

1 & 2 Chronicles

Hope for the Future

What **follows is**, for the **sake of time**, as we will cover **65 chapters** of the **Old Testament today**, an **overview** of the **main themes** and **purposes** of the Book of Chronicles. **NOTE:** Much of the **below content** has either been **quoted** or **adapted** from the *ESV Study Bible* or the *NASB Study Bible*.

Introduction

The **books** are **1 & 2 Chronicles** in the **original Hebrew** are **one book**, much like Samuel and Kings. In our **English Bibles** they have split into **two books**. Much of the content of **1 & 2 Chronicles** is **repeat content** from **Samuel** and **Kings**, but its author has a different **intent** and **focus**, which makes **Chronicles** a **unique** and **important book** of the **Bible**. In the **traditional Jewish ordering** of the **Bible** **Chronicles** is actually the **last book** because it **summarizes** all of the **Jewish scriptures**. It was produced by somebody who lived in the years **after** Israel returned from the **Babylonian exile**, thus it is a *post-exilic* writing. For this author, **Jerusalem** and the **temple** were **rebuilt** some time ago, but the question remained about **God's blessing** and **promises** to **Israel**. For the **restored community** who **returned** to the **land** with **Ezra** or **Nehemiah**, even though the **Temple** had been **rebuilt** in **516BC**, and the **walls** of the **city** **rebuilt** in **445BC**, yet the conquest and **exile of Israel** had left her with **no more Kings**, and the **monarchy** had ended. What then would become of the **Davidic Covenant** and the **Messianic Hope** with it? This would become a **main theme** for the **author** of **Chronicles**. The great **prophetic hope** was at the **city** and the **temple** would be **rebuilt**, that **God** would **come** to live **among His people** and the **Messianic King** would come, and **all the nations** would come live under **His peaceful rule**, and **none** of that has **happened**. Thus, the **author** of **Chronicles** writes with the **significance** of the **Davidic Covenant** as its **focus**, and particularly to **exhort** the people to **faithfulness** to **God**, wherein lies their **future blessings** and **hope**.

Author and Background

Nowhere is the **author cited** but it is **assumed** that he was a **priest** with scribal training who served in the Temple. This of course is because of his emphasis on **religious faithfulness** to the **Law** and the **Temple Sacrifices**, and the relation of those to God's blessing upon the nation.

The questions of **Israel's place in God's purposes** and the **meaning** of his **ancient promises to David** were pressing ones. With such questions in mind, the Chronicler wrote to commend a **positive prescription** for the **spiritual and social renewal** of his **community**. He presented an interpretation of **Israel's past**, drawing mainly on the books of **Samuel** and **Kings**. He **recast** and **supplemented** those books in many ways, not only to show how the nation's unfaithfulness to God had led it into disaster but also to point out how its faithful kings and people had experienced God's blessing. These episodes were evidently intended to encourage a similar response in the hearer. The **exhortative character** of **Chronicles** is **pronounced**, especially in the **speeches** of the **kings** and **prophets**. Those recorded speeches **retorically address** the **people** and **priests** of the **Chronicler's present**, the **historical heirs** of *pre-exilic* Israel.

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

1 Chron 5:20-22 - 20 And they were helped against them, and the Hagrites and all who were with them were given into their hand; **for they cried out to God in the battle, and He was entreated for them, because they trusted in Him.** 21 And they took away their cattle: their 50,000 camels, 250,000 sheep, 2,000 donkeys, and 100,000 men. **22 For many fell slain, because the war was of God.** And they settled in their place until the exile. NASB
1 Chron 14:1-2 - 14 Now Hiram king of Tyre sent messengers to David with cedar trees, masons, and carpenters, to build a house for him. **2 And David**

realized that the Lord had established him as king over Israel, and that his kingdom was highly exalted, for the sake of His people Israel. NASB
1 Chron 14:8-17 - 8 When the Philistines heard that David had been anointed king over all Israel, all the Philistines went up in search of David; and David heard of it and went out against them. 9 Now the Philistines had come and made a raid in the valley of Rephaim. **10 And David inquired of God, saying, "Shall I go up against the Philistines? And wilt Thou give them into my hand?" Then the Lord said to him, "Go up, for I will give them into your hand."** 11 So they came up to Baal-perazim, and David defeated them there; and David said, "God has broken through my enemies by my hand, like the breakthrough of waters." Therefore they named that place Baal-perazim. 12 And they abandoned their gods there; so David gave the order and they were burned with fire. 13 And the Philistines made yet another raid in the valley. **14 And David inquired again of God, and God said to him, "You shall not go up after them; circle around behind them, and come at them in front of the balsam trees. 15 And it shall be when you hear the sound of marching in the tops of the balsam trees, then you shall go out to battle, for God will have gone out before you to strike the army of the Philistines."** 16 And David did just as God had commanded him, and they struck down the army of the Philistines from Gibeon even as far as Gezer. 17 **Then the fame of David went out into all the lands; and the Lord brought the fear of him on all the nations.** NASB

