

# I - II CHRONICLES

## Outlined Bible

**Introduction:** As you read through I & II Chronicles, you likely experienced *deja vu*. Well over half of the material in Chronicles is a duplication of information found in Samuel and Kings. Why is this data repeated? Chronicles offers a different perspective than Samuel or Kings (see "Main Message" section). It was written to complement the other two.

### Name - Chronicles

1. In the Hebrew Bible, the book was called "the Words of the Days" or "Events of the Period."
2. The Septuagint referred to the book as "Of Things Omitted".
3. The title "Chronicles" came to our English Bibles from a name change made by the 4<sup>th</sup>-century historian Jerome.

### Author - Tradition says that Ezra wrote these books.

1. He was certainly qualified to do so. (Ezra 7:10-11)
2. The Talmud supports this tradition.
3. While uncertain, the authorship of Ezra is a reasonable possibility.
4. The author of Chronicles compiled these books from as many as ten different sources. (I Chronicles 9:1; II Chronicles 12:15)

### Purpose -I & II Chronicles were written to strengthen the remnant of the nation that made it through Babylonian captivity.

1. That remnant needed to be reminded that the Lord was still with them because they were a covenant people.
2. The book also offered warnings against future apostasy and/or idolatry.

### I. Background of the book.

A. In the ancient Hebrew Bible, I & II Chronicles, along with Ezra, were likely one volume.

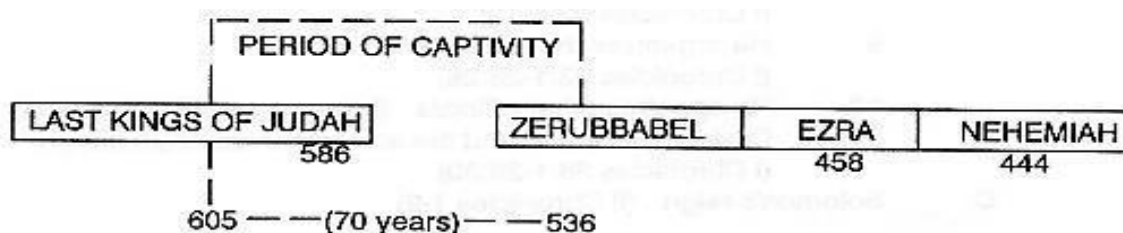
B. The Babylonian captivity.

1. The captivity of Judah officially lasted from 605-536 BC (a period of 70 years).
2. The reason for a 70-year exile is related in II Chronicles 36:21.

C. The return.

1. In 536 BC Cyrus proclaimed that all the Jews could return to their homeland. (II Chronicles 36:22-23)
2. Ezra returned to Jerusalem in the seventh year of the King Artaxerxes I who ruled Persia from 465 to 423 BC)
3. The Temple had been rebuilt between 520 and 515 BC, but the people were spiritually apathetic.
4. Under the leadership of Nehemiah (ca. 445 BC) there was a spiritual climate conducive to penning a book like Chronicles;

D. The following chart helps with the timeline:



## II. The Main Message of the book.

A. The main message of the book(s) was to remind the people of their covenant relationship with God and encourage them to act accordingly.

1. The exiles had come home from Babylon.
2. Though the Temple had been rebuilt, it had been neglected by the people.
3. Revival in the land would not and could not occur until proper worship was restored there.

B. Chronicles, then, is a history of the nation from a priestly perspective.

1. By contrast, the books of Samuel and Kings offered history from the political perspective.
2. The following chart gives a helpful comparison between the books:

### SAMUEL-KINGS

- Viewed both North & South
- Emphasis on the throne
- Civil/political history
- Emphasis on the prophet
- Wars prominent
- Indictment of the 2 nations

### CHRONICLES

- Viewed only the South
- Emphasis on the Temple
- Sacred history
- Emphasis on the priest
- Wars less prominent
- Remnant encouraged

## III. Outline of the book.

A. Genealogies. (I Chronicles 1-9)

1. From Adam to Noah. (I Chronicles 1:1-4)
2. From Noah's sons to Jacob and Esau. (I Chronicles 1:5-54)
3. From Judah to David's descendants. (I Chronicles 2:1-4; 23)
4. The lineage of Jacob's other sons is given, with particular attention to Levi.
5. A listing of those who resettled in Jerusalem following Babylonian exile is given. (I Chronicles 9:1-44)

B. David's reign. (I Chronicles 10-29)

1. The stage for David's reign is set by details of King Saul's death. (10:1-14)
2. David is made king over all Israel and captures Jerusalem. (11:1-9)
3. David's loyal servants are named. (11:10-12:40)
4. David brings the Ark of the Covenant back to Jerusalem. (13:1-16:43)
5. David will not be allowed to build the Temple (17:1-2), but God establishes a special covenant with him. (17:3-27)
6. David strengthens Israel's forces. (18:1-20:8)
7. He takes an unauthorized census. (21:1-30)
8. David makes preparation for the construction of the Temple. (22:1-19)
9. He organizes the priests and Levites. (23:1-26:28)
10. He appoints other officials. (26:29-27:34)
11. David's final words and the account of his death are given. (28:1-29:30)

C. Solomon's reign. (II Chronicles 1-9)

1. Solomon is appointed king over Israel and receives a vision at Gibeon. (1:1-17)
2. Under his leadership, the Temple is built. (2:1-5:1)
3. The Ark of the Covenant is brought to the Temple. (5:2-14)
  - a. The ark is dedicated to the Lord. (6:1-42) 30
  - b. The temple is dedicated to the Lord. (7:1-10)
4. Solomon's major victories and achievements are recorded. (8:1-9:31)

