

1 and 2 Chronicles

The goal of this Bible Class is to give the students a working knowledge of the books of 1 and 2 Chronicles. It is based on an expository approach to teaching the Bible, preparing the students for the worship of our Savior. The various lessons are to be viewed by the teacher as thematic suggestions to help with preparation. While the lessons are not intended to be read to the class word for word, the main ideas should be the substance of what is taught. The teacher, in preparation for the class, should consider reading through the whole curriculum before beginning the class, as well as the books of 1 and 2 Chronicles several times. This will provide the instructor with a broad and comprehensive understanding of the books as they are being taught. At the end of the course, the class will be concluded with a Bible Knowledge Evaluation. The instructor should be sure to review the material sufficiently that the students are able to correctly answer the questions on the evaluation at the end of the course.

It is important that the instructor be not only knowledgeable about the material, but also able to teach it with enthusiasm and conviction. Students best learn from teachers that are themselves excited about the scriptures. The use of maps, diagrams, white boards etc. is extremely helpful. Some of these have been provided in the curriculum. It is suggested that the class be conducted in an interactive manner. This can be accomplished by having them read short portions of the scripture texts, asking them questions, and wholeheartedly encouraging them to ask questions. All students should be encouraged to bring a Bible to class.

The inclusion of the Westminster Shorter Catechism as part of the curriculum is designed to help the students acquire a broad understanding of Christian doctrine along with the specific Bible teaching. The Elders of the church will coordinate the specific questions and answers to be used in the class.

It will become evident to the teacher that this course curriculum, while not dealing with every verse and concept in the books of 1 and 2 Chronicles, is comprehensive and deeply theological. It is designed to help the students understand the books in their wider biblical context, with emphasis on its place in the redemptive history of God's covenant people. The students will be confronted with and asked to understand and remember fairly difficult concepts. It should be remembered that children are able to comprehend much more than we often give them credit for. While this class will be a challenge for both the teacher and the students, the rewards for the efforts of those in the class will be surprising and exciting.

NOTE! - In each lesson there is likely more material written than can be taught in detail in the time allotted for the class. Part of teacher preparation will be to read through the material several times and to make decisions as to what portions to emphasize and what others to summarize or skip altogether.

In preparation for these lessons, it would also be helpful to consult some of the following:

Dorsey, David, *The Literary Structure of the Old Testament – A Commentary on Genesis-Malachi*, (Grand Rapids, MI, Baker Books, 1999)

Henry, Matthew, *Matthew Henry's Commentary on the Whole Bible*, (Peabody, MS, Hendrickson Publishers, 1991)

Jordan, James B. *Through New Eyes – Developing a Biblical World View* (Brentwood, TN, Wolgemuth and Hyatt, Publishers, Inc

Keil, C.F. and Delitzsch, F. *Commentary on the Old Testament in Ten Volumes – Volume III – 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther* (Grand Rapids, MI, William B. Eerdmans Publishing Company, 1986)

Leithart, Peter, *A House for My Name: A Survey of the Old Testament*, (Moscow, ID, Canon Press, 2000).

Leithart, Peter, *From Silence to Song - The Davidic Liturgical Revolution*, (Moscow, ID, Canon Press, 2003)

1 and 2 Chronicles

Lesson 1 – Introduction

Objective – To introduce the students to the authorship, historical and theological context, main themes and literary flow of the books of 1 and 2 Chronicles

❖ **Greetings** – Pray with the students for the Lord’s blessing on their class this term

❖ **Attendance and Accountability**

Introduce yourself

Introduce your substitute teacher

The teacher is asked to take attendance at the beginning of each class period in order to provide encouragement and extra help to students when they miss a class.

Make sure all class members know each other’s **names**.

Requirements – Writing utensils, Bibles, a good night’s sleep

There will be **tests** on the outlines of the books and some other material

Memory verses will be assigned

We will take **attendance** each week and have some **accountability** questions as well. For the next few weeks, the question will be, “**Have you gotten a good night’s sleep, brought your Bible and writing materials, worked on your memorization, and done any other assigned homework?**”

❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

❖ **Schedule – No need to go over this with the students**

This lesson will be one of introduction to the books of 1 and 2 Chronicles. The remainder of the schedule for these books will be:

Week 1 – Introduction	Week 10 – 2 Chronicles 10-13
Week 2 – 1 Chronicles 1-9	Week 11 – 2 Chronicles 14-16
Week 3 – 1 Chronicles 10-14	Week 12 – 2 Chronicles 17-20
Week 4 – 1 Chronicles 15-17	Week 13 – 2 Chronicles 21-24
Week 5 – 1 Chronicles 18-21	Week 14 - 2 Chronicles 25-28
Week 6 – 1 Chronicles 22-27	Week 15 – 2 Chronicles 29-32
Week 7 – 1 Chronicles 28-29	Week 16 – 2 Chronicles 33-36
Week 8 – 2 Chronicles 1-5	Week 17 - Review
Week 9 – 2 Chronicles 6-9	Week 18 – Student Evaluation

NOTE: Refer to the Review or Student Evaluation lessons to familiarize yourself with what the students will be expected to know by the end of these lessons. This can help guide your discussion and emphasis as you teach

❖ Lesson – Introduction to 1 and 2 Chronicles

A. Name of the Books – The two books were originally one. In Hebrew this one book is called Divrei Hayyamim, (i.e. "matters [of] the days") based on the phrase "book of the days (chronicles) of the kings of Judah", which appears many times in the Books of Kings.

In the Greek Septuagint (Greek translation of the Old Testament), the book of Chronicles bears the title “Paraleipomêna”, i.e., "things omitted," or "supplements," because it contains details not found in the Books of Samuel and the Books of Kings.

It was Jerome (A.D. 347-42), the translator of the Latin Vulgate (Latin translation of the Bible), who suggested the title “Chronicles” for this portion of Scripture and Luther adopted this same title for his German version.

B. Authorship – Though the human author of 1 and 2 Chronicles is not named in the books, it is generally accepted that **Ezra** at least compiled and edited the material for the books and may be their author. One piece of evidence for this is Ezra 1:1-3a which is identical to 2 Chronicles 36:22-23.

C. Date of 1 and 2 Chronicles - Chronicles ends with the edict of Cyrus, ruler of Persia, to allow Jews to return to Jerusalem from exile to rebuild the Temple which was around 539 B.C. And so, the writing of 1 and 2 Chronicles must have come some time after this date. Bible scholars often place the date of these books somewhere between **450 and 430 BC**.

D. Historical Context / Scope – **Since your students have likely just completed the lessons in 1 and 2 Kings, this introductory lesson will not include a detailed review of Old Testament history leading up to the times of the kings. Refer to Lesson 1 of 1 and 2 Kings for an Old Testament review.**

1 and 2 Chronicles covers the historical period from the death of Saul, the first king of Israel, through the exile of the southern kingdom of Judah to Babylon under Nebuchadnezzar. It ends with the proclamation of Cyrus, the Persian ruler, for the Jews to return to the Promised Land and to rebuild the Temple.

In general we can say that these books emphasize:

- 1) The rise of David to the throne and the rallying of all Israel around David as God’s anointed king.
- 2) God’s covenant with David in which He promises to continue David’s line on the throne even to the coming of Messiah.
- 3) God using David (and later, Solomon) to firmly establish Yaweh worship in Israel after the final conquest of the Promised Land.
- 4) Some notable kings of Judah in David’s line being used by God to maintain and strengthen true Yaweh worship (e.g. Solomon, Joash, Josiah, Hezekiah).
- 5) The ultimate failure of Judah’s kings to keep covenant with Yaweh and to maintain lawful worship of Him.
- 6) Cyrus of Persia being used of God to return Israel to the Promised Land (under governors and priests), renew covenant with Yaweh, and rebuild the Temple as the center of Yaweh worship in Israel.

E. Purpose of 1 and 2 Chronicles

Though the historical period covered in 1 and 2 Chronicles is the same as in much of the books of Samuel and Kings, Chronicles is not just a repetition of these other two works. It includes details of rulers and events not found in Samuel and Kings, omits some events covered in Samuel and Kings, and reorders certain events as well.

1 Chronicles covers the time period of David’s reign over Israel beginning with the death of Saul, a time period also covered in 1 and 2 Samuel. Even an incomplete comparison of 1 and 2 Samuel with 1 Chronicles helps to demonstrate the different emphases of the two works.

1 and 2 Samuel David, the Warrior King	1 Chronicles David, the Worshipping King
No genealogies	1 Chronicles 1-9 – Genealogies with the Levites at the center
1 Samuel 16-30 – Saul “battles” with David after David’s military victories and after his anointing by Samuel as king over Israel	Not Covered
2 Samuel 2-4 – David’s army battles with the followers of Ishbosheth, the son of Saul	Not Covered
2 Samuel 6 – Ark of the covenant brought to Jerusalem with no emphasis given to the duties of the <u>Levites</u>	1 Chronicles 15-16 – Ark of the covenant brought to Jerusalem with much emphasis given to the duties of the <u>Levites</u>
2 Samuel 6:20-23 – David “battles” with his wife Michal over his dancing before the ark of the covenant	Not Covered
2 Samuel 11 – David “battles” Uriah the Hittite after his adultery with Uriah’s wife, Bathsheba	Not Covered
2 Samuel 12-22 – God “battles” (judges) David and his family because of his sin concerning Bathsheba and Uriah the Hittite	Not Covered
Not Covered	1 Chronicles 22-26, 28-29 – David makes many detailed preparations for the Temple and much detail of the divisions of the priests and <u>Levites</u> is given

- David’s sin with Bathsheba and Uriah and the effects it has on his family and all of Israel is not even mentioned. Rather the Lord’s establishing David as king over all of Israel and giving him victory over all his enemies bringing peace on every side to Israel will be the emphasis.

- 1 and 2 Samuel emphasize David as a **warrior king** leading his mighty men in battle. In Chronicles we will see David as a **worshipping king** directing the priests and Levites to lead Israel in even more glorious **worship of Yaweh** (including the use of singing and

instruments) and making preparations for the building of the Temple under Solomon. Even the military victories of David depicted in Chronicles will be seen in the context of the establishment of **Yaweh worship** in Israel and in Temple-building preparations.

2 Chronicles covers the history of Israel from the reign of Solomon to the exile of the southern kingdom of Judah to Babylon. 2 Chronicles ends with the proclamation of Cyrus, ruler of Persia (who defeated the Babylonians) for the Israelites to return to the Promised Land and rebuild the Temple. We will notice that the history of the northern kingdom of Israel, covered in much detail in Kings, is hardly mentioned in the books of Chronicles. The northern kingdom abandon the Temple, the Levitical priesthood and the worship of Yaweh early in her history. As we also saw in Kings, prior to her exile, Judah also became idolatrous. However, Isaiah 1 tells us that, even when she worshipped Yaweh according to the Law, Judah failed to demonstrate her love and loyalty (true worship) to Yaweh by not:

- 1) Caring for orphans and widows and the other needy people in Israel
- 2) Drawing the Gentiles into the worship of the one true God (See Isaiah 1:10-20)

Summary – By looking at the above comparisons and by remembering that Chronicles was written after the exile of Judah to Babylon, we can begin to get a hint as to the purpose(s) of the writing of Chronicles. Israel is being called to remember that the Lord raised David to the throne of Israel to secure her peace for the purpose of **worshipping and loving Yaweh**. They are to re-establish that worship as they return to the Promised Land and they are to take that worship/love into their daily lives with one another and to the Gentiles as well.

G. Literary Flow

Dorsey, in his book *Literary Structures of the Old Testament*, states that the literary structure of the books of 1 and 2 Chronicles can be viewed in at least two different ways, linear and chiasmic (symmetrical). Both of these outlines have a similar emphasis on God's use of the royal line of David to establish His **worship** in Israel:

1. Linear Flow

Literary works (and many books and movies) that flow in a linear fashion generally lead to a climax at the end. 1 and 2 Chronicles can be viewed as a series of six main sections leading to a climax in the seventh:

- A. 1 Chronicles 1-9 - Genealogies
- B. 1 Chronicles 10-21 – David's Kingdom Established
- C. 1 Chronicles 22-29 – David's Temple-Building Preparations
- D. 2 Chronicles 1-9 – Solomon, the Temple Builder
- E. 2 Chronicles 10-20 – Rehoboam → Jehoshaphat
- F. 2 Chronicles 21-28 – Jehoram → Ahaz

G. 2 Chronicles 29-36 – Judah's Final Kings / Exile / Return under Cyrus

In this linear outline, the entire saga of 1 and 2 Chronicles can be seen as leading to the climax in **Section G** of the exile of Judah to Babylon and the destruction of the Temple, the house of Yaweh. However, 2 Chronicles 36 ends on a triumphal note - "Thus says Cyrus

king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who *is* among you of all His people? May the LORD his God *be* with him, and let him go up!” (36:23). As a result of God’s abundant love and mercy, the people of God will return to the Promised Land and the Temple of God will be rebuilt!

2. Chiastic (Symmetrical) Flow

We will use the following outline for our study of these books (Go through this outline several times to help the students begin to memorize it):

- A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
- B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
- C. 1 Chronicles 22-29 – Israel United / Temple Preparations**
- D. 2 Chronicles 1-9 – Solomon the Temple Builder**
- C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened**
- B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken**
- A’ 2 Chronicles 29-36 – Judah’s Exile and Return**

Sections A. and A’ focus on the people of God who are the true Temple in which God dwells. Just as the physical Temple will be destroyed and rebuilt, so too the people of God will be exiled and later returned to the Land

Sections B. and B’ – In section B. we will see God’s covenant promises to David to bless him and his seed. In section B’ we will see crises that threaten this promised dynasty of David.

Sections C and C’ – When we come to Section C., we will see a united Israel making Temple preparations whereas in section C’ we will see Israel torn in two under Rehoboam.

Section D – The very center of 1 and 2 Chronicles is the building of the **Temple** and the reign of the **Temple builder**, Solomon. As in the linear structure, the emphasis on this center section is on the establishment of a House for the Name of Yaweh, both in terms of the physical Temple and in terms of His people, Israel. The **worship** of Yaweh by His people is again the focus.

Note: This next portion can be merely summarized or skipped if time is short.

Dorsey has pointed out that each of the seven sections of the outline of 1 and 2 Chronicles has its own structure with the focus being the establishment of the line of David in order to bring about **true worship of Yaweh (her priests, Temple, etc):**

A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return

Center – 1 Chronicles 6 – The tribe of Levi, the priestly tribe

B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant

Center – 1 Chronicles 15-16 – The Ark of the Covenant is brought to Jerusalem, sacrifices and thanksgiving are offered, and priestly worship is established

C. 1 Chronicles 22-29 – Israel United / Temple Preparations

Center – 1 Chronicles 24:1-19 – Priests and their duties

D. 2 Chronicles 1-9 – Solomon the Temple Builder

Center - 2 Chronicles 5:1-7:11 – Solomon’s dedication of the Temple

C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened

Center – 2 Chronicles 17:7-9 – Priests and Levites appointed to teach the Law

B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken

Though the center of this section (Chapter 25, the reign of Amaziah) makes no mention of the Temple or the priesthood, the discussion of the reigns of many of the other kings in this portion contain warnings of who may or may not enter the Temple.

A’ 2 Chronicles 29-36 – Judah’s Exile and Return

Center – 2 Chronicles 32:1-33 – Yaweh temporarily saves Hezekiah and Jerusalem (including the Temple) from destruction. The beginning of this section contains a discussion of the restoration of Temple services under Hezekiah, and the end of it recalls the destruction of the Temple and the proclamation by Cyrus for Jews to return to the Promised Land to rebuild the Temple

Conclusion – As we begin our study of 1 and 2 Chronicles, let us do so looking for the recurring theme that Yaweh has a glorious hope for His people. That hope will center around a return by the Jews, not just to the Promised Land, but to a true worship of Yaweh.

❖ **Homework** – Read 1 Chronicles 1-9; work on memorizing the outline

❖ **Pray / Prep for Worship**

1 and 2 Chronicles

Lesson 2 – 1 Chronicles 1-9 – Genealogies – Adam to Exile and Return

Objective – To help the students to see the importance and significance of the genealogies in 1 Chronicles 1-9

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 1 Chronicles 1-9, and work on memorizing the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization** – Briefly introduce this verse today:
1 Chronicles 4:10 And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested.
- ❖ **Outline of 1 and 2 Chronicles** – Briefly go through
 - A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ 2 Chronicles 21-28 – David’ Covenant with God Forsaken**
 - A’ 2 Chronicles 29-36 – Judah’s Exile and Return**
- ❖ **Review** – Use the following questions to review last week’s lesson:
 - 1) Who is the author of Chronicles? (**Unknown – possibly Ezra**)
 - 2) When was Chronicles written? (**After the proclamation of Cyrus, ruler of Persia commanding the Jews to return to the Promised Land – probably sometime between 450 and 430 B.C.**)
 - 3) What historical time period does Chronicles cover? (**From Saul through the exile to Babylon and the return from exile**)
 - 4) The history of which of the two kingdoms of Israel is covered in detail in Chronicles? (**the southern kingdom of Judah**)
 - 5) What is the main theme of Chronicles? (**The Jews are to return to a true worship of Yaweh in His Temple and to the godly living that ought to result**)
- ❖ **Lesson – 1 Chronicles 1-9 – Genealogies – Adam to Exile and Return**
Most Sunday school students are tempted to consider the genealogies in Scripture to be boring and without purpose. However, God Himself is never boring, nor does He place

anything in His Word that is not important. He chose to devote the first nine out of sixty-five chapters 1 and 2 Chronicles to genealogies. Perhaps at least some of the reasons the Lord did this are:

- 1) **Public Record** - These genealogies serve to document the history of the people of Israel, and to preserve a public record of the families in each of the twelve tribes.
- 2) **New Creation** - Whenever we see genealogies in the Bible we ought to think about **births** and, more specifically, about **creation**. The Lord, through the proclamation of Cyrus (see 2 Chronicles 36:22-23) has brought Israel back to the Promised Land and “**recreated**” her as a nation. Starting Chronicles with genealogies highlights this new creation theme.
- 3) **Worship** – Looking at an outline of 1 Chronicles 1-9, we can see that **worship, as ministered by the Levites**, is a key component of the genealogies of these chapters

Outline of 1 Chronicles 1-9 (Note - this is Dorsey’s outline)

A. Israel’s past – Adam to Jacob (1:1-54)

B. Royal tribe – Judah (David) (2:1-4:23)

C. Other tribes (Simeon, Reuben, Gad, Half-Manasseh) (4:24-5:26)

D. Tribe of Levi (6:1-81)

C’ Other tribes (Issachar, Benjamin, Naphtali, half-Manasseh, Ephraim, Asher) (7:1-40)

B’ Royal tribe – Benjamin (Saul) (8:1-40)

A’ Israel’s present – Returning exiles (9:1-34)

Addendum – Genealogy of King Saul (9:35-44) (repeated from 8:29-38 to set the stage for the next section)

As you can see, the **center** (Section D) of this outline is the genealogy of the tribe of Levi (the priestly tribe), again pointing to the importance of a restoration to true, godly **worship** in Israel and godly living that results from true worship Israel after her return from exile.

Sections A. and A’ link Israel’s wonderful past with her hopeful future. The Lord made covenant with Adam, Noah and Abraham (renewed with Isaac and Jacob) and He has kept covenant with Israel even during the times of the exile, preserving them despite their idolatry and other sin. He will continue to be faithful to His promises as the people of God return to the Promised Land

Sections B. and B’ highlight the genealogies of the two tribes from which the first two kings of Israel came. Saul, Israel’s first king, was from the tribe of Benjamin, and David from the tribe of Judah. The Lord made covenant with David (see 2 Samuel 7) and preserved his kingly line to the very day of Judah’s exile to Babylon. Though the returning exiles will no longer be ruled by a king, yet God’s covenant with David will continue through the coming of the King of Kings, the Lord Jesus.

Sections C. and C’ give us the genealogies of the remaining tribes of Israel. Though the ten tribes of the northern kingdom of Israel were exiled to Assyria, yet the Lord preserved individuals from all of Israel who resettled in the Promised Land. God’s covenant extends

not only to every tribe in Israel, but to every tribe, tongue, people and nation and the listing of the genealogies of these “lesser” tribes brings this to mind.

Some other interesting information found in the genealogies is found below.

Note to teacher: The material below will need to be covered in summary fashion. Read through it several times and decide which details you would like to highlight to your students.

A. Israel’s past – Adam to Jacob (1:1-54)

The first set of genealogies (1:1-54) traces Israel’s past from Adam to Jacob. We must keep in mind that Chronicles was written to the Jews returning from 70 years of exile in Babylon. They needed to be reminded of who they were and what God had promised concerning them. These genealogies serve as a reminder to these Jews of God’s gracious calling of them as His covenant people and of His covenant faithfulness during the days of the patriarchs (Abraham, Isaac, and Jacob). This will give them hope of His continued covenant faithfulness as they return to the Promised Land. These genealogies also remind Israel that even those peoples who oppressed them (Ishmaelites, Midianites, Edomites etc.) came from their own family lines and were used by God to chastise Israel and to build her faith in Him.

- Verses 1-12 take us from Adam to Abraham and his sons, Isaac and Ishmael. Abraham is the one with whom God made a covenant to give him land (the Promised Land), descendants (beginning with Isaac) and to make him a blessing to all nations (See Genesis 12:1-3)

- Verses 29-31 give us the descendants of Ishmael. Though Ishmael was not the son of the promise of God to Abraham and Sarah (Isaac was), nevertheless God promised to make him into a great nation as well. (See Genesis 16)

- Verses 32-33 give us the lineage from Abraham to the Midianites through Abraham’s wife Keturah whom he married after the death of Sarah. (see Genesis 25:1-4)

- Verses 34-37, 38-42 and 43-54 all trace the line of Esau and those who lived in the land (Edom) of Esau’s descendants. The Edomites were the ones who refused to allow Israel to pass through their country on their way to the Promised Land (see Numbers 20:14ff)

While this section reminding Israel her of her glorious heritage and of God’s faithfulness to His covenant, **section A’ [Israel’s present – Returning exiles (9:1-34)]** will give Israel hope for her future as the returning exiles are listed.

B. Royal tribe – Judah (David) (2:1-4:23)

1 Chronicles 2

- Verses 1-2 lists the twelve sons of Jacob who brought forth the twelve tribes of Israel.

The Chronicler then launches into a genealogy of the tribe of **Judah**, the fourth-born son of Jacob. Why is this?

Judah had become the foremost tribe in Israel. Reuben had lost his place of honor as firstborn by sleeping with Jacob’s concubine, Bilhah. Simeon (second born) and Levi (third born) had also sinned greatly in the incident with Dinah, their sister, (see Genesis 34). Jacob gave the rights of the firstborn son into the hands of Joseph’s sons, Ephraim and Manasseh (see Genesis 48). However, on his death bed, Jacob had also had prophesied that from Judah

would come a king (lion) to rule over Israel (See Genesis 49:8-10). 1 Chronicles 5:1-4 summarizes all of this (**Have a student read these verses**). Thus, it is logical and right that Judah's genealogy would receive first place among the tribes of Israel. Judah, along with Benjamin, was also the primary tribe who had been taken into captivity in Babylon and most of the returning exiles were from these two tribes.

- Verses 3-17 trace the genealogy from **Judah to David**. This genealogy is similar to the one in Ruth 4:18-22. David was the king that God raised up from the tribe of Judah, and from David's line came the King of Kings, the Lord Jesus. One of the main purposes of the books of Chronicles is to show the returning exiles that, by bringing the people back to the Promised Land, God is being faithful to the covenant He made with king David in 2 Samuel 7. Notice too that several notorious men of the Scripture are in the line of Judah (Er, Onan, Achar/Achan, etc.), reminding Judah of her sinful heritage as well, lest they be tempted to be proud

- Verses 18-55 – One of David's ancestors was Hezron and David came from the line of Hezron's son Ram. Verses 18-55 trace the family line of Hezron through his other two sons, Caleb and Jerahmeel. Notable in this list is Bezalel (verse 20), Moses chief craftsman in the building of the tabernacle and its furnishings (see Exodus 31:1ff). The detail given to Judah's genealogy and to Hezron's many descendants remind us that God had promised to bless and multiply His people greatly and He will do so once again now that the Israelites are back in the Promised Land.

1 Chronicles 3

This chapter traces the family line of David and it is divided into three sections

1) Verses 1-9 - David's sons by his many wives

2) Verses 10-16 - The royal line of David down to Jeconiah (called Jehoiachin in 2 Kings), the last king of Judah. Yaweh kept His word to David in 2 Samuel 7 that David would always have a descendant on the throne, beginning with Solomon, his son.

3) Verses 17-24 – The descendants of Jeconiah (Jehoiachin) after the exile. Remember, it was Jehoiachin whom the Babylonian king, Evil-Merodach released from prison about half way through Judah's exile in Babylon. God's promises to Israel continued in exile and now too in the times of the restoration. It was ultimately the Lord, and not Cyrus of Persia who returned the people of God to the Promised Land.

1 Chronicles 4:1-23

The genealogy of Judah is once again detailed in these verses. Notable in this account is Jabez (verses 9-10). The name Jabez means "he will cause pain" and he was named this by his mother because of the pain and sorrow she had delivering him. However, later in his life, Jabez is blessed by the Lord after he prays to Yaweh (**Have a student read verse 10**). The inclusion of this incident may be in order to remind God's people that, though they had pain and sorrow in exile, yet God will bless them and once again enlarge their territory.

In section **B'** we will see the genealogy of Benjamin, the other "royal tribe" who brought forth Saul, the first king of Israel.

C. Other tribes (Simeon, Reuben, Gad, Half-Manasseh) (4:24-5:26)

These verses cover the genealogies of some of the other tribes of Israel

4:24-43 - Simeon's genealogy is given next, perhaps because the land given to Simeon was within the boundaries of Judah and, over time, the two tribes essentially became one.

As you will remember from Numbers 32, the tribes of Reuben and Gad, plus half of the tribe of Manasseh requested from Moses that they be given lands to the east of the Jordan River when Israel arrived at the edge of the Promised Land. **Do you remember what Moses' reply to them was? (He agreed to give them lands on the east side of the Jordan River as long as they sent men to help the other tribes conquer the Promised Land west of the Jordan)** The genealogies of these "Trans-Jordanian tribes" are given next:

5:1-10 - The genealogy of Reuben, the firstborn son of Jacob is given here. As we mentioned before, verses 1-2 tell us why Reuben did not retain his firstborn rights.

5:11-22 – The family line of Gad is listed here. The Chronicler also tells us that Gad banded together with Reuben and half-Manasseh to fight against their enemies and were successful "for they cried out to God in battle. He heeded their prayer, because they put their trust in Him." (verse 20)

5:23-26 – The family line of the half tribe of Manasseh is listed in these verses. Here the Chronicler also tells us that these two and a half tribes were sent into exile in Assyria because of their unfaithfulness to Yaweh through idolatry. This is quite a contrast to verse 20 and would serve as a warning to the returning exiles not to follow the same path of disobedience!

This section **C.** matches up with section **C'** which gives us the genealogies of some of the other "lesser" tribes of Israel.

D. Tribe of Levi (6:1-81) - Notice that the very center of 1 Chronicles 1-9 is chapter 6 which gives us the genealogy of the priestly tribe of Levi. This tells us that a restoration of the proper **worship of Yaweh** is at the very heart of the message that the writer of these genealogies is trying to communicate to the reader. This includes the rebuilding of the Temple and the restoration of a godly priesthood.

Verses 1-30 give us the family line of Levi, including Moses and Aaron

Verses 31-48 give us a list of the musicians and singers of the tribe of Levi appointed by David to minister before the ark of the covenant which David brought to Mt. Zion. These verses are at the very center of the genealogy of Levi, telling us that **musical worship** will become very prominent in the worship of Yaweh in Israel.

Verses 49-53 give us the family line of Aaron, the first high priest in Israel. It is a return to proper worship of Yaweh, as mediated by the priests serving in the Temple which will keep Israel in covenant with the Lord, safe and prosperous under His care.

Verses 54-81 detail the cities of the Levites that were appointed for them as they were scattered throughout the land of Israel to minister to the tribes in whose lands they dwelt. The Lord had preserved Levites such as Extra during the time of the exile in Babylon and he will be used of the Lord to help re-establish godly worship among the returning exiles.

C' Other tribes (Issachar, Benjamin, Naphtali, half-Manasseh, Ephraim, Asher) (7:1-40)

Verses 1-7 describe the genealogies of Issachar, the warriors from whom are described as “mighty men of valor”, a reminder of Davids “mighty men” which he employed in the battles he fought

Verses 6-12 give us the family line of Benjamin, once again in terms of the valor of their men in battle. The specific family line of Saul will be detailed in chapter 8.

Verse 13 – The family of Naphtali is mentioned

Verses 14-19 – The genealogy of the half tribe of Manasseh which settled on the west side of the Jordan is detailed here

Verses 20-40 – The family line of the tribe of Ephraim is detailed here. As you will recall, Joseph given a double portion of an inheritance in the promised land through his two sons Ephraim and Manasseh (see Genesis 48).

Verses 30-40 describe the genealogies of the tribe of Asher

B’ Royal tribe – Benjamin (Saul) (8:1-40)

This entire chapter, detailing the family line of Benjamin culminating in the birth of Saul the first king of Israel (verse 33) matches nicely with section **B.** which talked about Judah, the other “royal tribe”. Saul’s descendants are also listed. Saul, you will remember, was anointed by Samuel, the last judge of Israel, after Israel demanded a king like the nations around them. He started out well as a humble, spirit-filled ruler, and later became prideful and sinful and was rejected by God as king over Israel.

