

I & II CHRONICLES

I. Developing a philosophy of history

There is no objective history. Have to make decisions of what to
(1) include, (2) exclude, (3) emphasize, (4) why organized.

A. What do you need to have to interpret Biblical history?

1. List of principles in which God tells us how to interpret history.

Exodus 19 - Numbers 10 and Deuteronomy

Themes of Deuteronomy:

- a. Do they truly understand election. Do they understand the nature of grace.
- b. Do they understand the nature of spiritual warfare.
- c. Do they understand the nature of worship.
- d. Do they understand the nature of government--prophets, priests, kings.
- e. Do they understand the community of loving believers.
- f. Do they understand obedience--loyalty.

In Chronicles, all the kings are evaluated on the basis of these principles.

2. Historians who write and have these principles in mind.

Historians of Israel's history who were eye witnesses before the exile:

- a. Joshua
- b. I & II Samuel
- c. I & II Kings

3. External critics who can evaluate the historians

Latter Prophets

4. Poetry and Wisdom literature--occasional reference to historical significance.

5. I & II Chronicles

A recounting of history. What is to be gained by second historical account?

B. The Fall of Jerusalem analyzed on the basis of the above principles: How to Analyze

1. Principles b, d, & f show the way a city would fall.
2. Turn to the history of where the city falls--II Kings.
3. Then turn to external prophets--Jeremiah, Habakkuk, Zephaniah
4. Psalm 89
5. Section in Chron. that discusses the fall.

C. Affects of the fall of Jerusalem.

What is the message of the book of Daniel that is written in exile?

1. Students in an academy where everything is standard. Jewish students training to be governors. What is the danger? Non Kosher food
2. Nebuchadnezzar (the king) wants to standardize worship and have everyone bow down to an idol. They refuse to bow down. What is the danger? Worshipping idols.
3. Persians captured Babylon and wanted to standardize worhsip. But Daniel prays by open window. Thrown in Lion's den. What is the danger? No more prayer.

What is the message underlying all three?

1. Cultural Assimilation. Daniel is writing an exhortation to the Jews. They are under pressure to compromise. Daniel in a variety of ways is saying--don't do that. When you read I & II Chron. is there danger of assimilation?
2. Has God lost? Has God lost to other Gods? Daniel writes to warn the Gentiles that they should submit to God and of the danger of not submitting to God. (Dan. 4:29-30 when Neb. thinks he is a big shot; Belshazzar in Dan. 5 at the banquet)

Daniel had to write to show that just because Jews lost it didn't mean God had lost.

Jeremiah shows it meant God won because it was God who brought on the fall of Jerusalem.

3. Where can God be found?

Jeremiah 7 -- "temple has become a den of robbers"
Ez. 10 -- "glory of God leaves--empty building"

Questions that need to be addressed:

Will God Come back?
Why did God leave us?
Can He now be found shomewhere else?
Where do you find God?
Why do we have silence?
What about those who suffered death when taking a stand?

Where can God be found? With the faithful.

4. Is God fair?

Ez. 18:2 -- we are being punished for what parents did.
Jer. 18 -- The potter and the clay

5. Is there a future hope?

Jeremiah started to preach warning with no response--made him very discouraged:

- Jer. 8:4, 7 -- people will not repent
- Jer. 13:23 -- leopard cannot change his spot
- Jer. 8:18 -- time is past for repentance
- Jer 8:21-22 -- sickness cannot be reversed
- Jer. 7:1-4 --pray--intercede, but thinks someone else could do better

Jer. 15:1-2 -- Depressing! No one righteous. No one repenting,
No remnant.

Who can you appeal to?

- Dan. 2:44 -- God will come back to His kingdom
- Isa. 54:7 -- God does reject, but for a brief moment.
- Jer. 33 -- hope passage - New Covenant

***** What are the writers of I & II Chronicles trying to do? Answer specific questions--address needs of post exilic community by considering these five questions in determining what to include, exclude, emphasize, and how to organize.

