

# 1 & 2 CHRONICLES

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## GOD STATEMENT: THE GOD WHO \_\_\_\_\_(a), \_\_\_\_\_(b) AND \_\_\_\_\_(c)

When people try to read through the whole Bible, they tend to get bogged down either in Leviticus or in 1 Chronicles. The reason Leviticus is tough to read is because there is no story line. It's basically a catalog of religious laws and rules, and those rules seem to have little connection with modern Christian living. The reason 1 Chronicles is difficult to read is because the first nine chapters are nothing more than \_\_\_\_\_(d), with names that are a struggle to pronounce. Also, when most readers come to 1 & 2 Chronicles, they have just completed the books of 1 & 2 Kings. Since many of the same stories are repeated in Chronicles, they just decide that Chronicles is not worth reading. After all, why cover the same ground in Chronicles that you just covered in Kings?

So, why should we care about Chronicles? Why does it deserve our time and attention? The answer, in part, is found by noting where the books of Chronicles are located in the Hebrew Bible. It's the \_\_\_\_\_(e) book in the Hebrew Bible. Notice that I said "it's the last book" (singular) instead of "they are the last books" (plural). This is because 1 & 2 Chronicles are a \_\_\_\_\_(f) volume in the Hebrew Bible (as is Samuel and Kings).

Not only do 1 & 2 Chronicles *not* follow 1 & 2 Kings in the Hebrew Bible, but they are not even considered to be in the same category of books as Kings in the Hebrew Bible. In the Hebrew Bible there are three groups of books: (1) the \_\_\_\_\_(g), (2) the \_\_\_\_\_(h), and (3) the \_\_\_\_\_(i). Both Samuel and Kings are part of "the Prophets." But Chronicles is part of "the Writings." So, in the Hebrew Bible, it's clear that the books of Chronicles are regarded in a totally different light to the books of Kings.

### WHO WROTE CHRONICLES?

\_\_\_\_\_ (j), the priest and scholar, generally is considered to be the author of the Chronicles. The books are clearly written from a priestly

point of view (more will be said about that in a moment), and there is much continuity in viewpoint and style with the book of Ezra. In fact, the opening verses of Ezra repeat the concluding words of 2 Chronicles.

### **WHEN WAS CHRONICLES WRITTEN?**

Chronicles was probably written during the days of Nehemiah, Malachi, and the Persian King Artaxerxes I. It was probably completed between \_\_\_\_\_(k) B.C. and \_\_\_\_\_(l) B.C. The last recorded event in the book is Cyrus' proclamation releasing the Jews from captivity in Babylon (539 B.C.). So, it was obviously written for Jews who had returned to their homeland from the \_\_\_\_\_(m) (i.e., their captivity in Babylon).

### **WHY WAS CHRONICLES WRITTEN?**

After the exile, many of the Jews no doubt would have wondered if they had any significance anymore in the family of nations. After all, they had been a defeated and subjugated people. Does God still have a place for them in His purposes? Do they still have a hopeful \_\_\_\_\_(n)? They needed to be reminded that God is still on their side, just as He's always been. They needed to know there is still a glorious future for them. They needed to know that their \_\_\_\_\_(o) with God was still in force. And they needed to know that, going forward, their relationship with God was, as always, dependent on their \_\_\_\_\_(p) to Him. And that's what Chronicles does. It was written to remind the people that God still loves them and still wants them, and that they have a \_\_\_\_\_(q) toward God.

### **1 CHRONICLES 1-9: THE GOD WHO CHOOSES ISRAEL FROM CREATION**

This first section is nine chapters of mind-numbing genealogies. At least it's mind-numbing if you don't realize the significance of it. There are two basic genealogies presented. The first spans 1:1-2:2 and covers the era from \_\_\_\_\_(r) to \_\_\_\_\_(s) (Israel), while the second describes the birth of the tribes of \_\_\_\_\_(t) down to the return from exiles (2:3-9:34).

What's the significance of these genealogies? Why are they there? What's the point? The returning Jews needed to know that God chose them from the \_\_\_\_\_(u) of \_\_\_\_\_(v). That's the point of the genealogy going all the way back to Adam. God wants them to know that He had them in mind from the \_\_\_\_\_(w) of the human race.