A’ Israel’ present – Returning exiles (9:1-34)

The last section of this group of genealogies gives us a list of those exiles in Babylon who returned to the Promised Land in obedience to the proclamation of Cyrus, ruler of Persia.

Verses 1-2 remind us that the whole reason that Judah was carried into captivity to Babylon was “because of their unfaithfulness”. Israelites, priests, Levites and the Nethinim () were the first to return to the Promised Land.

Verses 3-9 tell us that men and women from the tribes of Judah, Benjamin, Ephraim, and Manasseh first dwelt in Jerusalem and lists them by family and by total number

Verses 10-34 Give us a list of the priests and Levites who returned and tells us some of their responsibilities in overseeing the renewed worship in Israel.

This section fits well with the section A in that Israel not only can look back and see God’s covenant faithfulness in the past, but also to the future as He continues His merciful care and preservation of them.

Addendum (9:35-44) – This section is a genealogy of Saul, the first king of Israel. The author may have included it here to prepare the reader for the next portion of Chronicles which gives the details of the tragic end of Saul’s reign.

❖ **Homework** – Read 1 Chronicles 10-14, work on memory materials

❖ **Pray / Prep for Worship**

1 and 2 Chronicles

Lesson 3 – 1 Chronicles 10-21 – David’s Kingdom Established by Covenant Part 1 – 1 Chronicles 10-14 – David’s Rise to the Throne

Objective – To help the students to see that God established David, a man after His own heart, as king over all Israel, to establish true worship in Israel.

- ❖ **Greetings** – Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 1 Chronicles 10-14, and work on memorizing 1 Chronicles 4:10 and the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization** – Briefly review this verse:
1 Chronicles 4:10 And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested.
- ❖ **Outline of 1 and 2 Chronicles** – Briefly go through
 - A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened
 - B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken
 - A’ 2 Chronicles 29-36 – Judah’s Exile and Return
- ❖ **Review** – Use the following questions to review last week’s lesson:
 - 1) The center of the genealogies of 1 Chronicles 1-9 focuses on which tribe? (**Levi**)
 - 2) What does this teach us about the focus of the book of Chronicles? (**True worship of Yaweh and godly living that results from true worship**)
 - 3) Which tribe of Israel had become the foremost (**Judah**)
 - 4) Which tribe did David come from? (**Judah**)
 - 5) Which tribe did Jesus come from? (**Judah**)
 - 6) Which tribe did Israel’s first king, Saul, come from? (**Benjamin**)
 - 7) Why was Judah taken into captivity by Nebuchadnezzar of Babylon? (**Unfaithfulness to Yaweh**)
- ❖ **Lesson – 1 Chronicles 10-14 – David’s Rise to the Throne**
Outline of 1 Chronicles 10-21 – David’s Kingdom Established by Covenant With God

The author of Chronicles moves from the genealogies into a review of the history of Israel. It begins with the fall of Saul, the unfaithful king, and the rise of David, the man after God's own heart. It is through **David** that the remaining enemies of Yaweh (and Israel) will be defeated and the land will have peace. This peace will set the stage for the building of the Temple, the house of God and the centerpiece of the worship of Yaweh in Israel.

We can begin to see this focus on **David** as the means of establishing worship in Israel in this portion of 1 Chronicles by looking at an outline:

- a. David's rise to the throne and capture of Jerusalem (Temple city) – (10:1-11:9)
 - b. David's military conquests (11:10-12:40)
 - c. David's failed attempt to bring the ark of the covenant to Jerusalem (13:1-14:17)
 - d. David brings the ark to Jerusalem (Levites prominent) (15:1-16:43)**
 - c' David's rejected request to build the Temple; Covenant with God (17:1-27)
 - b' David's military conquests (18:1-20:8)
- a' David's purchase of land for the Temple (21:1-30)

Just as with the genealogies of chapters 1-9, the very center of this portion of Chronicles (section d.) emphasizes the establishment of the **worship** of Yaweh in Israel. David's bringing of the ark into Jerusalem represents the coming of the Lord into the very midst of His people. David also appointed the priests and other Levites to lead the people in true worship of Yaweh. The very center of the center of section d is 1 Chronicles 16:7-36, which is David's song of thanksgiving to the Lord for bringing this about. However, before any of this could happen, the Lord had to bring David to the throne of Israel.

a. Chapter 10:1-11:9 – David's rise to the throne and capture of Jerusalem (Temple home)

Chapter 10 – Saul's tragic fall

Chapter 10 places us right in the middle of the battle between Israel and the Philistines on Mt. Gilboa at the end of the reign of Saul, the first king of Israel. Notice that chapter 10:1-12 is nearly identical to 1 Samuel 31. In this battle, Israel is defeated and Saul and his sons (including Jonathan) are killed. Why has this happened? Though he started out as a godly, humble king, Saul was rejected by God for three ungodly actions (**Ask the class if they remember**):

- 1) 1 Samuel 13 – In the face of a Philistine attack, Saul did not wait for Samuel to come, but offered unrighteous sacrifices – Samuel tells Saul that his kingdom will not continue.
- 2) 1 Samuel 15 – Saul spared Agag, king of the Amalekites, and the best of the spoil – Samuel tells Saul that the Lord has rejected him as king over Israel.
- 3) 1 Samuel 28 – Saul consulted a medium (one who consults with the dead) instead of the Lord in the face of a Philistine threat – Samuel tells Saul that he and his sons will die in the battle.

Verses 13-14 summarize why the Lord rejected Saul as king over Israel (**Have a student read these verses**). Just as Judah was rejected for her unfaithfulness to Yaweh (see 9:1), so too Saul, prior to this, was rejected for his unfaithfulness. David had previously been anointed by Samuel as king over Israel in Saul's place and, after running from Saul for years, the time had come for David to ascend to the throne.

Chapter 11:1-9 – David’s rise to the throne and capture of Jerusalem (Temple city)

This section of Chronicles is also dealt with in 2 Samuel 5:1-10. Notice the emphasis on the fact that David’s rule over Israel is by the will of God, not the will of the people:

Verse 2b – “And the Lord your God said to you, ‘You shall shepherd My people Israel...’”

Verse 3b – “And they anointed David king over Israel, according to the word of the Lord by Samuel’”

Verses 4-9 deal with David’s capture of Jerusalem. The Jebusites who held the city defied David (and so, the Lord), saying that he could never conquer the city. Nevertheless, David and his men do indeed take Jerusalem and Joab, because of his bravery, becomes the head of David’s army. Why is Jerusalem so important?

It is in Jerusalem, on Mt. Moriah, that the Temple will be built. Notice however, that what is actually captured by David and his men is called the “stronghold (or castle) of **Zion**”. It is on Mt. Zion that David will erect a tabernacle that will house the ark of the covenant for a season and it is there that worship with musical instruments will take place. Thus preparations for the worship of the Lord are taking place even at this early stage in David’s reign.

At the end of this portion of Chronicles (Section A’ - chapter 21) we will learn how David acquired the specific parcel of land on which the Temple will be built. **Thus at the beginning and end, as well as in the center of this section, the Temple and the worship that will occur there is prominent.**

Verse 9 tell us that David became a great king and the Lord was with him. The proof that David “became great, and the Lord of hosts was with him” is found in these verses detailing the names and achievements of David’s mighty men and of his army.

b. Chapter 11:10 – 12:40 – David’s military conquests

Chapter 11:10-47 – David’s mighty men (see also 2 Samuel 23:8ff)

The first group of men listed here are David’s “mighty men” and those who led them. They are those who distinguished themselves in battle. Verse 10 tells us that they “strengthened themselves with (David) in his kingdom, with all Israel to make him king, **according to the word of the Lord** concerning Israel.” Not only David, but those under him were raised up by the Lord to bring David to the throne and to give him success.

When Jesus was on earth, he had three disciples who were closer to him than any of the others. **(Ask a student to name them – Peter, James, and John)** So too, David had his three mighty men:

- 1) Jashobeam (called Josheb-Basshebeth in 2 Samuel 23:8)
- 2) Eleazer (see 2 Samuel 23:9)
- 3) Shammah (not mentioned in Chronicles)

These men performed extraordinary feats in battle fighting against great odds. **(Have a student read verses 11-14)**

So too, verses 20-25 tell of the great fighting exploits of Abishai (killing three hundred men) and Benaiah (killing Moabite “heroes”, a lion, and a seven and a half foot-tall Egyptian). We can look at these accomplishments from two points of view, both of which are true.

1) These men were very skilled and brave warriors, willing to risk life and limb for David's sake

2) It is the Lord who raised up and empowered these men (see verse 14b) to do humanly impossible tasks in order to accomplish His larger purposes, one of which was to establish David on the throne of Israel and to make covenant with him. This covenant (which we will learn more about later) would not only assure David's own dynasty (family line on the throne of Israel/Judah), but would also be the means by which the Lord would send the true King of kings, Jesus Christ.

A list of David's other mighty warriors is given in verses 26-47 and includes the name of Uriah the Hittite. It was Uriah's wife, Bathsheba, whom David committed adultery with and it was he whom David arranged the murder of as well. (See 2 Samuel 11).

At the center of this chapter is the incident where David expressed a desire to have a drink from the well of Bethlehem while he was fighting the Philistines. When David's three mighty men achieve this dangerous task, David is humbled and repents for having encouraged his men to risk their lives for such a luxury. He offers the water as a drink offering to the Lord as evidence of his repentance and of his desire to honor the Lord above his own desires. Bethlehem will later be the birthplace of the true living water, come down from heaven, the Lord Jesus, and it will be this "water" which will be poured out as ultimate drink offering to the Lord for the sins of all His people

Chapter 12:1-40 - David's Army

Not only did David have extraordinary warriors that the Lord raised up around him but, over time, all of the tribes of Israel embraced David as their king and provided men for his army. **Verses 1-22** - Some of these came to David while he was on the run from Saul. The fact that David's success in drawing men to himself is of the Lord is seen clearly in verses 16-18 when even men from Saul's own tribe of Benjamin come to David and the Holy Spirit comes upon their captain who prophesies. Also, in verse 22, the army that is formed around David is compared to the angelic army that surrounds God Himself.

Verses 23-40 – These verses detail the army from all of the tribes of Israel on both sides of the Jordan River who pledge their loyalty to David after the death of Saul. This wondrous event is summarized in verse 38 (**Have a student read**) and culminates in a three day joy-filled celebration as the Lord unites all of Israel through the establishment of David on the throne.

The reader will notice that the writer of Chronicles does not include an account of the fighting that took place between the men who were loyal to Saul after his death and those of David as found in 2 Samuel 2-4. Rather, the emphasis of Chronicles seems to be on how the Lord united Israel around David and how this results in the establishment of David on the throne of Israel.

c. David's failed attempt to bring the ark of the covenant to Jerusalem (13:1-14:17)

Chapter 13 – David tries to bring the ark to Jerusalem

In Chronicles, the first recorded action of David after he is firmly established on the throne of Israel is an act of **worship**. He calls for a gathering of all of the tribes of Israel including the priests and Levites in order to bring the ark of the covenant to Jerusalem. However, David errs in the **way** he tries to transport the ark. **(What does he do wrong?)**. The gospel is to be brought to the world through Jesus (the God/man) and then through Christian men and women. So too, the ark of the covenant, which symbolized God and His Law/covenant was to be carried on the backs of the priests by means of poles (see Numbers 7:9-10).

David instead followed the example of the Philistines who returned the ark of the covenant to Israel on an ox cart (see 1 Samuel 6). Something else goes wrong during this event. **(What is it?)** Uzzah touches the ark as the oxen stumble – What is wrong with this? See Numbers 4:15 – The ark of the covenant is the throne of God and to touch it is, in a sense, an attempt to touch the Holy God – We cannot touch God and live due to our own sinfulness – It is only through Jesus that we may approach him]. As a result, the place was named Perez-Uzzah, “the breakthrough against Uzzah”.

Because of this failure, David places the ark in the house of Obed-edom, a Gittite (from the city of Gath, a Philistine city). The presence of the ark brings blessings to this Gentile house for three months.

Chapter 14 – David builds his house, Philistines defeated, David firmly established

Verses 1-7 - It was Yaweh’s purpose to build David’s house before He built his own. In verses 1-2 of chapter 14 we see the Lord using the Gentile ruler Hiram of Tyre (in what is now Lebanon) to supply materials and workmen to accomplish this task. **It is Hiram who will later provide materials for the building of the Temple as well.** The favor bestowed upon David by this Gentile ruler is a clear picture to David that “the Lord had established him as king over Israel, for his kingdom was highly exalted for the sake of His people Israel” (verse 2). Verses 3-7 show us that God prospered David’s family (house) as well, giving him many children through many wives.

Verses 8-17 - The writer of Chronicles will omit the portions of David’s history dealing with his sin of adultery with Bathsheba and the murder of her husband Uriah, and the punishment on David’s own family that resulted. He instead focuses on how the Lord blessed David, giving him success in all aspects of his rule, including military victories. Verses 8-17 gives us two examples of this:

Verses 8-12 – The Philistines come up against David and he rightly inquires of the Lord as to what to do. Just as the Lord broke out against Uzzah when David foolishly had the ark transported on a cart, so too David broke through the Philistines in the Valley of Rephaim and delivered them into his hand

Verses 13-17 – In a second battle, the Lord instructs David to surround the Philistines and wait until he hears the sound of marching in the tops of the mulberry trees (angels fighting of David’s behalf). David obeys the Lord and wins a great victory! **Have a student read verse 17.** The Lord truly has established David as the ruler over all of Israel and over all of Israel’s

enemies. The time has come for Yaweh (as seen in the ark of the covenant) to enter Jerusalem and to make covenant with David!

❖ **Homework** – Read 1 Chronicles 15-17. Work on memory material

❖ **Pray / Prep for worship**

1 and 2 Chronicles

Lesson 4 – 1 Chronicles 10-21 – David’s Kingdom Established by Covenant Part 2 – 1 Chronicles 15-17 – God’s Covenant with David

Objective – To emphasize to the students that our prayers to God ought to include commemoration for what He has done for us in the past, thanks to Him for our present blessings, and praise to Him for what He will do for us in the future

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 1 Chronicles 15-17, and work on memorizing the 1 Chronicles 4:10 and the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization** – Briefly review this verse (**Quiz next week!**):
1 Chronicles 4:10 And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested.
- ❖ **Outline of 1 and 2 Chronicles** – Briefly go through
 - A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. **2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ **2 Chronicles 29-36 – Judah’s Exile and Return**
- ❖ **Review** – Use the following questions to review last week’s lesson:
 - 1) What seems to be the main theme of Chronicles? - **The importance of the restoration of true worship of Yaweh by means of the Temple and the priesthood**
 - 2) Who was the first king of Israel? – **Saul**
 - 3) Why did God remove him as king? – **Unfaithfulness to and improper worship of Yaweh**
 - 4) Name some things that God did to establish David as king over all of Israel – **Drew his mighty men and the whole army of Israel to him, gained him the favor of the Gentile nations around him (e.g. Hiram of Tyre who supplied materials for David’s house), gave him military victories (e.g. over the Philistines).**
 - 5) What city did David capture that would eventually be the home city of the Temple? – **Jerusalem**
 - 6) Jesus had his disciples. What did David have? – **His mighty men**

- 7) What does Chronicles record as the first act that David did after all Israel rallied around him as king? **He tried to bring the ark of the covenant to Jerusalem**
- 8) What was wrong with the way David tried to bring the ark to Jerusalem? – **It was placed on an ox cart instead of on poles carried by Levites.**

Recall too that the outline for this section of Chronicles has, at its beginning, end and center, an emphasis on God's using David to fully establish worship of Him in Israel:

- a. David's rise to the throne and capture of Jerusalem (Temple city) – (10:1-11:9)**
- b. David's military conquests (11:10-12:40)
- c. David's failed attempt to bring the ark of the covenant to Jerusalem (13:1-14:17)
- d. David brings the ark to Jerusalem (Levites prominent) (15:1-16:43)**
- c' David's rejected request to build the Temple; Covenant with God (17:1-27)
- b' David's military conquests (18:1-20:8)
- a' David's purchase of land for the Temple (21:1-30)**

As we said last week, it is now time for Yaweh (the ark of the covenant) to enter Jerusalem and to make His covenant with David!

❖ **Lesson – 1 Chronicles 15-17 – God's Covenant with David**

d. Chapter 15:1-16:43 – David brings the ark to Jerusalem (Levites prominent)

David had erred in trying to bring the ark of the covenant into Jerusalem on an ox cart. This error had resulted in the death of Uzzah who reached out and touched the ark when the oxen stumbled. The ark was then placed in the house of Obed-Edom the Gittite (a Philistine God-fearer) whose house was blessed as a result. David realizes his error and, after building his own house, prepares a tent for the ark of God.

Notice that the account of David's bringing of the ark of the covenant spans 35 verses in Chronicles whereas this same account in 2 Samuel 6 covers only twelve verses!

A) Details found in both Samuel and Chronicles:

- 1) The ark is brought into Jerusalem with joy! – 2 Samuel 6:12; 1 Chronicles 15:25
- 2) Sacrifices are made as the ark is brought up – 2 Samuel 6:13; 1 Chronicles 15:26
- 3) David danced before the ark in a linen ephod – 2 Samuel 6:14; 1 Chronicles 15:27
- 4) All Israel brought the ark up with much celebration – 2 Samuel 6:15; 1 Chronicles 15:28
- 5) Michal, David's wife, resented his spirited dancing before the ark – 2 Samuel 6:16; 1 Chronicles 15:29. (Note The argument between David and his wife Michal regarding David's dancing before the ark in 2 Samuel 6:20-23 is not mentioned in Chronicles. Chronicles emphasizes the joy and celebration of this event and the place of the Levites in leading the worship of Yaweh, while minimizing the controversy that swirled around this event in David's own family.)
- 6) Once the ark is placed in the tent (tabernacle) that David had erected for it, burnt offerings and peace offerings are presented to the Lord – 1 Samuel 6: 17; 1 Chronicles 16:1
- 7) David blesses the people and gives them gifts before sending them home – 1 Samuel 6:18-19; 1 Chronicles 16:2-3

The differences between the two accounts will once again demonstrate Chronicle's emphasis on the **worship of Yaweh** being central to Israel's life in covenant with Him:

B) Details in Chronicles that are omitted in Samuel:

- 1) 1 Chronicles 15:2,13-15 - David acknowledges the error and emphasizes that it is the Levites who are to carry the ark into Jerusalem
- 2) 1 Chronicles 15:3-12 – David gathers the priests and other Levites together and a list of their names is given.
- 3) 1 Chronicles 15:14-24 – David instructs the leaders of the Levites to appoint their brethren to accompany the entrance of the ark with music and singing. These men are then named.
- 4) 2 Chronicles 16:4-6 - David appoints Levites “to minister before the ark of the Lord, to commemorate, to thank, and to praise the Lord God of Israel.” These Levites are named.

Notice that each of these “additions” presented in Chronicles has to do with the priests and Levites who are in charge of the worship that will now take place at the tabernacle that David erected for the ark of the covenant. This tabernacle is on **Mt. Zion** (see 2 Chronicles 5:1) No further sacrifices will take place here but will continue to be made at the main tabernacle in **Gibeon**, seven miles to the northwest of Jerusalem (see 1 Chronicles 16:39). Worship at the tabernacle of David will be marked by:

- 1) Instrumental music and singing led by Levites. Worship in the main tabernacle was essentially silent.
- 2) The ark of the covenant being visible to all Israel. When the ark of the covenant was in the main tabernacle, only the high priest could see the ark and only once a year on the Day of Atonement (unless the ark was being moved).

1 Chronicles 16:4 gives a list of duties for that David assigned to the Levites who would continue to minister before the ark of the covenant on Mt. Zion. They are to:

- 1) Commemorate – They are to call Israel to remember Yaweh's faithfulness in the **past**.
- 2) Thank – They are to lead Israel in acknowledging Yaweh's **present** blessings.
- 3) Praise – They are to exhort Israel to call on the Lord by faith to continue to demonstrate His love and mercy towards them in the **future**.

As was said before, David's psalm to the Lord following the bringing of the ark to Jerusalem (1 Chronicles 16:7-43) is the very center of the center of this portion of Chronicles. In this psalm we see David commemorate (past), thank (present) and praise (future) the Lord, but the emphasis is on giving **thanks** to Him.

(Have the students find and read verses that could be seen as emphasizing each of these: Commemorate the past – 12-22

Thank God for His present blessings – 8-11, 23-33

Praise God for His future faithfulness – 34-36

Note: We find the same or similar wording in several of David's other Psalms:

1 Chronicles 16:8-22 - Psalm 105:1-15

1 Chronicles 23-33 - Psalms 96:1-13

1 Chronicles 16:34 - Psalm 106:1

1 Chronicles 16: 35,36 - Psalm 106:47,48

Verses 37-43 tell us that David assigned specific duties to each of the families of Levites and priests to minister before the Lord:

1) Tabernacle of David on Mt. Zion which contained the ark of the covenant - Asaph and his brothers, Obed Edom and his brothers (37-38)

2) Main tabernacle in Gibeon – Zadok, the priest and his brothers (39-40)

3) Musical instruments and singing at the tabernacle of David on Mt. Zion – Heman and Jeduthun (verses 41-42a)

4) Gatekeepers – sons of Jeduthun (42b)

David and all of Israel then returned to their homes.

c' – Chapter 17:1-27 - David's rejected request to build the Temple; Covenant with God

Verses 1-10 – David's Request, God's Response - David indeed was a man after God's own heart. In 1 Chronicles 17:1, we see this demonstrated in that David feels unworthy to be living in a house of cedar while the ark of the covenant of God dwelt in a simple tent. David righteously desires to see the ark reside in a dwelling more worthy of the great name of Yaweh.

Nathan the prophet initially encourages David to begin his temple-building project. However, that night, the Lord told Nathan to tell David:

1) David was not to be the one to build a house for Lord (verse 4)

2) As long as Israel was not yet fully settled in the Promised Land, the Lord desired a mobile house (a tent) to dwell in (verses 5-6)

3) The Lord took David from his humble beginnings as a shepherd and has used David as a "man of war" to subdue all of His enemies in the Promised Land (verses 7-8)

Have a student read 1 Chronicles 28:2-3. In these verses we learn that the Lord told David that, because he had been used of the Lord as a "man of war" and because he had "shed blood", David would not be the one to build God's house. That task would fall to David's son, Solomon, whose name means "peace". Verses 9 and 10 tell us that Yaweh will rest in a house after all of His enemies were subdued and the Promised Land had peace.

Verses 11-15 – God's Covenant With David – The Lord then lays out the details of the marvelous covenant that He will make with David and the generations that would follow him:

1) David's son will be the one to build the house of God – verses 11-12a

2) David's family will reign over Israel forever! - verses 12b,14 - This is a remarkable promise! As we will see in the rest of Chronicles, there will be an unbroken line of kings from David's family who rule on the throne of Israel and later over the southern kingdom of Judah. However, God's promise to David extends beyond earthly time and kingdoms. Three times the Lord uses the term "forever" to describe the length of the reign of David's dynasty. This can only refer to the Lord Jesus, who will be born in the family of David (e.g. John 2). It is Jesus who, after His sinless life and His death and resurrection, will ascend to the right

hand of the Father and sit on the throne of Heaven as King of kings and Lord of Lords! (see Revelation 5, 17:14, 19:11-16 for instance)

3) God will be a Father to Solomon and Solomon will be His son – verse 13a – This of course will be even more true of Jesus, the only begotten son of the Father (see Mark 1:1 and John 3:16 for instance).

Verses 16-27 – David’s Response – David’s response to the wonderful covenant that God is making with him is detailed in verses 16-27 and it once again involves commemoration (past), thanks (present), and praise (future)

Commemoration – In verses 16-17 David recounts God’s mercy and blessing to his own household. In verses 20-22, David recounts Yaweh’s love and mercy to all of Israel.

Thanks – In verses 18-19 David gives glory to God for the covenant He has made with him

Praise – In verses 23-27, David calls upon God to bring to pass (in the future) those things He has promised David that day.

When we pray to the Lord, we too ought to remember to commemorate what He has done for us in the past, to give thanks to Him for our present blessings, and to praise to Him for what He will do for us in the future.

❖ **Homework** – Read 1 Chronicles 18-21; QUIZ on 1 Chronicles 4:10; work on memorization of the outline

❖ **Pray / Prep for Worship**

1 and 2 Chronicles

Lesson 5 – 1 Chronicles 10-21 – David’s Kingdom Established by Covenant Part 3 – 1 Chronicles 18-21 – David’s Military Conquests and Purchase of Temple Land

Objective – To help the students to see how God gave David victory over all of his enemies and even used David’s sin for His kingdom purposes.

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 1 Chronicles 18-21, and work on memorizing 1 Chronicles 4:10 and the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization – Quiz on:**
1 Chronicles 4:10 And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested.

Have each student write out this verse on a piece of paper and turn it in.

New memory verses (Briefly go over): **1 Chronicles 16:23-24** – Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples.

- ❖ **Outline of 1 and 2 Chronicles** – Briefly go through – QUIZ IN 2 WEEKS!
 - A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. **2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ **2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) When David brought up the ark of the covenant to Jerusalem the second time, how was the ark transported? **On poles carried by Levites**
- 2) Where did David erect the tabernacle (tent) for the ark of the covenant? **On Mt. Zion**
- 3) Where did the daily sacrifices continue to be offered? **At the main tabernacle in Gibeon**
- 4) Name two things that were unique about the worship that went on at the tabernacle of David? **1. Instruments and singing 2. The ark was seen by all Israel**

- 5) What three duties did David assign to the Levites who ministered before the ark of the covenant on Mt. Zion?
- **Commemorate – Remember God’s past faithfulness**
 - **Thank God for his present blessings**
 - **Praise God for His future love and mercy**
- 6) Why did God not allow David to build the Temple? **David was a man of war**
- 7) Who did God say would build the Temple? **David’s son, Solomon**
- 8) What does the name “Solomon” mean? **Peace**
- 9) What did God promise David in the covenant that he made with him? **That David’s descendants would reign over Israel forever**
- 10) What “King of Kings and Lord of Lords” does this promise ultimately point to? **Jesus**

Recall the **beginning, end and middle** of the outline for this section of Chronicles to remind the students that this section has an emphasis on God’s using David to fully establish the **worship** of Him in Israel.

- a. David’s rise to the throne and capture of Jerusalem (Temple city) (10:1-11:9)**
 - b. David’s military conquests (11:10-12:40)
 - c. David’s failed attempt to bring the ark of the covenant to Jerusalem (13:1-14:17)
 - d. David brings the ark to Jerusalem (Levites prominent) (15:1-16:43)**
 - c’ David’s rejected request to build the Temple; Covenant with God (17:1-27)
 - b’ David’s military conquests (18:1-20:8)
- a’ David’s purchase of land for the Temple (21:1-30)**

❖ **Lesson – 1 Chronicles 18-21 – David’s Further Conquests and Purchase of Temple Land**

In the covenant that the Lord made with David, Yaweh had told David, “I will subdue all your enemies” (1 Chronicles 17:10). It is only after all of David’s (and God’s) enemies are defeated that the land will have peace and then the king of peace (Solomon) will come to the throne and build the **Temple**. In this section of 1 Chronicles, we see the Lord using David to defeat Israel’s enemies to the **north, south, east and west**. David will plunder his enemies and use some of the materials in the construction of the temple. These events are followed by David’s purchase of the land on which the **Temple** will rest.

Note: It would be helpful to have a wall map to point out these regions and cities as they are described in the following chapters:

Chapter 18 – David’s Conquests (also found in 2 Samuel 8)

1) Verse 1 - The Philistines – Philistia was **south** and **west** of Israel and the land occupied by them was a part of the Promised Land given by Yaweh to Israel (see Exodus 23:31). The Philistines had been used of the Lord to chastise Israel during the days of Eli the priest when his sons, Hophni and Phineas had corrupted the worship of Israel (see 1 Samuel 2-6). They continued to be a source of trouble during the reigns of Saul and David. Of course, it was

David who slew Goliath, the Philistine giant. In this verse we see David capturing Goliath's home town of Gath and many other Philistine towns as well

2) Verse 2 – The Moabites – Moab was to the **south** and **east** of Israel. The Moabites and Ammonites were descendants of the sons of Lot and had refused to give Israel bread and water on their journey from Egypt to the Promised Land (Deuteronomy 23:3-4) and, instead, it was the Moabite King Balak who tried to induce Balaam to curse Israel (Numbers 22-24). Also, Moabite king Eglon waged war on Israel in the times of the judges (Judges 3:1-28). Ruth too was a Moabitess. In this verse we see David making the Moabites the servants of Israel

3) Verses 3-10 – The Arameans (Syrians) – Aram (Syria), with Damascus as her capital was in the **northern** portion of the Promised Land. The Arameans too were formidable foes of Israel throughout her founding days and during the reigns of many of her kings. In verses 3-10 we see David defeating Hadadezer, king of Zobah (a city in Aram) and capturing thousands of his soldiers. The hamstringing (making lame) the chariot horses of Hadadezer is a picture of the removal of his power and authority. David also defeats the army of the capital city of Damascus and takes a large amount of gold and bronze from the Arameans.

Chronicles includes one detail here that 2 Samuel 8 omits. **(Have the students look at both passages and see if they can find this detail)** The author of Chronicles says, “David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars and the articles of bronze”. **This again points to the emphasis in Chronicles of the establishment of the kingdom of David for the purpose of bringing true worship of Yaweh to Israel by means of the Temple and the priests.** David's success against the Arameans prompts Tou, king of Hamath (another Aramean city) to agree to become a vassal of David and to bring him tribute.