1. Cultural Assimilation
2. Has God lost?
3. Where can God be found?
4. Is God fair?
5. Is there a future hope?

II. The material in I & II Chronicles.

A. The history of David.

We get an extensive history of the entire life of David in I Sam. & II Sam. But in I Chron. what is left out? About 30 chapters of material.

1. All left out before he was king.
2. None about 1st civil war between David and Saul.
3. None about adultery, Tamar, Absalom, Sheba, Adonijah --the struggle for succession.
- * 4. Anything that makes David look bad
5. Nothing about Solomon's downfall
- * 6 Not a single king of the North discussed unless connected to the southern history.

What is included?

1. Capture of Jerusalem
2. Bringing the ark to Jerusalem
3. Extending the empire
4. Davidic Covenant

B. In general, what is included in Chronicles?

1. Theology of retribution: rewards and punishment

- a. I Chron. 10:13-14 -- Who killed Saul? God. (23 chapters about Saul reduced to one chapter in Chron.)
- b. II Chron. 12:1-4 -- Why did Shishak invade Judah? They forsook the law of the Lord.
- c. II Chron. 16:7 -- Why did the army of Syria escape? Because Asa relied on other people than God.
- d. II Chron. 25:15 -- Why did Amaziah lose? He sought other Gods

These respond to the exile questions--Where is God? Is God fair?

2. God intervenes in history directly.

Bible goes out of the way to deduce all things to one cause. In Esther, also true in Ruth, God isn't mentioned. He works under the scene. Why? The opposite is true in Chron. In Ruth--she "happens" to do things. God is active on the everyday things as well as the big battles. What happened to Ruth and Esther are even more significantly ultimately than the big battles.

These respond to the exile questions--Is God gone?

3. The Temple (unique to Chron.)

- a. I Chron. 15-16 -- ark to Jerusalem
- b. I Chron. 22-29 -- preparing to build
- c. II Chron. 2-4 -- Building the temple
- d. II Chron. 5-7 -- Dedicating the temple
- e. Rest of II Chron. -- religious reforms
- f. II Chron. -- Josiah's reforms
- g. Census - Why included? Helped David decide where to build the temple.
- h. -Genealogies--More verses describing the tribe of Levi.

4. More Prayers, exhortations, sermons than Samuels, and Kings put together.

- a. Prayer. I Chron. 4:10--The list of begats is interrupted by a prayer. Why mention this prayer? The land, the presence of God, and God's protection is significant to post-exilic people. God answered him. Proves to exilic people that God answers these people and even the John Doe's.

- b. Exhortations. 5 of David, 5 of others. They have common themes.

David's Theme -- "the Lord be with you" (his exhortation concerning building the temple)

- (1) I Chron. 22:11 -- to Solomon -- be careful to build as told
- (2) I Chron. 28:8 -- to leaders --seek God in order to possess the land
- (3) I Chron. 28:9 -- to Solomon -- seek with a whole heart

The temple was to be a testimony to the world that God is with the people. The temple destroyed the testimony that God was not with the people.

Seeking the Lord Theme - Isa. 55:6-7

Isa. 55:6 tells us what to do -- "to seek" Actively search for God.
Why? While He may be found. An implicit warning: time may come
when He can't be found.

Isa. 55:7 tells what to do.

External turning to God would be stopping wicked ways.

Internal turning to God would be turning thoughts to God.

Stopping, refraining not enough, have to turn to God. Those
who turn to God will have compassion. Isaiah is writing to
post-exilic while in exile.

c. 5 more exhortations:

- (1) II Chron. 15:1. Azariah to Asa--God is with you, seek Him.
- (2) II Chron. 19:7. Jehoshaphat to judges--For the Lord is with you.
- (3) II Chron. 19:11. Jehoshaphat to Levites
- (4) II Chron. 29:5. Hezekiah to Levites--to consecrate themselves..be
holy.
- (5) II Chron 30:6. Hezekiah to people--If you return brother,
remnant of Assyrian exile will return.