This will encourage the people by reminding them that their heritage is as important as history itself. They were singled out from the beginning, and their identity was tied up in God's purposes. They were chosen by God from \_\_\_\_\_(x) to play an important role in His plan to \_\_\_\_\_(y) the human race.

\_\_\_\_\_ (z) is also given prominent attention in this genealogy. He is the most important member of Judah's family (3:1-9), and he is cited as the one God chose to lead the nation (5:2). These references set the stage for the second half of 1 Chronicles where David's career will be reported on in great detail.

Aaron's and Levi's families receive also special treatment. The Chronicler takes time to note that only \_\_\_\_\_(aa) descendants were to be priests (6:49) and that the \_\_\_\_\_(bb) were to assist the priests in Temple functions (6:48). These statements prohibit all others from taking on worship leadership roles such as offering sacrifices, serving as permanent temple musicians or making atonement for Israel's sins. These roles are considered God-\_\_\_\_\_ (cc) and God-\_\_\_\_\_ (dd).

## **1 CHRONICLES 10-29: THE GOD WHO CHOOSES DAVID**

This section focuses on the work of \_\_\_\_\_(ee) and \_\_\_\_\_(ff). Everything revolves around the person of David since he is the one to whom God chooses to give an eternal \_\_\_\_\_(gg). Two events in David's life are particularly important for understanding the emphasis of David in the second half of 1 Chronicles. First, and most importantly, God's offer of an eternal kingdom to David's \_\_\_\_\_(hh) demonstrates that God's covenant with David is the key to Israel's future. Second, David's role in establishing worship and preparing for building the \_\_\_\_\_(ii) reveals that God has placed a great emphasis on worshipping properly, and worshipping in the place that He has chosen.

Even though David isn't allowed to build the Temple, he spends the rest of the book (chapters 22-29) preparing for his son, Solomon to build it. David's final exhortations to Solomon stress that God has chosen him [David] to lead Israel, Solomon to succeed him, and Solomon, to build the Temple (28:1-10). In language reminiscent of Joshua 1:1-9 David tells Solomon to keep God's \_\_\_\_\_(jj). His last prayer for his people is that they recognize God's \_\_\_\_\_(kk) and sovereignty and that they never cease to \_\_\_\_\_(ll) the Lord (29:10-20).

## **2 CHRONICLES 1-9: THE GOD WHO CHOOSES SOLOMON TO SUCCEED DAVID AND BUILD THE TEMPLE**

According to David's farewell speech, Solomon's rise to power is part of the Lord's \_\_\_\_\_(mm) of David (1 Chron 29:5), so Solomon's reign is an extension of the promises made in 1 Chronicles 17. God's empowering of Solomon for the ruling of Israel is apparent in 1:1-17. God's blessing of Solomon demonstrates His ongoing faithfulness to David and the \_\_\_\_\_(nn) He made with David (which means God is faithful to the Israelites).

Solomon's most important task is to build the \_\_\_\_\_(oo), a job the Lord chose him to specifically do (1 Chron 28:10). Details about the temple's construction, dedication, and divine blessing take up the bulk of this part of 2 Chronicles (2 Chron 2-7). Once the building is completed, the people bring the \_\_\_\_\_(pp) of the \_\_\_\_\_(qq) to the house of worship, a ceremony that concludes with the Lord's glory, or \_\_\_\_\_(rr), filling the temple (5:13-14).

## **2 CHRONICLES 10-36: THE GOD WHO CHASTENS AND RESTORES THE CHOSEN PEOPLE**

The glory of Solomon's Temple is short-lived. Soon after Solomon's death, the nation is \_\_\_\_\_(ss) and both kingdoms begin a downward spiral \_\_\_\_\_(tt) and \_\_\_\_\_(uu). The kingdom of Judah, named for its most prominent tribe, must not only battle idolatry and apostasy from within, but also the godless hostility of the northern kingdom and the rising powers of Assyria and Babylon from without.