4) Verses 11-13 – Edomites, Moabites, Ammonites, Philistines – In these verses we see David defeating and plundering many nations around Israel, with the Edomites being the most prominent. Edomites were descendants from Esau and their territory was **south** of Moab. It is the Edomites who refused Israel safe-passage through their land when they were journeying from Egypt to Caanan (Numbers 20:14-21). The Ammonites were also descended from the sons of Lot and occupied territory in the Promised Land to the **east** of Israel.

After these, verses 14-17 again tell of the building of David's house, this time in the form of his household servants (government officials). Joab, the commander of David's army was a brave fighter, but often acted rashly and, on several occasions, went against David's commands. These details can be found in 2 Samuel, but are not covered in Chronicles.

It seems as though the author of Chronicles relates these events in the reign of David to demonstrate that **“the Lord preserved David wherever he went”** (verse 6b) and to show that **“David reigned over all Israel, and administered judgment and justice to all his**

people” (verse 14). The Lord is firmly establishing David, not only over Israel, but over all of the world powers. He is ushering in a time of peace and temple building!

Chapter 19 – Ammonites and Syrians Defeated - In this chapter we see David’s defeat of the Ammonites and the Arameans (Syrians) which is also detailed in 2 Samuel 10:1-19. Chapter 19 opens with David’s desire to show “*hesed*” (lovingkindness) to the Gentiles in the form of the family of Nahash of Ammon. **(Show where Ammon is on the map and refresh the students’ memories as to who the Ammonites are - descendants of Ammon, son born to Lot and his daughter)**. Historically, the Israelites had not been on good terms with the Ammonites, yet David shows them kindness, a demonstration that the Lord had placed him in the position of the benevolent ruler of the world. David hears that Nahash, king of the Ammonites, has died and seeks to comfort Hanun, his son, concerning his father. David sends a delegation of his servants to Hanun in Rabbah to offer his condolences, but the princes of Ammon convince Hanun that these servants have come to spy out and overthrow the city. Hanun believes them and takes David’s servants and shaves half of their beards off, cuts off their garments at the hip, and sends them back to David in shame [Why do you think he did those two things? Perhaps to mock their mourning over Nahash, since cutting or pulling the beard and tearing the clothes were both mourning rituals. Or perhaps simply to shame their manliness. Since each man had tassels on his robe as a reminder of the law, cutting the garment was also an assault on the Law of God. The cutting of the warrior clothes may also have been a symbol of Hanun’s distaste for David, or Israel as a whole (like the ripping of an American Army uniform, a symbol of the USA).]

Knowing that David would be incensed at his actions, Hanun hires the Syrians (Arameans) to help him fight in the battle that he anticipates with the army of David. **[Point out Syria (Aram) on the map, and Beth Rehob, Zoba, Ish-Tob and Maadah if their locations are found on the map]**. David meanwhile sends Joab and his army to meet them in battle. Joab soon finds himself between the Syrians in the field and the Ammonites in front of the city, and so he splits his forces in two, placing his brother Abishai in charge of the other half. Though an evil man in many ways, Joab demonstrates faith in the Lord here (read v. 13) and the Israelites defeat both the Ammonites and the Syrians. The Ammonites retreat into Rabbah and are besieged by Joab, and the Syrians flee across the Jordan River. Hadadezer, king of the Syrians musters his troops there and David and his men meet and kill 700 charioteers and 40,000 horsemen. Many of the kings who served Hadadezer then make peace with David and their nations servants of Israel. This is a picture of God first slaying the nations then bringing them to himself as servants in His house.

Chapter 20 – Rabbah captured / Philistines defeated

The events in 1 Chronicles 20:1-3 are also covered in 2 Samuel 11:1 and 12:26-31. Joab presses the battle against the Ammonites once again and besieges Rabbah. To besiege a city meant to surround it with your army, to kill anyone who tried to come in or out, and to simply wait for those inside the city to run out of food and water. Meanwhile, ramps of earth or wood are constructed to allow your troops to travel over the city wall once the people inside are weakened or dead. By this method, Joab defeated the city of Rabbah and David

received the crown of their king. Depending on the translation you use, what happened next (verse 3) was either:

- 1) David put the people of Rabbah (and other parts of Ammon) to forced labor using saws, iron picks, and axes.
- 2) David executed the people of Rabbah (and other parts of Ammon) using saws, iron picks, and axes.

Perhaps what is most interesting is what the author of Chronicles **leaves out** of this account of the siege of Rabbah. In 2 Samuel 11 and 12 we read of David's adultery with Bathsheba and his arrangement of the murder of her husband, Uriah the Hittite, who was fighting with Joab's army at Rabbah. This history-altering event is omitted in Chronicles. It seems as though the Chronicler's purpose was not to recall David's sin nor of the great price that David, his family and all of Israel paid for David's evil deed. Rather, the author once again emphasizes the Lord's great defeat of David's enemies, ushering in a time of peace and Temple building for Israel.

Verses 4-8 give us the account of several defeats of the Philistines by David's army under Joab with the emphasis being on the defeat of the Philistine **giants**, the four brothers of Goliath. David was a giant killer in his day (Goliath, and God's execution of Saul on David's behalf) and his men follow his example by slaying giants as well. These victories are also found in 2 Samuel 21:15-22.

Chapter 21 – David's unrighteous census and the purchase of the land for the Temple

This chapter is the account of the unrighteous census of David and the purchase of the land for the building of Solomon's temple. (See also 2 Samuel 24:1-25) According to 2 Samuel 24:1, Yaweh was angry with Israel and moved upon David to number the people. This verse also says that it was the Lord who moved David to conduct an unrighteous census of the fighting men of Israel, while 1 Chronicles 21:1 says that it was Satan who so moved him. Satan is the tempter, not the Lord, yet God will use even Satan (and David) to accomplish his purposes (God uses sin sinlessly). It is the punishment for this census that God will use to chastise His people. David commands Joab to conduct this census and, though Joab objects, **[Read verse 3] he obeys the king and conducts the census. [What do you think is wrong with David counting the fighting men? David was mustering the warriors of God for holy war, and only God has the right to do this.]**

In verse 8, David regrets his action and repents to the Lord, asking Him to take away his iniquity. The Lord sends Gad the prophet to David and let's David choose what the punishment will be for this sin **[What choices does God give David? 1) Seven years of famine 2) Three months of war 3) Three days of plague.]** Notice that David does not choose his punishment (read verse 13) and leaves it in the hands of the Lord. God then sends a plague upon Israel and 70,000 (apparently very quickly) die. When the angel of the Lord comes to Jerusalem and stretches his hand over the city, the Lord says, "It is enough; now restrain your hand." This occurred by the threshing floor of Ornan (Araunah in 2 Samuel) the Jebusite.

David, when he sees the death of his countryman, entreats the Lord to punish him and his house for the sin of the unrighteous census instead of his fellow Israelites (verse 17). This is in sharp contrast to David's calling for the death of Uriah the Hittite instead of his own death when he had committed adultery with Bathsheba. David, by the instruction of Gad the prophet erects an altar to the Lord on the threshing floor of Ornan and offers to buy it from him "that the plague may be withdrawn from the people." Ornan offers to give it to David and even to provide the wood and oxen for the sacrifices. David insists on purchasing it (**read verse 24**) builds an altar, and offers burnt (ascension) and peace offerings on it. Once again, God uses Gentiles like Ornan to build His house, a picture of all nations, Jew and Gentile, being included in the covenant of God. The plague was then withdrawn from Israel.

This threshing floor land will later be the site of the building of Solomon's Temple when God gives rest from war to His people.

- ❖ **Homework** – Read 1 Chronicles 22-27; work on memorizing the outline for 1 and 2 Chronicles

- ❖ **Pray / Prep for Worship**

1 and 2 Chronicles
Lesson 6 – 1 Chronicles 22-29 – Israel United / Temple Preparations
Part 1 – 1 Chronicles 22-27 – David’s Temple Preparations

Objective – To help your students see that we too ought to be making preparations for the next generation of saints who will worship the Lord in more glorious ways than us.

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 1 Chronicles 22-27, and work on memorizing 1 Chronicles 16:23-24 and the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization –Briefly review these verses:

1 Chronicles 16:23-24 – Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples.

- ❖ **Outline of 1 and 2 Chronicles** – Briefly go through – QUIZ NEXT WEEK!
 - A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. **2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ **2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

1) What had the Lord promised David that He would do before the Temple would be built?

Subdue all of his enemies

2) Name some of the enemies that David defeated. **Philistines, Moabites, Arameans (Syrians), Edomites, Ammonites**

3) In 1 Chronicles 19, David sent messengers with words of comfort to Hanun, the king of _____ (**Ammon**), when his father died, but Hanun treated David’s men poorly.

4) This event resulted in David defeating both the _____ (**Ammonites**) and the _____ (**Syrians**)

5) What sinful actions by David which resulted in much trouble for David and his family is not recorded in 1 Chronicles? (**David’s adultery with Bathsheba and his murder of her husband, Uriah the Hittite**)

6) What was wrong with David calling for a census of his fighting men in 1 Chronicles 21? **(David was mustering the warriors of God for holy war, and only God has the right to do this)**

❖ **Lesson – Chapters 22-27 – David’s Temple Preparations**

Throughout the book of 1 Chronicles we can see David as a sort of **new Moses**. Like Moses before him, David is used of the Lord to establish the **worship of Yaweh** in Israel:

Moses	David
Made preparations for the building of the tabernacle (Exodus 25-31, 36-40)	Made preparations for the building of the Temple (1 Chronicles 22,28-29)
Assigned duties to priests and Levites (Numbers 4)	Assigned duties to priests and Levites (1 Chronicles 15:11-24, 16:37-42)
Used the plunder of God’s enemies to build the furnishings of the tabernacle (Exodus 12:35-36 and 25:1-8)	Used the plunder of God’s enemies to build the furnishings of the Temple (1 Chronicles 18:6-8, 29:1-5)
Received a “pattern” for the tabernacle from the Lord (Exodus 25:9)	Received a “plan” for the Temple from the Lord (1 Chronicles 28:11-12,19)

Chapters 22-29 of 1 Chronicles is taken up with David’s preparations for the building of the Temple by his son Solomon as seen in this outline:

Outline of 1 Chronicles 22-29 – Israel United / Temple Preparations

(Note – This is Dorsey’s outline, with minor modifications)

- a. David’s assembly of the people and speech (22:1-19)
 - b. Civil ruler – Solomon (23:1)
 - c. Levites as assistants to the priests (23:2-32)
 - d. Priests and their duties (24:1-19)**
 - c’ Levites as musicians and gatekeepers (24:20-26:32)
 - b’ Civil rulers – Government officials (27:1-34)
- a’ David’s assembly of the people and speech (28:1-29:30)

Chapter 22 – David Prepares Solomon and the People to Build the Temple

In the New King James Version of 1 Chronicles 22, the words “prepare”, “prepared”, “preparation” and “preparations are used a total of 5 times (verses 3,5,14). Verse 5 tells us that David “made abundant preparations before his death” for the building of the Temple.

Verses 1-4 – David calls for the gathering both of Gentile workers and of the materials (stone, nails, bronze, wood) to build the outer structure of the Temple and its gates.

Verses 5-19 - In these verses David exhorts Solomon, his son, to begin the work of building the Temple. If David is the “New Moses”, then Solomon can be seen as the “New Joshua” who followed Moses as the leader of Israel:

- Both were relatively young and inexperienced (1 Chronicles 22:5)
- Both were charged to keep the Law of the Lord (Joshua 1:8; 1 Chronicles 22:12-13a – Notice the mention of Moses here!)

- Both are exhorted to be strong and of good courage (Deuteronomy 31:6-7,23; 1 Chronicles 22:13b)
- Both are reminded that the Lord will be with them (Deuteronomy 31:6,8, Joshua 1:5,9; 1 Chronicles 22:16)
- Both are told that the Lord has or will give them rest from their enemies (Deuteronomy 31:3-5, Joshua 1:13; 1 Chronicles 22:9)

In verses 6-10 David reminds Solomon of the reasons that he and not David will be the one to build the Temple. **Ask the students, “What was the reason that the Lord gave to David for refusing to let him build the Temple himself?” (David had shed much blood and made great wars)** The Lord has used David’s military “bloodshed” and “great wars” to bring rest to the people of God from her enemies. Solomon, whose name means “peace”, will be the one to build the house of the Lord.

In verses 14-16 David gives a list of all of the materials and skilled workers he has gathered together for the building of the Temple and in verses 17-19 he exhorts all of the leaders of Israel to put their hand to the task of building the Temple. Notice the order that David uses in verse 19:

Set your heart to seek the Lord → Arise and build the Temple!

Seeking the Lord involves much more than reading our Bibles and praying. It involves real work in the real world of the Kingdom of God!

Notice on your outline that this section of 1 Chronicles begins and ends with David assembling Israel together and giving a speech, both to the people and to his son, Solomon. Chapters 28 and 29 will be very similar to chapter 22 as we shall see

Chapter 23 – Solomon is Made King; Divisions of the Levites

In verse 1 of this chapter we see that, when he grew old, David made Solomon king in his place. The rest of this chapter is devoted David’s gathering, numbering and assigning duties to the priests and Levites. Verse 27 tells us that, “by the last words of David, the Levites were numbered...” reminding us once again of the centrality of the worship of the Lord to the life and mission of Israel. Notice that verse 5 tells us that the use of singing and musical instruments found in the worship before the ark of the covenant at the tabernacle of David on Mt. Zion is to be brought into the worship that will take place in the Temple on Mt. Moriah. Twice in this chapter (verses 5,30) it is said that one of the main duties of these servants of Yaweh is to lead Israel in thanking and giving praise to Yaweh.

Chapter 24 – Divisions of the Priests

This chapter gives a numbering of the priests and their rotating order service in the Temple (verses 1-19) as well as a list of the rest of the Levites who also cast lots to determine their order of service (verses 20-31).

Verses 1-19 dealing with the **divisions of the priests** form the **center** of this section of our outline in Chronicles. Their duties primarily involved carrying out the sacrificial system of

the worship in Israel, all of which pointed to the ultimate sacrifice for sin, the Lord Jesus Christ. Thus the work of the priests in Israel was **central** to the worship of Israel.

The priests were all descended from Aaron, the brother of Moses of the tribe of Levi. Aaron had four sons: Nadab, Abihu, Eleazar and Ithamar. Though not mentioned in Chronicles, Nadab and Abihu were executed by God for offering “strange fire” before the Lord (i.e. they burned incense in a way that the Lord did not command - See Leviticus 10:1-2). Thus, in these verses of Chronicles, we see only two divisions of priests; the sons of Eleazar and the sons of Ithamar. Eleazar, the third son of Aaron became high priest after Aaron and was mentioned alongside Moses or Joshua as a leader of the Israelites (see Numbers 26:1 for instance). Zadok was a prominent son of Eleazar and he and David divided the priests into their orders. After the exile, it will be, Ezra a priest in the family line of Eleazar and Zadok who will lead Israel in the rebuilding of the walls of Jerusalem and of the Temple (See Ezra 7:1ff). As we have said before, it is likely this Ezra who at least compiled, if not wrote, the books of Chronicles.

Chapter 25 – The Musicians

The author of 1 Chronicles spends this entire chapter giving us the details of David’s ordering of the Levite musicians of the sons of Asaph, Heman, and Jeduthun. who would serve at the Temple on a rotating basis, twenty four groups in all. Asaph was one of the chief singers before the ark of the covenant when it was brought to Jerusalem (1 Chronicles 15:19). He was appointed as the leader of choral worship by David and played the cymbals as well (1 Chronicles 16:5). It is possible that Asaph lived to minister at the dedication of the Temple when it was completed by Solomon (2 Chronicles 5:12). The sons of Asaph ministered before the Lord with cymbals at the rebuilding of the Temple in Jerusalem after the Israelites returned from exile in Babylon (Ezra 3:10). Asaph was also the author of several Psalms (50,73-83).

RCC Distinctive – Musical Instruments in Worship

What is clear both from this chapter and from the general flow of 1 and 2 Chronicles is that musical instruments and singing, absent in the days of worship at the tabernacle of Moses, had become integral parts of the worship of Israel by the time of David and Solomon. This began with the worship instituted by David at the tabernacle of the ark of the covenant on Mount Zion and was to be brought into the Temple worship as well. *From Silence to Song*, a book by Peter Leithart goes into much detail concerning this “tabernacle of David” worship. Hebrews 12 tells us that, every Lord’s Day we “come to Mount Zion and to the city of the living God...”. Since nothing in the New Testament forbids the use of musical instruments in worship, and since Mount Zion (and Mount Moriah) worship included their use, at RCC we joyfully seek to make use of a variety of musical instruments in our worship service.

Chapter 26 – The Gatekeepers, Treasury Keepers and Others

Verses 1-19 of this chapter give us the names of the Levites who were to be gatekeepers at the Temple. Though this seems like a mundane task, read what Matthew Henry says of this

important duty: “There were porters appointed to attend the temple, who guarded all the avenues that let to it, opened and shut all the outer gates and attended at them, not only for the state, but for service, to direct and instruct those who were going to worship in the courts of the sanctuary in the decorum they were to observe, to encourage those that were timorous, to send back the strangers and unclean, and to guard against thieves and others that were enemies to the house of God. In allusion to this office, ministers are said to have *the keys to the kingdom of heaven* committed to them (Mt. 16:19), that they may admit, and exclude, according to the law of Christ.” Like the elders of the church today, the gatekeepers were to ascertain who could be admitted into the worship of Yaweh and who were to be excluded... an important duty indeed! Note that among these gatekeepers were:

- 1) Mighty men of valor (verse 6, King James Version)
- 2) Strong men (verse 7, King James Version)
- 3) Able men (verse 8)
- 4) A wise counselor (verse 14)

Notice too that 62 descendants of **Obed Edom** are listed among the gatekeepers (verse 8). Many commentators believe that this is the same Obed Edom who was blessed by the Lord when the ark of the covenant came to his home for safekeeping after David’s failed attempt to bring it to Jerusalem (Recall 1 Chronicles 13:14). This Obed Edom is called “a Gittite” (a citizen of the Philistine city of Gath) making it very likely that he was god-fearing Gentile. If this is so, what a wonderful thing Yaweh did in including a Gentile line in the gatekeepers of the Temple!

Verses 20-28 give a list of those Levites who were to oversee the treasuries of the Temple, Ahijah being their chief (verse 20). Notice in verses 27-28 that these treasuries were accumulated over the lives of not only David, but Saul and Samuel before him! By and large this wealth came from the enemy nations whom the Lord defeated. Unlike the rulers of the nations around Israel, Israel’s rulers did not simply accumulate wealth for themselves, but stored much of it away as those things “dedicated to the Lord” to be used to build and maintain the Temple which many of them would never see. So too, we ought to be laying aside some of our wealth to enable future generations to worship the Lord in more glorious ways than we ourselves do now.

Verses 29-32 list some of David’s other government officials and judges who presided over Israel.

Chapter 27 – Military Divisions, Tribal Leaders, and Others

Verses 1-15 tell us that David’s army consisted of twelve divisions of twenty-four thousand soldiers each. Each division would be on active duty one month out of twelve. All of these “twelves” tell us that this army represented all of the people of God

Verses 16-24 give us the names of the leaders of each of the twelve tribes of Israel

Verses 25-34 give us a list of other state officials of David. Those closest to David included:
- Ahithophel – He was David’s closest counselor until he joined with David’s son Absalom in an attempt to take over the throne. Ahithophel was thwarted in this effort by Hushai the Archite, and Ahithophel later hanged himself. Jehoida and Abiathar took his place as David’s counselors

- Joab, a nephew of David, was David's military commander who was removed from his place for his unlawful execution of Absalom, David's son.

Summary – We see from this section, as we shall also see in chapters 28-29, that the Lord, through David, was ushering a time of peace and civil orderliness for Israel. In such a climate, Israel could devote herself to the worship of the Lord and the wonderful deeds of love and mercy to one another and to the nations around her. The Lord has given His saints in this country relative peace as well. May we too devote ourselves to "Loving the Triune God (and to) Transforming the Fallen World"

❖ **Homework** – Read 1 Chronicles 28-29; Memorize 1 Chronicles 16:23-24; Quiz on the outline for 1 and 2 Chronicles next week

❖ **Prayer / Prep for Worship**

1 and 2 Chronicles

Lesson 7 – 1 Chronicles 22-29 – Israel United / Temple Preparations Part 2 – 1 Chronicles 28-29 – David’s Assembly of the People and Speech

Objective – To help your students to see the need for cheerful giving and loyal service to the Lord throughout their lives

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 1 Chronicles 28-29, and work on memorizing 1 Chronicles 16:23-24 and the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization – Briefly review these verses – QUIZ NEXT WEEK!

1 Chronicles 16:23-24 – Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples.

- ❖ **Outline of 1 and 2 Chronicles** – Have each student fill in the blanks for the outline and hand it in
 - A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. **2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ **2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) Throughout the book of 1 Chronicles we can see David as a sort of new _____ (**Moses**) and Solomon as a sort of new _____ (**Joshua**).
- 2) How was David like Moses? (**Used by God to establish worship in Israel**)
- 3) How was Solomon like Joshua? (**Both were charged to keep the law of the Lord, to be strong and of good courage, to remember that the Lord would be with them, and that the Lord would give them rest from all their enemies**)
- 4) Why did God not allow David to build the temple himself? (**He had shed much blood and made great wars. God would not allow his resting place to be built until Israel had rest from her enemies**).
- 5) How will worship at the Temple be different from that at the tabernacle of Moses? (**Singing and the use of musical instruments, which were seen at the worship at the tabernacle of David (containing the ark of the covenant) will now also be prominent in Temple worship**)

6) Where did a lot of the wealth used in the building of the Temple come from? (**From the nations whom the Lord gave Israel victory over**)

❖ Lesson - 1 Chronicles 28-29 – David’s Assembly of the People and Speech

As we saw in our last lesson, the author of Chronicles spends a lot of time telling us about all of the preparations David made for the building of the Temple. Look once again at our outline for this section of Chronicles.

Outline of 1 Chronicles 22-29 – Israel United / Temple Preparations

- a. David’s assembly of the people and speech (22:1-19)
 - b. Civil ruler – Solomon (23:1)
 - c. Levites as assistants to the priests (23:2-32)
 - d. Priests and their duties (24:1-19)**
 - c’ Levites as musicians and gatekeepers (24:20-26:32)
 - b’ Civil rulers – Government officials (27:1-34)
 - a’ David’s assembly of the people and speech (28:1-29:30)

In 1 Chronicles 22 (section “a” of this outline), David:

- 1) Gave instructions about the gathering of men and materials for the Temple (verses 1-4)
- 2) Said that Solomon is “young and inexperienced” (verse 5)
- 3) Assembled the people and Solomon (verses 6a, 17)
- 4) Told Solomon about his desire to build the Temple and of the Lord’s plan to instead use Solomon to accomplish this task (verses 6-18).
- 5) Exhorted the leaders of Israel to set their hearts and souls to seek the Lord and build the Temple (verse 19)

As we come to chapters 28 and 29 (section a’ of this outline) we will see similar themes

1 Chronicles 28 – David’s Final Instructions to the People and Solomon

This chapter could be outlined as follows

- a. David assembles and exhorts the leaders of Israel – verses 1-8
 - b. David exhorts Solomon – verses 9-10
 - c. Plans for the House of the Lord – verses 11-13
 - d. Gold and silver for the House of the Lord – Verses 14-18
 - c’ Plans for the House of the Lord – verse 19
 - b’ David exhorts Solomon – verse 20
- a’ David gives Solomon charge of the assembled leaders of Israel – verse 21

a. Verses 1-8 – David assembles and exhorts the leaders of Israel

Verse 1 tells us that David assembled a great multitude of the civil and military leaders of Israel in order to give them exhortations and instructions. As we stated in the last lesson, David is like a new Moses, establishing Temple worship, giving instructions to his successor and exhorting the people to faithfulness.

In verses 2-4, David explains to those assembled what God had told him regarding the building of the Temple and the covenant He made with David:

- We learn here the specific reason for the Lord denying David the privilege of building the Temple: David was a man of war, used of God to defeat all His enemies in the Promised Land. Though David was carrying out the will of the Lord when he “shed much blood”, Yaweh desires that the house for His name would be built by the man of peace, Solomon (whose name means “peace”), who will follow David to the throne.

In verses 5-7, David goes on to share the wonderful covenant promises that the Lord gave him as we saw in 1 Chronicles 17:

1. The kings of Israel would come through David’s family line **forever** (ultimately pointing to Jesus) – verse 4
2. Solomon will build the house of the Lord – verses 5-6a (cf. 1 Chronicles 17:12)
3. Solomon is referred to as God’s son and God as his Father – verse 6b (cf. 1 Chronicles 17:13)
4. Solomon’s kingdom will be established forever – verse 7 (cf. 1 Chronicles 17:14)

Father/Son - Notice that the words “father(s) and son(s) are used 11 times in this chapter. Israel’s kings were not just to see themselves as political rulers with Yaweh as their overlord. They (and all Israel under them) were sons of God, under the protection and providence of their loving heavenly Father. Ultimately this points to Jesus Christ who was not only King of Kings and Lord of Lords (Revelation 17:14) but also the only begotten, beloved Son of God who was well pleasing to His Father (Matthew 3:17)

Have a student read verse 8. David concludes his exhortation to Israel’s leaders by telling them to “be careful to seek out all the commandments of the Lord your God...”. **Why were they to do this?** So that they could:

- 1) Possess the Promised Land
- 2) Leave the Promised Land as an inheritance to their children (another family reference)

a’ Verse 21 - David gives Solomon charge of the assembled leaders of Israel

At the end of his address to the leaders of Israel and Solomon, David places both the leaders of the worship of Israel (the priests and Levites) and of the workmen for the Temple in Solomon’s charge.

b., b’ Verses 9-10 and verse 20 – David exhorts Solomon

In these verses, David turns his attention to his son Solomon exhorting him to love the Lord with his heart, soul, mind, and strength (see Deuteronomy 6:5, Mark 12:30):

1. Verse 9 – Heart and mind – David says, “Solomon...

Know the God of your fathers (mind)

Serve Him with a loyal heart (heart)

and a willing mind (mind)

For the Lord searches all the hearts (heart)

and understands all the intents of the thoughts (mind)

If Solomon will seek the Lord, the Lord will be found by him

If Solomon forsakes the Lord, the Lord will forsake him and cast him off forever

2. Verses 10 and 20 – Soul and Strength

In verse 10, David reminds Solomon of the task he has been given to build the Temple and urges him to “be strong and do it”.

In verse 20 David again tells Solomon to be strong and to “not fear nor be dismayed” (in his soul). **What reason does David give Solomon for being strong and for not fearing? (The Lord will not leave nor forsake Solomon until the task is complete)** This reminds us of both Moses’ and the Lord’s exhortations to Joshua, when he was about to take over as the leader of Israel (See Deuteronomy 31 and Joshua 1)

c., c’ Verses 11-13 and 19 - Plans for the House of the Lord

Just as Moses was given plans for the building of the tabernacle in the wilderness (see Exodus 25:9), so too, the Lord had given David plans for the building of the Temple. David turns these plans over to Solomon, the “new Joshua” as we see in verses 11-13 and 19.

d. Verses 14-18 - Gold and silver for the House of the Lord

The very center of this chapter are five long verses detailing the gold and silver that David turned over to Solomon for use in Temple construction. The Temple is to be a more glorious place of worship than even the tabernacle. The beauty and weightiness of the gold and silver represent the Lord Himself in all His splendor and majesty.

1 Chronicles 29 – Solomon is Made King

In verse 1, David once again reminds those assembled that “Solomon, whom alone God has chosen, is young and inexperienced”. The Lord does not always choose those whom we think would be most qualified for the tasks He has to accomplish in the Kingdom of God. Can you think of other examples of this? (Moses was “slow of speech”, Isaiah said he was a “man of unclean lips”, Timothy was young, etc.) It is only by God’s grace that Solomon will accomplish this great work of Temple building.

In verses 2-5 we see David giving over the materials he had gathered for the building of the Temple. **Where did all of these riches come from?** (He acquired these materials primarily from the great military victories that the Lord gave him over the nations around Israel and from Gentiles like Hiram of Tyre who were willing to sell materials to David). Notice in verses 3-5 that David was also willing to make a huge personal sacrifice for the building of the Temple by giving generously from his own personal treasury.

Verses 6-9 tell us that the leaders of Israel follow David’s example of sacrificial giving. **Have a student read these verses.** Notice that the word “willingly” is used five times in this chapter (verses 6, 9, 14, and 17 twice), referring to the heart of the people in giving towards the building of the Temple. God requires that we bring the whole tithe (a tenth of our income) to him as our commanded tribute. However, we are also to give additional offerings for the work of His kingdom willingly and cheerfully as David and the people did (see also 2 Corinthians 9:7).

The center of this chapter (verses 10-19) is a beautiful prayer of David in which he “blessed the Lord”. Though he and the people have worked hard and sacrificed much for the building of the House of the Lord, David also willingly acknowledges that all praise, glory and credit go to the Lord (**Have the students point out examples of this from these verses**)

Verse 11,12 - To the Lord belong greatness, power, glory, victory and majesty

Verse 11,12,14,16 – Everything in heaven and earth belongs to God

Verses 14,15 – Even the desire and ability to willingly give to the Lord is from Him

And so, in verse 13, David rightly thanks the Lord and praises Him. In reality, our “sacrifice of praise” is all we can really bring in response to the love and provision of our gracious heavenly Father...and the power to do even this is from Him.