5. Seeking God with a Perfect, Obedient Heart.

- a. II Chron. 16:9. God asking who can I support, --those who seek with
all their heart: a need of post exile community.
- b. I Chron. 29:17-19. Last prayer of David--work heart repeated so many times

6. Faithfulness to God.

***** What is Chroniclers formula for revival?

Seek God with a perfect heart

Be faithful--reflected in prayers & presence of God.

Theology of Retribution

How do specific kings do? Four kings discussed because of their revival.

1. Asa
2. Jehoshaphat
3. Hezekiah
4. Josiah

C. Does the Chronicler have an ideal king in mind? Solomon

1. The relationship of David and Solomon as Moses and Joshua. (Deut. 30-31
and I Chron. Similarities:
 - a. Who did bulk of work. Moses did work and couldn't enter. David
did the work and Solomon built the temple.
 - b. Commissions -- Private and Public For Moes to Joshua and David to Solomon.
 - c. Words. Duet. 31:7-8 Be strong and courageous; Do not fear or be
dismayed, He will not fail you nor forsake you.
 - d. Challenge to leadership
 - e. What do they both do: Give Rest.

2. Why is rest so important? Deut. 12:10-15.
 - a. In the promised land
 - b. No more fighting
 - c. Central sanctuary
 - d. God's presence

David did 1st 3. Solomon brought in the 4th at the dedication of the temple. Solomon is important in Chron. because he gave God his resting place. God enters His resting place..

II Chron 6:14 - Prayer of Solomon in Temple dedication.

1. No one like God (vs. 14)
2. God is great. (vs. 18)
- ***** 3. Most important part of prayer--if exiles will pray to Him with a whole heart, He will hear --even will list to us anywhere.

D. The reign of Asa - II Chron. 14-16

Three criteria for analyzing the four kings who has revival.

Did he seek God?
 Did he give the land rest?
 Did he obey God?

1. Concerning the three questions:

- a. Seek God. II Chron. 14:4, 7 We have land
 - b. Rest. II Chron. 14:6 No fighting
 - c. Obedience. II Chron. 14:3 Temple worship purified.
2. II Chron. 14:9 -- seeks God in battle and God give victory.
 II Chron. 15:9 --Revival affects northern kingdom as well as southern.
 II Chron. 15:12 --Covenant to seek God with the whole heart. Rest.(vs. 14-15)
 II Chron. 16:1 --Makes a treaty with King of Syria to keep King of Israel from attacking, paid money in treaty.
 16:7--Didn't seek the Lord. Punishment? Wars. Even in his disease he didn't seek the Lord.

3. Reign of Asa

- a. Positive. 1st battle -- II Chron. 15:8, 9 -- Rest
- b. Negative. 2nd battle -- II Chron. 16:10 -- No rest
- c. What was the problem of Asa?
 - (1) Didn't depend on God
 - (2) Spoiled by success
 - ***** (3) Not a complete heart - II Chron. 16:9

E. The reign of Jehoshaphat - II Chron. 17-20

1. Positive rule. - II Chron 17:1-6

- a. Sought God - II Chron. 17:3-4
- b. Removed high places (17:8-9. Spread because he sends teachers thru Judah, including Obediah.

- c. Result. Some similarities to Solomon:
- (1) Kingdom established
 - (2) Wealth
 - (3) Strengthened--Rest
 - (4) Even Philistines brought gifts.