This section is a priestly commentary on the 20 kings of Judah. Eight of those kings were \_\_\_\_\_(vv) and brought about some level of \_\_\_\_\_(ww), but the effects of the revivals never lasted beyond one generation. Each successive king is seen with respect to his relationship to the Temple as the center of worship and spiritual strength. When the reigning king serves God, the kingdom is \_\_\_\_\_(xx); but if or when he forsakes the Temple and the worship of God, the nation is \_\_\_\_\_(yy) by warfare and unrest.

Unlike the book of Kings, Chronicles ends with the exile of Israel in the past. Cyrus allows the Jews to return to their homeland after 539 B.C. (36:22-23). So Chronicles concludes where Ezra/Nehemiah begins, but the Chronicler has explained how the nation came to be exiled. Having begun with Adam, the first man, the author concludes with a new beginning for the people of God. The covenant has not been \_\_\_\_\_(zz). The same God who forgave individuals who had been chastened will also pardon the whole nation if the people will \_\_\_\_\_(aaa) themselves, pray, \_\_\_\_\_(bbb) the Lord and \_\_\_\_\_(ccc) from their sins.

As the last book in the Hebrew Bible, Chronicles is trying to raise the people's enthusiasm for serving the Lord. These books say that God is for Israel, just as He's always been.

## LESSONS FROM 1 & 2 CHRONICLES

- God chose us from the \_\_\_\_\_ (ddd) of time.
- Our hope is grounded in the \_\_\_\_\_ (eee) God made with David. His descendent who will establish an eternal kingdom is our hope.
- God has authority over \_\_\_\_\_ (fff), and He expects us to respect the details He has revealed.
- A proper response to God begins with interior \_\_\_\_\_ (ggg) that creates external \_\_\_\_\_ (hhh). Mere outward ritual has no saving value.
- God gives His people a visible symbol of His covenant with them. For Israel, it was the Temple; for us it's the Lord's \_\_\_\_\_ (iii).
- \_\_\_\_\_ (jjj) is absolute central to our identity as a people.
- There are always consequences to \_\_\_\_\_ (kkk).
- Yesterday's \_\_\_\_\_ (lll) must be renewed \_\_\_\_\_ (mmm).
- God continues to work His \_\_\_\_\_ (nnn) through history.
- God will be true to His \_\_\_\_\_ (ooo) in spite of your checkered past.
- Your past \_\_\_\_\_ (ppp) provide valuable lessons for your present holiness.

## KEY PASSAGES FROM 1 & 2 CHRONICLES

- 1 Chronicles 16:34
- 1 Chronicles 17:14
- 2 Chronicles 7:14
- 2 Chronicles 16:9
- 2 Chronicles 20:20

## FILL-IN-THE-BLANK ANSWER KEY

[a] ELECTS	[rr] presence
[b] CHASTENS	[ss] divided
[c] RESTORES	[tt] spiritually
[d] genealogies	[uu] politically
[e] last	[vv] good
[f] single	[ww] revival
[g] Law	[xx] blessed
[h] Prophets	[yy] torn
[i] Writings	[zz] revoked
[j] Ezra	[aaa] humble
[k] 450	[bbb] seek
[l] 425	[ccc] turn
[m] exile	[ddd] beginning
[n] future	[eee] covenant
[o] covenant	[fff] worship
[p] fidelity	[ggg] faith
[q] responsibility	[hhh] obedience
[r] Adam	[iii] Supper
[s] Jacob	[jjj] Worship
[t] Israel	[kkk] disobedience
[u] beginning	[lll] revival
[v] time	[mmm] today
[w] creation	[nnn] plan
[x] creation	[ooo] promises
[y] rescue	[ppp] mistakes
[z] David	
[aa] Aaron's	
[bb] Levites	
[cc] given	
[dd] ordained	
[ee] David	
[ff] Solomon	
[gg] covenant	
[hh] descendent	
[ii] Temple	
[jj] commands	
[kk] goodness	
[ll] seek	
[mm] election	
[nn] covenant	
[oo] Temple	
[pp] ark	
[qq] covenant	