southern Kingdom. Shishak had as his allies the Lubims (Lybians), the Sukkiims (perhaps cave dwellers from near the Red Sea), and the Ethiopians (13:3).

(8) *Summary* (12:13-16). Rehoboam ruled "seventeen years" (12:13) and died at the age of fifty-eight. "He did evil" (12:14) is the epitaph the Chronicler gives him. "Shemaiah the prophet" and "Iddo the seer" are named as historians of the reign of Rehoboam. The king was buried with his forebears in the "city of David" (12:16) or Jerusalem.

2. *Abijah - 913-911 B.C.* (13:1-22)

Details of the extended war between Abijah (Abijam, see 1 Kings 15:1-5) and Jeroboam add greatly to our knowledge of the second king of Judah.

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a. *The accession* (13:1-2). Michaiah is probably Maachah, the daughter or granddaughter of Absalom (see 11:22).

b. *War* (13:3-22). Abijah evidently wanted to punish Jeroboam for his rebellion, but he was outnumbered two to one by the northern armies.

(1) *Abijah's speech* (13:4-12). The king, standing on "Mount Zemaraim" [ZEM-ar-ah-im] in the hill country of Ephraim, tried to persuade the northern tribes to return to the rule of the southern kings.

(2) *The battle* (13:13-20). God fought for Abijah, and 500,000 Israelites were slain (13:13-17). Note the secret of victory in verse 18. The southern tribes took three of the northern cities (13:19).

(3) *The family of Abijah* (13:21-22). He had "fourteen wives, twenty-two sons, sixteen daughters," and "grew in strength" (13:21). All these were recorded in "the story" (i.e. "Midrash" [MID-rash] or commentary) of Iddo the prophet (13:22).

3. *Asa - 911-870 B.C.* (14:1 - 16:14)

Asa did not fulfill the promise of his reign, although, in general, he was a good king (see 1 Kings 15:9-24). Read the Scriptures and note the outline given here.

a. *Asa's accession and reformation* (14:1-8).

(1) *The accession* (14:1) was followed by ten years of rest.

(2) *The character of Asa* (14:2-5). Giving both the strong and weak points of the kings, the Chronicler emphasizes those things that helped to carry on the will of God for his people (see 14:2-4, 7,11; 15:1-7; 16:7-10).

(3) *His policy of defense* (14: 6-8). Asa had cities built for defense and raised a standing army of 580,000.

b. *Asa's victory over Zerah, the Ethiopian* (14:9-15). The recapturing and rebuilding of the border cities may account for this new Egyptian invasion. In response to Asa's prayer of faith (14:11-12), God intervened, and the superior forces of the Egyptians were utterly routed.

c. *The prophet Azariah's warning* (15:1-15).

(1) *The warning* (15:1-7). Azariah reminds Asa that God's promises, presence, and power were dependent upon obedience to the law.

(2) *The renewal of the covenant* (15:8-15). At the Feast of Weeks, the gathering

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described in verse 10, migrants from the Northern Kingdom promoted Asa's reformation further. The covenant renewal was accompanied by the threat of death for disobedience (15:13; see Exodus 22:20; Deuteronomy 13:6-17; 17:2-7).

d. *Reforms* (15:16-19).

(1) *Removal of Maachah, the queen's mother* (15:16).

(2) *Reforms in worship* (15:17-18). The need for further reform was not because of any lack on Asa's part. His heart "was perfect all his days."

(3) *Peace* (15:19).

e. *War with Baasha* (16:1-6). The dates here and in 15:19 go together (see 1 Kings 15:17-24). The alliance with Ben-hadad of Damascus against Baasha of Israel was the result of sinful fear and doubt.

f. *Hanani's rebuke and Asa's transgression* (16:7-10). Trusting in Syria instead of God brought a partial victory but not the approval of the Lord (16:7). Note verse 9 particularly. Asa responded to Hanani's rebuke with anger and oppression.

g. *Summary* (16:11-14).

(1) *Asa's illness* (16:11-12). Small wonder that Asa sought physicians instead of the Lord!

(2) *His death* (16:13-14). Asa died in the forty-first year of his reign and was buried "with his fathers" (16:13) amid "pomp and circumstance." His good outweighed the bad of his later years in the overall view of his reign.

4. *Jehoshaphat - 870-848 B.C.* (17:1 - 20:37)

Jehoshaphat appears to have been co-regent with his father, Asa, for about three years, 873-870 B.C. (see 1 Kings 22:41-50). He is the first reformer king to achieve real results. He, of course, built upon the earlier foundation laid by his father.

a. *The character of his reign* (17:1-6). The kingdom was greater under Jehoshaphat than under his father, and he is said to have "walked in the ways of his father David" (17:3).

b. *Regular teaching of the law* (17:7-9). Jehoshaphat sent his princes to help organize the people so that the Levites might give them thorough instruction in the law. No real revival is possible without honoring the Word of God. This was the beginning of religious education outside the home and Temple.

c. *Jehoshaphat's greatness and power* (17:10-19).

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d. His alliance with Ahab (18:1-34).

(1) *Jehoram married to Athaliah* (18: 1-3). Trying to unite the two kingdoms was a worthy goal. But, our methods must be worthy of our goals. The end does not justify the means. Athaliah introduced a vicious sort of idolatry into Judah.

(2) *The prophets of Ahab promise victory* (18:4-11). Ahab's 400 prophets gave him the answer he wanted.

(3) *Micaiah's prophecy* (18:12-27). The alliance was rebuked, both the fact and the way it was sealed by intermarriage. Micaiah was a true prophet of God (verse 13).