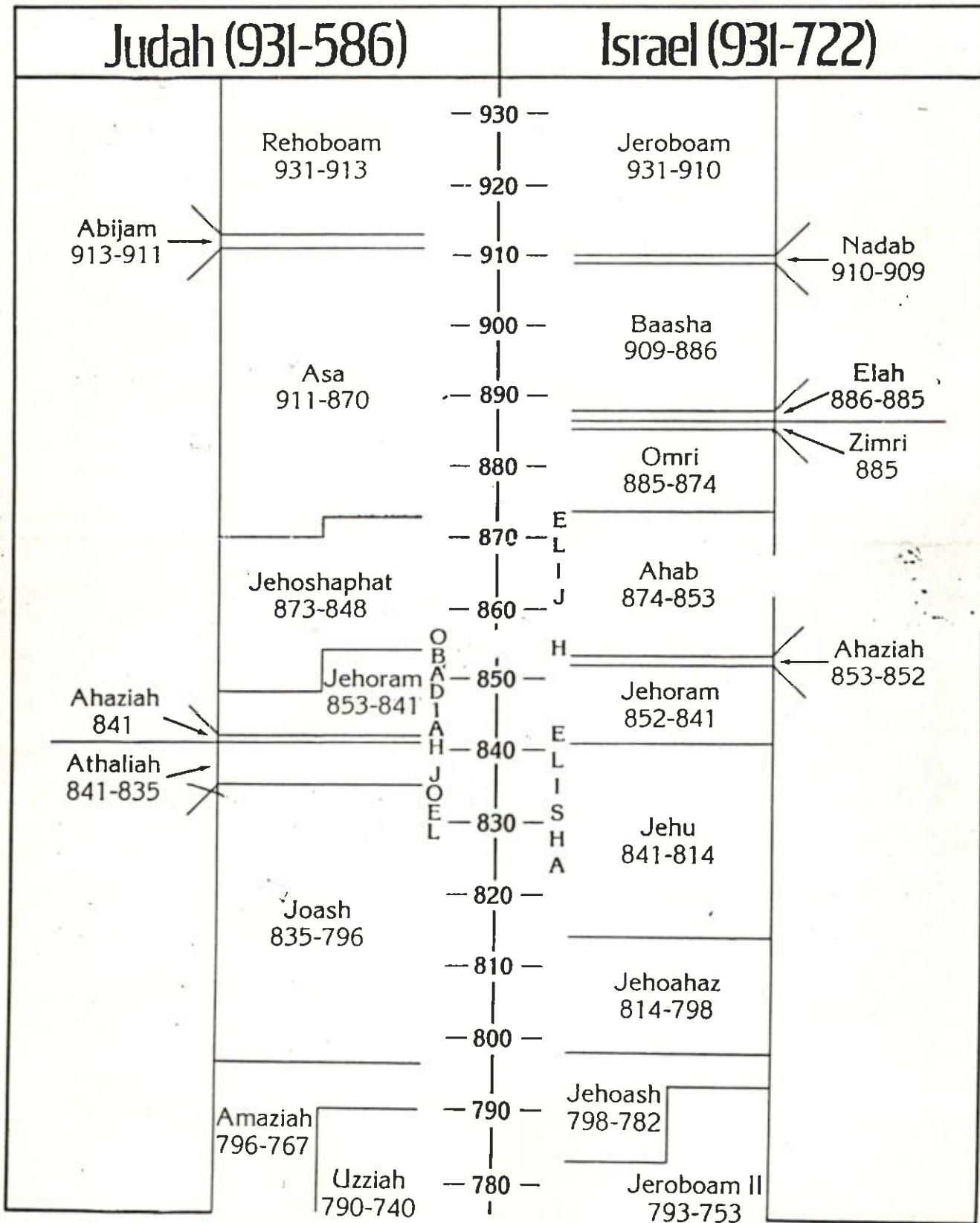
d. Similarities to David--II Chron. 16:12, I Chron. 11:9 -- "became greater and greater"