The converse is **to forsake God**, which includes **apostasy** and **idolatry**, the neglect and **abuse** of the **temple** and its institutions, **despising** the **word** of **prophets**, and egregious violence (see [1 Chron. 28:9](#); [2 Chron. 12:1, 5](#); [13:10](#); [21:10](#); [24:18](#)).

1 Chron 10:13-14 - 13 So **Saul died for his trespass which he committed against the Lord, because of the word of the Lord which he did not keep;** and also because he asked counsel of a medium, making inquiry of it, 14 and did not inquire of the Lord. **Therefore He killed him, and turned the kingdom to David the son of Jesse.** NASB

God's punishment for forsaking him and his law includes **defeat and despoiling by foreign enemies** ([1 Chron. 10:1-7](#); [2 Chron. 12:2-4](#); [21:8-11, 16-17](#); [24:23-24](#); [25:17-24](#); [28:5-8, 16-21](#); [33:10-11](#); [35:20-24](#); [36:5-19](#)), **sickness and death for disobedient individuals** ([1 Chron. 2:3](#); [10:13-14](#); [2 Chron. 16:12](#); [21:12-15, 18-19](#); [22:7-9](#); [23:14-15](#); [24:25](#); [25:27](#); [26:16-21](#); [33:24](#); [35:23-24](#)), and, finally, forfeiture of the **land** and **exile** for the **people** ([1 Chron. 5:26](#); [9:1](#); [2 Chron. 36:18](#),

20). The basic concepts represented by “**seeking God**” or “**forsaking**” him are, of course, also expressed by a broader range of phrases (“to serve God with a whole heart”; “to do what is right [or evil] in the eyes of the LORD”; and esp. “to be unfaithful”; see note on [1 Chron. 2:3–8](#)).

Just as important as the exhortation to faithful seeking, if not more so, is the **message of forgiveness and restoration to God through sacrifices of atonement and humble prayer**. The Chronicler is insistent that from beginning (1 Chron. 2:3, 7) to end (2 Chron. 36:14), **Israel is a sinful people that fails to reverence God** in his holiness as they should. That **sinfulness extends** even to **David** (1 Chron. 21:1), who best exemplifies for the Chronicler what it means to seek God.

1 Chron 21:1-5 - 21 Then Satan stood up against Israel and moved David to number Israel. 2 So David said to Joab and to the princes of the people, "Go, number Israel from Beersheba even to Dan, and bring me word that I may know their number." 3 And Joab said, "May the Lord add to His people a hundred times as many as they are! But, my lord the king, are they not all my lord's servants? Why does my lord seek this thing? Why should he be a cause of guilt to Israel?" **4 Nevertheless, the king's word prevailed against Joab.** Therefore, Joab departed and went throughout all Israel, and came to Jerusalem. NASB

Yet **God** in his **mercy provides** the **way back to himself**. The **temple stands** where **David repented** and **offered sacrifice**. It is **designated by God** as the instrument of **his forgiveness** and the point at which the **consequences of sin** may be **reversed** (2 Chron. 7:12–16).

2 Chron 7:12-18 - 12 Then the Lord appeared to Solomon at night and said to him, **"I have heard your prayer, and have chosen this place for Myself as a house of sacrifice.** 13 If I shut up the heavens so that there is no rain, or if **I command the locust to devour the land,** or if I send pestilence among My people, 14 and **My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land.** 15 Now My eyes shall be open and My ears attentive to the prayer offered in this place. 16 For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually. 17 And as for you, **if you walk before Me as your father David walked even to do according to all that I have commanded you and will keep My statutes and My ordinances, 18 then I will establish your royal throne** as I

covenanted with your father David, saying, ' You shall not lack a man to be ruler in Israel.' NASB

This **emphasis on repentance** explains one of the **notable differences** in presentation and purpose between **Chronicles** and **Kings**.

The **destruction** of the **kingdom of Judah** and the **exile** of its **people** are **duly explained** as the **consequence** of **Israel's persistent unfaithfulness** and its rejection of the **prophetic summons to repentance** ([2 Chron. 36:16](#)).