(4) *The defeat and death of Ahab* (18:28-34). In the battle that followed, Jehoshaphat cried to the Lord for mercy. God heard his cry and delivered him (18:31). In spite of his disguise, Ahab was killed.

e. The alliance with Ahab rebuked (19:1-3). Jehoshaphat was further rebuked for his unholy alliance with Ahab by "Jehu, the son of Hanani." This one wrong act did more to undo the lasting effects of Jehoshaphat's revival than all his years of reforms could overcome.

f. Administration of law (19:4-11).

(1) *Further reforms in worship and law* (19:4-7). Jehoshaphat appointed dependable judges to maintain and administer justice for all his people (see Deuteronomy 16:18-20).

(2) *More reforms* (19:8-11). The Levites were to decide the hard cases from the outlying cities. Amariah was to be chief over the courts in religious matters and Zebadiah over "the king's matters" (19:11; that is, in civil administration). A rather clear division between church and state, but both administered under the fear of God!

g. The invasion of the Moabites (20:1-4). Jehoshaphat called for prayer and fasting from all of Judah to seek God's help and guidance in the threat of an invasion (the first since David) of the Moabites and Ammonites (see 2 Samuel 8:2; 12:26-30).

h. Jehoshaphat's prayer (20:5-19).

(1) *The prayer* (20:5-13). In hours of crisis it is a source of strength to be able to recall previous experiences of God's help. Not knowing what to do, the king and his people stood before the Lord saying, "Our eyes are upon you." (20:12)

(2) *God's answer* (20:14-19). God always answers the sincere prayer of his people! The battle is the Lord's; "see the deliverance the LORD will give" (20:17).

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i. *The deliverance* (20:20-30).

(1) *The annihilation of the enemy* (20:20-24). Not one escaped.

(2) *The spoils and triumphant return* (20:25-30). Peace reigned as other nations left Judah alone when God fought for them.

j. *Summary* (20:31-37).

(1) *The work of Jehoshaphat* (20:31-34). He pleased the Lord and had a greater revival than his father.

(2) *His shipping alliance with Ahaziah* (20:35-37). Eliezer, the prophet, rebuked this alliance. The fleet was wrecked.

B. THE SECOND CYCLE IN THE HISTORY OF JUDAH (21:1 - 32:33)

This second cycle represents the longest period and includes the greatest of the kings of the Southern Kingdom. The two centuries it covered saw a great reign of peace and prosperity in the mid-eighth century under Uzziah. It also witnessed Judah's greatest revival in the second half of the eighth century under King Hezekiah and the prophets Isaiah and Micah. The Southern Kingdom lasted nearly a century and a half longer than the Northern Kingdom because the nation was revived, and God honored the people's prayers for deliverance from the Assyrians.

1. *Jehoram - 848-841B.C.* (21:1-20)

a. *The character of Jehoram* (21:1-7). After Jehoram received the scepter of the kingdom, he killed his six younger brothers. In spite of Jehoram's idolatry, adopted through the influence of his wife, Athaliah, Ahab's daughter, God did not destroy the kingly line because of his covenant with David.

b. *The revolt of Edom and Libnah* (21:8-11). Though "Jehoram smote the Edomites" (21:9), he did not conquer them. "High places" (21:11) were Canaanite shrines dedicated to idol worship.

c. *A message from Elijah* (21:12-15). Elijah's message was evidently delivered after the prophet's removal to heaven in a whirlwind (2 Kings 2:1). A dreadful disease of the bowels was predicted for Jehoram, and a terrible plague for the people (21:14-15).

d. *The invasion of the Philistines and Arabians* (21:16-7). The invasion of the two more subjugated peoples resulted in property loss and the death of all the king's sons except "Jehoahaz, the youngest," later known as Ahaziah (see 22:1).

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e. *His illness and death* (21:18-20). Jehoram died with the disease prophesied by Elijah. He was buried in Jerusalem without ceremony, apart from the other kings, and "without being desired" (21:20). "No burning for him" (21:19) refers to the burning of incense in honor of the dead.

2. *Ahaziah - 841 B.C.* (22:1-9)

a. *The accession* (22:1-2). Ahaziah reigned for one year at the age given as forty-two. Second Kings 8:26 gives the age as twenty-two, which is probably the correct figure, for his father was forty at his death. The Hebrew method of writing numbers made copying errors difficult to avoid.

b. *His character* (22:3-5). Ahaziah followed his father's evil example under the influence of his wicked mother, Athaliah.

c. *Ahaziah and Jehoram at Jezreel* (22:5-6). "Azariah" (22:6) is the same as Ahaziah. This visit to recuperating Jehoram proved fatal to the new king.

d. *Jehu slays Ahaziah* (22:7-9). Jehu slew not only the house of Ahab in the Northern Kingdom, but Ahaziah was brought out of hiding in Samaria and also killed since he was Ahab's grandson on his mother's side.

3. *Athaliah - 841-835 B.C.* (22:10-12)

Athaliah, the queen mother, took Ahaziah's death as her cue to assassinate all the royal family so that she might be the sole ruler of Judah (22:10). But, Ahaziah's sister, Jehoshabeath, took Joash, his son, and kept him for six years in secrecy in the Temple under the care of her husband, Jehoiada, the priest. During these six years, Athaliah reigned. The Chronicler gives little space to this usurper and defiler of the kingdom (see 2 Kings 11:1-3).