In verses 17-19 David prays to the Lord that He would keep the heart of the people and of Solomon loyal to Him and obedient to all of His commandments. He then calls on the people to bless the Lord (verse 20) and they respond by once again making willing sacrifices to Him with great rejoicing (verses 21-22). This second coronation of Solomon (the first one being in 1 Chronicles 23:1) results in prosperity for Israel and submission by the leaders and all the people to his reign. As the Lord had promised David, He “exalted Solomon exceedingly in the sight of all Israel, and bestowed on him such royal majesty as had not been on any king before him in Israel” (verses 23-24)

At the end of this chapter, Solomon’s inexperience (see verse 1) is contrasted with the vast ruling experience of David. **Have a student read verses 26-30.** (Note, we have no record of the book of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer). David “died in a good old age, full of days and riches and honor....” He had given himself fully and willingly to all of the work that Yaweh had called him to do. David was used by God to bring peace to Israel by defeating all of the nations in and around the Promised Land. The Lord then united all of Israel under David’s rule. Though He turned down David’s request to build Yaweh a house for His name, yet David was faithful to make all of the necessary preparations so that Solomon, his son, could complete this wonderful task.

Like David, may all of us cheerfully and willingly give our time, money and creative energy to carrying out all of the Kingdom work that the Lord calls us to do!

❖ **Homework** – Read 2 Chronicles 1-5; Work on memory material; QUIZ ON 1 Chronicles 16:23-24 NEXT WEEK

❖ **Pray/Prep for Worship**

1 and 2 Chronicles
Lesson 8 - 2 Chronicles 1-9 Solomon the Temple Builder
Part 1 – 2 Chronicles 1-5 – Solomon Builds the Temple

Objective – To encourage the students to understand that they are now the temple of the Holy Spirit and should live in godly fear and praise of the Lord

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 1-5, and work on memorizing 1 Chronicles 16:23-24 and the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization –QUIZ ON

1 Chronicles 16:23-24 – Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples.

Have each student write out 1 Chronicles 16:23-24 and turn them in.

- ❖ **Outline of 1 and 2 Chronicles**
 - A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ 2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) Why did the Lord not want David to build the temple? **He was a man of war and had shed much blood**
- 2) Name one of the covenant promises that the Lord had given to David
 - a. **The kings of Israel will come through David’s family line forever (ultimately pointing to Jesus)**
 - b. **Solomon will build the house of the Lord**
 - c. **Solomon is referred to as God’s son and God as his Father**
 - d. **Solomon’s kingdom will be established forever**
- 3) What does David tell the leaders of Israel to remember about Solomon? **He is young and inexperienced and the work of the temple is great.**
- 4) Where did the materials for the building of the temple come from? **The nations whom Israel defeated, David’s own personal treasury, the offerings of the people, and God-fearing Gentiles like Hiram of Tyre**

❖ Lesson – 2 Chronicles 1-5 – Solomon Builds the Temple

Introduction - 2 Chronicles – This book covers the historical period from the coronation of Solomon as King of Israel to the exile of Judah to Babylon and ends with the proclamation of Cyrus, ruler of Persia, for the Jews to return to the Promised Land and rebuild the Temple. Thus 2 Chronicles begins and ends with temple building.

2 Chronicles 1-9 – Solomon the Temple Builder

This section of Chronicles centers on Solomon, the man of peace who built the temple. We will once again discover some details of Solomon's life and reign that were not covered in Kings. On the other hand, Chronicles omits certain historical facts of Solomon's reign including:

1. Adonijah's attempt to take over the throne of Israel after David
2. Solomon's acquiring of multiple pagan wives who turned his heart from the Lord
3. Solomon's subsequent sin and apostasy.

An outline of this section could be:

- a. Solomon's wisdom and wealth (1:1-17)
- b. Solomon and Hiram of Tyre (2:1-18)
- c. Solomon builds the Temple (3:1-5:1)
- d. Solomon dedicates the Temple (5:2-7:10)**
- c' Yaweh accepts the Temple (7:11-22)
- b' Solomon and Hiram of Tyre/Queen of Sheba (8:1-9:12)
- a' Solomon's wisdom and wealth (9:13-28)

The center of this section of Chronicles and of the books of 1 and 2 Chronicles as a whole is Solomon's prayer of dedication of the temple. This once again reminds us that one of the primary purposes of these books is to call Israel to true worship of and faithfulness to Yaweh as they reenter the Promised Land in response to the proclamation of Cyrus.

2 Chronicles 1 – Solomon's Wisdom and Wealth (see also 1 Kings 3:1-15)

Verses 1-6 – The Lord exalts Solomon - Verse 1 of this chapter is nearly a repeat of 1 Chronicles 29:25 telling us that the Lord exalted Solomon "exceedingly".

In 1 Chronicles 28:20 David had encouraged young Solomon by telling him that "the Lord, my God, will be with you". Here in verse we see that the Lord indeed was "with him".

Just as we had seen David call an assembly of the leaders of the people to inform and exhort them in 1 Chronicles 28, so here in verse 2, Solomon calls a similar assembly.

Verses 3-6 – Solomon and all the assembly go up to Gibeon (where the Mosaic tabernacle was) and Solomon offers 1000 sacrifices to Yaweh who has made him king over all Israel.

Verses 7-14 – Solomon asks for wisdom – That night the Lord appeared to Solomon (1 Kings 3:5,15 say it was in a dream) and says to him, "Ask! What shall I give you?" Many rulers, if given this same opportunity from the Lord, would have asked for wealth, or victory over their enemies, or long life/rule for themselves. In verses 8-9 Solomon first acknowledges that it is the Lord who has made him king over Israel and asks the Lord to continue to keep the

promises that He made to David. **What does Solomon ask for?** (wisdom and knowledge). Solomon asks for these things in order that he “may go out and come in before this people.” This is an interesting phrase used by both Moses (Numbers 27:17, Deuteronomy 31:2) and Joshua (Joshua 14:11) referring to leading and judging those under their charge like a shepherd or a military leader would. This request pleased the Lord who promised to give Solomon what he asked for and to add to it “riches and wealth and honor, such as none of the kings have had who were before you, nor shall any after you have the like.” Perhaps this is what inspired Solomon’s teaching in Proverbs that wisdom is the most important thing (e.g. Pr 4:1-13, 8:12-21, Pr 16:16). Solomon and the people then return to Jerusalem from Gibeon and Solomon begins his reign

Verses 14-17 – Solomon’s Power (See also 1 Kings 10:26-29)

In Deuteronomy 17:14-17, the Lord made it clear that any king who ruled over Israel was not to:

- 1) “multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the LORD has said to you, ‘You shall not return that way again.’” (Deut. 17:16)
- 2) “...multiply wives for himself, lest his heart turn away” (Deut 17:17a)
- 3) “...multiply silver and gold for himself”. (Deut. 17:17b)

However, as we see in verses 14, 16-17, Solomon did indeed acquire many horses and chariots, and from Egypt of all places! He also accumulated so much silver and gold that they became “as common in Jerusalem as stones.” (verse 15). It is interesting that no mention is made in Chronicles of Solomon’s marrying seven hundred other wives and three hundred concubines (besides the daughter of Pharaoh) who turned his heart from the Lord (see 1 Kings 11). This again points out that the purpose of Chronicles is not to retell the sinful path Israel took towards exile, but to recall how faithful the Lord was to establish His people and His worship in Israel. It is now time for Solomon to begin the building of the House for the name of Yaweh!

2 Chronicles 2 – Solomon Assembles the Workforce for the Building of the Temple - See also 1 Kings 5:1-18

This chapter could be outlined as follows:

- A. Verses 1-2 – Alien labor force
 - B. Verses 3-10 – Solomon’s letter to Hiram
 - C. Verse 11-12 – Hiram praises Yaweh
 - B’ Verses 13-16 – Hiram’s letter to Solomon
- A’ Verses 17-18 – Alien labor force

A’ and A’ – Alien labor force

Notice that the beginning and the end of this chapter talk about the 156,000 aliens (non-Israelites, not Martians!) who Solomon used as his primary labor force to build the Temple: 70,000 bearers of burdens, 80,000 stonecutters, 3,600 overseers (see verses 2, 17-18). Thus even the conquered Gentiles share in the privilege of building a House for the name of Yaweh!

B. and B’ – Solomon’s letter to Hiram of Tyre / Hiram’s letter to Solomon

Hiram, King of Tyre (in what is now Lebanon) and a God-fearing Gentile, had supplied David with lumber, carpenters and masons in the building of his palace (see 2 Samuel 5:11). In 2 Chronicles 2:3-10, Solomon sends a letter to Hiram, asking him to perform a similar service in the building of the House of God. Notice in verses 4-6 Solomon emphasizes the purpose of the Temple is to worship Yaweh, who is greater than all gods (including those of Tyre!). No temple on earth can ever be worthy of the Lord, and Solomon feels unworthy himself to even be trying. The best attempt by men to build any temple to Yaweh must use the best materials available and must be built by the finest craftsmen in the world!

And so, Solomon requests that Hiram send him not only materials such as cedar, cypress, and algum logs from Lebanon (verse 8a), but also skilled workers to labor along side of Solomon's servants to construct the temple (verses 7, 8b-9). Notice how Solomon intends to pay Hiram's servants (**Have a student read verse 10 and ask them what this reminds them of**). One might say that Solomon, representing Yaweh Himself, will give them Communion (grain and wine) and the Holy Spirit (oil)! The covenant of the Lord is for the Gentile king Hiram and his servants as well!

In Hiram's letter of reply to Solomon (verses 13-16) Hiram promises to do as Solomon requests. He will send the logs on rafts by way of the sea and even send Hiram, his master craftsman, to assist Solomon who was half Israelite and half Tyranese!

C. Hiram praises Yaweh (Have a student read this verse)

The very center of this chapter is Hiram's beautiful prayer of praise to Yaweh declaring that it is out of His love for His people that he has made Solomon king over Israel. He acknowledges the Lord as maker of heaven and earth and recognizes Solomon as the one chosen of God to build the Temple.

2 Chronicles 3-4 - Solomon Builds the Temple (see also 1 Kings 6-7)

Solomon built the Temple on Mt. Moriah (on the threshing floor which David had purchased from Araunah, the Jebusite – see 2 Samuel 24:18-25). This work began on the second day of the second month of the fourth year of his reign. Notice that the Temple is referred to as a "house" (or "room") **fifteen times** in chapters 3 and 4. The Temple is literally the dwelling place of God among His people!

It would be good at this time to briefly review the rooms and furniture in the original tabernacle as we will see changes in this architecture when we discuss the temple structure. Hand out or draw a diagram or use a wall chart if you have one:

- 1) Outer courtyard – Bronze altar and laver of cleansing**
- 2) Holy Place – Altar of incense, table of showbread, golden lampstand**
- 3) Holy of Holies – Ark of the covenant containing the Ten Commandments, Aaron's rod that budded, and the jar of manna.**

The temple was like the tabernacle in many ways, but much more glorious in its appearance. Verses 3-4 tells us that the temple consisting of an inner sanctuary (Most Holy Place/Holy of

Holies) and an outer sanctuary (Holy Place) was about **twice** as long and wide as the tabernacle in the wilderness and had an outer courtyard that was open and not surrounded by tent curtains. **See the chart: *Comparison - Tabernacle and Temple Architecture and Furnishings***

Some noteworthy features of the temple seen in 1 Kings 6 but not in 2 Chronicles are:

- 1) There were windows in the outer sanctuary/palace – 1 Kings 6:4
- 2) The inner and outer sanctuaries were surrounded on three sides by three sets of rooms built on top of one another. The rooms on the bottom were smaller than the rooms higher up, thus the temple resembled a mountain. These rooms were used by the priests and for storage. – 1 Kings 6:5-6, 8-10

In 2 Chronicles 3:4-6, the **Holy Place** (called the “vestibule” in verse 4 and the “larger room” in verse 5) is described. The inside walls of the entire temple are paneled with cedar boards with carvings of angels, palm trees and flowers on them. The temple floor as well as the walls were overlaid with gold which is much more glorious than the curtains and dirt floor of the tabernacle. Inside this **Holy Place** will be the table of showbread, the altar of incense and **ten** lampstands instead of the single lampstand found in the tabernacle (see 2 Chronicles 4:7-8, 20-21).

2 Chronicles 3:7-14 describe the construction of the **Most Holy Place (also called the Holy of Holies)**. Two fifteen-foot tall cherub statues, overlaid with gold, were placed wing tip to wing tip at the back of the Most Holy Place behind the ark of the covenant. In verse 14, the divider between the Most Holy Place and the Holy Place is described as a “veil” of multi-colored cloth whereas in 2 Chronicles 4:22b and 1 Kings 6:31-36 this structure is described as gold-covered doors with cherubim, palm trees and open flowers carved on them. Perhaps both were there

2 Chronicles 3:15-17 and 4:12-13 describe the construction of the porch in the front of the temple. The porch had two 27-foot tall bronze pillars at the front of it with carved lilies and pomegranates on the top of them. These pillars have names:

- a) Jachin (on the right) = “He shall establish” – Perhaps a reference to the priesthood
- b) Boaz (on the left) = “In Him is strength” – Perhaps a reference to the king

Instead of an outer courtyard with tent curtains around it, the outer court of the Temple was without any physical boundaries. In this area were three furnishings:

- 1) The bronze altar, the altar of sacrifice (2 Chronicles 4:1). This was larger than the bronze altar in the courtyard of the tabernacle.
- 2) A bronze sea (a huge basin 15 feet across and 7 ½ feet deep) which rested on 12 bronze oxen (2 Chronicles 4:2-5,15). This is a much larger and more ornate version of the laver of cleansing found in the outer court of the tabernacle
- 3) Ten water carts or “chariots” with water lavers (basins). On them were carved angels, lions and palm trees and they stood in two lines proceeding eastward from the front of the temple (2 Chronicles 4:6,14)

1 Chronicles 4:9-22 give more details as to the furnishings of the Temple including the utensils used in the day to day activities. Hiram, the master craftsman sent by King Hiram from Tyre “finished doing the work that he was to do for King Solomon for the house of God”. (2 Chronicles 4:11b)

2 Chronicles 5 – Ark Brought into the Temple (see also 1 Kings 8:1-13)

This chapter could be outlined as follows:

- A. Glorious articles fill the Temple – Verse 1
 - B. Ark brought up to the Temple – Verses 2-5
 - C. Solomon and the people offer sacrifices – Verse 6
 - B’ Ark placed in the Temple – Verses 7-10
- A’ Glory and praises of the Lord fill the Temple – Verse 11-14

A. Glorious articles fill the Temple – Verse 1

The work of building the House of God is now complete and Solomon, in verse 1, now fills it with the silver and gold that David had accumulated and with the furnishings that Solomon had directed to be built. Later in this chapter we will see Yaweh Himself fill the Temple!

B. and B’ Ark brought and placed in the Temple – Verses 2-5 and 7-10

For years during David’s reign, the ark of the covenant was kept in a tent on Mt. Zion in Jerusalem, while the rest of the tabernacle was at Gibeon. Verses 2-5 and 7-10 tell of the bringing of the ark of the covenant by the priests into the inner sanctuary of Solomon’s temple, thus reuniting the two. The previous division of the ark and the tabernacle reminds us of the crucifixion of Jesus (the True Temple – see John 2:19-22) and the bringing of the two together again reminds us of His resurrection. In the end, it is not Jesus, but rather the temple made by human hands that will be destroyed (by Titus and the Roman army in A.D. 70).

C. Solomon and the people offer sacrifices – Verse 6

The center of this chapter is the bringing of sacrifices by Solomon and the people of “sheep and oxen that could not be counted or numbered for multitude.” These sacrifices represent not only the one ultimate sacrifice of Jesus on the cross for the sins of His people, but they also represent the people themselves as they give themselves fully to the worship of and sacrificial living for Yaweh!

A’ Glory and praises of the Lord fill the Temple

At the end of the chapter (verses 11-14) we see the priests exiting the Most Holy Place. The Levites who were singers and players of instruments then led Israel in a glorious chorus of praise to Yaweh. These Levites remind us both of angels (but also of the glorified saints in, both of whom are continually praising God around His throne in heaven. The glory of the Lord literally “filled the house of God” (**Have a student read verses 13-14**) to such an extent that “the priests could not continue ministering”. The Lord is indeed a God who draws near to His people to dwell with them!

When Jesus went back into heaven, He sent the Holy Spirit to His people to dwell within them (1 Corinthians 3:16). 1 Corinthians 6:19-20 says "...your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's". Let us worship and live for the Lord every day of our lives!

❖ **Homework** – Read 2 Chronicles 6-9 and work on memory materials

❖ **Prayer / Prep for Worship**

Comparison - Tabernacle and Temple Architecture and Furnishings (1 Kings 6-7)

Tabernacle	Temple
Curtains / tents / poles	Wood /stone / gold
No porch or pillars	Porch with pillars – Jachin and Boaz (6:3, 7:15-22)
No windows in Holy Place	Windows in Holy Place (6:4)
No rooms surrounding the Holy Place and the Holy of Holies	Rooms on three sides of Holy Place and Holy of Holies – Like a mountain (6:5-6,8-10)
Cloth walls, dirt floor	Walls and floor of wood overlaid with gold (6:19-22,30)
Holy Place – Table of showbread, altar of incense, golden lampstand	Holy Place - Table of showbread, altar of incense, ten golden lampstands (7:48-49)
Holy of Holies – Ark of the covenant with two cherubs on the cover	Holy of Holies – Ark of the covenant with two cherubs on the cover; Two 15 foot tall cherubs overlaid with gold at back of room (6:23-28)
Curtain between Holy Place and Holy of Holy	Wooden door overlaid with gold with cherubim, palm trees and open flowers carved on them between Holy Place and Holy of Holies (6:31-36)
Outer courtyard surrounded by curtains	Outer courtyard is open air
Laver of cleansing	Bronze sea – 15 feet across 7 1/2 feet deep, resting on 12 bronze oxen (7:23-27)
No water carts/chariots	Ten water carts/chariots with angels, lions and palm trees carved into them in two rows proceeding eastward from the front of the temple (7:27-39)
Bronze altar	Larger bronze altar (2 Kings 16:14)

1 and 2 Chronicles
Lesson 9 - 2 Chronicles 1-9 Solomon the Temple Builder
Part 2 – 2 Chronicles 6-9 – Solomon Dedicates the Temple

Objective – To help your students to see the faithfulness of the Lord to fulfill through Solomon what he had promised to David that they might trust Him to be faithful to them as well.

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 6-9, and work on memorizing the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization – 2 Chronicles 7:14 - if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

- ❖ **Outline of 1 and 2 Chronicles**
 - A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. **2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ **2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) What event marks the center of the book of 2 Chronicles (and of 1 and 2 Chronicles as a whole)? **(Solomon’s dedication of the Temple)**
- 2) When God told Solomon he could have anything he wanted, what did Solomon ask for? **(wisdom and knowledge to rule God’s people)**
- 3) What three things had God forbidden Israelite kings to “multiply” to themselves? **(horses, silver and gold, and wives)**
- 4) Which Gentile king did Solomon ask to provide materials and craftsmen for the building of the Temple? **(Hiram of Tyre)**
- 5) Where was the Temple built? **(Mt. Moriah in Jerusalem)**
- 6) Where had the ark of the covenant been set up prior to Solomon bringing it to the Temple **(On Mt. Zion in the tabernacle which David had set up)**
- 7) Where had the rest of the tabernacle been set up prior to the building of the Temple? **(Gibeon)**

❖ Lesson – 2 Chronicles 6-9 – Solomon Dedicates the Temple

Chapter 6 – Solomon’s Prayer

This chapter could be outlined as follows:

- A. Solomon addresses the Lord – verses 1-2
 - B. Solomon addresses the people – verses 3-11
- A’ Solomon prays to the Lord – verses 12-42

A. Solomon addresses the Lord – verses 1-2 – In these two verses, not found in 1 Kings, Solomon tells the Lord that he has done what Yaweh had commanded. He has built a place for Him to dwell among His people.

B. Solomon addresses the people – verses 3-11 (see also 1 Kings 8:14-21)

In verses 3-11, Solomon addresses and blesses this assembly, declaring to them that God has kept the promise He made to David that Solomon would be the one to build a temple for the name of Yaweh to dwell in. These verses are nearly identical to 1 Kings 8:14-21 with a couple of notable exceptions.

1 Kings 8:14-21	2 Chronicles 6:3-11
verse 16b – “but I chose David to be over My people Israel	verse 6 – “Yet I have chosen Jerusalem , that My name may be there, and I have chosen David to be over My people Israel.”
verse 21 – “And there I have made a placed for the ark, in which is the covenant of the Lord which He made with our fathers , when He brought them out of the land of Egypt”	verse 11 – “And there I have put the ark, in which is the covenant of the Lord which He made with the children of Israel .”

- The emphasis on **Jerusalem** in Chronicles may point to the importance of the former exiles to rebuild the city in obedience to the decree of Cyrus as seen at the end of 2 Chronicles.
- The use of the phrase “children of Israel” instead of “our fathers” may point to the future of Israel in covenant with Yaweh as they return to the Promised Land instead of emphasizing the past as in Kings.

A’ – Solomon Prays to Yaweh – verses 12-42 (see also 1 Kings 8:22-53) – The center and climax of the books of 1 and 2 Chronicles Solomon’s prayer of dedication found in verses 14-42.

Verses 12-17 – Solomon begins his prayer

Before he presents his actual requests before the Lord, Solomon begins his prayer in a manner that would be good for us to follow, both in formal worship and in our homes and “prayer closets” as well.

- 1) **Posture** - He stands (v. 12) or kneels (v. 13) and spreads out his hands towards heaven (v. 13) in anticipation of receiving gracious answers from the Lord
- 2) **Praise** - He praises the Lord as the only true God who keeps covenant with His people, who is merciful, and who has kept all of His promises. – v. 14-15

3) **Promises** - He asks God to continue to keep His promises that He made to David to always have a descendant on the throne of Israel. – v. 16-17

Verses 18-31 and 34-42 – Solomon prays for Israel

Solomon begins by confessing the obvious fact that Yaweh cannot be confined to any one building, not even the temple, for he is Lord of Heaven and Earth.

The specific prayers of Solomon are:

- 1) He prays that Yaweh would hear his prayers for the people– v. 18-21
- 2) He prays for God to punish those who swear oaths and do not keep them and to uphold the cause of the righteous– v. 22-23
- 3) He prays for God to hear and forgive during times of God’s judgment on them for their sins – v. 23-31
- 4) He prays for God to give them victory over their enemies – v. 34-35
- 5) He prays for God to deliver them from captivity (exile) when they repent of the sin which caused God to send them out of the land – v. 36-42

Solomon’s prayer is actually quite prophetic. The curses he mentions are similar to those in Deuteronomy 28 and are the very curses that Israel (and particularly her kings) will bring upon herself as we proceed through the books of 1 and 2 Kings: Defeat by enemies, drought, famine, exile, etc.

Verses 32-33 – Solomon prays for the Gentiles

This section of Solomon’s prayer seems to be the center of the prayer of dedication. Yaweh has established His people Israel in the Promised Land to be a light to the Gentiles, that they too might be drawn into the covenant of love with Him and become a part of His people. Throughout Israel’s history the Jews consistently fail to see their ministry to the Gentiles as a central part of their calling as the priestly people of God. By the time we get to the New Testament, we see that the Gentiles have been excluded from the temple and the worship of God altogether!

Chapter 7 – Temple Dedication and God’s Second Appearance to Solomon

Verses 1-11 – The Dedication of the Temple

Chapter 7 begins with a dramatic event not covered in 1 Kings 8. **(Have someone read 2 Chronicles 7:1-3)** This reminds us of two other events in Scripture that demonstrated the glory of the Lord:

- 1) The fire of God consuming the sacrifices of the people reminds us of 1 Kings 18 when God sent His fire to consume the sacrifice that Elijah offered on Mt. Carmel as he confronted the priests of Baal.
- 2) When Moses erected the original tabernacle in the wilderness, the glory of the Lord had filled the tabernacle to the point that Moses could not enter it, similar to the experience of the priests in verse 2 of this chapter.

Following this, the Temple is dedicated by means of:

- 1) Large numbers of sacrifices (verses 4-5, 7)

2) Music (verse 6) - It is important to note that the instrumental music and singing that David had instituted when he brought the ark of the covenant into the tent on Mt. Zion is now incorporated into the worship that takes place in the Temple. Notice too that the emphasis of the worship on the **mercy** of the Lord (verses 3 and 6). The Lord has demonstrated His mercy to Israel in being willing to dwell among them, and this will be even more evident as Yaweh allows His people to return to the Promised Land and rebuild the Temple at the end of this book

3) A seven-day feast (verses 8-9) - After rejoicing for seven days, Solomon “sent the people away to their tents, joyful and glad of heart for the good that the Lord had done for David, for Solomon, and for His people Israel”.

Verses 12-22 – God’s Second Appearance to Solomon (see also 1 Kings 9:1-9)

In chapter 1, God had appeared to Solomon while he was at Gibeon. Now, after the dedication of the temple, God once again appears to Solomon.

- Verses 12-18 - The Lord tells Solomon that he has heard his prayer and that he has put his name on the temple forever. Knowing that the people will sin and incur God’s judgment, Yaweh here offers the people hope for restoration if they would but “humble themselves, pray and seek (His) face” (verse 14). Verse 14, not found in the account in Kings is a good reminder to the Israelites coming out of exile who would read this book to also remain humble and repentant when they sin. Solomon and his sons will likewise prosper and continue to rule Israel as long as they are faithful to Yaweh and to His Law as David had been. Even when he sinned, David did not turn to other gods, but sought Yaweh for forgiveness and restoration. Solomon and his sons are to do likewise.

- Verses 19-22 – On the other hand, the Lord told Solomon that, if he or his sons did not keep His commandments, but went and served other gods, then the Lord would remove His name from the temple and cast the temple (the king and his people) out of His sight. The language used in these verses is similar to that of Deuteronomy 28 and likely reminded Solomon of all curses that would fall upon Israel, should they fall into idolatry. And, just as the Lord had told the Israelites in Deuteronomy 28:37, He says here that He would also make Israel to “be a proverb and a byword among all peoples” (the Gentiles). The Gentile nations around Israel were to come and pray towards the temple, knowing that the temple was called by the name of Yaweh (see 8:41-43). However, when they pass by the ruined temple they will be astonished and learn that God’s judgment is upon Israel because of her unfaithfulness.

Chapter 8 – Solomon’s Other Achievements

Verses 1-11 - Instead of conquering cities by military might as his father David had done, verses 1-6 tells us that Solomon mainly built cities. This city building is evidence that Yaweh had established his reign and glory over all of Israel and over the Gentile nations around Israel. He uses the remaining pagan people of the land as forced laborers in these construction projects whereas the children of Israel are used to man his standing army (verse 9). Solomon brings his bride, the daughter of Pharaoh into her house much as God brought Eve to Adam once the garden was prepared. However, though she is likely a believer, he

does not allow her to live in the palace in Jerusalem “because the places to which the ark of the Lord has come are holy”.

Verses 11-15 – Solomon not only built the Temple, he also made sure that the true worship of Yaweh took place there. In verses 12-13, the sacrificial system is re-instituted, both on a daily basis, and at the appointed feasts, and in verses 14-15, the priests are all set in order to continue to perform this duty and that of conducting worship music as well.

Verses 16-18 - Solomon has completed his great work of construction and now the wealth of the Gentiles begins to come to him, beginning with ships from Hiram of Tyre which Solomon uses to bring gold from Ophir (see also 2 Chronicles 9:10-11). We will see this influx of wealth and praise from the Gentile nations continue in chapter 9 as the Queen of Sheba visits Solomon.

Chapter 9 – Solomon’s Height of Glory

Verses 1-12 – The Queen of Sheba’s Praise of Solomon – It is likely that Sheba was on the Arabian peninsula, possibly in modern day Yemen, and was the home of the Sabean people. **(Show this on a map if possible)**. Some say that the queen of Sheba visited Solomon because she wanted to negotiate some sort of peace treaty or at least a trade agreement with him. However, in Matthew 12:42, Jesus says, “The queen of the South (Sheba) will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth **to hear the wisdom of Solomon**; and indeed a greater than Solomon *is* here.” Verse 1 says that when she “heard of the fame of Solomon concerning the name of the Lord, she came...” It was for the sake of meeting and getting to know Solomon (and Solomon’s God) that caused her to travel so far. The queen of Sheba’s bringing of gold, spices and precious stones is a picture of the wealth of the Gentiles (and especially of the Gentiles themselves) coming to Solomon, to Israel and to Yaweh Himself. This theme will be seen throughout the rest of the Old Testament and ultimately culminates in the coming of the wise men to Jesus in the New Testament. Isaiah 60:1-6 is an example of this **(Have a student read)**:

The queen of Sheba is extremely impressed with everything she sees:

- 1) Verses 2-3a - Solomon himself – Solomon answers all of her question (some say her riddles) with wisdom and skill
- 2) Verse 3b – Solomon’s palace
- 3) Verse 4a – Solomon’s banquet feast
- 4) Verse 4b – The Worship of Yaweh – The word “entryway” (“ascent” KJV) is better translated “ascension” as in the ascension (whole burnt) offering in the temple, which was a picture of the offerer being transformed from a sinful, fleshly person into a godly, heavenly person (See Leviticus 1).