2 Chron 36:14-17 - 14 Furthermore, all the officials of **the priests and the people were very unfaithful following all the abominations of the nations; and they defiled the house of the Lord which He had sanctified in Jerusalem**. 15 And the Lord, the God of their fathers, sent word to them again and again by His messengers, **because He had compassion on His people and on His dwelling place; 16 but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the Lord arose against His people, until there was no remedy.**

17 Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand. NASB

But the **ending of Chronicles**—**Cyrus's decree** to return and **rebuild** the **temple** ([2 Chron. 36:22–23](#))—takes the reader **full circle** to the beginning: a representative core of **God's people** has once again been **gathered to the land** and to the **temple** in **Jerusalem**, their **daily round of worship** standing in **continuity** with the **pre-exilic** days ([1 Chron. 9:2–34](#)). The Chronicler has shown how **Israel's fall occurred**, how such a **disaster** may be **avoided** in the **future**, and how all who belong to **Israel** may be gathered and consolidated as **God's people**. At the **center stands** the **temple**, the symbol of **Yahweh's constant will to forgive** and **restore** his **penitent people** who “**seek his face**” in **prayer** ([2 Chron. 7:14](#)). The **restored temple testifies** to the permanent continuance of **God's covenant promises** to David. **Holding fast** to those **promises**, and supporting the **temple institutions** that testify to them, is **Israel's road** to **greater blessing** and **restoration**.

Consider how **consistent** this is with **New Testament principles** of **walking in repentance** and **fellowship with God** through the Word and by the Spirit, in the fellowship of **God's people** in the **church** (Temple), and by the **ordinance** of the **Lord's Supper**. **Comments/Questions?**

God chose Israel to be his **people**, through whom he would **bleed all peoples**, especially by raising up the **ultimate heir of David** to **rule them**. He gave his people the **privilege of worshipping and obeying him**, but sadly, they were **unfaithful**, and he **disciplined** them **severely**. For all that, the **exile** was **NOT** the end of **Israel's story**. Members of the **restoration community** were the **heirs of Israel**, both of its **mission** and of its **privileges**. God will use this **restored community** to ultimately bring the **Messianic King Jesus**, but **Israel's story** will again repeat in **unfaithfulness** upon their **rejection** of their **Messiah**. Providentially, the **prophetic hope** of the **major and minor prophets** will look beyond their **divine chastisement** in the **church age** to that final **New Covenant promise** when God will remove the **blindness** from their **eyes**, **regenerate** their **hearts**, bring them to **saving faith** in the **Messiah**, and **forgive their sins** forever (Romans 11:23-27, Zech 12:10-13:1, Eze 36:22-38, Jer 32:36-44).

1 & 2 Chronicles are very different books. **1 Chronicles** focuses **strongly** on the **heroic figure of King David**. Specific forms of documentary writing include genealogies, inventories, and summaries of events such as **lists of David's victories**. There are also speeches or orations, prayers, and a psalm of praise ([1 Chron. 16:8-36](#)).

1 Chron 16:7-12 - then on that day **David first assigned Asaph and his relatives to give thanks to the Lord**. **8** Oh give thanks to the Lord, call upon His name; Make known His deeds among the peoples. **9 Sing to Him, sing praises to Him; Speak of all His wonders. 10 Glory in His holy name; Let the heart of those who seek the Lord be glad. 11 Seek the Lord and His strength; Seek His face continually.** **12** Remember His wonderful deeds which He has done, His marvels and the judgments from His mouth, NASB The **story of David** is placed within the encompassing story of God's dealings with his covenant nation Israel, whose identity assumes a **corporate character** (repeatedly called "**all Israel**"). Smaller groups of people round out the cast of characters, including the **Levites**, the **priests**, others who **assisted in worship** at the **temple**, and **military** and **civil officials**. Because the writer gives readers a **largely idealized** picture of **David's reign**, especially **regarding the religious life** of the **nation**, a picture emerges of a **good society ruled** by an **ideal ruler** under **God's providential control**.