4. *Joash-835-796 B.C.* (23:1 - 24:27)

a. *Jehoiada elevates Joash to the throne* (23:1-7). Jehoiada was the leader in the plot to depose Athaliah. He gathered a following and developed and executed a plan to put Joash on the throne (see 2 Kings 11:4-16).

b. *The plot against Athaliah* (23:8-11). The Levites, fully armed under the direction of Jehoiada, anointed Joash and shouted, "God save the king" (see 1 Samuel 10:24; 2 Samuel 16:16).

c. *Athaliah is deposed* (23:12-15). Athaliah's cries of "Treason, Treason" (23:13) silenced the people only long enough for Jehoiada to give instructions for her execution. The Levites took her out of the Temple and killed her near "the horse gate by the king's house" (23:15).

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d. *The covenant* (23:16-21). The "covenant" between the king, priests, and the people "that they should be the Lord's people" (23:16) moved them to destroy the priests and temple of Baal.

e. *The character of Joash* (24:1-3). Starting at the age of seven, Joash reigned for forty years. Jehoiada, the priest, was the guiding hand and determining influence for good. The king followed the Lord only as long as Jehoiada lived.

f. *The repair of the Temple* (24:4-14). This was Joash' (Jehoash') great work (SEE 2 Kings 12:1-16).

g. *The death of Jehoiada* (24:15-16). At one hundred thirty years of age, Jehoiada, the priest, died and was buried "among the kings" (24:16), a man beloved of the people.

h. *The apostasy* (24:17-22). Verses 15-22 give material found only in Chronicles.

(1) The sins of Joash (24:17-19). The princes of Judah, in spite of God's prophets, soon led Joash into idolatry.

(2) The stoning of Zechariah (24:20-22). Soon steeped in idolatry, Joash commanded that the son of Jehoiada, his friend and benefactor, be stoned in the court of the house of the Lord (24:21; see Matthew 23:35 - i.e., last martyr of the Old Testament).

i. *Punishment and death* (24:23-27).

(1) Syria brings destruction (24:23-24). Even with inferior numbers, the enemy easily conquered Judah. Zechariah's dying words were fulfilled (24:22).

(2) The death of Joash (24:25-27). Joash, having inflicted death on others, was killed upon his sickbed by two of his own servants. Judah never fully recovered from his defiling idolatry.

5. *Amaziah - 796-767 B.C.* (25:1-28)

a. *The accession* (25:1-4). Amaziah, at twenty-five, started out to serve the Lord, but not with a perfect heart (25:2). He followed the unstable ways of his father. He killed his father's murderers but spared their children (see Deuteronomy 24:16).

b. *Victory over Edom* (25:5-13). Amaziah raised 300,000 men for his army. He heeded the warning to send back the 100,000 Israelite mercenaries (25:17), and God gave him the victory. The northern mercenaries plundered some "cities of Judah" (25:13) on their way back to Samaria, killing 3,000 people.

c. *Amaziah's idolatry* (25:14-16). Like father, like son.

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d. *War with Joash of Israel* (25:17-24). Evidently, Amaziah wanted a showdown with Israel and satisfaction for the way the mercenaries had acted (25:13). He was defeated. The wall of Jerusalem was partly torn down, and the northerners took the treasures of the Temple.

e. *Summary and death* (25:25-28). Amaziah lived for fifteen years after the death of Israel's King Joash, but was exiled and later killed by his own people (25:28; see 2 Kings 14:20 and 2 Chronicles 24:1).

6. *Uzziah - 767-740 B.C.* (26:1-23)

Uzziah is considered one of the great kings and reformers of Judah. He began his reign in 791 B.C. while his father, Amaziah, was in exile (25:27). He ruled in the mid-eighth century, which was the "golden age" in both Judah and Israel, a period of peace and prosperity, at least on the surface. The prophets, however, indicated the lack of a middle class while the rich became richer and the poor became poorer. Uzziah's reforms and promise for spiritual revival made Isaiah feel that his death was a calamity (Isaiah 6:1; see 2 Kings 14:21-22; 15:1-7).

a. *His accession* (26:1-3). The name is written Azariah in Kings. Chronicles gives a more complete account of his reign and increases our appreciation of Uzziah. He had the next to the longest reign, fifty-two years (see 33:1).

b. *Character of his reign* (26:4-5). Uzziah prospered by honoring God and listening to the counsel of Zechariah, the prophet.

c. *Wars and greatness of Uzziah* (26:6-15). He fought and subjugated neighboring countries (26:6), built watchtowers (26:10), dug wells, and extended the national borders to the borders of Egypt (26:8), all by means of a small, well-trained and equipped army (26:14-15).

d. *His sin and punishment* (26:16-23).

(1) Sickness (26:16-21). Usurping the place of a priest, Uzziah was struck with leprosy while offering up incense in the Temple. He lived apart until his death (2621).

(2) Uzziah's death (26:22-23). The prophet Isaiah, a son of Amoz, wrote Uzziah's biography (26:22). Because of his leprosy, he was buried near but not in the burial place of the kings.

7. *Jotham - 740-736 B.C.* (27:1-9)

a. *His accession* (27:1-2). Jotham ruled for about ten years as co-regent with his father from 750 B.C. He was a good king but not a reformer (see 2 Kings 15:32-38).

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b. *His building* (27:3-4). This is an expansion of the account in Kings. Jotham continued his father's building program.

c. *The subjugation of the Ammonites* (27:5-6). The tribute taken enriched Jotham's kingdom. His faithfulness to the Lord explains his success.

d. *His death* (27:7-9). Jotham was buried with the kings in Jerusalem at the age of forty-one.

8. *Ahaz - 736-720 B.C.* (28:1-27)

Certainly, the lesson from the kings is that heredity and environment are not the only bases for success in the service of the Lord. All important is the personal response or choice. Good kings had evil sons who ruled after them, and bad kings had good sons who followed them.

a. *Accession and apostasy* (28:1-4). Ahaz was an ungodly king who ruled for sixteen years and died a young man of thirty six.

b. *His defeat by Israel and Syria* (28:5-25). We are given added details concerning this war with Syria (see 2 Kings 16 and Isaiah 7).