In verses 5-7, the queen of Sheba expresses how overwhelmed she is by both the wisdom and the prosperity of Solomon and how happy those who serve with Solomon and who hear his wisdom must be. **Have a student read verse 8**. Verse 8 may be evidence that the queen of Sheba became a believer as a result of all that she had seen and heard while in Solomon’s

court. She praises Yaweh and restates the promise that God gave to Solomon to maintain his dynasty. She bestows her valuable gifts upon Solomon (verse 9) and Solomon sends her on her way with even more wealth than she came with (verse 12).

Verses 13-28 – The glory of Solomon - The rest of chapter 9 is taken up with a discussion of:

1) The great wealth of Solomon - verses 13-21

2) The great dominion rule of Solomon, both over Israel and over the nations around him – verses 23-28.

This is summarized in the center of this section, which is verse 22 (**Have a student read**)

Verses 29-30 – The death of Solomon - Unlike the books of Kings, no negative connotations concerning Solomon's accumulation of wealth and dominion are mentioned. Solomon's acquiring of pagan wives who turned his heart from following the Lord is also never brought up in Chronicles. Solomon is simply said to have "rested with his fathers, and was buried in the City of David his father".

It seems clear that the author of Chronicles wanted to emphasize Yaweh's faithfulness to the promises he made to David concerning Solomon and to de-emphasize Solomon's lack of faithfulness to Yaweh.

We ought to always remember the Lord's faithfulness to us, not only to save us through the Greater Temple-builder, the Lord Jesus, but to prosper us and make us to be a blessing to the world as well.

❖ **Homework** – Read 2 Chronicles 10-13; Work on memory materials

❖ **Pray / Prep for Worship**

1 and 2 Chronicles

Lesson 10 - 2 Chronicles 10-20 – Israel Divided / Temple Threatened

Part 1– 2 Chronicles 10-13 – Israel Divided

Objective – To encourage your students to loyalty and obedience to the Lord

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 10-13, and work on memorizing the outline of 1 and 2 Chronicles?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization – 2 Chronicles 7:14 - if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

- ❖ **Outline of 1 and 2 Chronicles** – QUIZ NEXT WEEK!
 - A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened
 - B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken
 - A’ 2 Chronicles 29-36 – Judah’s Exile and Return

- ❖ **Review** – Use the following questions to review last week’s lesson:
 - 1) In what three ways does Solomon begin his prayer at the dedication of the Temple that would be good for us to follow? (**Posture – standing/kneeling, Praise, Promises**)
 - 2) What was the subject of the very center of Solomon’s prayer? (**Prayer for the Gentiles**)
 - 3) What three elements were seen at the dedication of the Temple? (**Sacrifices, music, a feast**)
 - 4) David conquered cities. What did Solomon do? (**Built cities**)
 - 5) What important woman came a long ways to hear the wisdom of Solomon? (**Queen of Sheba**)

❖ **Lesson – 2 Chronicles 10-13 – Israel Divided**

Chapter 10 – Revolt against Rehoboam (see also 1 Kings 12:1-19)

Rehoboam, Solomon’s son, ruled Israel after the death of his father and verse 1 records that he traveled from Jerusalem to Shechem to receive the crown. 1 Kings 11 records that, because of Solomon’s sin of idolatry, the Lord had said that he would tear the kingdom away from him and give ten of the twelve tribes of Israel to Jeroboam to rule over. When Solomon heard of this, he had tried to kill Jeroboam who fled to Egypt to escape Solomon’s wrath.

Hearing of the death of Solomon and the coronation of Rehoboam, Jeroboam also came to Shechem. Jeroboam, and “all Israel”, approach Rehoboam with a request. Solomon had put the people to much labor in his building projects and Jeroboam and the people ask Rehoboam for relief from this “burdensome service”.

Rehoboam first consults with the “elders who stood before his father” and they advise him to grant the request. (v. 7). The advice of the elders to Rehoboam was wise. A godly king who shows himself to be a true servant of his subjects will win their loyalty and service. Jesus is King of Kings and Lord of Lords, yet He came to earth as a humble servant and gave Himself as a sacrifice for the sins of His people (Matthew 20:26-28, Luke 22:24-30).

Rehoboam then consults men his own age (probably in their 30’s and 40’s; Rehoboam is 41 at this time) and they advise him to be even harder on the people than Solomon had been. They think that a show of power and discipline towards the people is what is needed. When they hear of this, Jeroboam and the people are angered and they revolt against Rehoboam and crown Jeroboam king over the ten northern tribes. Yet this event is not apart from the sovereign decree of God (**Have a student read verse 15**). Additionally, God’s promise to David was not set aside in that Rehoboam retains Judah and Benjamin to rule over (see 2 Chronicles 10:17).

Solomon had become a like a new Pharaoh. He had turned to Egypt for horses, set up false worship and transformed Israel into an Egyptian tyranny. The people of Israel had hoped to be liberated from this tyranny by Rehoboam. When they saw that Rehoboam was determined to be even more like the Pharaoh who enslaved the Israelites in the days of Moses, they sought a deliverer in the person of Jeroboam. As the ten tribes begin their “exodus” from Rehoboam’s rule, we will see in Chapter 11 that Rehoboam pursues them to destroy them, just like Pharaoh in Egypt had done.

Jeroboam started out as a New Moses. He asks Rehoboam for relief from the oppression as Moses had (see Ex 5:1-14) and leads God’s people in an exodus from the New Egypt that Rehoboam’s kingdom had become. However, Jeroboam will soon become a New Aaron, leading Israel into idol worship and rebellion against Yaweh.

Chapter 11 – Rehoboam’s Reign Established

In chapter 11, we see the Lord establish reign of Rehoboam over the southern kingdom of Judah in four ways:

1) Rehoboam builds an army – verses 1-4 – Rehoboam attempts to reunite Israel under his reign by assembling an army of 180,000 from Judah and Benjamin to go up and fight against Jeroboam. Shemaiah, the prophet is sent by Yaweh to command Rehoboam “not to go up or fight against your brethren” and Rehoboam relents. Even so, Rehoboam’s military might has been established

2) Rehoboam builds cities – verses 5-12 – Rehoboam then strengthens Judah against attack through the building of strong, fortified cities, described in these verses:

v. 5 – “cities for defense in Judah”

v. 10 – “fortified cities”

v. 11 – “(Rehoboam) fortified the stronghold”

v. 12 – “... In every city he put shields and spears, and made them very strong

3) Rehoboam rebuilds worship (the priesthood) – verses 13-17 (see also 1 Kings 14:21-24)

Though the Lord had punished Solomon’s idolatry by removing most of Israel from his rule, He preserved the true worship of Himself in Judah. Verse 13 tells us that the priestly tribe of Levi remained loyal to Rehoboam. Verses 14-15 tell us that Jeroboam had established idolatry in Israel as soon as he came to the throne and he had rejected the Lord’s priests in favor of his own. Levites from all over Israel “such as set their heart to seek the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their fathers” (verse 16). It is not primarily military might, but the establishment of the true worship of Yaweh which “strengthened the kingdom of Judah and made Rehoboam strong for three years...”. (verse 17)

4) Rehoboam builds his family – verses 18-23 – Rehoboam follows in the footsteps of his father Solomon by taking eighteen wives and sixty concubines (wives without a dowry) to himself. Rehoboam appoints Abijah (called Ahijam in Kings) as his successor to the throne. The rest of his sons he appoints to rule over the major cities of Judah and Benjamin which seems to fully establish Rehoboam’s rule over Judah. However, like Solomon before him, Rehoboam does not remain loyal to Yaweh.

Chapter 12 – Rehoboam’s Revolt

Have a student read verse 1. 1 Kings 14 tells us that Rehoboam led Judah into idolatry, not in the Temple but on high places throughout the land. Judah had become like Egypt in her idolatry and, in response to this, Yaweh sends Shishak, king of Egypt against Jerusalem.

This chapter could be outlined as follows:

- A. Rehoboam’s reign established / Rehoboam does evil – verse 1
- B. Shishak of Egypt attacks with horses and chariots – verses 2-4
- C. Shemaiah prophesies against Judah – verse 5
- D. Judah repents and says, “The Lord is righteous” – verse 6
- C’ Shemaih prophesies hope to Judah – verse 7
- B’ Shishak of Egypt takes the wealth of Judah – verses 8-12
- A’ Rehoboam’s reign established / Rehoboam did evil – verses 14
- A” Rehoboam’s reign ends – verses 15-16

While Solomon had accumulated horses and chariots from Egypt (recall 2 Chronicles 1:16), the Egyptians attack Jerusalem with vast numbers of chariots and horses, along with “people without number”.

And, while Solomon had accumulated vast quantities of wealth (recall 2 Chronicles 1:15), Shishak, king of Egypt “took away the treasures of the house of the Lord and the treasures of the king’s house; he took everything” (verse 9).

In his mercy, the Lord sends Shemaiah, the prophet to tell Rehoboam and the leaders of Judah that the attacks of Shishak because they have forsaken him. Though not seen in Kings, the very center of this chapter records Rehoboam, along with the leaders of Judah humbling themselves and declaring, “the Lord is righteous” (verse 7). It seems as though verse 14 tells us that Rehoboam did not fully return to the Lord and that his reign was marked by turmoil (warfare with Jeroboam and the northern tribes of Israel) and not peace. Unfortunately, his son Abijah will follow in his father’s footsteps.

Chapter 13 – The Reign of Abijah (See also 1 Kings 15:1-8)

In 1 Kings 15:3, the account of Abijah/Abijam’s reign over Judah is summarized this way: “And he walked in all the sins of his father, which he had done before him; his heart was not loyal to the Lord his God as was the heart of his father David”. The author of 2 Chronicles 13 mentions none of this, but rather tells us that Abijah’s reign was a brief three years and marked by frequent war with Jeroboam (verse 2). The author then spends most of the chapter describing a single battle between Abijah and Jeroboam, king of Israel in which Abijah demonstrates amazing loyalty to the Lord and to the covenant He made with David. The details of this battle are:

- 1) Abijah’s army is outnumbered two to one (verse 2).
- 2) Abijah stands on Mt. Zemaraim and declares a warning to Jeroboam and his army (verses 4-13). He is speaking like a prophet for Yaweh and uses the words “God”, “Lord”, “His”, “Him” and “Himself” **seventeen times** in verses 4-13! His “prophecy” can be summarized:
 - Yaweh’s covenant is with David and his seed – verse 5
 - Jeroboam rebelled against Solomon and Rehoboam (and so, against the Lord and His covenant with David) – verses 6-7
 - Jeroboam is foolish to think that his false gods (golden calves) and their priests can stand against the Lord – verses 8-9
 - Abijah and Judah have not forsaken Yaweh, nor the proper worship of Him (the priests offer sacrifices to Him every day) – verses 10-11
 - God is with Judah and so, Jeroboam and his army will not prevail – verse 12

The argument that Abijah uses against Jeroboam is that Jeroboam and his followers worship false gods who cannot defend them, whereas Abijah and the army of Judah worship Yaweh who will defend them. Thus it Yaweh, not men or horses or weapons who will ultimately win the battle for Judah! We would do well to remember that worshipping the one true God, Father, Son and Spirit, is the only way to truly prosper in this life and in eternity as well!

Jeroboam’s heart is hardened towards the words of truth which Abijah speaks and, instead of repenting, he devises a battle strategy by which he hopes to defeat Judah. **Have a student read verses 13-15.**

- What did the men of Judah do in response to this? **(They cried out to God)**
- What did the Lord do in response to their “shout”? **(He “struck Jeroboam and all Israel” – This does not mean that the soldiers of Judah just stood around but rather that they prevailed in battle.)** Over sixty percent of Jeroboam’s army are killed in this battle

- Verse 18 gives the reason for Judah's success **Have a student read** (“...because they relied on the Lord God of their fathers”.)

Abijah pursues Jeroboam and captures many cities and villages from him. God's judgment is on idolatrous Jeroboam and “the Lord struck him, and he died” (Verse 20). On the other hand, Abijah, who was loyal to Yaweh (at least at this time in his life), grew mighty in military strength and in wives and children.

This reminds us again of the purpose of the writing of 1 and 2 Chronicles. As the exiles return to the Promised Land and rebuild Jerusalem and the Temple, they are to remember that loyalty to and the true worship of Yaweh must be the center-focus of their lives. The Lord's covenant with David still stands!

❖ **Homework** – Read 2 Chronicles 14-16; Count the number of times that seeking the Lord and peace/rest are mentioned in these chapters; work on memory materials

❖ **Prayer / Prep for Worship**

1 and 2 Chronicles

Lesson 11 - 2 Chronicles 10-20 - Israel Divided / Temple Threatened

Part 2 – 2 Chronicles 14-16 – Asa and Judah Seek the Lord

Objective – To encourage your students to “seek the Lord” in Lord’s Day worship and in their daily lives.

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 14-16, and work on memory materials?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization – 2 Chronicles 7:14 - if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

❖ **Outline of 1 and 2 Chronicles**

- A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. **2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
- A’ **2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) Who ruled Israel after Solomon? (**Rehoboam**)
- 2) Whose advice did Rehoboam listen to? (**the young men**)
- 3) Who led the revolt of the ten northern tribes of Israel and became their first king? (**Jeroboam**)
- 4) In what 4 ways did Rehoboam build/establish his reign?(**army, cities, worship, family**)
- 5) In what way did Rehoboam lead Judah into sin? (**High place worship**)
- 6) Who did Abijah rely on in his battle against Jeroboam? (**the Lord**)

❖ **Lesson – 2 Chronicles 14-17 – Asa and Jehoshaphat**

Chapters 14-16 – The Reign of Asa (See also 1 Kings 15:9-24)

In the opening verse of chapter 14, we see that King Abijah has died. “Then Asa his son reigned in his place. In his days the land was quiet for ten years.” After two unfaithful kings, the Lord raises up Asa who breaks this string and represents a sort of a “third day (or third king) resurrection” for the kingdom of Judah. Asa, for the most part, is a king who is faithful

to Yaweh and to the covenant He made with David, and the Lord returns Judah to the days of peace, as in Solomon's time.

Though the author of 1 and 2 Kings spends only 16 verses describing the reign of Asa, the author of Chronicles spends three entire chapters (48 verses) on Asa's reign. The recurring theme of these chapters is a discussion of whether or not Asa (and Judah) "seek the Lord God of their fathers". In fact, the words "seek" or "sought" are found **nine** times in these three chapters. When they seek the Lord, He brings "rest" and "quiet" from her enemies to Judah (the words "quiet" or "rest" are found **five** times in chapter 14), whereas wars and other trouble await them if they do not.

An abbreviated outline of chapters 14-16 could look like this:

A. Chapter 14 – Asa and Judah seek the Lord → Victory over Ethiopia

B. Chapter 15 – Asa and Judah seek the Lord → Covenant with Yaweh renewed

A' Chapter 16 – Asa does not seek the Lord → Wars and disease

Chapter 14 – Asa and Judah seek the Lord → Victory over Ethiopia

The "quiet"/"rest" that the land of Judah experiences in the days of Asa is directly related to the type of king that he was. **Ask the students, "In verses 2-5, what three things did Asa do that resulted in 'quiet/rest' for Judah?"**

1) He did what was good and right in the eyes of the Lord – verse 2

2) He removed idolatry from Judah – verses 3 and 5

3) He commanded Judah to seek the Lord and obey His commandments – verse 4

As a result of these, verse 5 tells us that "...the kingdom was **quiet** under him".

When the land has quiet/rest (from her enemies), Asa and the people of Judah are able to engage in city-building as we saw Rehoboam also do (see verse 6 and recall 2 Chronicles 11:5-12).

The remainder of chapter 14 is the account of the attack against Judah by Zerah, the Ethiopian at Mareshah (in northwest Judah) in which Asa and Judah "seek" the Lord and place their "rest" on Him. The details of the battle are:

1) Asa and his men are outnumbered by about two to one – see verses 8 and 9

2) Asa seeks the Lord - **Have a student read verses 10-11.** Notice how Asa declares that Judah "rests" on Yaweh and His ability to save them. Notice too that Asa realizes that Zerah's battle is ultimately against **the Lord**, and not against Asa or Judah (see end of verse 11).

3) The Lord "struck the Ethiopians before Asa and Judah, and the Ethiopians fled" – see verse 12

4) Asa and Judah drive the Ethiopians south and west to Gerar, defeat them there, and collect much spoil – verses 13

5) Asa and Judah then defeat "all the cities around Gerar" and collect much spoil. – verses 14-15

Thus, when Asa and Judah **seek** the Lord and **rest** in Him, He gives them **rest** from their enemies!

Chapter 15 – Asa and Judah seek the Lord → Covenant with Yaweh renewed

Chapter 15 is the center of the three chapters on the life of Asa in Chronicles. In it we see:

- 1) The Lord, through the prophet Azariah, exhorting Asa and Judah to **seek** the Lord – verses 1-7
- 2) Asa and Judah renewing covenant with Yaweh and pledging to **seek** Him – verses 8-15
- 3) Asa's further reforms in Judah – verses 16-18

As Asa and the soldiers of Judah (and Benjamin) return from their victory over Zerah, the prophet Azariah, the son of Obed meets them. His words to them begin with exhortations to both “Asa, and all Judah and Benjamin” to seek the Lord. Verse 2 is a series of three “eye for eye, tooth for tooth” sort of statements:

- 1) The Lord is with you → while you are with Him
- 2) If you seek Him → He will be found by you
- 3) If you forsake Him → He will forsake you

The kingdom of Judah can count on the Lord to be with them and to defend them as long as they continue to be loyal to Him (to “seek” Him).

In the center of his speech (verses 3-6), Azariah tells his audience what happens when they forsake Yaweh (**Have a student read these verses**). The words of the prophecy do not contain time markers (past, present or future) though the New King James version inserts past time markers such as “has been” (verse 3) and “there was” and “was” (verse 5). Thus it is unclear as to whether Azariah is talking about Israel's past unfaithfulness (as in the days of the book of Judges), the present condition of the northern kingdom of Israel, or the future judgment of God which will come to both Israel and Judah. Perhaps they refer to all three. The point of these words is that peace (**rest**), both personally and as a nation, are directly related to **seeking the Lord** as we saw demonstrated in chapter 14.

Finally, in verse 7, Azariah gives an exhortation that seems to be directed more to Asa himself. Azariah tells Asa, “...be strong and do not let your hands be weak, for your work shall be rewarded.” These are similar words of exhortation given by God to Joshua (see Joshua 1:7-8) before he led Israel into the Promised Land to rid the land of idolatry by defeating the pagan nations that dwelt there. In verse 8 we see Asa undertake a similar mission by ridding the land of Judah and Benjamin of idolatry and restoring true Yaweh worship there.

In verses 9 and 10, Asa gathers together all Judah and Benjamin, plus Israelites from some of the other tribes who had chosen to live in Judah/Benjamin rather than engage in the idolatry of Jeroboam in Israel. They are gathered to do three things:

- 1) **Worship the Lord (verse 11)** – They offer sacrifices to Yaweh from the Ethiopian spoil

2) **Renew covenant with the Lord (verse 12-13)** – They covenant to “seek the Lord God of their fathers with all their heart and all their soul” and to put to death any who would not do so.

3) **Take an oath before the Lord (verse 14)** – They swear an oath to continue to be loyal to Yaweh. Oaths in the Scripture usually brought with them blessings for obedience and punishments (cursings) for disobedience. Judah was placing herself into the hands of Yaweh and his justice.

As a result of this covenant renewal, there is much rejoicing as they “**sought** Him with all their soul; and He was found by them, and the Lord gave them **rest** all around” (verse 15). Once again we see the pattern of **seeking** → **rest** repeated.

In verses 16-18 Asa continues his reforms by removing Maachah from being queen mother because of her “obscene” idolatries. He also brings the spoil that he had dedicated to the Lord into the temple. Even though Asa did not fully eliminate high place worship from Judah, his heart was loyal to Yaweh and, as a result, there was peace/rest in Judah until the thirty-fifth year of his reign (verse 19).

RCC Distinctive – Seeking the Lord through Lord’s Day Worship

Just as the people of the Judah sought the Lord by renewing covenant with Him in 2 Chronicles 15, so too the weekly covenant renewal worship service at RCC can be seen as a model for seeking the Lord:

Call – The people of Judah were called by Yaweh to worship Him as the only true God, and to do so in the manner prescribed by Him in the Law. Idolatry of any kind was forbidden and Asa worked hard to eliminate idolatry from Judah. The Call to Worship at the beginning of our Lord’s Day service is our command from the Lord to come before His presence and worship Him alone.

Cleanse – In 2 Chronicles 15:11, before they renewed covenant with Yaweh, the people of Judah offered sacrifices to Him as a picture of their repentance and renewed dedication to Him. Our worship service contains a Confession of Sin and a Declaration of Forgiveness, assuring us that through the life, death, and resurrection of Jesus Christ and our faith in Him, we too have obtained forgiveness from our sins.

Consecrate – In 2 Chronicles 14:4, Asa’s command for Judah to seek the Lord is linked to obedience to the Law. In our worship service, the songs of praise are followed by a responsive reading, (usually from the Psalms), and then the sermon. Through these means, we are taught the Law of God so that we might consecrate (dedicate) ourselves fully in service to Him.

In 2 Chronicles 15:12 and 15, the people of Judah entered into covenant with Yaweh and took an oath to seek the Lord “with all their heart and with all their soul”. Each Lord’s Day we bring forth our tithes, offerings, and our prayers in tribute to the Lord as a demonstration of our intention to seek the Lord with our whole lives

Communion – 2 Chronicles 15:15 says, “And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and

the Lord gave them rest all around”. Each Lord’s Day, we rejoice together with God and His people around the Communion table reminding ourselves that, through the work of Jesus we too have peace/rest with Him and with each other.

Commission – After renewing covenant with Yaweh, 2 Chronicles 16:16 tells us that Asa went out and continued his reforms, crushing idolatry in the land of Judah. At the end of our worship service we stand and hear the reading of the commissioning Scripture in which are commanded by God to go out into the world during the rest of our weeks and continue to fight the good fight of faith for the Lord Jesus.

Chapter 16 – Asa does not seek the Lord → Wars and disease

Like all men, at times Asa did not “seek the Lord God of (his) fathers”. Chapter 16 gives us the details of two such times:

1) When Asa is attacked - Baasha, the third king of Israel, came up against Judah in battle. Instead of seeking the Lord, Asa instead plunders the temple treasuries and gives gold and silver to the pagan king Ben-Hadad of Syria in an effort to elicit his help against Baasha. Asa and Ben-Hadad defeat Baasha and plunder his goods, but the Lord is not pleased with him.

[Have a student read verses 7-9 – What does Hanani the seer rebuke Asa for doing (relying on Ben Hadad), and for not doing? (relying on the Lord)] Hanani says that Asa should have relied on the Lord as he did with Zerah the king of Ethiopia. In verse 9, Hanani goes on to say that Yaweh **seeks** men who are loyal to Him (who **seek after Him**).

Because Asa is no longer **seeking** the Lord, the Lord will no longer give him **rest**, but rather wars.

In verse 10, what is Asa’s response to Hanani’s rebuke? He became angry and put him in prison. He also oppressed some of the people at that time.

2) When Asa is sick - Verses 11-12 tell us of a second incident in which Asa did not “seek the Lord God of (his) fathers”. **Ask a student to relate this incident.** Asa became diseased in his feet and consulted the doctors instead of the Lord. Though the Lord will often use the secondary means of doctors to accomplish His healing in our lives, yet our prayers and reliance should be towards Him.

After ruling Judah for forty one years, Asa dies and is buried in a manner that reminds us of the burial of the Lord Jesus, the Savior who always sought after His Father.

May we dedicate ourselves during each Lord’s Day worship service and throughout our weeks to **seek** the Lord with all our heart and all our soul, that we might experience **peace and rest** in Him.

❖ **Homework** – Read 1 Chronicles 17-20; Look for examples of Jehoshaphat seeking the Lord; Work on memory materials

❖ **Prayer / Prep for Worship**

1 and 2 Chronicles

Lesson 12 - 2 Chronicles 10-20 - Israel Divided / Temple Threatened Part 3 – 2 Chronicles 17-20 – Jehoshaphat and Judah Seek the Lord

Objective – To encourage your students to seek the Lord through prayer, fasting, worship and obedience during times of trial.

- ❖ **Greetings** - Pray with the students for the Lord's blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, "Did you get a good night's sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 17-20, and work on memory materials?"
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization – QUIZ NEXT WEEK! 2 Chronicles 7:14 - if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

❖ **Outline of 1 and 2 Chronicles**

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 - B. 1 Chronicles 10-21 – David's Kingdom Established by Covenant
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder
 - C' 2 Chronicles 10-20 – Israel Divided / Temple Threatened
 - B' 2 Chronicles 21-28 – David's Covenant with God Forsaken
 - A' 2 Chronicles 29-36 – Judah's Exile and Return

❖ **Review** – Use the following questions to review last week's lesson:

1) What was the theme of the reign of Asa as seen in 2 Chronicles 14-16? (**Asa and Judah are to seek the Lord and He will bring them peace/rest.**)

2) The prophet Azariah told Asa:

The Lord is _____ (**with**) you, while you are _____ (**with**) Him

If you _____ (**seek**) Him, He will be _____ (**found**) by you.

If you _____ (**forsake**) Him, He will _____ (**forsake**) you.

3) Asa and the people of Judah sought the Lord by renewing covenant with Him. How do we seek God every Lord's Day at RCC? (**through covenant renewal worship**)

4) What are the five "C's" of the covenant renewal worship service at RCC?

Call, Cleanse, Consecrate, Communion, Commission

5) Name the two times that Asa did not seek the Lord. (**1. In his battle with Baasha, the king of Israel 2. During his sickness**)

In this portion of 2 Chronicles we will learn about Jehoshaphat, another godly king of Judah who **sought the Lord**.

❖ **Lesson – 2 Chronicles 17-20 – Jehoshaphat and Judah Seek the Lord**

Chapter 17 – Jehoshaphat strengthens his reign

Chapters 17-20 of 2 Chronicles is the account of the reign of Jehoshaphat, the son of Asa, king of Judah. You will recall that, in 2 Chronicles 11, Rehoboam established and strengthened his rule over Judah through the building of:

- 1) **His army**
- 2) **Cities**
- 3) **Worship (the priesthood)**
- 4) **His family**

We see a similar pattern here in Chapter 17 as Jehoshaphat “strengthened himself against Israel” (verse 1) through the building of:

- 1) **His army** – In verse 2 we see Jehoshaphat placing troops throughout his kingdom.
- 2) **Cities** – In verse 12 we find Jehoshaphat building “fortresses and storage cities in Judah”
- 3) **Worship (the priesthood)** - David Dorsey, in his book *The Literary Structure of the Old Testament*, gives us this outline for this portion of 2 Chronicles:

A. Rehoboam: Three nations invade and defeat Judah (10:1-12:16)

B. Abijah – Rebukes Israel for rejecting Yaweh’s priests and Levites(13:1-22)

C. Asa and his alliance with Ben Hadad (14:1-16:14)

D. Jehoshaphat’s reign: priests and Levites appointed to teach the Law (17:1-19)

C’ Jehoshaphat and his alliance with Ahab (18:1-19:3)

B. Jehoshaphat - Appoints priests and Levites (19:4-11)

A’ Jehoshaphat: Three nations invade Judah, but are defeated (20:1-37)

You will notice that at the very center of this entire section of 2 Chronicles (**section D**) is Chapter 17. The very center of Chapter 17 are verses 7-9 in which we see Jehoshaphat’s appointment of the priests and Levites to teach the Law throughout Judah. This reinforces the fact that one of the main themes of Chronicles is that as they reenter the Promised land and rebuild the Temple through following the decree of Cyrus, Israel is to return to **a true worship of and obedience to Yaweh**.

4) **His “family” of mighty men** – In 2 Chronicles 11:18-23 we saw a list of Rehoboam’s sons and were told that Rehoboam appointed them to lesser positions of rule “throughout all the territories of Judah and Benjamin, to every fortified city,” (verse 23a). Here in 2 Chronicles 17:13-19) we see instead a list of Jehoshaphat’s “men of war, mighty men of valor” (verse 13) who are placed “in the fortified cities throughout all Judah” (verse 19).

Have a student read verses 3-6 and ask them, “What did Jehoshaphat do that resulted in the Lord establishing and blessing his reign over Judah?”

- 1) “He walked in the former ways of his father David” (verse 3a)
- 2) “He **did not seek** the Baals” (verse 3b)
- 3) He “**sought** the God of his father” (verse 4a)

- 4) He walked in the Lord's commandments (verse 4b)
- 5) His heart took delight in the ways of the Lord (verse 6a)
- 6) He removed the high places and wooden images from Judah (verse 6b)

Have a student read verses 5 and 10-12 and ask them, "What was the result of Jehoshaphat's faithfulness to the Lord?"

1) He received blessings (wealth), both from his own people (verse 5b) and from the Gentile nations around Judah (verse 11)

2) He had rest/peace from his enemies (verse 10)

Just like Asa before him, the Lord blessed Jehoshaphat with **rest/peace** (verse 10) when he set his heart to **seek** the Lord (verse 4a).

And, like Asa before him, Jehoshaphat will enter into an **unwise alliance** with a wicked king (Ahab) in chapter 18.

Chapter 18:1-19:3 – Jehoshaphat and Ahab (See also 1 Kings 22:1-28)

Verse 1a tells us that all is going well for Jehoshaphat. However in verse 1b we learn that Jehoshaphat has joined himself to Ahab, the wicked king of Israel, through the marriage of his son Jehoram to Ahab's daughter, Athaliah (see 2 Chronicles 21:6 and 22:2). This relationship with Ahab will bring trouble to Jehoshaphat, just as Asa's alliance with Ben Hadad of Syria brought trouble to him. **(Note to teacher: For more details on the life of Ahab and his equally wicked wife, Jezebel, see 1 Kings 16:28-22:40)**

This portion of 2 Chronicles is nearly identical with 1 Kings 22:1-28:

Jehoshaphat (probably unwisely) visits Ahab and Ahab requests that the two form an alliance against the king of Assyria to try and capture Ramoth Gilead, an important border town between Israel and Syria.