2 Chronicles is expansive in its scope, tracing the **history** of a **nation** as embodied in its **kings** over a span of **400 years**. Because the focus is so thoroughly on **individual kings**, the book has the feel of an **anthology** of **brief biographies** and **hero stories**. The stories of many of the kings and their **disappointing downfalls** have affinities with **literary tragedy**, and the pictures of **national life** under the **good kings** are brief **utopian visions** of a **good society**. As the narrative progresses, the **pendulum swings** back and forth between **good** and **bad rulers**, and between **God's blessing** and **punishment**. The author alternates between relatively brief accounts of evil kings and more extended accounts of good kings. In **2 Chronicles 11–36**, kings are presented as **characters** to **emulate** for their **faith** or **shun** for their **impiety**. Thus the **priestly focus** of the books seeking to instruct the **current community** to orient their lives in **vibrant faith** and **obedience** to God and to **seeking His face** in **repentant prayer** and **faith**.

Purpose and Themes

The **Chronicle writer** is **writing a history**, and one main **purpose** is to **cast** Israel's **history** for her **present community** to **connect** with the **past**, because this is where her **assurance** lies of her **election** by **God**, and **His favor** and **blessing**. Now that the **monarchy** has **failed** and they have come to the **disaster** of **exile**, and now have been **regathered** in the land, the **question** of **God's favor** upon Israel **looms large**. The Chronicler seeks to **encourage** Israel that in **connecting** with the **former days** of **God blessings** and **favor** in the **good parts** of her **history** are key to remaining in **His good graces**, and the **negative** and **disobedient parts** are used for **lessons** to **learn** moving forward. The **prophetic hope** of the **Messianic King** in the **Davidic Covenant** still **remains**, and he wants Israel to **see** that the **elements** of **divine favor** still stand, namely in the City and the Temple, but her response in the **faithful worship** of **God** is **key** to her arriving at the **fulfilment** of His **promises** in His favor.

Continuity with the past is signified by the **temple** in **Jerusalem**, **rebuilt** by the **Lord's sovereign influence** over a **Persian imperial edict**, 2 Chronicles 36:20–23. These of course are the **encouraging** famous **last words** of the book of **Chronicles**.

2 Chron 36:22-23 - 22 Now in the first year of Cyrus king of Persia — in order to fulfill the word of the Lord by the mouth of Jeremiah — the Lord stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying, **23 "Thus says**

Cyrus king of Persia, 'The Lord, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the Lord his God be with him, and let him go up!'" NASB

For a **generation** that had no **independent political status** and no **Davidic king**, the author takes **great pains** to show that the **temple** of the **Lord** and its **service**, (including **book of prayer** and **praise** of the **Psalms**), are **supreme gifts** of **God**, given to **Israel** through the **Davidic dynasty**. For that reason, his account of the **reign** of **David** and **Solomon** is largely devoted to **David's preparation** for and **Solomon's building** of the **temple**, and **David's instructions** for the **temple service**. The **temple** of the **Lord** in the **ancient holy city** and its **service**, including the **Psalms**, were the **chief legacy** left to the **restored community** by the **house** of **David**.

The **value** of this **legacy** is **highlighted** by the authors **emphasis** on **God's** furtherance of his **gracious purposes** toward **Israel**, through his **sovereign acts** of **election**. First, of the **tribe of Levi** to **serve** before the **ark** of the **covenant**, Second, of **David** to be **king** over **Israel**. Third, of **Solomon**, his son to be **king** and to **build** the **temple**. Fourth, of **Jerusalem** the holy city, and fifth, of its **temple** to be the **place** where **God's name** would be **present** among **his people**. These divine acts give **assurance** to **post-exilic** **Israel** that her **rebuilt temple** in **Jerusalem**, and its **continuing service** mark her as **God's people** whose **election** has not been **annulled**.

In **addition** to the **temple**, **Israel** has the **Law** and the **Prophets** as a **major focus** of her **covenant life** under the **leadership** of the **house** of **David**. Neither the **Davidic kings** nor the **temple** had in themselves assured **Israel's security** and **blessing**. All had been **conditional** on **Israel's** and the **king's faithfulness** to the **Law**. In the **Chronicles** account, a **primary feature** of the **reign** of every **faithful** **Davidic king** was his **attempt** to bring about **compliance** with the **Law**, including **David**, **Asa**, **Jehoshaphat**, **Joash**, **Hezekiah**, **Josiah**. And to heed **God's prophetic word** was no less **crucial**. The **faithful kings**, such as **David**, **Asa**, **Jehoshaphat**, and **Josiah**, **honored it**. The **unfaithful kings** **disregarded** it to their **destruction**, **Jehoram**, **Joash**, **Amaziah**, **Manasseh**. **Chronicles**, in fact, notes the **ministries** of more **prophets** than do **Samuel** and **Kings**. **Jehoshaphat's** word to **Israel** expresses the **Chronicles** view succinctly, *"put your trust in the Lord of your God, and you will be established. Put your trust in his prophets and succeed."* **2 Chronicles 20:20**. In the

Chronicler's account of Israel's years under the kings, her **response** to the **Law** and the **Prophets** was more **decisive** for her **destiny** than the **reigns** of **kings**. Thus, the **Law** and the **Prophets**, like the **temple**, are **more crucial** to Israel's continuing **relationship** with the **Lord** than the presence or **absence** of a **king**, the **reigns** of the **Davidic kings** themselves being **testimony**.