(1) *Defeat by Rezin and Pekah* (28:5-7). They even slew Ahaz's son, who must have been quite young since Ahaz himself died at age thirty-six.

(2) *Oded the prophet* (28:8-15). The prophet reminded the Israelites that God had only used them to punish Judah, not to annihilate the nation; also, Israel's own sin made them liable to divine judgment (28:8-11). The leaders at home in Ephraim agreed that Oded was right. They fed, clothed, cared for, and returned their captives.

(3) *The Edomite and Philistine invasion* (28:16-19). Always the enemies were victorious when Judah backslid.

(4) *Appeal to Assyria* (28:16, 20-25). The Assyrian king, Tilgath-pilneser, subdued Syria and Israel and then made Ahaz pay tribute to him (28:20-21) after accepting Ahaz's appeal for help. But Ahaz sinned even more by worshipping the gods of Syria (see 29:3, 7).

c. *Death of Ahaz* (28:26-27). Ahaz was so wicked he was not buried with the kings.

9. *Hezekiah - 720-687 B.C.* (29:1 - 32:33)

Hezekiah is the greatest of the revivalist-reformer kings. He surpassed Jehoshaphat, Uzziah, and Josiah in the results of their reformations. The southern kingdom of Judah lasted nearly a century and a half longer than Israel, largely because of the revival of Hezekiah and the

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prophets Isaiah and Micah.

a. *Accession and character* (29:1-2). Most of the material here is unique to the Chronicler. Where there are parallels with Isaiah and 2 Kings, the Chronicler wrote briefly and in his own words (see Isaiah 36-39; 2 Kings 18-20). At age twenty five, Hezekiah began a twenty-nine-year reign that was noted for religious reform and a spiritual revival.

b. *The cleansing of the Temple* (29:3-19). It took the Levites eight days to carry the rubbish from the sanctuary to the brook Kidron and to complete their task of purification.

c. *The worship of the Temple* (29:20-30). The priests offered the sin offering first of all. The sin problem had to be taken care of before they could worship and have fellowship with God, as typified in the burnt offering.

d. *The individual worship* (29:31-36). Each one brought an offering willingly and there was great rejoicing at this revival of personal godliness among the clergy and laity.

e. *The Passover preparation* (30:1-12). An invitation was sent from Dan to Beersheba to all the twelve tribes to come together for the greatest Passover that had been held since the division of the kingdom after Solomon's death. This was four years after the fall of the Northern Kingdom. Not many came (6-7).

f. *Keeping the Passover* (30:13-27). The feast lasted fourteen days (7:9). God was pleased!

g. *The destruction of the idols* (31:1). This took place in Judah, in Ephraim, and in Manasseh - a thorough work.

h. *The organization of the priests and Levites* (31:2-21). This was done as David had done (1 Chronicles 23:6; 24:1).

i. *Preparation for Sennacherib's invasion* (32:1-8). They did all that was humanly possible and then encouraged themselves in the Lord.

j. *Sennacherib's threats* (32:9-23). Hezekiah and Isaiah prayed, and God sent an angel of destruction against the enemy. Sennacherib retreated to Assyria, only to be murdered by his own people. Hezekiah was exalted and received many gifts from the surrounding nations for his great victory (Isaiah 37:14-38; 2 Kings 18:13 - 19:36).

k. *Summary* (32:24-33).

(1) *Illness and recovery* (32:24). Here, the content of Hezekiah's prayer is given but few other details (see 2 Kings 20 and Isaiah 38).

(2) *Pride and repentance* (32:25-26). Because Hezekiah humbled himself under the hand of God, judgment was delayed until after his death (see 2 Kings 20:19 and

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Isaiah 39:5-7). The judgment would come in the Chaldean invasions of 606-597 and 586 B.C.

(3) *Hezekiah's wealth and building* (32:27-31). In verse 30 it is recorded the building of the underground aqueduct from the spring Gihon into the Pool of Siloam (see Isaiah 22:1, 11). The visit of the princes from Babylon (i.e., from King Merodach-baladan of Isaiah 39) was a test, which Hezekiah failed. Sometimes, a person lives to undo all the good of the years by one foolish act.

(4) *Death* (32:32-33). Hezekiah was buried with David and his most honored descendants as one of the greatest kings of Judah. "Manasseh his son succeeded him as king." (32:33)

C. THE THIRD CYCLE IN THE HISTORY OF JUDAH (33:1 - 35:27)

This period covers the low point of moral degradation under Manasseh and the last thrust of spiritual life under Josiah. Actually, Josiah's death marks the end of the autonomous Davidic monarchy because the kings of the fourth cycle were all vassals of either the Egyptian or the Chaldean empire.

1. *Manasseh - 687-642 B.C.* (33:1-20)

Manasseh holds the record for the longest and most evil reign of any of the nineteen kings and one queen of Judah. He seems to have had a co-regency with his father from about 696 to 687 B.C., for a total reign of fifty-five years.

a. *Accession and excessive idolatries* (33:1-9). Under Manasseh, the people surpassed even the heathen in their wickedness (33:9; see 2 Kings 21:1-9, which is an almost verbatim parallel).

b. *Captivity, repentance, and restoration* (33:10-13). This passage is an addition by the Chronicler to the material found in Kings. Manasseh realized his evil ways, repented, acknowledged the Lord God of Israel, and was restored to his throne.

c. *The acts of Manasseh* (33:14-20).

(1) *The struggle for reform* (33:14-17). Manasseh now tried to have a revival to share his new religious faith in God, and to undo some of the evil he had done. But, the people would not listen.