Jehoshaphat is a godly king in most ways and wisely asks Ahab to **seek** (inquire of) the Lord regarding this request. This is in contrast to Asa who **did not seek** the Lord in his battle against Baasha, king of Israel (2 Chronicles 16:1-10) nor when he became diseased in his feet (2 Chronicles 16:11-12)

(Have a student retell the events of verses 5-27 summarized below:)

- Ahab gathers about four hundred prophets who all say that they should go against Ramoth Gilead
- Jehoshaphat recognizes these prophets as not really serving Yaweh and asks for a prophet of Yaweh to speak
- Micaiah is brought forward and initially speaks in agreement with the false prophets
- Ahab realizes that Micaiah is being deceptive and commands him to tell the truth
- Micaiah prophesies Israel's defeat and Ahab's death
- Zedekiah, one of the false prophets strikes Micaiah on the cheek
- Ahab orders Micaiah sent to his own city to be imprisoned

Verses 28-34 – Ahab Dies in Battle

These verses give the details of Ahab's futile attempts to escape the judgment of God and are nearly identical to 1 Kings 22:29-40.

1) Verses 28-29 - He tries to disguise himself and make Jehoshaphat a target of the Syrians instead.

2) Verses 30-33 – The king of Syria orders his captains to target Ahab for destruction in the battle. During the battle they at first mistake Jehoshaphat for Ahab and surround him. When Jehoshaphat again **seeks the Lord** (“cried out”), the Lord helped him and caused the men to recognize that he wasn’t Ahab.

2) Verses 33-34 – God uses the “random” shooting of an arrow by a soldier to hit Ahab and he dies “about the time of sunset” of that day.

Chapter 19:1-3 – Jehoshaphat is Rebuked

Verse 1 of chapter 19 tells us that Jehoshaphat “returned safely to his house in Jerusalem”. Thus we see the contrast between Jehoshaphat who **sought the Lord** and was **rescued (given peace/rest)** and Ahab, who **did not seek the Lord** and was **destroyed**.

However, the Lord sends Jehu a “seer” (prophet) to Jerusalem to rebuke Jehoshaphat for his unwise alliance with Ahab. Jehu goes on to say, “Nevertheless good things are found in you...” **What two good things has the Lord found in Jehoshaphat?**

1) He removed idolatry from Judah

2) He **sought** the Lord

Chapter 19:4-11 – Jehoshaphat’s Reforms

In what seems to be a godly response to Jehu’s rebuke [or a continuation of his pattern of “seeking God and walking in his commands (recall 2 Chronicles 17:3-5)], Jehoshaphat embarks on a series reforms in Judah that are not recorded in 1 Kings. Verse 4 depicts Jehoshaphat like a shepherd as he who traveled throughout Judah and “brought (the people) back to the Lord God of their fathers”. To ensure that the people continue to **seek the Lord** and obey His commandments Jehoshaphat sets up judges:

1) In all of the fortified cities of Judah - Verses 5-7 – In all of the cities except Jerusalem, Jehoshaphat appointed (probably non-Levite) judges and charges them to judge rightly. He tells them that they stand in the place of God (“who is with you in judgment”) and that they are to **fear** the Lord and judge as He does (i.e. according to the Law):

- without iniquity
- without partiality
- without taking bribes

2) In Jerusalem - Verses 8-11 – Jerusalem is the center of Israelite worship and so it is not surprising that Jehoshaphat appoints **Levites and priests** as well as “some of the chief fathers of Israel” to be judges in the city. They too are to “act in the fear of the Lord, faithfully and with a loyal heart (verse 9). Those cases that come before them (some on appeal from the courts in the other cities - see verse 10a) are to be judged rightly, with the guilty receiving their just punishment (“warning”) in order that the wrath of the Lord not come upon the whole kingdom.

It is good to keep in mind that God's wrath will be upon any nation (including our own!) whose judges do not judge according to the Word of the Lord, especially those who claim to follow Him!

Chapter 20 – Jehoshaphat and Judah Seek the Lord → Victory over Enemies

The amazing account of the defeat of the armies of Moab, Ammon, and Mt. Seirs by the Lord in 2 Chronicles 20 is not found in 1 Kings. It is a wonderful example of Jehoshaphat and Judah **seeking the Lord** in a time of crisis and of the Lord faithfully to coming to their aid. It can also be seen as a model for individuals, churches and nations as to how to handle the adverse circumstances that the Lord brings their way. The sequence of events is:

A. The trial → Enemies in the land → Fear – verses 1-3a

B. Jehoshaphat's action → Prayer and fasting – verses 3b-13

C. God's answer → Deliverance promised – verses 14-17

B' Jehoshaphat's action → Worship! – verses 18-21

A' The result → Enemies defeated and plundered → Rest – verses 22-30

A. The trial → Enemies in the land → Fear – verses 1-3a

There is an old saying that says, "With commitment comes testing". After Jehoshaphat "brought (the people of Judah) back to the Lord God of their fathers", the armies of Moab, Ammon, and those of Mount. Seir (see verse 22) come against Judah at Hazon Tamar (southeast of Jerusalem). Naturally, Jehoshaphat's first reaction is fear. What happens next is what sets him apart from most of Israel and Judah's kings.

B. Jehoshaphat's action → Prayer and fasting – verses 3b-13

Whereas Asa, when he faced an enemy, sought his help from the pagan king of Assyria, Jehoshaphat's "set himself to seek the Lord, and proclaimed a fast throughout all Judah" (verse 3b). Prayer is always a godly action to take when circumstances are difficult. At times, fasting too is spoken of in the Scripture as an appropriate way of humbling ourselves before our Lord and placing our trust in Him alone. Men, women and children from all over Judah gathered at Jerusalem to pray, fast and "**seek the Lord**" (see verses 4 and 13) along with Jehoshaphat.

Verses 5-12 give the details of Jehoshaphat's prayer on behalf of the people and it contains many elements which we should include in our own prayers:

1) Acknowledge the sovereign lordship of God (read verses 5-6)

2) Recall to God and ourselves (with thanksgiving) of His great character and what He has done for us in the past (read verses 7-9)

3) Pour out our need to God and ask Him to act according to His own character on our behalf (read verses 10-12)

Jehoshaphat's last sentence in his prayer is perhaps his most important one: "For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You" (verse 12b). Though we may not know what, if anything, we can do to deal with our trials, keeping our eyes on the Lord in prayer is often the best thing to do.

C. God's answer → Deliverance promised – verses 14-17

The center of this chapter is God's answer to the prayers of His people through Jehaziel, the Levite:

A. Do not be afraid → the battle is the Lord's – verse 15

B. Go down against them – verse 16

C. Stand still and see the salvation of the Lord → The Lord is with you – verse 17a

A' Do not be afraid – verse 17b

B' Go out against them – verse 17c

C' The Lord is with you – verse 17d

This answer reminds us of the one that Moses gave to the people when they were on the banks of the Red Sea with Pharaoh's army bearing down on them (**Have a student read Exodus 14:13-14**). After praying, the next thing we ought to do is to seek the Lord in His Word and through the counsel of our pastor or godly friends and family members as to what to do next.

B' Jehoshaphat's action → Worship! – verses 18-21

Instead of devising battle strategy, Jehoshaphat and the people worship the Lord in Jerusalem (verse 18). Then, on the battle field, Jehoshaphat again encourages the soldiers to "believe in the Lord your God, and you shall be established; believe His prophets and you shall prosper" (verse 19-21). In times of crisis, it is easy to isolate ourselves and spend our time worrying about what the outcome will be. Often the next right thing to do after praying and/or fasting is to praise the Lord, both in Lord's Day worship with the people of God and in our homes.

A' The result → Enemies defeated and plundered → Rest – verses 22-30

As Jehoshaphat and the people of trust in the Lord and praise Him, He makes all of their enemies fight and destroy each other (verses 22-23). Jehoshaphat and Judah's only task is to collect the plunder that their enemies left behind, a task that took three whole days!! When they return to Jerusalem on the fourth day it is with great joy and music while the nations around Judah were filled with great fear (verses 27-29).

The end result of Jehoshaphat and Judah's seeking the Lord in this crisis is rest as seen in verse 30 (**Have a student read**).

Verses 31-37 – The last days of Jehoshaphat

Jehoshaphat was a very godly king, but he was not perfect. Two flaws in his rule that are pointed out in these last verses of chapter 20 are:

1) He did not take down all of the high places – verse 33

2) He allied himself with Ahaziah the wicked king of Israel – verses 35-37. The result was the destruction of Jehoshaphat's navy.

As we face trials in our lives, may we always remember to **seek the Lord** through prayer, fasting, worship, and obedience, knowing that deliverance, joy and **rest** in the Lord await us when we do.

- ❖ **Homework – Read 2 Chronicles 21-24; Work on memory materials; QUIZ ON 2 Chronicles 7:14 NEXT WEEK!**
- ❖ **Pray / Prep for Worship**

1 and 2 Chronicles

Lesson 13 - 2 Chronicles 21-28 – David’s Covenant with God Forsaken Part 1 – 2 Chronicles 21-24 – Jehoram, Ahaziah/Athaliah, and Joash

Objective – To help your students to see that they must remain faithful to the Lord not only when they are under their parents’ care, but throughout their lives

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 27-24, and work on memory materials?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

Scripture Memorization – QUIZ! Have each student turn in a piece of paper with 2 Chronicles 7:14 written on it - 2 Chronicles 7:14 - if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

❖ **Outline of 1 and 2 Chronicles**

- A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened
 - B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken
- A’ 2 Chronicles 29-36 – Judah’s Exile and Return

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) Name four ways that Jehoshaphat establish and strengthen his reign (**army, cities, worship, “family” of mighty men**)
- 2) True or False – Jehoshaphat, king of Judah, was a man who sought the Lord and was blessed with wealth and peace (**True**)
- 3) Who did Jehoshaphat make an unwise alliance with? (**Ahab**)
- 4) True or False – Ahab, king of Israel was a man who sought the Lord and was blessed with wealth and peace. (**False**)
- 5) Who did Jehoshaphat place in the fortified cities of Judah and in Jerusalem to ensure that the people continued to seek the Lord and obey his commandments? (**judges**)
- 6) What did Jehoshaphat and the people of Judah do when they were threatened with invasion by the armies of Ammon, Moab, and Mount Seir? (**Sought the Lord through prayer and fasting**)
- 7) What did the army of Jehoshaphat do that resulted in the Lord defeating these armies? (**They worshipped the Lord**)

8) How did the Lord defeat these armies? (**He caused them to destroy each other**)

❖ **Lesson – 2 Chronicles 21-24 – Jehoram, Ahaziah, Athaliah, and Joash**

Introduction

When the kingdom of Israel was divided into the northern kingdom of Israel (10 tribes) and the southern kingdom of Judah, Judah was ruled by two ungodly kings (Rehoboam and Abijah) followed by two godly kings (Asa and Jehoshaphat). In this next section of Chronicles (2 Chronicles 21-28) we will see a series of seven kings (plus Athaliah, the mother of Ahaziah who seized the throne and ruled Judah for 6 years). Each of these kings either fail or are only moderately successful at maintaining true Yaweh worship in Judah and so keeping the covenant that the Lord had made with David. This is why we have entitled this section “**David’s Covenant with Yaweh Forsaken**”. Dorsey, in his book *The Literary Structure of the Old Testament*, sees the outline of each of these seven kings’ reigns as forming a five or seven- part outline. In the center of each outline, we have material not found in Kings involving either priests/Levites/the temple, or a prophet of Yaweh. This once again shows that maintaining true Yaweh **worship** is a central theme of Chronicles.

Chapter 21 – Jehoram

A. Introduction – 21:1-3

B. Jehoram kills his brothers – 21:4-7

C. Edom and Libnah revolt – 21:8-10

D. CENTER: Letter from prophet Elijah – 21:11-15

C’ Philistines and Arabians defeat Judah – 21:16-17a

B’ Jehoram’s sons are taken away – 21:17b

A’ Conclusion – 21:18-20

A. Introduction – 21:1-3 – Rehoboam had appointed Abijah as his heir and had given his sons positions of authority in his government (see 2 Chronicles 11:22-23). In these opening verses of chapter 21, we see that Jehoshaphat had done a similar thing with his sons and had appointed Jehoram, the firstborn, as his heir to the throne.

B. Jehoram kills his brothers – 21:4-7 - Unlike Rehoboam and Jehoshaphat before him, Jehoram strengthens his position on the throne not with the building of his army, cities, worship and his family, but through the murder of his own brothers as well as “others of the princes of Israel” (see verse 4). Verse 6 tells us that this was just the beginning of Jehoram’s evils and his reign is compared to that of Ahab, one of the most wicked kings of Israel. In this we see Judah walking in the same path towards judgment and exile as the northern kingdom of Israel. However, though Jehoram is abandoning the covenant that David made with Yaweh, the Lord is merciful, delaying the judgment on all of Judah for David’s sake (verse 7). However, trouble is on the horizon for Jehoram and his reign.

C. Edom and Libnah revolt – 21:8-10 – (Have a student read verses 8-10) - One of the judgments that the Lord brings upon Jehoram for his evil reign is to cause enemies to rise up against him. Verse 10 tells us that this is “because (Jehoram) had forsaken the Lord God of his fathers”.

D. CENTER: Letter from prophet Elijah – Verses 11-15 – Verse 11 tells us that Jehoram, instead of strengthening Yaweh worship in Judah, led her into idolatry. In response to this wickedness, a letter came to Jehoram from the prophet Elijah (an account not found in Kings). Jehoram had not been a godly king like Asa and Jehoshaphat, but is rightly accused of acting like Ahab. Even Ahab repented (at least for a season) when confronted with Elijah’s prophetic warnings (see 1 Kings 21:27-29) whereas Jehoram apparently did not. **Ask the students, “In Elijah’s letter, what punishments did Yaweh say he was going to bring to Jehoram for his wickedness?” Answer – “serious affliction on Jehoram’s family and his possessions and disembowelment for Jehoram himself” - see verses 14-15)**

C’ – Philistines and Arabians defeat Judah – 21:16-17a - Proverbs 16:7 says, “When a man’s ways please the LORD, He makes even his enemies to be at peace with him”. Since Jehoram’s ways certainly did not please the Lord, his enemies, the Philistines and Arabians, are instead stirred up against him by the Lord.

B’ Jehoram’s sons are killed – The Philistines and Arabians invade Judah and are used of the Lord to carry out some of the judgments that He promised Jehoram in the letter from Elijah. All of Jehoram’s possessions are carried away and all of his family except for his son Jehoahaz (also know as Ahaziah) are carried away and later killed (see 22:1). Thus Jehoram received just judgment for his previous murders (see section B.)

A’ Conclusion – 21:18-20 – The Lord brings judgment on Jehoram himself in the form of a horrific two-year intestinal illness that ends in his disembowelment and death. This was a part of the punishment that the Lord promised on those who despised His name (see Deuteronomy 28:58-59). Jehoram’s burial are remarkable in several ways:

- 1) No burning of incense (prayers of mourning) is made on his behalf (verse 19b)
- 2) No one in Judah mourned his death (verse 20a)
- 3) He was not buried in the tombs of the kings (verse 20b)

And so, at the young age of 40 and after only an eight-year reign on the throne of Judah, Jehoram dies and his son Ahaziah comes to the throne

Chapters 22-23 – Ahaziah/Athaliah

A. Young Ahaziah is made king – 22:1-2

B. Bad influence of wicked Athaliah – 22:3-5a

C. Bloody coup – Athaliah kills the royal family, except Joash - 22:5b-12

D. TURNING POINT – Jehoiada the priest hides Joash – 23:1-11

C’ Bloody coup – Athaliah is killed – 23:12-15

B’ Good influence of godly Jehoiada – 23:16-19

A’ Young Joash is made king – 23:20-21

A. Young Ahaziah is made king – 22:1-2

2 Chronicles 2 says that Ahaziah (Jehoahaz – see 21:17) was 42 years old when he came to the throne while 2 Kings 8:26 says he was twenty two. The literal reading of 22:2 is that

Ahaziah was “the son of forty two years”, probably a reference to his mother Athaliah’s age and not to his own.

B. Bad influence of wicked Athaliah – 22:3-5a – Athaliah, Ahaziah’s mother, was the daughter of Ahab and Jezebel (“granddaughter of Omri”) and was as wicked as her parents. Verse 3 tells us that she and her relatives (see verses 4-5) advised Ahaziah to walk in the evil, idolatrous ways of Ahab just as his father Jehoram had done.

C. Bloody coup – Athaliah kills the royal family, except Joash - 22:5b-12 – Ahaziah forms an ill-advised alliance with Joram (Jehoram), king of Israel, and the two kings go to war against Hazael, king of Syria. Joram is wounded in the battle and returns to Jezreel. Later, Ahaziah (called Azariah in verse 6) goes there to visit Joram. The Lord raises up Jehu to execute judgment against the family of Ahab and he comes to Jezreel and kills Joram and as well as Ahaziah and his nephews (see verses 7-9). (**Note, for more detail on Jehu, see 2 Kings 9-10**). Verse 7 tells us that God desired to bring about Ahaziah’s downfall because of his own wickedness.

Ask the students, “What did Athaliah do when she saw that her son had been killed?” Instead of mourning the death of her son and repenting of her own wicked influence on him, Athaliah takes the opportunity of Ahaziah’s death to stage a takeover of the throne of Judah. Far from acting as a nurturing grandmother, she attempts to kill all of her grandsons (“royal heirs of the house of Judah”) and nearly succeeds. Jehoshabeath, the sister of Ahaziah and wife of Jehoiada the priest, takes the infant Joash, the last remaining heir to the throne of Judah, and hides him from the murderous spree of her mother, Athaliah. **Ask the students, “Who else in the Scripture was spared from destruction by evil rulers?” Answer: Moses, Jesus, perhaps Joseph, Daniel, Daniel’s friends, etc.)**

In 2 Samuel 7:12, the Lord had promised David, “And your house and your kingdom shall be established forever before you. Your throne shall be established forever.” The Lord is faithful to keep His oaths/promises, and the preservation of Joash by means of brave Jehoshabeath (whose name means “Yaweh is an oath”) is proof of that. Joash is then taken to the temple where he is put under the protection of Jehoiada the priest and is hidden there during the entire six-year reign of Athaliah.

D. TURNING POINT – Jehoiada the priest hides Joash – 23:1-11 (see also 2 Kings 11:4-12) – Athaliah is no true ruler over Judah and the remainder of the events of her wicked reign over Judah are not even mentioned in Kings or Chronicles. Instead, the next event discussed, and the turning point of this section, is the rise of Joash to the throne by means of Jehoiada, the priest. Jehoiada makes a covenant with the captains of Judah’s army to guard Joash as he is publicly revealed and declared to be Judah’s true king. Jehoiada, acknowledging Yaweh’s covenant with David, declares that Joash, “the king’s son shall reign, as the Lord has said of the sons of David” (verse 3). He even gives those guarding Joash the shields from **the temple** which had belonged to **David**, linking this action not only with the covenant Yaweh had made with **David**, but with true **Yaweh worship** as well. This action by Jehoiada is not an ungodly coup attempt. It is a covenant renewal event! Joash is brought to the porch of the

temple and crowned the true king of Judah with much rejoicing! (verse 11)

C' Bloody coup – Athaliah is killed – 23:12-15 – Athaliah hears the noisy celebration over the coronation of Joash, comes to the temple, and sees Joash standing at the entrance. Once again, instead of repenting and acknowledging Joash as the rightful ruler over Judah, Athaliah accuses Jehoiada, Joash, and all those associated with them of treason. Jehoiada immediately orders Athaliah's execution and the soldiers kill her in the king's house.

B' Good influence of godly Jehoiada – 23:16-19 – After the execution of Athaliah, Jehoiada leads Judah in renewing covenant with Yaweh “that they should be the Lord's people”. This involves:

- 1) Destroying idolatry in the land – verse 17
- 2) Restoring godly worship with God-ordained priests/Levites both performing the required sacrifices and rejoicing with instruments and singing – verse 18
- 3) Setting guards at the gate of the temple to keep out the unclean– verse 19

A' Young Joash is made king – 23:20-21 – Young Joash is then brought down from the temple and into the king's palace and is set on the throne of Judah– verse 20

The result of these godly actions of Jehoiada and the people of Judah are found in verse 21 (**Have a student read verse 21**). Once again we see that when God's people **seek** Him, He gives them **rest**.

Chapter 24 – Joash

A. Joash's good beginning – 24:1-3

B. Joash confronts Jehoiada - decides to restore the temple – 24:4-7

C. Joash influences princes - temple repaired – 24:8-14

D. TURNING POINT – Jehoiada the priest dies – 24:15-16

C' Joash influenced by princes – temple abandoned – 24:17-19

B' Joash confronted by Zechariah, son of Jehoiada – kills Zechariah – 24:20-22

A' Joash's bad ending – 24:23-27

A. Joash's good beginning – 24:1-3 – Verse 1 tells us Joash was only seven years old when he became king. Joash followed the Lord as long as Jehoiada, the priest was there to guide him (23:2). This gives us a hint as to the direction Joash's reign will take once Jehoiada is dead.

B. Joash confronts Jehoiada - decides to restore the temple – 24:4-7 – The temple, among other things, was a representation of the nation of Israel (or just Judah at this time) and of her relationship with Yaweh. Jehoram and Amaziah/Athaliah, in leading Judah into idolatry and other sin, had done all they could to bring ruin to the temple in a literal sense (see verse 7 for example) and to the relationship between Judah and Yaweh, in a covenantal sense. The pinnacle of Joash's reign over Judah will be his repair of the temple of the Lord, which would seem to bode well for Judah's return to faithful worship of and obedience to Yaweh. Joash begins by requiring the priests and Levites to collect the monies needed for the repair (verse 5) then confronts Jehoiada when the task is not completed quickly (verse 6).

C. Joash influences princes - temple repaired – 24:8-14 – Joash sends a proclamation throughout Judah and Jerusalem and the princes of Judah respond by bringing monies in abundance for the repair of the temple, causing all the people to rejoice (verses 8-11). Joash and Jehoiada hire faithful craftsmen who complete the task and verse 13 tells us that “they restored the house of God to its original condition and reinforced it”. Verse 14 says that there was enough money left over to make silver and gold vessels and utensils for use in the temple. The temple is restored and so too the full worship system of Judah, at least during “all the days of Jehoiada”. This will prove to be a superficial act on the part of Joash as we shall see in the second portion of his reign

D. TURNING POINT – Jehoiada the priest dies – 24:15-16 – Jehoiada had lived through the reigns of six kings, beginning with Solomon. He had been a faithful priest in the house of Yaweh and had essentially ruled Judah during the early years of Joash’s reign. When he dies, Jehoiada is given a king’s burial “because he had done good in Israel, both toward God and His house” (verse 16).

C’ Joash influenced by princes – temple abandoned – 24:17-19- Like Rehoboam before him, once Jehoiada is dead, Joash listens to the wrong counsel, plunges Judah into the same idolatry that his father and grandfather had done, and refuses to listen to Yaweh’s prophets when He sends them to him (verses 17-19).

B’ Joash confronted by Zechariah, son of Jehoiada – kills Zechariah – 24:20-22

Joash had rebuked Jehoiada when he had been slow to collect the monies for the repair of the temple. Now the Lord sends Zechariah the priest, Jehoiada’s son, to rebuke Joash for his apostasy (see verse 20). Zechariah tells Joash, “Because you have forsaken the Lord, He also has forsaken you”. Instead of listening and repenting, Joash acts like his grandmother Athaliah, and has Zechariah murdered. As he is dying, Zechariah pronounces a curse on Joash, “The Lord look on it, and repay!” We will see this repayment in the last few verses of this chapter.

A’ Joash’s bad ending – 24:23-27 - Yaweh, in response to Joash’s apostasy, sends an enemy against him in the form of the army of Syria. The leaders of the people are killed and the wealth of Jerusalem is taken away. In contrast to what he did for Jehoshaphat, the Lord allowed a **smaller** Syrian army to defeat the much **larger** army of Judah in judgment against Joash (verses 23-24). Additionally, once the battle is over, Joash’s own servants murder him on his own bed. In contrast to Jehoiada, and like Jehoram before him, Joash is not buried in the tombs of the kings, a picture of his rejection by Yaweh as king over Judah

There comes a day when each of us must choose to remain faithful to the Lord apart from oversight by parents, elders, or anyone else. May the Lord give us the grace and strength to be more faithful to Him than Joash and to continue to rest in God alone.

- ❖ **Homework** – Read 2 Chronicles 25-28 – Try to find the center of each of the four king’s reigns (Hint – look for verses dealing with priests/temple, or with a prophet of the Lord); work on memory materials

- ❖ **Pray / Prep for worship**

1 and 2 Chronicles

Lesson 14 - 2 Chronicles 21-28 – David’s Covenant with God Forsaken Part 2 – 2 Chronicles 25-28 – Amaziah, Uzziah, Jotham and Ahaz

Objective – To help your student see the importance of heeding the counsel and warnings of parents, pastors and others whom the Lord has placed in their lives.

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 25-28, and work on memory materials?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Scripture Memorization** – **2 Chronicles 30:9 – For if you return to the Lord, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the Lord your God is gracious and merciful, and will not turn His face from you if you return to Him.**

❖ **Outline of 1 and 2 Chronicles**

- A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
- B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
- C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
- D. **2 Chronicles 1-9 – Solomon the Temple Builder**
- C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
- B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
- A’ **2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) After 2 ungodly kings (Rehoboam and Abijah) and two godly kings (Asa and Jehoshaphat), Judah was ruled by **(seven)** kings who did not do well at maintaining true Yaweh worship in Judah.
- 2) How did Jehoram “strengthen” his reign? **(by killing his brothers)**
- 3) Who sent Jehoram a letter rebuking him? **(Elijah)**
- 4) How did Jehoram die? **(His intestines fell out – yuk!)**
- 5) What wicked woman ruled Judah after king Ahaziah was killed? **(Athaliah)**
- 6) Who did she kill in order to take over the throne? **(her grandsons, heirs to the throne)**
- 7) Which grandson was saved from Athaliah’s murder spree? **(Joash)**
- 8) What was Joash’s best accomplishment as king of Judah? **(repairing the temple)**
- 9) What was the name of the priest who guided Joash while he was a very young king **(Jehoiada)**
- 10) True or **False** Joash remained loyal to Yaweh after the death of Jehoiada?

❖ Lesson – 2 Chronicles 25-28 – Amaziah, Uzziah, Jotham and Ahaz

Introduction –

This portion of 2 Chronicles is entitled “**David’s Covenant with Yaweh Forsaken**” and covers the reigns of the seven kings who followed Jehoshaphat to the throne of Judah. We saw that, during the reigns of Jehoram, Ahaziah and Joash, Yaweh worship deteriorated, though Joash was loyal to the Lord during the first portion of his reign. In this lesson we will learn about the reigns of four more kings, Amaziah, Uzziah, Jotham, and Ahaz, most of whom also failed to maintain a true loyalty to the Lord. We will once again use David Dorsey’s outlines for the reigns of these kings, looking to the center of each to see the emphasis on the temple/priesthood, or on a prophet of the Lord.

Note to teacher – As you can see, there is a lot of material here. Plan on spending no more than 10 minutes on each of the king’s reign.

Chapter 25 – Amaziah

A. Amaziah becomes king and executes his father’s assassins – 25:1-4

B. Amaziah listens to prophet’s warning – 25:5-10

C. Amaziah’s victory! – 25:11-13

D. TURNING POINT – Amaziah’s idolatry – rejects prophet’s warning – 25:14-16

B’ Amaziah doesn’t listen to Jehoash’s warning – 25:17-20

C. Amaziah’s defeat – 25:21-24

A’ Amaziah is assassinated – 25:25-28

A. Amaziah becomes king and executes his father’s assassins – 25:1-4 - After the death of Joash, Amaziah comes to the throne and, like his father before him, “he did what was right in the sight of the Lord, **but not with a loyal heart**” (verse 2). His first recorded act in Chronicles is the righteous execution of those responsible for the assassination of Joash, his father. Verse 4 hearkens back to the fact that as a child, the Lord had spared Joash from death. So too his son, Amaziah, spares the children of those who had killed Joash.

B. Amaziah listens to prophet’s warning – 25:5-10 – Like several other kings, Amaziah begins his reign well. He strengthens his reign through building his army. However, Amaziah foolishly associates himself with rebellious, idolatrous Israel by hiring “one hundred thousand mighty men of valor from Israel for one hundred talents of silver” (verse 6). However, the Lord sends a prophet to Amaziah and commanded him, “...do not let the army of Israel go with you” (verse 7a).

In verse 7, what reason did the prophet give for this command? The Lord was not with Israel. Israel had forsaken their covenant with Yaweh and was now acting as His enemy. He would not fight for them.

In verse 8, what did the prophet say would happen if Amaziah did not obey his command? God would “make him fall before the enemy; for the God has the power to help and to overthrow”. **(Have a student read Psalm 33:16-22 if there is time)** Only those who put their hope in the Lord can expect His help, whether in battle or in every day life.