The **Chronicler** further underscores the importance of obedience to the **Law** and the **Prophets** by emphasizing the **theme** of immediate **retribution**. In writing his accounts of **individual reigns**, he **never tires** of **demonstrating** how **sin** always brings **judgment** in the form of **disaster**, usually either **illness** or **defeat in war**. Whereas **repentance**, **obedience** and **trust**, yield, **peace**, **victory**, and **prosperity**.

Clearly, the **author** of **Chronicles** wished to **sustain Israel's hope** for the Promised, Messiah, the **son** of **David**, in accordance with the **Davidic covenant** and the **assurances** of the **prophets**, including those near to him, **Haggai**, **Zechariah** and **Malachi**. He was **careful** to recall the **Lord's pledge** to **David** 1 Chronicles 17:8-15, and to follow this with many **references** back to it, 2 Chronicles 13:5, 21:7, 23:3.

1 Chron 17:8-15 - 8 And I have been with you wherever you have gone, and have cut off all your enemies from before you; and **I will make you a name like the name of the great ones who are in the earth.** 9 "And I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place and be moved no more; neither shall the wicked waste them anymore as formerly, 10 even from the day that I commanded judges to be over My people Israel. And I will subdue all your enemies. Moreover, I tell you that the Lord will build a house for you. 11 And it shall come about when your days are fulfilled that you must go to be with your fathers, **that I will set up one of your descendants after you, who shall be of your sons; and I will establish his kingdom.** 12 He shall build for Me a house, and **I will establish his throne forever.** 13 I will be his father, and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. 14 **But I will settle him in My house and in My kingdom forever, and his throne shall be established forever."** 15

According to all these words and according to all this vision, so Nathan spoke to David. NASB

But perhaps even more **indicative** are his **idealized depictions** of **David**, **Solomon**, **Asa**, **Jehoshaphat**, **Hezekiah** and **Josiah**. While **not** portrayed as **flawless**, these kings are presented as **prime examples** of the **Messianic ideal**, **royal servants** of

the **Lord**, whose reigns **promoted godliness** and **covenant faithfulness** in Israel. They were **crowned** with **God's favor** toward his **people** in the **concrete forms** of **victories, deliverances** and **prosperity**. They sat moreover, on the **"throne of the Lord,"** 1 Chronicles 28:5, 2 Chronicles 9:8, and **ruled over** the **Lord's kingdom**. Thus, they **served** as **types, foreshadowing** the **David to come**, of whom the prophets had spoken, and they **remembrance nurtured hope** in the **face** of much **discouragement**.

Yet another **major theme** of the **Chronicler's history** is his concern with **"all Israel."** As a matter of fact, he viewed the **restored community** as the **remnant** of **"all Israel,"** both **north and south**. This was more than a **theological conceit**. His narrative makes **frequent note** of moments of **godly people** from **Israel to Judah**, for specifically **religious reasons**. The first were Levites in the time of Rehoboam, 2 Chronicles 11:14.

2 Chron 11:14 - 14 For the **Levites left their pasture lands and their property and came to Judah and Jerusalem**, for Jeroboam and his sons had excluded them from serving as **priests** to the **Lord**. NASB

In the reign of **Asa** others followed from **Ephraim** and **Manasseh**, 2 Chron 15:9.

2 Chron 15:9 - 9 And he gathered all Judah and Benjamin and those from **Ephraim, Manasseh, and Simeon who resided with them, for many defected to him from Israel** when they saw that the Lord his God was with him. NASB

Shortly after the **Assyrian destruction** of the **northern kingdom** in **722BC**, many from that **devastated land resettled** in Judah at Hezekiah's **invitation**, 2 Chronicles 30. Presumably not all who came for **Hezekiah's great Passover** remained, but **archaeology** has shown a sudden **large increase** in **population** in the region around **Jerusalem** at this **time**, and the Chronicler specifically mentions **sons of Israel**, who *"lived in the cities of Judah,"* 2 Chronicles 31:6.