(2) *His death* (33:18-20). Manasseh's late conversion had little effect on his people or his son, Amon (see 2 Kings 21:18).

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2. *Amon - 642-640 B.C.* (33:21-25)

   a. *Accession* (33:21). Amon, named after an Egyptian deity, came to his father's throne at age twenty-two and reigned only two years (see 2 Kings 21:19-26).

   b. *His character* (33:22-23). As in the case of Manasseh and Ahaz, the name of Amon's mother is not mentioned. Certainly, no mother would have been proud of any of these three.

   c. *His death* (33:24-25). Amon's servants killed him "in his own house" (33:24). It was a lawless and idolatrous people. Such violence would have suited better the period of anarchy in the age of the judges than following the great revival of Hezekiah only a half-century before.

3. *Josiah - 640-608 B.C.* (34:1 - 35:27)

In the accounts of Josiah's reign, the Chronicler differs from the writer of Kings by separating the earlier reforms from those which came after the discovery of the law (see 2 Kings 22:1 - 23:30).

   a. *Accession* (34:1-2). Josiah was a year older than Joash when he began his thirty-one-year reign in Jerusalem. He walked a straight path as he followed the Lord.

   b. *Reformation* (34:3-7, 33). Josiah's reforms continued as long as he lived. To lead others, one must go farther and deeper in personal spiritual living.

   c. *Repair of the Temple* (34:8-13). Josiah directed the repair of the Temple. Hilkiah, the priest, faithfully paid for the materials and the wages of the workers out of the money collected from Judah and Israel.

   d. *Finding the book of the law* (34:14-18). Hilkiah found the long-lost book of the law and "Shaphan the scribe" (34:15), then read it to Josiah (34:18).

   e. *The effect on Josiah* (34:19-22). Josiah was so dismayed with the threatened judgments that he consulted the prophetess Huldah for advice (see 2 Kings 22:11-20).

   f. *Huldah's message* (34:23-28). Josiah was to escape the judgments because he was tenderhearted and humble before God. Nevertheless, the Captivity was inevitable!

   g. *The covenant* (34: 29-33). Josiah renewed the covenant with all the people, and they followed after the Lord and served him all the days of the king's life.

   h. *Josiah's Passover* (35:1-19). There was no Passover on this scale even in Hezekiah's day - not since Samuel's time (35:18).

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i. *The death of Josiah* (35:20-24). In 608 B.C., when Necho of Egypt came through Megiddo on his way to fight the Chaldean armies at Carchemish, Josiah foolishly tried to stop him and was killed on the battlefield. An untimely death marked the end of a great reformation.

j. *Summary* (35:25-27). Here is the first mention of Jeremiah, who lamented Josiah's death. Here is mentioned again the main source of the history, "the book of the kings of Israel and Judah" (35:27).

D. THE FOURTH CYCLE IN THE HISTORY OF JUDAH (36:1-23)

The Chronicler treats very briefly these last years of Judah (see 2 Kings 23:31 - 25:21).

1. *Jehoahaz-608 B.C.* (36:1-4)

The first son of Josiah ruled for three months at the age of twenty-three. He was deposed and taken captive to Egypt by Necho and replaced by his brother Eliakim, who the Egyptian pharaoh renamed Jehoiakim.

2. *Jehoiakim - 608-597 B.C.* (36:5-8)

This older son of Josiah reigned as a vassal king for eleven years from his elevation at age twenty-five. He was evil, and Nebuchadnezzar took him captive to Babylon (36:6) along with the treasures of the Temple.

3. *Jehoiachin - 597 B.C.* (36:9-10)

Jehoiachin (Coniah, Jechonias, Jeremiah 22:24; Matthew 1:12) was the eight-year-old son of Jehoiakim and thus the grandson of Josiah. He ruled for three months, and Nebuchadnezzar ordered him deported to Babylon and took more vessels from the Temple

4. *Zedekiah - 597-586 B.C.* (36:11-14)

This third son of Josiah was the uncle of Jehoiachin (2 Kings 24:18 - 25:21; Jeremiah 1:3). He ruled the last dreadful eleven years of the kingdom of Judah, beginning his reign at age twenty-one. He rejected the ways of God and persecuted "Jeremiah the prophet" (36:12).

5. *The Destruction of Jerusalem* (36:15-21)

a. *The wickedness of the people* (36:15-16). The people followed Zedekiah's steps in evildoing, even to the extent of mocking "the messengers of God" (36:16), his prophets.

b. *Destruction* (36:17-21). The Chaldeans killed young and old without mercy, razed the Temple and city to the ground (36:19), and carried captives to Babylon (36:20); and

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thereby, the land came to enjoy her "sabbath" of rest (36:21). The Captivity (606-536 B.C.) was to last seventy years - a sabbath of rest (see Jeremiah 25:12; 29:10).

6. The Restoration: An Appendix (36:22-23)

Cyrus, the Medo-Persian conqueror of the Neo-Babylonian Empire, decreed that the city of Jerusalem and the Temple should be rebuilt in 538 B.C. He extended the challenge to all who would return in the name of the Lord (see Isaiah 44:28; 45:1; also, Ezra 1:1-3).

We learn from Ezra that Zerubbabel led the return to Jerusalem in 536 B.C. Thus, the Chronicler shows a ray of hope beyond the dark days of the destruction and Captivity. He points to the rise of the new nation of Israel under its God. He only alludes to this brighter era, probably because the story was already written or planned for in the Books of Ezra and Nehemiah.

God works out his will in history in spite of people's failures. Wouldn't it be great if God could find a Hezekiah or a Josiah in every generation! Chronicles should inspire us to be the people of God, with perfect hearts, determined to do God's will in our generation's circumstances.