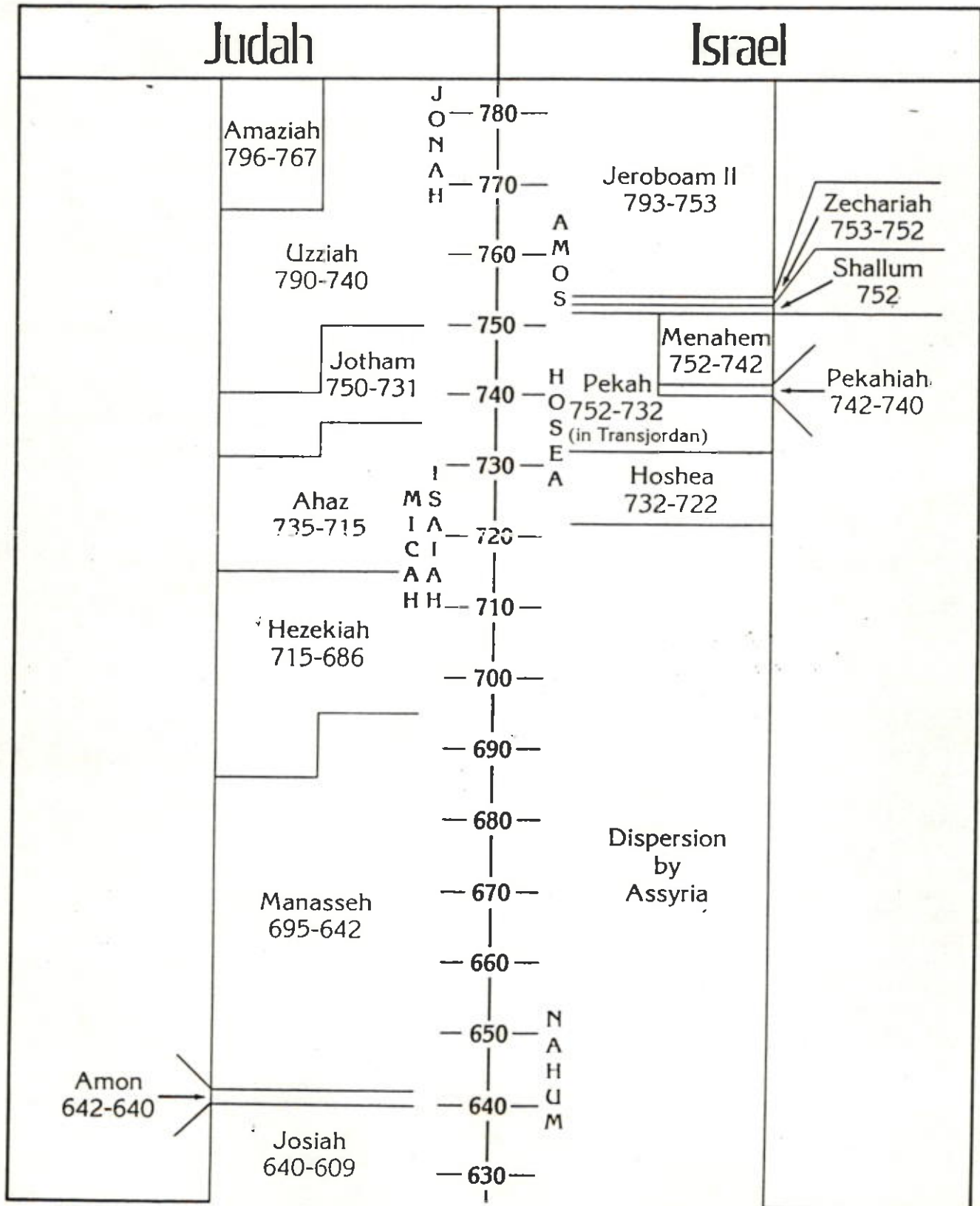
2. Negative rule - II Chron. 18

Jehoshaphat disobeyed by an alliance and also went out to battle, but cried out. Went back in Ch. 19 and worked to bring people back to the Lord.