In verse 9, what reason does Amaziah give for resisting command of the Lord? He fears the loss of the hundred talents of silver he has already paid the Israelite soldiers

What is the man of God's answer to Amaziah's objection? "The Lord is able to give you much more than this". God is sovereign over our finances as well. Our task is to obey Him and to trust that he is able to provide enough money to accomplish all of His purposes in our lives. Later in this lesson, we will see the Lord return the one hundred talents of silver to Judah with interest!

To Amaziah's credit, he obeys the word of the Lord as spoken through the man of God and discharges the Israelite soldiers, though this angers them.

C. Amaziah's victory! – 25:11-13 – In verses 11 and 12 we see that The Lord gives Amaziah a great victory over the people of Seir (Edomites, the descendants of Esau who dwelt to the southeast of Judah and often were at war with the people of God). However, the Israelite soldiers that Amaziah had discharged raid many cities of Judah, kill many people, and take much spoil. Though he obeyed the man of God, the people of Judah still suffered for the foolish alliance that Amaziah had made with the soldiers of Israel. Though the Lord will help us in our time of need, He is also faithful to chastise us when we disobey Him and these chastisements often involve more people than just ourselves!

D. TURNING POINT – Amaziah's idolatry – rejects prophet's warning – 25:14-16
Unfortunately, Amaziah's obedience to word of the Lord and his victory over the Edomites are the "high water marks" of his reign. Proving that he did not do what was right in the sight of the Lord "with a loyal heart" (verse 2), Amaziah immediately plunges Judah back into idolatry through the worship of the Edomite gods that he brought back from the battle with the people of Seir. **Have a student read verses 15-16.** The Lord sends a **prophet** to rebuke Amaziah but not only does Amaziah refuse to obey the Lord, he also threatens the prophet's life. The prophet pronounces a curse on Amaziah for his rebellion.

B' Amaziah doesn't listen to Joash's warning – 25:17-20 – Sinful pride blinds us to obvious truths and causes us to pursue wicked and illogical paths. It seems incredible that Amaziah would be so bold as to provoke Joash (Jehoash) king of Israel into a battle knowing that the Lord will no longer help him. Amaziah did this after he "asked advice" but likely not from the Lord by way of His prophets or priests. Joash rebukes Amaziah for his foolish pride in the form of a parable (**Have a student read verse 18**). Joash then gives fair warning to Amaziah to cease from his battle plans. **What reason does verse 20 give us for Amaziah's stubborn refusal to heed Joash's rebuke?** God intends to use the battle to punish Amaziah for his idolatry.

C. Amaziah's defeat – 25:21-24 – Not only does Amaziah suffer a great defeat at the hands of Joash, king of Israel, but:

- 1) Amaziah is captured
- 2) Joash breaks down part of the wall of Jerusalem
- 3) Joash took all of the gold and silver that were in the temple and in the king's house
- 4) Joash also took other hostages.

This is in sharp contrast to the great victory that Yaweh had worked for Amaziah against the Edomites when he obeyed the word of the man of God. It could be seen as a sign that Judah

is going the way of the idolatrous northern kingdom of Israel and a foreshadowing of Judah's future defeat and exile at the hands of Nebuchadnezzar, king of Babylon.

A' Amaziah is assassinated – 25:25-28 – Amaziah, like Joash before him is assassinated by his own people and this murder is linked in verse 27 with the fact that Amaziah “turned from following the Lord”.

Chapter 26 – Uzziah

A. Uzziah becomes king – 26:1-3

B. Uzziah's godly beginning – 26:4-5

C. Uzziah is blessed – 26:6-15

D. TURNING POINT – Uzziah's pride – Enters temple to perform priestly work – 26:16

C' Uzziah is cursed – 26:17-20

B' Uzziah's ungodly ending – 26:21

A' Uzziah dies – 26:22-23

A. Uzziah becomes king – 26:1-3 – Like Joash before him, Uzziah (called Azariah in 2 Kings 15), is very young (sixteen) when he becomes king over Judah. His reign of fifty-two years was the second longest of the kings of Judah. Only Manasseh will rule for a longer period of time. Like several kings before him, Uzziah strengthens his reign in the building of a **city** (Elath).

B. Uzziah's godly beginning – 26:4-5 – Uzziah's reign has a godly beginning (**Have a student read verse 4**), much like that of Joash. Also, like Joash before him, Uzziah has the help of an older, wiser, godly man (Zechariah) during the early years of his reign. Verse 5 tells us that Zechariah “had understanding in the visions of God...”. The word “visions” is translated “fear” in some other Hebrew manuscripts. Zechariah's visions/fear of God is linked to the fact that “as long as (Uzziah) sought the Lord, God made him prosper” (verse 5).

C. Uzziah is blessed – 26:6-15 – Because he sought the Lord, God causes Uzziah to prosper in many ways. **Have the students look through verses 6-15 and list Uzziah's blessings:**

1) He defeated the Philistines and the Arabians and built new cities in Philistia (verses 7-8) – Notice that these are the same people who had defeated Jehoram when he became wicked in his ways (recall 21:16-17) – verses 6-7

2) He received tribute from the Ammonites and his fame spread – verse 8

3) He fortified Jerusalem – verse 9

4) He built towers, dug wells, and raised livestock and crops in the desert. God is causing the waste places of Judah to flourish like the Garden of Eden, a sort of new creation in Judah – verse 10

5) He built his army and made use of new weapons – verses 11-15

Notice in verses 7 and 15 that it is the Lord who is helping Uzziah and granting him all of these blessings. However, the end of verse 15, which tells us that Uzziah is helped by the Lord “till he became strong” is a clue that Uzziah's loyalty to Yaweh will not last.

D. TURNING POINT – Uzziah's pride – Enters temple to perform priestly work –

26:16

Pride takes hold of Uzziah once his reign is strengthened and verse 16 tells us that “he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense”. Uzziah is taking upon himself duties in the temple which only the priests are to perform. This account, not recorded in 2 Kings 15, emphasizes once again that the central theme of Chronicles is that Judah must worship the Lord properly, as He has shown them in His Word.

C’ Uzziah is cursed – 26:17-20 – Uzziah is immediately confronted by Azariah the priest along with eighty other priests. They command Uzziah, “Get out of the sanctuary, for you have trespassed! You shall have no honor from the Lord God” (verse 18b).

What is Uzziah’s response? He becomes angry

What happens to him? He is struck with leprosy (a skin disease) by the Lord. Leprosy rendered a person unclean and unfit to attend the feasts of Israel such as Passover. Uzziah, through his sin has rendered himself unclean and the leprosy is a picture of this.

The priests, upon seeing this, thrust Uzziah out of the temple and Uzziah himself hurries out as well.

RCC Distinctve – Covenant Renewal Worship

We are not to worship the Lord in just any way we see fit. The Scripture gave specific laws as to how the worship of Yaweh was to be conducted in Old Testament times, seen most clearly in the book of Leviticus. With the coming of Jesus, many of the ceremonial laws of the Scriptures have been definitively fulfilled. However, we are to look to Leviticus and other portions of Scripture to guide our current worship services as well. The Confederation of Reformed Evangelical Churches published a Memorial on Worship in 2005 which you should read to see how we believe worship in the church ought to be thought of and conducted in our day. (See attached “*CREC Worship Memorial* – Just pass this out for the students to read before the next class)

B’ Uzziah’s ungodly ending – 26:21 – Leviticus 13:4 commanded that a person with leprosy must be isolated for 7 days and then examined by a priest. Uzziah remained leprous from that day forward and so, according to the Law had to be isolated in his own room and forbidden to participate in the formal worship of the Lord at the temple for the rest of his life. Isaiah 59:2 says, “But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.” Sin separates us from the Lord and from the people of God as well.

A’ Uzziah dies – 26:22-23 – Uzziah dies and is buried in the tombs of his fathers, the last words recorded about him being, “He is a leper”. This is a tragic final testimony to a king who began his reign so well and who had received honor and tribute from many nations.

Chapter 27 – Jotham

A. Jotham becomes king – 27:1

B. Jotham's godliness – 27:2

C. **CENTER – Jotham's achievements including building temple gate – 27:3-5**

B' Jotham's godliness – 27:6

A' Jotham dies – 27:7-9

A. Jotham becomes king – 27:1 – Jotham, Uzziah's son became king after him and he reigned sixteen years.

B. Jotham's godliness – 27:2 – Verse two tells us that Jotham “did what was right in the sight of the Lord...” However, the people of Judah still “acted corruptly”, a likely reference to their continued idolatry.

C. CENTER – Jotham's achievements including building temple gate – 27:3-5

The center of the account of Jotham's reign is a list of the ways the Lord blessed and strengthened Jotham for his obedience:

1) Instead of trespassing in the temple as Uzziah had done, he built the gates of the temple – verse 3

2) He built cities, towers and fortresses throughout Judah –verse 4

3) He defeated the Ammonites – It is interesting that the Ammonites gave Jotham one hundred talents of silver, **the exact amount of silver that Amaziah had paid to the soldiers of Israel before he dismissed them (recall 25:6)**. Not only did the Lord make good on his statement to Amaziah that He could replace the lost silver, but He gave Jotham “much more than this” (**recall 25:9**) in the form of the large amount of wheat and barley that Jotham received from the Ammonites. All of this tribute was given to Jotham not once, but three times! **We simply cannot fathom the blessings that God will pour out upon us as we are faithful to Him!**

B' Jotham's godliness – 27:6 – As a result of Jotham's loyalty to Yaweh and his unwillingness to follow the people of Judah in their corruption, “he became mighty”. Jotham is the godly exception in the line of these seven kings we are studying in that did he not only begin his reign well, but he also ended it well.

A' Jotham dies – 27:7-9 – Jotham was a godly king over Judah during his sixteen year reign and the Lord blessed him. The account of his death is interesting in that “Jotham **rested** with his fathers and they buried him in the City of **David**”, a testimony to his keeping the covenant that the Lord had made with **David** and the **rest** he found in Yaweh.

Chapter 28 - Ahaz

A. Ahaz becomes king – 28:1a

B. Ahaz 's evil ways – 28:1b-4

C. Ahaz's military defeats – 28:5-8

D. CENTER – Judah spared through prophet's message – 28:9-15

C' Ahaz's military defeats – 28:16-21

B' Ahaz's evil ways – 28:22-25

A' Ahaz dies – 28:26-27

A. Ahaz becomes king – 28:1a – Ahaz, Jotham's son, follows him on the throne of Judah.

B. Ahaz's evil ways – 28:1b-4 – Unfortunately, Ahaz does not follow in his father's footsteps. Not only does Ahaz walk "in the way of the kings of Israel", he takes idolatry a step further by dedicating (some say sacrificing through burning) his own son to the pagan gods, something we have not ever seen in the history of the people of God to this point. Indeed this practice is one of the things that characterized the wicked nations whom the Lord drove out through Joshua and the judges that followed him. Ahaz has begun to turn the Promised Land back into pagan Canaan once again!

C. Ahaz's military defeats – 28:5-8 – The Lord immediately brings judgments to bear on Ahaz in the form battles with the king of Syria, and with Pekah, king of Israel. Each of these kings defeat the army of Ahaz, with much loss of life (Pekah's army killed one hundred and twenty thousand of Judah in one day!). They also each carry away many of the people of Judah as captives (see verse 5b, 8) a picture of the exile to Babylon which will later come to Judah as a result of their unrepentant idolatry. Ahaz suffers the loss of his son, and two members of his cabinet as well.

D. CENTER – Judah spared through prophet's message – 28:9-15 – The emphasis of the account of the reign of Ahaz in Kings is of his idolatry and the making of the pagan Syrian altar which he placed in the house of the Lord (see 2 Kings 16). However, the center of the account of the reign of Ahaz in Chronicles is this wonderful story of the return of the captives to Judah. A prophet of the Lord comes to the army of Israel and rebukes them for making slaves of their brethren and warns them that the wrath of God hangs over them (**Have a student read verses 9-11**). They respond by not only sending the captives back to their homes, but doing so in a kind and compassionate manner (**Have a student read verse 15**). The climax of Chronicles is not the captivity of Judah as it is in Kings, but rather her return to the Promised Land under the proclamation of Cyrus the king of Persia. This account at the center of chapter 28 is a beautiful foreshadowing of that event.

C' Ahaz's military defeats – 28:16-21 – However, Judah under Ahaz continues its slide into idolatry and moral corruption (verse 19) and the Lord brings defeat to the army of Judah at the hands of the Edomites (verse 17) and the Philistines (verse 18). Additionally, instead of repenting and calling upon Yaweh for help, Ahaz calls upon Tiglath-Pileser king of Assyria for aid (verse 16) and gives him part of the treasures of the temple and of his own house. Instead of helping Ahaz, Tiglath-Pileser instead "distressed him" (verse 20-21).

B' Ahaz's evil ways – 28:22-25 – Ahaz' idolatry and corruption reach their climax in his setting up the worship of the Syrian gods in Judah, his corruption of the temple and his

setting up pagan altars throughout Judah. Idolatry has now permeated Judah as it had Israel before her.

A' Azah dies – 28:26-27 – Ahaz dies and, like some of the other ungodly kings of Judah before him, the people refuse to bury him in the tombs of the kings of Israel. Judah is going the way of the northern kingdom of Israel. However, God's mercy to Judah has not reached its limit, as we shall see in the reign of Ahaz' son Hezekiah.

Like the kings of Judah, God is faithful to give us “prophets and priests” in our lives such as parents, grandparents, pastors, teachers and others. These godly men and women are used of the Lord to help keep us in the path of obedience to Him. Though they are not perfect, it is very important that we give much weight to the words of exhortation that these counselors give us.

❖ **Homework** – Read 2 Chronicles 29-32; work on memory materials; read the *CREC Worship Memorial*

❖ **Pray / Prep for Worship**

CREC Worship Memorial, Adopted at 2005 Presbytery

1. We believe that Lord's Day worship is our highest privilege, our greatest duty, and our deepest joy.¹ God has created us for just this purpose: to worship Him, and to be transformed by Him as we worship.²

2. We believe that in worship the people of God are engaged by the Spirit and drawn into the Father's presence as living sacrifices in union with the Risen Christ.³ In Lord's Day worship, God renews His covenant relationship with His people by serving them and them serving Him.⁴ He draws near to us to draw us near to Him.⁵

3. We believe that in Lord's Day worship, we are gathered together in the presence of the living God among a glorious assembly consisting of angels, the church militant on earth, and the church triumphant in heaven.⁶

4. We believe that each week in worship, through the Lord's service to us and our service to Him, our Triune Creator and Redeemer gives us the covenant gifts of glory, knowledge, and life, in and through the assurance of our forgiveness, the preaching of the Word, and the partaking of the Lord's Supper.⁷ While bestowing these gifts upon us in worship, at the same time, He graciously accepts our praise and thanksgiving of Him.⁸ In re-orienting us around His covenant,⁹ He empowers and calls us to live in terms of His new creation.¹⁰

5. We believe that God uses our worship to change us and the world.¹¹ We are transformed by the grace of God's presence,¹² and leave worship with a renewed sense of, and commitment to, mission,¹³ discipleship,¹⁴ and community.¹⁵ Biblical worship results in changed lives, Spirit-empowerment, and impacts the world for Christ.

Furthermore, God is pleased to hear and answer our prayers, particularly those that ascend in the Lord's Day worship of the Church.¹⁶ He hears our prayers for the nations and in answering us makes manifest His Kingdom on earth as it is in heaven.¹⁷

¹Ex. 20:8-11, Heb. 4:9; Heb. 10:25, Deut. 26:10, Ps. 29:2, Ps. 27:4, Ps. 65:4, Ps. 73:25; Heb. 4:16

²Isa. 43:21; 1Cor. 6:20, Rev. 4:11, Rom. 12:1-2; Jn. 4:23

³Lam. 3:41; Ps. 25:1; 28:2; Eph. 2:12-22, Rom. 12:1-2; Heb. 12:18-25; Heb. 8:5; Rev. 4:1

⁴Is. 66:20-22, Lk. 22:19; Lev. 1-5

⁵Deut. 4:7; Rev. 3:20, Ex. 24:12; 2 Cor. 6:16b-18; Heb. 10:19 with Heb. 9:11,12

⁶Rev. 9-12, Heb. 12:22-24, Eph. 2:6

⁷Rom. 3:23; 8:30; Jn. 17:22; Rom. 1:21-23; Jn. 17:17; Jn. 17:2,3; Ro. 2:7-10; 1Jn. 2:20, 27; Ps. 115, Rev. 21:11,

Jn. 6:53-58, 1Pet. 1:23

⁸Ps. 51:17, Ez. 20:40-41

⁹Ps. 50:5; Mt. 26:28; Heb 8:6; 12:24

¹⁰Mt. 28:16-20; Jn. 20:19-23

¹¹Ps. 22:25-27, Gen. 22:9-18

¹²Rom. 12:1,2; 2 Cor. 3:18

¹³Mt. 28:19a

¹⁴Mt. 28:19b, 20a

¹⁵Is. 55:12, Rom. 15:13-14; Mt. 28:20b

¹⁶1Kg. 8:26-53, Mt. 18:19-20; Rev. 8:3-6

¹⁷Mt. 9:38, Mt. 6:9-10

6. We believe that worship should be informed and governed by the Bible in its entirety.¹⁸ In constructing our liturgies, we are to pay particular attention to those portions of God's Word that are specifically given to inform us of what God desires in worship. These portions include, but are not limited to, descriptions of patriarchal worship, Levitical worship,¹⁹ and Tabernacle of David worship,²⁰ which all point toward the glorious advent of Jesus Christ, whose self-offering and victorious resurrection accomplished our salvation.²¹ This final work of our Savior provides the basis for the resultant transformation of worship spoken of by the Apostles in the New Covenant.²² We are, of course, prohibited from returning to the practices of animal sacrifices, for this would deny our faith in the perfect and complete sacrifice of our Lord Jesus Christ.

7. We believe that these portions of the Bible give us a divine pattern and sequence of worship,²³ and provide us a detailed understanding of the benefits of Christ, the Lamb of God that takes away the sin of the world.²⁴ These benefits include purification from our sins,²⁵ transformation of our persons,²⁶ acceptance of our work and tribute,²⁷ and peace with God and men.²⁸ Through Biblical worship, the Lord assures us of the forgiveness of our sins,²⁹ the Holy Spirit's ongoing work of renewal in our lives,³⁰ the requirement and acceptability of vocation,³¹ and the promise of the increase and maturation of Christian community.³²

8. We believe that these portions of the Bible also teach us that each of these glorious aspects of worship are to be set in the context of beautiful music that is maturing in both voice and instrument, to the praise of Christ the King.³³

9. We believe that the proper implementation in love of the above requires a practical understanding of all that Scripture teaches, including an understanding of lesser and greater matters, Christian forbearance with our brothers, liberty in worship which is not self-willed, an avoidance of an over-scrupulous zeal, and a desire to maintain a Biblical catholicity as we build on the work of the historic church.³⁴

¹⁸ 2Tim 3:16-17; Isa. 8:20; Ex. 20:4-6; Heb. 8:5

¹⁹ Lev. 1-7

²⁰ 1 Chr. 16:1 ff; 1 Chr. 25; 2 Sam. 6; 2 Chr. 15:14,15; 23:18; 29:25-30; 35:15; Ezra 3:10; Neh. 12:45,46; Acts 15:16,17

²¹ Jn. 1:29; 1Cor. 5:7; Rev. 1:5; Heb. 9:11-14

²² Acts 15:16,17; Heb. 7:12, Heb. 8:5; 10:19-22; 9:23, 24

²³ Lev. 9:22

²⁴ Jn. 1:29

²⁵ Lev. 4,5; Heb. 9:26; 10:12

²⁶ Lev 1; Phil. 3:20; Heb. 4:16; Gal. 6:15

²⁷ Lev. 2; Ecc. 9:7

²⁸ Lev. 3; Rom. 5:1

²⁹ Lev. 4,5; Col. 1:14

³⁰ Lev. 1; Rom. 12:1,2

³¹ Lev. 2; 2 Thes. 3:10-12; Rom. 15:27; 1 Cor. 9:13,14

³² Lev. 3; 1 Cor. 10:17; Eph. 4:11-13; Jn. 17:20

³³ 1Chr. 15:16, 25:6,7; Ps. 98:4-6; 144:9; 150; Rev. 5:8; 14:2,3; 15:2,3

³⁴ Col. 3:16, Eph. 5:2

1 and 2 Chronicles
Lesson 15 - 2 Chronicles 29-36 – Judah’s Exile and Return
Part 1 – 2 Chronicles 29-32 – Hezekiah

Objective – To help your students to see that their lives should be marked by confession of sin and joy-filled worship of the Lord which should lead to great deeds done for the Kingdom of God. The Lord will guard, keep, and bless them as they do these things.

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
 - ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 29-32, read the *CREC Worship Memorial*, and work on memory materials?”
 - ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
 - ❖ **Scripture Memorization – 2 Chronicles 30:9 – For if you return to the Lord, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the Lord your God is gracious and merciful, and will not turn His face from you if you return to Him.**
 - ❖ **Outline of 1 and 2 Chronicles – QUIZ NEXT WEEK!**
- A. **1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. **1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. **1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. **2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ **2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ **2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ **2 Chronicles 29-36 – Judah’s Exile and Return**

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) True or **False** – Amaziah’s defeat and capture at the hands of Joash (Jehoash) king of Judah and Joash’s breaking down of the wall of Jerusalem and his taking of other hostages can be seen as a picture of Judah’s future defeat and exile at the hands of the Assyrians. **(Babylonians, not Assyrians)**
- 2) What was Uzziah’s sin that caused him to be cursed by the Lord? **(He entered the temple to burn incense, a task that only the priests could lawfully perform.)**
- 3) What was the curse that the Lord placed upon Uzziah? **(Leprosy)**
- 4) **True** or False – Jotham defeated the Ammonites and received 100 talents of silver plus wheat and barley as tribute.
- 5) True or **False** – The return of the captives of Judah by the army of Israel during Ahaz’ reign reminds us of the return of the captives of Judah from Babylon which will later take place under Nebuchadnezzar, ruler of Persia. **(ruler of Babylon, not Persia)**

❖ Lesson – 2 Chronicles 20-32 - Hezekiah

Introduction – In the last two lessons, we have seen Judah forsake the covenant which the Lord had made with David and become increasingly idolatrous, just like the northern kingdom of Israel. Judah is on the path to judgment in the form of exile to Babylon under Nebuchadnezzar and David Dorsey’s outline of this last portion of 1 and 2 Chronicles shows us this path:

- A. Hezekiah cleanses the temple – 29:1-36
 - B. Hezekiah celebrates Passover – 30:1-27
 - C. Hezekiah purges the land – 31:1-21
 - D. CENTER – Yaweh saves Hezekiah and Jerusalem – 32:1-33**
 - C’ Manasseh reverses Hezekiah’s purge – 33:1-25
 - B’ Josiah celebrates Passover – 34:1-35:27
- A’ Final kings of Judah forfeit the temple – 36:1-23

However, the Lord is longsuffering and merciful and has wonderful future plans for His people. We will see this demonstrated in the very center of this section (section D.) when Yaweh saves Jerusalem from the Assyrians during the reign of good king Hezekiah.

The four chapters covering the life and reign of Hezekiah begin with Hezekiah restoring and cleansing the temple, the house of God (chapter 29). This leads to Hezekiah’s wonderful celebration of Passover in the house of God (chapter 30). In chapter 31, Hezekiah moves out from the worship of Yaweh to perform great deeds of reform in His name. In chapter 32 we will see Yaweh rewarding Hezekiah for his faithfulness by working a miraculous deliverance for him from the Sennacherib and the Assyrian army and by blessing him with wealth and an extended reign over Judah. Hezekiah’s reign can be seen as a foreshadowing of what will take place at the end of this book; the return of the people of Judah to the Promised Land after their exile in Babylon and the rebuilding of the temple in Jerusalem.

The events of Chapter 29-31 for the most part are not recorded in Kings, demonstrating Chronicles emphasis on the reestablishment of Yaweh worship in Judah. However, before true worship of the Lord can take place, there must be a cleansing from sin (forgiveness). We will see this demonstrated in chapter 29 as Hezekiah directs the cleansing of the priests/Levites and the temple:

Note: You should spend only about ten minutes summarizing each chapter and engaging the class in discussion.

Chapter 29 - Hezekiah cleanses the temple

Dorsey sees this chapter as having a seven-part symmetrical structure, the center of which is Hezekiah’s dedication of the restored temple.

- A. Hezekiah begins his reign and the temple restoration – 29:1-3
 - B. Hezekiah calls for priests and Levites to sanctify themselves and the temple – 29:4-11
 - C. Levites and priests sanctify themselves and the temple – 29:12-19
 - D. CENTER – Hezekiah dedicates the temple – 29:20-30**
 - C’ Levites and priests offer sacrifices – 29:31-33

B' Levites more diligent in sanctifying themselves than the priests – 29:34-35a
A' Hezekiah concludes the temple restoration – 29:35b-36

A. Hezekiah begins his reign and the temple restoration – 29:1-3 – Hezekiah follows his wicked father Ahaz to the throne and we are immediately told that he is nothing like his father (**Have a student read verses 2-3**). From the very first year of his reign, Hezekiah sets himself to re-establishing true Yaweh worship in Judah. We will see at the end of this chapter that the people rejoiced when they saw how quickly Hezekiah accomplished his goals.

B. Hezekiah calls for priests and Levites to sanctify themselves and the temple – 29:4-11 - During the reign of Hezekiah's father Ahaz, the house of God (temple) had been abused and neglected (recall 28:24) and it is now time for some "house cleaning". Hezekiah gathers the priests and Levites and commands them to sanctify themselves and the temple and to "carry out the rubbish from that holy place". In verses 6-9, Hezekiah tells them that the wrath of God is upon them because they have forsaken the Lord, neglected His worship, and allowed His house to deteriorate. Hezekiah says he intends to "make a covenant with the Lord God of Israel" (verse 10) and he exhorts the priests and Levites to be diligent in undertaking this "self-cleaning" and "house cleaning" task.

C. Levites and priests sanctify themselves and the temple – 29:12-19 – A host of Levites "arose", gathered their brethren, sanctified themselves and, along with the priests, completed the cleansing work of the temple (verse 15). Note that the task took **sixteen** total days (verse 17). Worship of the Lord is the central activity of all creation and this cleansing project is a sort a "double new creation" with the **eighth** and the **sixteenth** days seen as first days of the "new world" of true Yaweh worship.

D. CENTER – Hezekiah dedicates the temple – 29:20-30 – In the center of this chapter we see Hezekiah restoring the worship system of the temple. Notice that he "rose early" again a picture of a new creation that is taking place in Judah! The first task to be performed in the newly cleansed temple is for sin offerings to be made for the sin which led to the deterioration of Yaweh worship including:

- 1) The kingdom (i.e. wicked kings)
- 2) The sanctuary (i.e. wicked priests and Levites who defiled the house of God)
- 3) Judah (i.e. wicked people) (see verse 21)

This is a sort of a "Super" Day of Atonement for all of Judah as seven bulls, rams, lambs, and goats are brought forward and offered as a "sin (purification) offering to make an atonement for all Israel..."(see verse 24)

In verses 25-30 we see the uniting of the sacrifices (burnt/ascension **offering**) with the musical (**praise**) worship instituted by David when the ark of the covenant was placed in a tent on Mt. Zion (recall 1 Chronicles 25). The once-for-all **offering** of Jesus has now led us to bring ourselves as living sacrifices (Romans 12:1) of **praise** to God during every Lord's Day worship service (see Hebrews 13:15)

C' Levites and priests offer sacrifices – 29:31-33 – Having cleansed themselves and the temple, the priests to begin conducting the sacrifices (purification offerings for sin), burnt (ascension) offerings and thank (peace) offerings according to the law of Moses. The people bring sacrifices in great abundance!

B' Levites more diligent in sanctifying themselves than the priests – 29:34-35a

Levites did not normally participate in the preparation of the sacrifices for the worship of Yaweh. However, because the priests had not been as diligent in sanctifying themselves as the Levites had been, there are not enough priests to handle the number of animals that have been brought for sacrifice. As a result, Levites are employed to assist them until there are enough sanctified priests to carry out the work.

A' Hezekiah concludes the temple restoration – 29:35b-36 – We saw in verse 3 that, when he came to the throne, Hezekiah wasted no time in beginning the restoration of true Yaweh worship in Judah. Here at the end of the chapter we see Hezekiah and all the people rejoicing at the speed and results of these reforms.

True worship begins with confession and forsaking of sin in our own lives as well. This then leads to joy-filled worship each Lord's Day as we will see in chapter 30.

Chapter 30 - Hezekiah celebrates Passover –

A. Hezekiah invites all Israel and Judah to the temple for Passover – 30:1

B. Agreement to modify the date of Passover – 30:2-5

C. Hezekiah's plea to the northern kingdom of Israel – 30:6-12

D. CLIMAX – Passover celebration in the temple – 30:13-17

C' Hezekiah's prayer for the northern kingdom of Israel – 30:18-22

B' Agreement to modify the length of time of the feasts – 30:23-24

A' Summary of joy-filled Passover celebration – 30:32-33

In chapter 29, Hezekiah oversaw the cleansing of the priesthood and the temple and the reestablishment of the sacrificial system for the forgiveness of sin. It is now time to rejoice before the Lord in worship! In chapter 30, Hezekiah will attempt a sort of reuniting of all Israel through the celebration of the feasts of Passover and Unleavened Bread, which is at the center of this chapter. **(Note - By this time, most of the people of the northern kingdom of Israel have been taken into captivity in Assyria, but there is a remnant who are still living in the Promised Land.)**

A. Hezekiah invites all Israel and Judah to the temple for Passover – 30:1 – Hezekiah puts out an invitation to all of Yaweh's people both in Israel and Judah to come together to celebrate the Passover feast (see also verse 5). The Lord through Hezekiah is demonstrating His love and mercy to all His people in drawing them close to Himself in spite of their idolatry and other sin.