Canaanitish [KAY-nuh-neit-ish]
Zemaraim [ZEM-ar-ah-im]
Midrash [MID-rash]

NOTES

1 and 2 Chronicles Study Questions

Chapter 1: Introduction to 1 and 2 Chronicles

1. What is true of Chronicles in the Greek version of the Old Testament?
   A. The title is Paralipomena.
   B. The title means matters previously omitted.
   C. First and Second Chronicles follow immediately after the books of the Kings.
   D. all of these

2. What is not true of Chronicles in the Hebrew Bible?
   A. The two books were originally one book.
   B. They were found with the “writings.”
   C. They follow immediately after the books of the Kings.
   D. They are included in the hagiographa.

3. What is true of the authorship of Chronicles?
   A. There is no specific statement in the Books of Chronicles as to their author.
   B. Together with Ezra and Nehemiah, they were a part of a series.
   C. According to Jewish tradition, Chronicles was written last by Ezra himself to make the transition from the history of the past to the contemporary.
   D. all of these

4. What is not true of the purpose of the Chronicles?
   A. Chronicles was written to give perspective and historical continuity to the Hebrews, who faced enormous tasks upon their return from exile.
   B. Chronicles reflects the priestly point of view of the history of the Hebrew people.
   C. They reflect the prophetic point of view of the history of the Hebrew people.
   D. They reflect the prophetic point of view of the history of the Hebrew people.

5. What is true of the sources utilized in the Chronicles?
   A. First Chronicles parallels 2 Samuel in part regarding the faithful tribes Judah and Benjamin, which composed the Southern Kingdom.
   B. Second Chronicles covers the same period as 1 and 2 Kings: the last days of David to the Babylonian exile.
   C. The author mentions at least ten sources that are not available to us today.
   D. all of these

6. What is not true of the importance of Chronicles?
   A. Without Chronicles we would be much poorer in our historical perspective.
   B. Chronicles points out "those times," "those men," and "those events," which were the basis for rebuilding a new nation under God.
   C. Chronicles is an unnecessary repetition of the books of Samuel and Kings.
   D. Chronicles helps prepare the way for fullness of revelation in the Messiah, God's Son.

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Chapter 2. The Genealogies From Adam to David (1 Chronicles 1:1 - 9:44)

7. The purpose of the genealogical tables is the same as the purpose of the entire two books of Chronicles.
   A. True
   B. False

8. In 1 Chronicles 1, the order of the names of Noah's sons is reversed from the Genesis account, no doubt to emphasize that the descendants of Ham are the chosen people of God.
   A. True
   B. False

9. The line of Shem is broken into two parts at the name Peleg, exactly halfway in the list of the ten men from Shem to Abraham.
   A. True
   B. False

10. First Chronicles 1:25 names Ishmael first, for he is the son of the covenant.
    A. True
    B. False

11. The sons of Keturah are not mentioned in 1 Chronicles 1.
    A. True
    B. False

12. The Chronicler did not mention the sons and grandsons of Esau.
    A. True
    B. False

13. The twelve sons of Israel and their descendants were the chief concern of the Chronicler.
    A. True
    B. False

14. What is not true about the Chronicler's presentation of the tribe of Judah in chapter 2?
    A. It is easy to see that Ram, Caleb, and Jerahmeel are the most important persons in the general genealogies.
    B. The Chronicler gives several generations of both Pharez and Zerah, who were born to Judah by Tamar.
    C. The Chronicler gives priority to the generations of Shelah.
    D. The three sons of Hezron are the main link in these genealogies for the Chronicler.

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15. What is not true about the line of David through Solomon in chapter 3?
    A. The Books of Samuel and Kings have this same genealogy but also include the kings of the Northern Kingdom.
    B. Ignoring Athaliah, the usurper, there are sixteen generations mentioned from David to Josiah.
    C. Johanan is the best known in this lineage.
    D. Jabez, in 4:10, in one of the few biographical notes, is praised for his prayer life and faith in the God of Israel.

16. The tribe Simeon was closely associated with Judah, and because the families tended to be small, they remained relatively unimportant.
    A. True
    B. False

17. The desire for pasture and the pressure of Moab pushed Reuben's tribe westward toward the Jordan River.
    A. True
    B. False

18. What is not true about the tribe of Levi in chapter 6?
    A. The high priestly genealogy runs from Levi through Kohath to Amram through Aaron and his sons.
    B. It makes clear that Samuel was the son of Elkanah, a Levite.
    C. The Chronicler doesn't mention the Levitical cities of refuge.
    D. Heman, Asaph, and Ethan were descendants of Levi, who, with their sons and grandsons, were in charge of the Temple music.

19. Zebulun and Dan are omitted entirely from the genealogical tables of 1 Chronicles 7.
    A. True
    B. False

20. The Tribe of Issachar is noted for valor in war.
    A. True
    B. False

21. The lack of detailed genealogies in chapter 7 for the ten northern tribes serves to confirm the Chronicler's primary interest in Ephraim.
    A. True
    B. False

22. What is true about the tribe of Benjamin in chapter 8?
    A. It traces the genealogy of Benjamin to King Saul.
    B. The Saul of Tarsus in the New Testament was not related to King Saul.
    C. The genealogy of Benjamin does not have detailed records.
    D. The genealogy of the house of King Saul leaves out Esh-baal and Merib-baal.