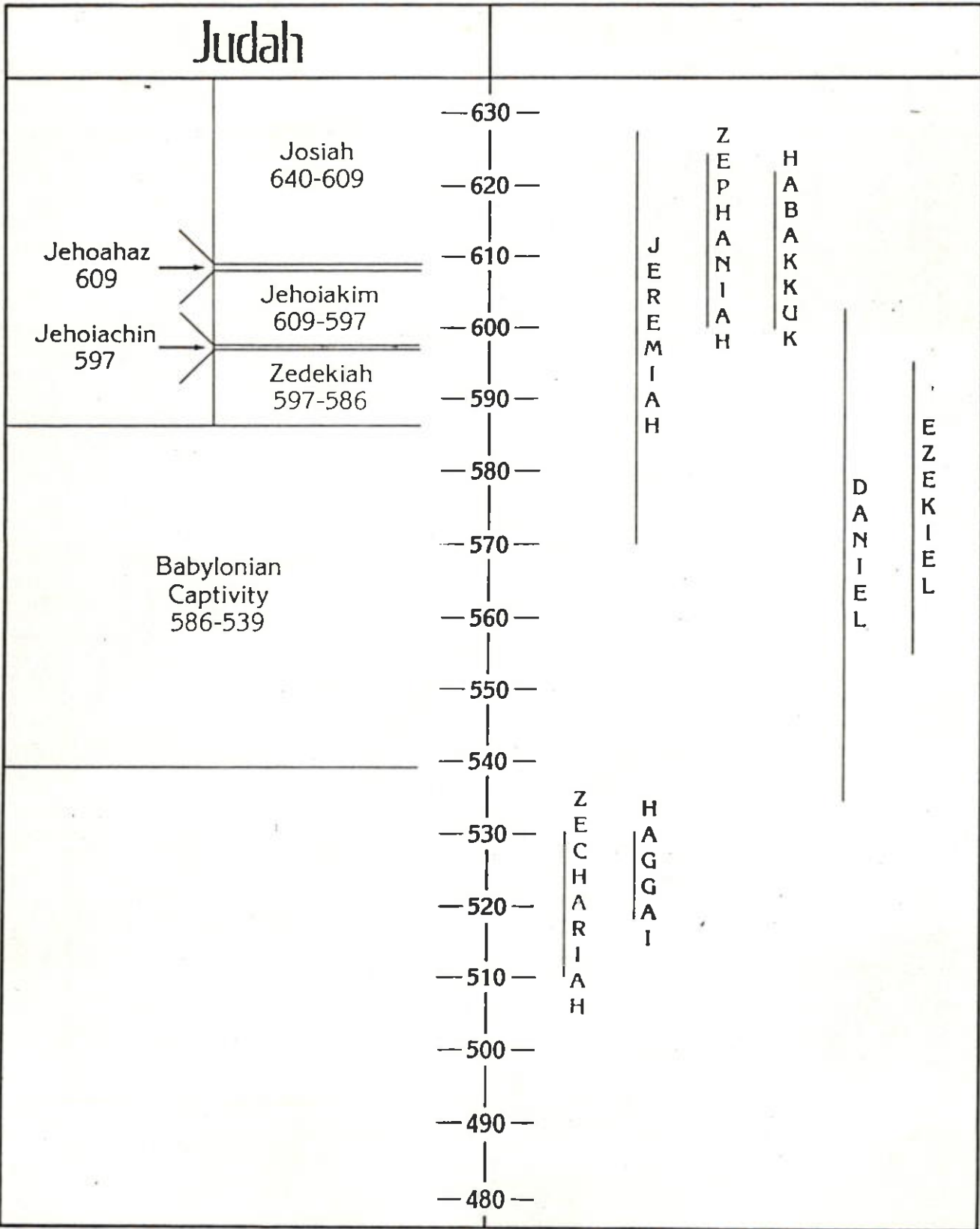
3. II Chron. 20 --Good reign, but not perfect, didn't obey completely.

Kings of the Divided Monarchy





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