D. The kings of Judah. (II Chronicles 10-36)

1. After the kingdom divides under Rehoboam (Solomon's son), the northern kingdom is ignored, and a history of the kings of Judah is given.
  - a. Rehoboam. (10:1-12:16)
  - b. Abijah. (13:1-22)
  - c. Asa. (14:1-16:14)
  - d. Jehoshaphat. (17:1-20:37)

- e. Jehoram. (21:1-20)
- f. Ahaziah. (22:1-9)
- g. Athaliah. (22:10-12)
- h. Joash. (23:1-24:27)
- i. Amaziah. (25:1-28)
- j. Azariah. (26:1-23)
- k. Jotham. (27:1-9)
- l. Ahaz. (28:1-27)
- m. Hezekiah. (29:1-32:33)
- n. Manasseh. (33:1-20)
- o. Amon. (33:21-25)
- p. Josiah. (34:1-35:27)
- q. Jehoahaz. (36:1-4)
- r. Jehoiakim, (36:5-8)
- s. Jehoiachin. (36:9-10)
- t. Zedekiah. (36:11-21)

2. Greater space and attention is given to the good kings (i.e.-Asa, Jehoshaphat, Hezekiah, and Josiah) with little attention given to those characterized by evil.

#### **IV. Key Themes of the book**

##### **A. Common characteristics of good spiritual leaders.**

1. They sought the Lord.
  - a. Asa. (II Chronicles 14:11)
    - b. Jehoshaphat. (II Chronicles 17:4,6a; 18:6)
    - c. Hezekiah. (II Chronicles 30:6-9)
    - d. Josiah. (II Chronicles 34:3)
2. They turned from vile and detestable practices.
  - a. Asa. (II Chronicles 14:3-5)
    - b. Jehoshaphat. (II Chronicles 17:6b)
    - c. Hezekiah. (II Chronicles 29:6-10)
    - d. Josiah. (II Chronicles 34:4-7)
3. They desired to worship in spirit and truth.
  - a. Asa. (II Chronicles 15:11-12)
  - b. Jehoshaphat. (II Chronicles 20:18-21)
  - c. Hezekiah. (II Chronicles 29:3-5, 15-36)
  - d. Josiah. (II Chronicles 34:8-35:19)
4. They led the people to engage in prayer and a study of the Word.
  - a. Asa. (II Chronicles 14:4)
  - b. Jehoshaphat. (II Chronicles 20:5-12)
  - c. Josiah. (II Chronicles 34:29-31)
5. When threatened by adversaries, they relied upon the Lord.
  - a. Asa. (II Chronicles 14:11-12)
  - b. Jehoshaphat. (II Chronicles 20:5-12)
  - c. Hezekiah. (II Chronicles 32:20-23)
  - d. Josiah. (II Chronicles 34:19-21)
6. Each had an "Achilles heel."
  - a. Asa. (II Chronicles 16:7-10)
  - b. Jehoshaphat. (II Chronicles 20:35-37)
  - c. Hezekiah. (II Chronicles 32:24-25)
  - d. Josiah. (II Chronicles 35:20-25)

##### **B. The role of worship.**

1. The word worship comes to us from the concept of "worth ship" (i.e. our God is worthy of our praise and adoration.)
2. It is to be reflected in all we do. (Romans 12:2; Colossians 3:17)
3. There are, however, collective worship times when God's people assemble for the purpose of glorifying God and building each other's faith. (Hebrews 10:25)
4. When the quality or regularity of that assembly time is ignored, spiritual apathy is always the result.

#### C. Jews and Samaritans.

1. Most Bible students know of the enmity that existed between the Jews and the Samaritans, (cf. John 4:9)
2. The origin of the Samaritans can be traced to the period when Chronicles was composed.
3. Assyria conquered Samaria in 721 BC under Sargon. (cf. II Kings 17:24-40)
  - a. He deported thousands of Israelites and repopulated the land with Gentiles.
  - b. Intermarriage between the remaining Jews and the imported Gentiles produced a racially, culturally, and religiously mixed people.
  - c. When the Jews returned from Babylon, there was a strained relationship between the two groups. (cf. Ezra 4:1-3)
  - d. Eventually the Samaritans built their own temple on Mt. Gerizim.
4. Like the Jews, the Samaritans considered themselves the true heirs of Abraham.

## 1 & 2 CHRONICLES

### Summarized Bible

Genealogy of Jesus, The Messiah

Creation to flood " There were 10 generations inclusive from Adam through Noah. The Flood was 1656 years following beginning of time on earth (2348 BC). Time on Earth may have begun at creation or when man sinned and was driven from the presence of God and the garden of Eden.

Flood to Abraham " Abraham was born 352 years after the flood. Noah died 2 years prior to the birth of Abraham. Abraham was 75 years old when he left Haran and 150 years old when Noah's son Shem died, at the age of 600 years.

Abraham to Moses " Abraham was born 2008 (1996 BC), and died 175 years later in 2183 [1821 BC or 527 years after the flood] 290 years before birth of Moses.

Moses to David " Moses was born 2473 (1531 BC). "Then Moses, the servant of the LORD, died there in the land of Moab, at the Lord's command. He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. Moses was one hundred twenty years old when he died." (Deut. 34:5)

David to Christ " David was born in Bethlehem in 1085 BC and "died at the age of 70 according to Josephus." (Smith's Bible Dictionary p. 140)

Christ was born 4004 years after he along with the Father and the Spirit created man. (Ibid. p. 774)  
[thebiblewayonline.com/Genealogy/genealogy.htm](http://thebiblewayonline.com/Genealogy/genealogy.htm)