2 Chron 31:6 - 6 And the **sons of Israel** and Judah who lived in the **cities of Judah**, also brought in the tithe of oxen and sheep, and the tithe of sacred gifts which were consecrated to the Lord their God, and placed them in heaps. NASB

He also speaks of the **people** of **Manasseh** and **Ephraim** and from **all the remnant of Israel**, who **joined** with the **people** of **Judah** and **Benjamin** and the inhabitants of **Jerusalem** in restoring the **temple** in the days of **Josiah** 2 Chronicles 34:9.

2 Chron 34:9 - 9 And they came to Hilkiyah the high priest and delivered the money that was brought into the house of God, which **the Levites, the**

doorkeepers, had collected from **Manasseh and Ephraim, and from all the remnant of Israel**, and from all Judah and Benjamin and the inhabitants of Jerusalem. NASB

These were also present at Josiah's Passover, 2 Chronicles 35:17-18. So the **kingdom of Judah** had **absorbed many** from the **northern kingdom** through the years, and the **Chronicler** viewed it as a **remnant** of "all Israel" from the time of **Samaria's fall**.

The **genealogies** also **demonstrate continuity** with the **past**. To the question, is God still interested in us? The Chronicler answers, he has **always been**. God's **grace** and **love** for the **restored community** did not **begin** with **David** or the **Conquest** or the **Exodus**, but with **Creation**. The genealogies, begin with Adam and move to present day. The **genealogies succinctly** show the **restored communities continuity** with the **past**. The **great deeds of God** on Israel's behalf prior to the **rise of David** are **passed over in silence**, but the **genealogy** serve as a **skeleton of history** to show that the **Israel of the restoration stands at the center** of the **divine purpose** from the **beginning**, from **Adam**. And the **genealogies** also **serve** the very practical **purpose** of **legitimizing** the **present**. They provide the **framework** by which the **ethnic** and **religious purity** of the **people** can be **maintained**. They also establish the **continuing line of royal succession** and the **legitimacy** of the **priests** for the **post-exilic Temple service**. One **important note** on the **genealogies of 1 Chronicles 1:1-9:22** is the fact of the **continuing line of royal succession** mentioned, clearly **reveals** its **post-exilic** existence, (in the person of Zerubbabel the son of Shealtiel), which will **eventually** work its **way down** to Jesus Christ.

1 Chron 3:16-19 - 16 And the sons of Jehoiakim were Jeconiah his son, Zedekiah his son. **17 And the sons of Jeconiah, the prisoner, were Shealtiel his son, 18 and Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. 19 And the sons of Pedaiah were Zerubbabel and Shimei.** And the sons of Zerubbabel were Meshullam and Hananiah, and Shelomith was their sister; NASB

The **Chronicler** has given **record** of that which can be **quoted** in **Matthew** to **legitimize** the **Messianic line** down to **Jesus**.

Matt 1:12-16 - 12 And after the deportation to Babylon, **to Jeconiah was born Shealtiel; and to Shealtiel, Zerubbabel; 13 and to Zerubbabel was born Abihud;** and to Abihud, Eliakim; and to Eliakim, Azor; 14 and to Azor was born Zadok; and to Zadok, Achim; and to Achim, Eliud; 15 and to Eliud

was born Eleazar; and to Eleazar, Matthan; and to Matthan, Jacob; 16 and to Jacob **was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.** NASB

One more **theme** to note is the **Chronicler** of often **introduces speeches** is not found in **Samuel** and **Kings**, using them to convey some of his main emphasis. Of the **165 speeches** in Chronicles are varying lengths, only 95 are found in the parallel texts of Samuel and Kings. For example, the speeches of **Abijah**, 2 Chronicles 13:4–12. **Asa**, 2 Chronicles 14:11, and **Jehoshaphat**, 2 Chronicles 20:5–12.

The **text** of **2 Chronicles 20:1-30** gives us much **insight** into the **purposes** of the **Chronicler**, and thus the **Holy Spirit** through his **inspired writing**. One can clearly see the **idealized good king Jehoshaphat**, and the **faith** of the **people** in his **day** and under his **leadership**, whose **faith** was **oriented** in **obedience** to **God**. When **confronted** with a **great multitude** in **war**, **Hezekiah** leads the people to **seek** and **call upon** the **Lord**, in whose **providential hand** is the **battle**, and to **stand still** and see the **salvation** of the **Lord**, as he **routes the enemy** when **Judah** has not **lifted a finger**.