NOTES

23. What is true about the records of Israel and Judah in chapter 9?
    A. The material is concerned with the postexilic community in Jerusalem.
    B. Calling attention to Ephraim and Manasseh seems to be to refute the Samaritans' claims that they are the true survivors of these tribes.
    C. The family of Saul is repeated and forms a transition and introduction to the reign of David.
    D. all of these

Chapter 3. Main Address (4:44 - 26:19)

24. What is true about the death of Saul in chapter 10?
    A. The suicidal death of Saul was the end of a man who had forgotten God.
    B. Saul was beheaded, and the Philistines had fastened his head in the temple of Dagon.
    C. The desecration of Saul's body is partly avenged by his valiant men who realized he was the Lord's anointed one and deserved a decent burial.
    D. all of these

25. Establishing Jerusalem as the capital of the nation was one of David's great achievements.
    A. True
    B. False

26. In the battle for the Jerusalem stronghold, Joab showed himself unworthy to be the captain of the king's army.
    A. True
    B. False

27. While David was in Exile from Saul, all the Benjamites fought against David.
    A. True
    B. False

28. David grew more and more powerful because the LORD Almighty was with him.
    A. True
    B. False

29. What is true of David and the Ark?
    A. David was putting first things first by preparing to bring the Ark of the Covenant to Jerusalem.
    B. The ark represented the presence of God.
    C. The ark represented the presence of God.
    D. all of these

NOTES

30. What is not true of David's military operations?
    A. His victories brought exaltation and renown to David among his own people and other nations.
    B. The Ammonites, projecting their bad motives to David, refused his overtures for peace and were defeated with their allies.
    C. God's help was not sought in David's wars.
    D. David's army defeated other Philistine giants in the family of Goliath.

31. What is not true of David's census and the plague in chapters 21 - 22?
    A. Whether for taxation or to feed David's pride, the census was still displeasing to the Lord.
    B. Of the three judgments named, David chose the three days of pestilence in the land.
    C. David denied any guilt for the plague.
    D. David purchased Ornan's threshing floor to offer a sacrifice.

32. What is true of David's final exhortation in chapter 22?
    A. It is not necessary to infer that Solomon was morally superior to his father.
    B. It is not necessary to infer that Solomon was morally superior to his father.
    C. God desired that his temple should be built by one who would be known as a man of peace.
    D. all of these

33. The final act of David's national convocation to organize the religious life and the military and governing bodies for his people was to execute Adonai.
    A. True
    B. False

34. David acknowledged that Solomon was God's choice to build the Temple.
    A. True
    B. False

35. The whole of 1 Chronicles is concerned with David, for it is through David, the lion of the tribe of Judah, that the Messiah, the Christ, has come.
    A. True
    B. False

Chapter 4. The Reign Of Solomon (2 Chronicles 1:1 - 9:31)

36. Second Chronicles omits some details found in the parallel account of the reign of Solomon in 1 Kings 1:1-11: 43.
    A. True
    B. False

NOTES

37. Six chapters of 2 Chronicles are concerned with the details of the Temple.
    A. True
    B. False

38. It is evident that the building of the Temple is more important to the Chronicler than the biography of the builder.
    A. True
    B. False

39. What is not true of the confirmation of Solomon in 2 Chronicles 1?
    A. The Chronicler makes this the introduction to the whole reign of Solomon.
    B. Solomon sacrificed in the tent of David in Jerusalem.
    C. Solomon sacrificed at Gibeon.
    D. The petition of Solomon may have been inspired by David's prayer that Solomon might, as the new king, have wisdom and understanding.

40. Saying that the gold and silver at Jerusalem were as common as stones is a vivid description of the wealth of Solomon's regime.
    A. True
    B. False

41. Solomon asked help from the Philistines for an architect and building materials in exchange for agricultural produce.
    A. True
    B. False

42. The Temple site is identified as Mount Moriah and Ornan's threshing floor.
    A. True
    B. False

43. What is not true regarding the pillars of the Temple?
    A. The bronze Jachin pillar meant “He will establish.”
    B. The bronze Boaz pillar meant “strength.”
    C. The pillars were not magnificent.
    D. The pillars symbolize the promises of God to the house of David.

44. What is true of the furniture of the Temple?
    A. The bronze altar for burnt offerings was thirty feet square and fifteen feet high.
    B. The brazen sea and lavers were for the priests to wash themselves and their sacrifices.
    C. There were ten candlesticks or lampstands divided equally, with five on each side of the holy place.
    D. all of these

NOTES

45. The tables in the Temple were for the shewbread rather than to hold the candlesticks.
    A. True
    B. False

46. Hiram's work in brass was the only unskillful aspect of the Temple.
    A. True
    B. False

47. The placing of the ark of the covenant was the first of four parts in the dedication of the new Temple.
    A. True
    B. False

48. What is true of Solomon's opening address and blessing of the Temple?
    A. The opening address and blessing were fitting and acceptable.
    B. Solomon was acting as a king and not as a Levite or priest.
    C. The Lord sent fire to consume the burnt offerings and sacrifices.
    D. all of these

49. What is not true of Solomon's glory as expressed in chapters 8 - 9?
    A. It would be hard to exaggerate Solomon's grandeur, wealth, wisdom, honor, and greatness.
    B. Solomon drafted all the remnants of the original Canaanites into his military.
    C. The Chronicler passed over the sad details of the last part of Solomon's forty-year reign.
    D. The Queen of Sheba was much impressed.

Chapter 5. The History of Judah (2 Chronicles 10:1 - 36:23)

50. Second Chronicles 10:1 marks the point in history at which the kingdom established under Saul was torn in two
    A. True
    B. False

51. For a little over four centuries after Solomon, there were two Hebrew kingdoms.
    A. True
    B. False

52. The Northern Kingdom remained under the rule of descendants of David.
    A. True
    B. False

NOTES

53. The Southern Kingdom had a constant succession of dynasties.
    A. True
    B. False

54. The kings of the Northern Kingdom followed in "the sins of Jeroboam," who set up the golden calves as idols.
    A. True
    B. False

55. The history of Judah following Solomon's reign can be divided into four cycles of decline and reform.
    A. True
    B. False

56. What is not true of the first cycle in the history of Judah?
    A. It contains the histories of four kings.
    B. Two of its kings were morally and religiously indifferent.
    C. All of its kings defeated all of Judah's enemies.
    D. Two of its kings were good rulers.

57. What is not true of the reign of Rehoboam?
    A. Initially, he demonstrated a foolish policy of not listening to the wise counsel of the elders.
    B. Ten of the tribes withdrew from the kingdom.
    C. His chief ally was Shishak of Egypt.
    D. Levites and many God-fearing families migrated to the Southern Kingdom.

58. What is not true of Abijah's reign?
    A. What is not true of Abijah's reign?
    B. Abijah's army was outnumbered two to one by the northern armies.
    C. God fought for Jeroboam, and 500,000 of Abijah's army were slain.
    D. Abijah had fourteen wives, twenty-two sons, and sixteen daughters.

59. What is true of Asa's reign?
    A. His accession was followed by ten years of rest.
    B. The Chronicler emphasizes those things which helped to carry on the will of God for his people.
    C. Asa had cities built for defense.
    D. all of these

60. Asa's good outweighed the bad of his latter years in the overall view of his reign.
    A. True
    B. False

NOTES

61. Jehoshaphat appears to have been co-regent with his father, Asa, for about three years, 873-870 B.C.
    A. True
    B. False

62. What is true of the second cycle in the history of Judah?
    A. The second cycle represents the longest period.
    B. The second cycle includes the greatest of the kings of the Southern Kingdom.
    C. The second cycle saw a great reign of peace and prosperity in the mid-eighth century.
    D. all of these

63. What is not true of Jehoram's reign?
    A. He killed his six younger brothers.
    B. Edom and Libnah revolted.
    C. They burned incense in his honor when he died.
    D. The Philistines and Arabians invaded Judah.

64. What is not true of Ahaziah's reign in the Southern Kingdom?
    A. He reigned for one year.
    B. He followed his father's evil example.
    C. Ahaz relied on Jehu for protection.
    D. His visit to recuperating Jehoram proved fatal.

65. What is true of Athaliah's reign in the Southern Kingdom?
    A. She was the only Queen of Judah.
    B. She took Ahaziah's death as her cue to assassinate the royal family.
    C. The Chronicler gives little space to this usurper and defiler of the kingdom.
    D. all of these

66. What is true of Joash's reign of the Southern Kingdom?
    A. Jehoiada elevated Joash to the throne.
    B. He made a covenant between the king, priests, and the people that they should be the Lord's people.
    C. The repair of the Temple was his greatest work.
    D. all of these

67. What is not true of Amaziah's reign?
    A. At twenty-five started out to serve the Lord, but not with a perfect heart.
    B. He was victorious over Edom.
    C. He was assisted by 500,000 Israelite mercenaries.
    D. He was exiled and later killed by his own people.

NOTES

68. Uzziah is considered one of the great kings and reformers of Judah.
    A. True
    B. False

69. Ahaz was an ungodly king who ruled for sixteen years from 736 - 720 B.C. and died a young man of thirty-six.
    A. True
    B. False

70. Hezekiah is the least of the revivalist-reformer kings.
    A. True
    B. False

71. What is not true of the third cycle in the history of Judah?
    A. This period covers the low-water mark of moral degradation under Manasseh.
    B. This period covers the last thrust for spiritual life under Josiah.
    C. Josiah repelled Necho of Egypt.
    D. Amon's servants killed him in his own house.

72. The Chronicler treats very briefly the fourth cycle in the history of Judah.
    A. True
    B. False

73. The first son of Josiah ruled for three months at the age of twenty-three.
    A. True
    B. False

74. Jehoiachin was the eight-year-old son of Jehoiakim and grandson of Josiah.
    A. True
    B. False

75. God works out his will in history in spite of the failures of people.
    A. True
    B. False

NOTES

Methods of Study

Have you enjoyed this study of the Books of 1 and 2 Chronicles? Do you wish to study further? If so, here are a few more suggestions.

1. Compare the authorship of the Books of 1 and 2 Chronicles to the authorship of 1 and 2 Samuel.

2. Compare the authorship of the Books of 1 and 2 Chronicles to the authorship of 1 and 2 Kings.

3. Consider the relationship of the Books of 1 and 2 Chronicles to 1 and 2 Samuel.

4. Consider the relationship of the Books of 1 and 2 Chronicles to 1 and 2 Kings.

5. Contrast the leadership of Israel under David and Solomon.

6. Compare the righteous leaders of the Southern (Judah) Kingdom to the evil leaders of the Southern Kingdom.

Allow God, our Leader, to even more fully guide your life as you study the Books of 1 and 2 Chronicles!

NOTES

Pronunciation Guide

Canaan [KAY-nun]
Canaanitish [KAY-nuh-neit-ish]
Chelubai [ki-LOO-by
Chronicorum [KRON-ee-ko-rum]
Gadites [GAD-ights]
Hagar [HAY-gahr]
Hagarites [HEH-gar-ights]
hagiographa [hah-GEE-ah-gruh-fuh]
Heman [HEH-man]
Ishmael [ISH-may-ul]
Jephunneh je-FUHN-uh]
Jerahmeel [je-RAH-mee-el]
Keturah [ke-TOO-ra]
Midrash [MID-rash]
Millo [MIL-oh]
Paralipomena [par-uh-lee-POHM-uh-nuh],
Zemaraim [ZEM-ar-ah-im]