2 Chron 20:1-4 - 20 Now it came about after this that the sons of Moab and the sons of Ammon, together with some of the Meunites, came to make war against Jehoshaphat. 2 Then some came and reported to Jehoshaphat, saying, **"A great multitude is coming against you from beyond the sea, out of Aram and behold, they are in Hazazon-tamar (that is Engedi)."** 3 **Jehoshaphat was afraid and turned his attention to seek the Lord, and proclaimed a fast throughout all Judah.** 4 **So Judah gathered together to seek help from the Lord; they even came from all the cities of Judah to seek the Lord.** NASU

Here **Jehoshaphat** has lead the people to **humble themselves** and **seek the Lord** in the **midst** of their **troubles**.

Jehoshaphat's Prayer

2 Chron 20:5-13 - 5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the Lord before the new court, 6 and he said, **"O Lord, the God of our fathers, are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You.** 7 **"Did You not, O our God, drive out the inhabitants of this land before Your people Israel and**

give it to the descendants of Abraham Your friend forever? 8 "They have lived in it, and have built You a sanctuary there for Your name, saying, 9 'Should evil come upon us, the sword, or judgment, or pestilence, or famine, we will stand before this house and before You (for Your name is in this house) and cry to You in our distress, and You will hear and deliver us.' 10 "Now behold, the sons of Ammon and Moab and Mount Seir, whom You did not let Israel invade when they came out of the land of Egypt (they turned aside from them and did not destroy them), 11 see how they are rewarding us by coming to drive us out from Your possession which You have given us as an inheritance. 12 "O our God, will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know what to do, but our eyes are on You." 13 All Judah was standing before the Lord, with their infants, their wives and their children. NASU

Here Jehoshaphat has modeled obedient faith and humble dependence on God, recounting His glory and power and encouraging the faith of the people to trust in the Lord. The constant theme God's sovereignty and providential control are highlighted, as in much of Chronicles.

Jahaziel Answers the Prayer

2 Chron 20:14-19 - 14 Then in the midst of the assembly **the Spirit of the Lord came upon Jahaziel the son of Zechariah**, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph; 15 and he said, **"Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the Lord to you, 'Do not fear or be dismayed because of this great multitude, for the battle is not yours but God's. 16 'Tomorrow go down against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel. 17 'You need not fight in this battle; station yourselves, stand and see the salvation of the Lord on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out to face them, for the Lord is with you."** 18 Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord. 19 The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up to praise the Lord God of Israel, with a very loud voice. NASU

Here Jehoshaphat has modeled trust in the Word of God's prophets, who have affirmed God's providential power over their enemies, AND, His good promise to

deliver them when they cry to Him. Here they are looking to the **Word** of the **Lord** as the **agent** of their **deliverance**.

Enemies Destroy Themselves

2 Chron 20:20-25 - 20 They rose early in the morning and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood and said, **"Listen to me, O Judah and inhabitants of Jerusalem, put your trust in the Lord your God and you will be established. Put your trust in His prophets and succeed."** 21 **When he had consulted with the people, he appointed those who sang to the Lord and those who praised Him in holy attire, as they went out before the army and said, "Give thanks to the Lord, for His lovingkindness is everlasting."** 22 **When they began singing and praising, the Lord set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were routed.** 23 For the sons of Ammon and Moab rose up against the inhabitants of Mount Seir destroying them completely; and when they had finished with the inhabitants of Seir, they helped to destroy one another. 24 When Judah came to the lookout of the wilderness, they looked toward the multitude, and behold, they were corpses lying on the ground, and no one had escaped. 25 When Jehoshaphat and his people came to take their spoil, they found much among them, including goods, garments and valuable things which they took for themselves, more than they could carry. And they were three days taking the spoil because there was so much. NASU

Here **Jehoshaphat** has **modeled confidence** and **trust** in God, and **even** in the **face** of a **great armed multitude**, sings **songs of praises** as the **chief weapon** against their **enemies**. See here that **divine worship** takes **center stage** in the **troubles** and **trials** of **God's people**, and the **Chronicler** has **cast** this **account** to **encourage** the **restored community** (and us modern readers), to **focused faith** and **trust** in God by **following** the **leadership** and **rule** of a **good** and **faithful king**.

Triumphant Return to Jerusalem

2 Chron 20:26-30 - 26 Then on the fourth day they assembled in the valley of Beracah, for there they blessed the Lord. Therefore they have named that place "The Valley of Beracah" until today. **27 Every man of Judah and Jerusalem returned with Jehoshaphat at their head, returning to Jerusalem with joy, for the Lord had made them to rejoice over their enemies.** 28 **They came to Jerusalem with harps, lyres and trumpets to the house of the Lord.** 29 **And the dread of God was on all the kingdoms of the lands when they heard that the Lord had fought against the enemies**

of Israel. 30 So the kingdom of Jehoshaphat was at peace, for his God gave him rest on all sides. NASU

Here is pictured the **reign of Jehoshaphat** as a **prime example** of the **Messianic ideal**, a **royal servant** of the **Lord**, whose reign **promotes godliness** and **covenant faithfulness** in Israel. They were thus **crowned** with **God's favor** toward his **people** in the **concrete forms** of **victories, deliverances** and the **prosperity of spoils**. Thus **regarding the religious life** of the **nation**, a picture emerges of a **good society** ruled by an **ideal ruler** under **God's providential control**.

And this I why Chronicles **leaves out** much of the **failures** of **David** and **Solomon**. The author is simply trying to portray **David** as the **ideal King**, as hope for the **future** when the **Davidic Covenant** is **fulfilled** by the **Messiah**. One commentator writes... *"So why all this new material about David? The author is not trying to hide David's flaws, he knows that anybody can go read about them in the book of Samuel. He's trying to portray David as the **ideal king** in order to make him an **image and type** of the **future Messiah** from the **line of David**. It's very similar to how Jeremiah or **Ezekiel** spoke of the **Messiah** as a **new David**. This is most clear and how the author retells the **story of God's covenant** promise to David in 1 Chronicles 17. When you **compare** the story with the **parallel** and 2 Samuel 7, you'll see that the author of **Chronicles** is **highlighting** that **neither** David nor Solomon, nor **any** of the **kings** from his line were the **Messianic king**, and that when the **Messiah** does come, he will be a **king like David**, and so for this author, the stories about David from the past or what sustain his **hope for the future**." End quote.*

A glorious highlight

As I mentioned one of the themes is God Sovereign right and Providential control over all things. This is particularly highlighted in David's prayer. I would be amiss if I did not mention the most **glorious prayer** of **David** when he blesses the **provisions** for the **Temple** that the **people offered** to God at the time of its building.

1 Chron 29:10-20 - 10 So David blessed the Lord in the sight of all the assembly; and David said, "Blessed are You, O Lord God of Israel our father, forever and ever. **11 "Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O Lord, and You exalt Yourself as head over all. 12 "Both riches and honor come from You, and**

You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. 13 "Now therefore, our God, we thank You, and praise Your glorious name.

God in **His Sovereignty**, dispenses **all things** as **He pleases** to **all the peoples** of the earth. Here the Scriptures says that **God** is the **One** who possesses the **Sovereign right** to do as **He pleases**, and He gives riches to the rich, honor to the honorable, and it is because **He** is the **Ruler** of **all**. Here the Scripture explicitly states that God has the **power** and the **might** to raise up or **exalt someone**, or give them strength. Obviously, the **inverse** is **true**, if God decides to **abase someone** and make them weak, that is **His prerogative**. This is in fact **resounded** in the **Scriptures** in many places. **God rules** His **creation**, including the **earth** and **men** and **angels** by a **mighty Providence**. God is **Sovereign** over the **prosperity** and **poverty** of **everyone**! Let us **see again** here in the Chronicles of the **Old Testament**, **God** is the **main character** in the **story**, and to **Him** belong **Glory**, **Honor**, and **He** is **worthy** to be **praised** and **worshipped**, and the **highest good** of all **His creatures** is to **bless Him** and **hold Him** the **highest esteem**!

Conclusion

The **Chronicler** has taken great pains to help the **restored community** to see themselves in the **place of God's favor** based on His **election** of them, by **connecting** them with the **rich history** of **Judah**, especially in the time of the **Kings**. Now that the **monarchy** has **ceased**, and they have **returned** from God's disfavor of the **Exile**, and they have been **regathered in the Land**, what is their relationship to God. What would become of the **Davidic Covenant** and the **Messianic Hope** with it? As this has been the **main theme** for the **author** of **Chronicles**, **he has shown** the great **prophetic hope** was that the **city** and the **temple** would be **rebuilt**, that **God** would **come** to live **among His people** and the **Messianic King** would come, and **all the nations** would come live under **His peaceful rule**, and that because of God's election, they must remain faithful to the Law and Prophets for these promises to reach fulfilment. Thus, the **author** of **Chronicles** has written with the **significance** of the **Davidic Covenant** and its future Messianic King as its **focus**, and particularly to **exhort** the people to **faithfulness to God**, wherein lies their **future blessings** and **hope**.