B. Agreement to modify the date of Passover – 30:2-5 – Verse 3 tells us that neither the priests nor the people were ready to celebrate Passover on the appointed day as found in the law of Moses (the fourteenth day of the first month – Leviticus 23:5). However, Hezekiah moves the feast to the second month and this pleases everyone.

C. Hezekiah’s plea to the northern kingdom of Israel – 30:6-12 – Hezekiah sends a proclamation to all the remnant of Israel (from Dan in the north to Beersheba in the south) that they should:

1. Return to the Lord and He will return to them – verse 6
2. Not be like their wicked fathers who endured Yaweh’s wrath – verse 7
3. Yield to the Lord, enter His sanctuary, and serve the Lord that His wrath may be lifted – verse 8
4. Think of their brothers and sisters in captivity. If the remnant left behind in the Promised Land will return to the Lord, God will have mercy on all of the captives as well – verse 9

Ask the students, “What was the response to Hezekiah’s proclamation?”

- a. Some in Israel laughed and mocked – verse 10
- b. Others in Israel obeyed and came to the feasts – verse 11
- c. All in Judah obeyed and came to the feasts – verse 12

D. CLIMAX – Passover celebration in the temple – 30:13-17 - After cleansing Jerusalem of idolatrous altars, Hezekiah, the priests, and the people celebrate the Passover feast (verses 13-16). However, many of those of the remnant of the northern kingdom of Israel were in a state of uncleanness and, according to the law of Moses, ought not to have eaten the feast (verse 17).

C’ Hezekiah’s prayer for the northern kingdom of Israel – 30:18-22 - Hezekiah prays to the Lord for the unclean Israelites (verses 18b-19) and Yaweh heard his prayer (verse 20) and “healed the people” (i.e. does not bring them into judgment). The people also celebrated the seven day feast of Unleavened Bread with “great gladness” and with much instruction in the Word on the part of the Levites (verse 22).

B’ Agreement to modify the length of time of the feasts – 30:23-24 - Though the feast of Unleavened Bread normally lasted only seven days (see Leviticus 23:6-8), there was such joy in the hearts of the people and such a turning to the Lord that they celebrated it another seven days with the sacrifice of thousands of animals!

A’ Summary of joy-filled Passover celebration – 30:25-27 – There was great joy and unity among the people of God in the celebration of these feast, and the priests and Levites pronounce the blessing of the Lord upon them.

Joy-filled worship on the Lord’s Day ought to lead us to do great deeds done for the Kingdom of God during the rest of our week. We will see examples of this in chapter 31

Chapter 31 - Hezekiah purges the land

Idolatry purged – verse 1

Hezekiah directs the priests and Levites – verse 2

Hezekiah and the people tithe – verses 3-10

The priests and Levites distribute the tithe – verses 11-19

Hezekiah praised – verses 20-21

Having rejoiced together before Yaweh in the Temple, the people go forth and destroy idolatry in the Land of Judah and even into some of the rest of Israel (verse 1). This is followed by both Hezekiah (verse 3) and the people (verses 4-10) bringing their tithes and offerings into the house of the Lord for the support of the priests and Levites. The rest of the chapter is devoted to a discussion of how these tithes and offerings were distributed. In the last two verses of this chapter, Hezekiah is praised for his faithfulness to the Lord and “So he prospered.”

As we go forth from worship and perform great deeds for the Kingdom of God, the Lord will guard, keep and bless us greatly! We will see this demonstrated in the life of Hezekiah and the people of Judah in chapter 32.

Chapter 32 - Yaweh saves Hezekiah and Jerusalem - This chapter begins with, “After these deeds of faithfulness...”. The Lord will reward Hezekiah for his godly reign by delivering Judah from Assyrian invasion, by giving him prosperity, and by prolonging his life

A. Assyrian invasion – 32:1

B. Hezekiah strengthens his reign – 32:2-8

C. First crisis – Sennacherib’s invasion – 32:9-19

D. TURNING POINT – Yaweh saves Jerusalem – 32:20-23

C’ Second crisis – Hezekiah’s illness and pride – 32:24-26

B’ Hezekiah strengthens his reign – 32:27-30

A’ Babylonian visit – 32:31

Conclusion: Hezekiah’s death – 32:32-33

A. Assyrian invasion – 32:1 – Just as He had allowed the Assyrians to invade and capture the northern kingdom of Israel, so Yaweh also allows the Assyrians under Sennacherib to invade Judah.

B. Hezekiah strengthens his reign – 32:2-8 – In response to this invasion, Hezekiah defends Judah by:

1) Disrupting the water supply to the Assyrians – verses 3-4

2) Building up the walls around Jerusalem – verse 5

3) Strengthening his army – verse 6

4) Encouraging his military leaders to trust in the Lord– verses 7-8

C. First crisis – Sennacherib’s invasion – 32:9-19 – Sennacherib sends servants to Jerusalem to try and convince Hezekiah and the people to surrender.

Ask the students, “What arguments does Sennacherib use against Hezekiah and the people in verses 10-15?”

A. Are you trusting in Hezekiah and Yaweh? – verses 10-11

B. Hezekiah has removed your high places and limited you to a one-god worship – verse 12

C’ No other nation’s gods have delivered their people from the Assyrians – verse 13

B. Your God will not deliver you – verse 14

A’ Don’t trust Hezekiah or Yaweh! – verse 15

The sin of Sennacherib and his servant messengers is the defying of Yaweh and his faithful servant Hezekiah. This is pointed out three times (verses 16, 17, 19)

D. TURNING POINT – Yaweh saves Jerusalem – 32:20-23 – In the face of Sennacherib’s threats, Hezekiah and Isaiah, the prophet, pray to the Lord. **What was Yaweh’s response? (see verse 21).**

1. The Lord sent an angel to kill every military leader in Sennacherib’s army in Lachish

2. Sennacherib returns “shamefaced” to Assyria

3. Sennacherib is killed by his own sons in the temple of his god.

The Lord will not be mocked and those who boldly defy Him will be destroyed (see also Psalm 2). Yaweh’s great deliverance of Hezekiah and Judah from Assyria (and other nations – see verse 22) results in the nations around Judah bringing gifts and honor to Hezekiah.

C’ Second crisis – Hezekiah’s illness and pride – 32:24-26 (see also 2 Kings 20:1-11 and Isaiah 39:1-8) – Hezekiah becomes ill and is near death. The Lord healed him when he prayed, but verse 25 tells us that he was ungrateful and became prideful in the face of the Lord’s favor. Hezekiah’s repentance in verse 26 seems to be linked to the events in Isaiah 39 in which Hezekiah humbles himself when rebuked for pridefully showing the Babylonian envoys his wealth (see section A’ – both 2 Chronicles 32:26b and Isaiah 39:8 mention the wrath of the Lord not coming in the “days” of Hezekiah).

B’ Hezekiah strengthens his reign – 32:27-30 – These verses show us the great blessing that the Lord poured upon Hezekiah for his faithfulness:

- Wealth – verses 27-28

- Cities – verses 29-30

However, as we will soon see, Hezekiah’s wealth and power are in danger!

A’ Babylonian visit – 32:31 – In the beginning of this chapter we saw the Assyrians invade Judah. Now, at the end we find ambassadors from Babylon “invading” (visiting) Jerusalem. Details of their visit, seen in 2 Kings 20:12-19 and Isaiah 39 tell us that Hezekiah pridefully showed them all of the wealth of his house. He is then told by Isaiah that this wealth will one day be carried to Babylon (in the exile). Hezekiah responds by humbling himself and praising the Lord for His current mercy to Judah (Isaiah 39:8) as was mentioned in section C’.

Conclusion: Hezekiah’s death – 32:32-33- Hezekiah dies and is buried in the tombs of the sons of David. Hezekiah’s life is summarized in one word in verse 32 → “goodness”. May

it be the same with us. Unfortunately, the life of Manasseh, Hezekiah's son and heir, could easily be summarized in one word as well → "wickedness"

Our lives should be marked by consistent confession of sin, joy-filled worship of the Lord on the Lord's Day and in our homes, and great deeds done in the Kingdom of God. The Lord has promised to guard, keep and bless us as we do these things!

❖ **Homework** – Read 2 Chronicles 33-36; Study for the quiz on the outline of 1 and 2 Chronicles; Work on memory verse.

❖ **Pray / Prep for Worship**

1 and 2 Chronicles
Lesson 16 - 2 Chronicles 29-36 – Judah’s Exile and Return
Part 2 – 2 Chronicles 33-36 – Judah’s Last (and First) Days

Objective – To help the students to understand the great mercy of the Lord and to commit themselves to heartfelt worship of God and to living their lives in thankful obedience to Him.

❖ **Greetings** - Pray with the students for the Lord’s blessing on their class

Attendance and Accountability - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, Read 2 Chronicles 33-36, and work on memory materials?”

❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.

❖ **Scripture Memorization – 2 Chronicles 30:9 – For if you return to the Lord, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the Lord your God is gracious and merciful, and will not turn His face from you if you return to Him.**

❖ **Outline of 1 and 2 Chronicles** – Have students write out the entire outline for 1 and 2 Chronicles and turn it in.

- A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened
 - B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken
- A’ 2 Chronicles 29-36 – Judah’s Exile and Return

❖ **Review** – Use the following questions to review last week’s lesson:

- 1) Who directed the cleansing of the temple (**Hezekiah**)
- 2) What feasts did Hezekiah order the people of Judah to celebrate? (**Passover and Unleavened Bread**)
- 3) Who else did Hezekiah invite to the feasts? (**The remnant of the northern kingdom of Israel**)
- 4) What did Hezekiah do after the celebration of the feasts? (**Destroyed idolatry in Judah**)
- 5) How did the Lord reward Hezekiah for his faithfulness? (**Delivered Judah from the Assyrians, gave him wealth, extended his life**)

❖ **Lesson – 2 Chronicles 33-36 – Judah’s Last (and First) Days**

Introduction - After the days of Jehoshaphat, there came to the throne a series of kings who, for the most part, forsook the covenant that Yaweh made with David and led Judah down the same idolatrous path as the northern kingdom of Israel (Jotham being the exception).

However, as we saw in our last lesson, Hezekiah's reign interrupts this pattern in that he was a king who "did what was right in the sight of the Lord, according to all that his father David had done". Recall our outline for this section last section of 1 and 2 Chronicles:

A. Hezekiah cleanses the temple – 29:1-36

B. Hezekiah celebrates Passover – 30:1-27

C. Hezekiah purges the land – 31:1-21

D. CENTER – Yaweh saves Hezekiah and Jerusalem – 32:1-33

C' Manasseh reverses Hezekiah's purge – 33:1-25

B' Josiah celebrates Passover – 34:1-35:27

A' Final kings of Judah forfeit the temple – 36:1-23

Hezekiah's reign can be seen as a foreshadowing of what the Lord will do for His people after their exile in Babylon, seen especially in the very center of this outline. Though Judah will indeed be sent into exile, Yaweh will forgive their sins, deliver them from their captors and bring them back to the Promised Land where they will rebuild the temple and re-establish true Yaweh worship.

Chapter 33 – Manasseh Reverses Hezekiah's Purge

A. Manasseh becomes king – 33:1

B. Manasseh's wicked practices – 33:2-9

C. God speaks to Manasseh – 33:10-11

D. TURNING POINT – Manasseh's repentance – 33:12

C' Manasseh speaks to God – 33:13

B' Manasseh's righteous deeds – 33:14-17

A. Manasseh dies – 33:18-20

Addendum – Amon, more wicked than Manasseh – 33:21-25

A. Manasseh becomes king – 33:1 – Thus far in 2 Chronicles, we have seen two other kings come to the throne at a very young age [**Ask the students if they can remember their names → Joash – age 7 (2 Chronicles 23-24) and Uzziah – age 16 (2 Chronicles 26)**]. In both of these cases, godly older men came along side of these kings as counselors to help them rule in a righteous manner during the early parts of their reigns (Joash had Jehoaida the priest and Uzziah had Zechariah). Manasseh, the son of Hezekiah, is only twelve years old when he comes to the throne and there is no mention in verse 1 of a wise older man who helped him to reign in a godly manner.

B. Manasseh's wicked practices – 33:2-9 – It seems hard to believe that a godly, righteous king like Hezekiah could raise a son like Manasseh who ruled after him in such a wicked manner. (**Have a student read verse 2**). Verses 3-9 gives us a long list of the details of Manasseh's wicked deeds (**Have the students give a list of the particular sins of Manasseh**):

- He rebuilt the high places of worship – verse 3

- He erected pagan altars in the temple – verses 4-5

- He burned (or at least dedicated) his sons to pagan gods as Ahaz had done (recall 2 Chronicles 28:3) – verse 6
- He practiced soothsaying (foretelling events by ungodly means), witchcraft and sorcery – verse 6a
- He consulted mediums (those who contact the dead) and spiritists (those who contact evil spirits → demons) – verse 6b
- He set up an idol in the temple – verses 7-8

In verse 2 and in verse 9 we see that Manasseh’s evil deeds are even worse than those of the nations whom Israel defeated under Joshua.

In verses 4 and also in 7-8 we see that Manasseh’s evil deeds were in direct violation of the word and purposes of the Lord for Israel (**Have a student read these verses**).

Besides his wicked worship practices, 2 Kings 21:16 says, “Moreover, Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another...”. Manasseh had become the very embodiment of evil and he “seduced Judah and the inhabitants of Jerusalem...” (verse 9a) to enter into this evil as well. His evil practices will be the final cause of Judah being taken into captivity by the Babylonians under Nebuchadnezzar (see 2 Kings 21:11-15)

C. God speaks to Manasseh – 33:10-11 – The Lord was faithful to chastise Manasseh and the people of Judah when they sinned, but verse 10 tells us that they did not heed his rebukes (likely given through prophets). In a foreshadowing of Judah’s exile to come, the Lord caused the army of Assyria to attack Judah and take Manasseh captive to Babylon by binding him with bronze chains and placing a hook in his nose! Miraculously, this chastisement by the Lord will have a good effect in Manasseh’s life.

D. TURNING POINT – Manasseh’s repentance – 33:12 – In his affliction, Manasseh “implored the Lord his God, and humbled himself greatly before the God of his fathers”. This event, not recorded in 2 Kings, is one of the greatest examples of repentance in all of Scripture and should teach us that repentance, by the grace of God, is possible for even the most wicked of sinners...even us!

C’ Manasseh speaks to God – 33:13 – Then, in one of the greatest examples in Scripture of the mercy of the Lord, verse 13 tells us that Yaweh heard Manasseh’s prayer and, in some unrecorded manner, brought him back to Jerusalem and restored him to the throne.

RCC Distinctive – Church Discipline

The three marks of any true Christian church, including RCC, are:

- 1) The preaching of the Word of God
- 2) The celebration of the sacraments of baptism and communion
- 3) The practice of church discipline towards sinful members within the church

Church discipline begins with words of encouragement and rebuke by the elders towards the wayward member. If these words do not result in biblical repentance, the elders of RCC may

suspend the sinner from participation in communion. If the member fails to repent, it is this failure and not ultimately the sin itself which then may result in excommunication by which the person is considered to have walked away from the true faith in Jesus Christ and is forbidden to come to Lord's Day worship services. The rebuke of Manasseh and his subsequent removal from the Promised Land into captivity in Assyria is a picture of the sort of discipline which ought to go on in every Christian church. As in Manasseh's case, the primary purpose of this discipline is for the sinner to repent and be restored to fellowship with God and His people.

B' Manasseh's righteous deeds – 33:14-17 – These verses tell us of the righteous deeds that Manasseh did in the latter days of his reign:

- He fortified Judah and strengthened the military – verse 14
- He removed idolatry from Judah and Jerusalem –verse 15
- He reinstated true Yaweh worship in Judah – verse 16a
- He commanded Judah to serve Yaweh – verse 16b
- High place worship was not fully eliminated, but Yaweh worship was fully restored – verse 17

A. Manasseh dies – 33:18-20 – Manasseh dies in his repentant state and is buried in his own home.

Addendum – Amon, more wicked than Manasseh – 33:21-25 – Unfortunately, Manasseh's son Amon, who follows him to the throne, not only resumes all of the wicked deeds which his father had repented from, he also does not repent as Manasseh had. He is assassinated and Josiah, his son, becomes king at the tender age of eight.

Chapter 34 –35 – Josiah

A. Josiah becomes king – purges idolatry – 34:1-7

B. Josiah restores the temple – 34:8-13

C. Josiah is read the Law – repents – 34:14-19

D. CLIMAX – The Lord's response - Hulda the prophetess – 34:20-28

C' Josiah reads the Law – renews covenant – 34:29-33

B' Josiah keeps Passover at the temple – 35:1-19

A' Josiah's reign ends – wounded and dies – 25:20-27

A. Josiah becomes king – purges idolatry – 34:1-7 – At this time in her history, Judah is on a roller-coaster ride of righteous and ungodly kings. Hezekiah was righteous, followed by two wicked kings; Manasseh, who repented, and Amon, who did not. Josiah, who follows Amon, “did what was right in the sight of the Lord, and walked in the ways of his father David; he did not turn aside to the right hand of to the left” (verse 2). Even at a young age, and apparently without an older, godly man to guide his steps, Josiah purged Judah of her idolatry. Notice how thoroughly Josiah carried out this task by looking at verbs used in the description: *purge* (v. 3), *broke down*, *cut down*, *broke in pieces*, *made dust*, *scattered* (v. 4), *burned*, *cleansed* (v. 5). Josiah carried this purging of idolatry even to the remnant of the

northern kingdom of Israel who were living in the land (**have a student read verse 6**). After he was finished, Josiah returned to Jerusalem

B. Josiah restores the temple – 34:8-13 – After purging the land and temple of idolatry, Josiah, like Joash before him, commands the repair of the temple, which had apparently fallen into a state of disrepair once again. Money is collected from all over Israel and is used by faithful workmen to complete the task.

C. Josiah is read the Law – repents – 34:14-19 – While the work of temple repair was going on, Hilkiah, the priest found a copy of “the Book of the Law of the Lord given by Moses” (verse 14). Hilkiah gives this book to Shaphan, the scribe, who reads it to king Josiah. **Ask the students, “What was Josiah’s reaction to hearing the words of the Book of the Law?” – see verse 19**). Josiah tore his clothes (a sign of repentance and mourning).

D. CLIMAX – The Lord’s response - Hulda the prophetess – 34:20-28 – After hearing the Law, Josiah is convicted that he and all of Judah are under the wrath of God for the idolatry and other sin that has permeated the kingdom. He commands Hilkiah, Ahikam, Shaphan, and Asaiah to inquire of the Lord and they consult Huldah, the prophetess. Her prophecy is two fold:

1) The curses of the Law will come to Judah – verses 24-25 – Specifically, Yaweh says that Judah will be judged “because they have forsaken Me and burned incense to other gods, that they might provide Me to anger with all the works of their hands.” (verse 25a)

2) The curses of the Law will not come to Josiah – verses 26-28 – Specifically, Yaweh says that Josiah will not be judged, “because your heart was tender, and you humbled yourself before God when you heard His works against this place and its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me...”.

C’ Josiah reads the Law – renews covenant – 34:29-33 – Now, instead of having the Book of the Law read to him, Josiah reads the Law from the temple to all of the people of Judah and Jerusalem and he leads the people in covenant renewal. Verse 33 is a good summary of Josiah’s reign to this point (**Have a student read verse 33**).

Having restored true Yaweh worship in all Israel, Josiah, like his great grandfather Hezekiah, will begin the joy-filled worship of Yaweh through the keeping of the Passover feast.

2 Kings 22-23 gives much more detail of the Josiah’s purging of idolatry in Judah and Israel than it does of his celebration of the Passover feast. This once again demonstrates Chronicles’ emphasis on the restoration of Yaweh worship and the temple.

B’ Josiah keeps Passover at the temple – 35:1-19 – Josiah begins keeping Passover by setting the priests in their duties and encouraging them to make all of the preparations for the feast (verses 1-6). Josiah and the leaders of Judah gave generously in providing the offerings needed for Passover (verses 6-9). Verses 7-19 give us the details of this wonderful Passover celebration which took place when Josiah was twenty-six years old. Despite Josiah’s reforms and the restoration of true Yaweh worship, judgment still hangs over Judah (**Have a student read 2 Kings 23:26-27**)

A' Josiah's reign ends – wounded and dies – 25:20-27 – After the restoration of Yaweh worship and the celebration of the Passover feast, Josiah is confronted with the Egyptian army whom the Lord brings against Judah as a sort of first wave of the judgment to come. Necho, the king of Egypt, seems to recognize the Lord's hand in this more than Josiah does. Josiah (perhaps foolishly) disguises himself, engages in battle with Egypt, is wounded and later dies of his wounds. The prophet Jeremiah (author of the books of Jeremiah and Lamentations) lamented the passing of righteous king Josiah. The judgment of Yaweh against Judah will now come to fullness during the short reigns of her last four kings.

Chapter 36 – Judah's Last (and First) Days

A. Jehoahaz taken captive to Egypt - 36:1-4

B. Jehoiakim taken captive to Babylon – 36:5-8

C. Jehoiachin taken captive to Babylon – 36:9-10

D. Zedekiah taken captive to Babylon – 36:11-14

E. Israel's sin – 36:15-16

F. Israel's punishment – 36:17-21

G. CONCLUSION – Cyrus' proclamation to return and rebuild the temple – 36:22-23

A. Jehoahaz taken captive to Egypt - 36:1-4 – 2 Kings 23:32 tells us that Josiah's son, Jehoahaz (Jehoaz), who ruled after him “did evil in the sight of the Lord...” He rules only three months over Judah before the king of Egypt takes him captive and begins to take the wealth of Judah to himself (verse 3) in a sense taking back the wealth that the Egyptians had given to the Israelites when they came out of Egypt under Moses. He makes Jehoahaz' brother, Eliakim (“**God** raises up”), ruler over Judah and changes his name to Jehoiakim (“**Yaweh** raises up”) a name which interestingly uses the more personal word for God in it.

B. Jehoiakim taken captive to Babylon – 36:5-8 – Jehoiakim also “did evil in the sight of the Lord his God”. During his reign, Nebuchadnezzar, king of Bablyon (who had previously defeated the Assyrians) came up against Jehoiakim. 2 Kings 24:1 tells us that Jehoiakim became a servant king of Nebuchadnezzar while still reigning in Judah, but that after three years, he rebelled against him. 2 Kings 24:2-4 tells us that the Lord also sent other nations (Chaldea, Syria, Moab, Ammon) against Judah, all because of the sins of Manasseh. Nebuchadnezzar then returns and defeats Jehoiakim and carries him off to Babylon, another foreshadowing of the full exile to come. Nebuchadnezzar also plunders the temple, a picture of Yaweh Himself leaving the land.

C. Jehoiachin taken captive to Babylon – 36:9-10 – Jehoiachin, son of Jehoiakim ruled over Judah a little over three months before he too, along with more of the wealth of the temple, are taken to Babylon. Zedekiah, Jehoiakim's brother, is made king in his place.

D. Zedekiah taken captive to Babylon – 36:11-14 – Despite the clear warnings of Jeremiah the prophet, Zedekiah continued to do “evil in the sight of the Lord his God”. He “stiffened his neck and hardened his heart against turning to the Lord God of Israel” as did all of the leaders of the priests and the people. The specific sin mentioned is that they “defiled the

house of the Lord which He had consecrated in Jerusalem” (verse 14b). Judah’s abuse of the temple is seen as most prominent once again and God will no longer raise up a king like Hezekiah, Josiah, or even Joash to repair it. 2 Kings 24 and 25 tell us that King Zedekiah, the last ruler of Judah is taken to Babylon.

E. Israel’s sin – 36:15-16 – (More detail is given in 2 Kings 25 and Jeremiah 52)

Ultimately, Yaweh does not send Judah into captivity in Babylon because of her sin, but because of her **failure to repent** of her sin. We see this in verses 15-16 (**Have a student read verses 15-16**) After much longsuffering and sending of prophets to her by the Lord, Judah came to a point in her history where “there was no remedy” (verse 16b)

F. Israel’s punishment – 36:17-21 – The full judgments of God are given in detail in these verses:

- 1) The people are either killed or taken into captivity to Babylon (verses 17,20)
- 2) The riches of the temple, the king, and the leaders are taken to Babylon (verse 18)
- 3) The temple is burned to the ground (verse 19a)
- 4) The wall of Jerusalem is torn down (verse 19b)
- 5) The palace is burned to the ground (verse 19c)

All of this is “to fulfill the work of the Lord by Jeremiah”. Israel and now Judah had failed to worship Yaweh as their one true God and to keep his Law. Specifically, they had failed to keep the Sabbath, which was to be a weekly picture of their covenant with and their trust and rest in Yaweh. This ought to remind us of the great importance which the Lord places on keeping Sabbath in our day as well.

G. CONCLUSION – Cyrus’ proclamation to return and rebuild the temple – 36:22-23

At the end of 2 Kings, it is the release of Jehoiachin from prison in Babylon that gives us hope for the future of God’s people. Remembering that 1 and 2 Chronicles books were written for the Jews who were returning from captivity in Babylon, these last two verses of are particularly powerful in communicating the great mercy of God to them.

Yaweh, through Cyrus, ruler of Persia (who had conquered Babylon) gives a proclamation of freedom to His people and commands them to return to the Promised Land and to “build Him a house at Jerusalem which is in Judah” (verse 23b). True Yaweh worship will once again be established in the Promised Land as the Lord returns to dwell among his people.

Let us rejoice that the Lord had drawn even closer to us in the person and work of the Lord Jesus. We are now the temple of the Holy Spirit in which God is pleased to dwell. We are now called upon Him to worship Him in spirit and in truth and to live godly lives of thankful obedience to Him.

❖ **Homework** – Work on all memory verses (see attached sheet), and review the outline of 1 and 2 Chronicles

❖ Pray / Prep for Worship

1 and 2 Chronicles
Lesson 17 – Review

Objective – To review the main points of 1 and 2 Chronicles in preparation for the Student Evaluation next week

- ❖ **Greetings** - Pray with the students for the Lord’s blessing on their class
- ❖ **Attendance and Accountability** - Ask the students, “Did you get a good night’s sleep, bring your Bible, bring a writing instrument, and work on memory materials?”
- ❖ **Westminster Shorter Catechism** – Briefly go over the question(s) and answer(s) for this quarter.
- ❖ **Review of 1 and 2 Chronicles for Student Evaluation (Next week!)**

A) Scripture Memorization –

The students will be expected to be able to write the Scripture addresses and fill in the blanks for the following verses:

1 Chronicles 4:10 And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested.

1 Chronicles 16:23-24 – Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples.

2 Chronicles 7:14 - if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

2 Chronicles 30:9 – For if you return to the Lord, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the Lord your God is gracious and merciful, and will not turn His face from you if you return to Him.

B) Outline of 1 and 2 Chronicles

The students will be expected to be able to write out the entire outline for 1 and 2 Chronicles

- A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken**
 - A’ 2 Chronicles 29-36 – Judah’s Exile and Return**

C) Historical Information - 1 and 2 Chronicles -The students will need to be able to answer the following questions:

- 1) Who is the author of Chronicles? **Unknown – possibly Ezra**
- 2) What historical time period does Chronicles cover? **From Saul through the return from exile in Babylon**
- 3) The history of which of the two kingdoms of Israel is covered in detail in Chronicles? **the southern kingdom of Judah**
- 4) What is the main theme of Chronicles? **The Jews are to return to a true worship of Yaweh in His Temple and to godly living**
- 5) The center of the genealogies of 1 Chronicles 1-9 focuses on which tribe? **(Levi)**
- 6) Who were the first three kings of Israel? **Saul → David → Solomon**
- 7) Where did David erect the tabernacle (tent) for the ark of the covenant before the temple was built? **Mt. Zion**
- 8) What did Solomon ask for when God told him to ask for whatever he wanted? **Wisdom**
- 9) Where in did Solomon build the temple? **Mt. Moriah**
- 10) Who ruled Israel after Solomon? **Rehoboam**
- 11) Who led the revolt of the ten northern tribes of Israel and became their first king? **Jeroboam**
- 12) Asa's reign was marked by Judah **seeking** the Lord and the Lord giving them **rest**
- 13) **True** or False – Jehoshaphat, king of Judah, was a man who sought the Lord and was blessed with wealth and peace
- 14) What did Jehoshaphat and the people of Judah do when they were threatened with invasion by the armies of Ammon, Moab, and Mount Seir? **Prayed and fasted**
- 15) What did the army of Jehoshaphat do that resulted in the Lord defeating these armies? **Worshipped the Lord**
- 16) How did wicked king Jehoram die? **Intestines fell out!**
- 17) What wicked woman ruled Judah and killed her own grandchildren? **Athaliah**
- 18) What was Joash's greatest accomplishment as king of Judah? **Repaired the temple**
- 19) What was Uzziah's sin that caused him to be cursed by the Lord? **Burning incense in the temple**
- 20) What feasts did good king Hezekiah order the people of Judah to celebrate? **Passover and Unleavened Bread**
- 21) What army did the Lord deliver Hezekiah and Jerusalem from? **Assyrian**
- 22) What very wicked king of Judah led the people into idolatry and other sin that resulted in their exile to Babylon? **Manasseh**
- 23) What godly great grandson of Hezekiah purged idolatry from Judah, repaired the temple, read the Law to the people, and renewed covenant with Yaweh? **Josiah**
- 24) Who invaded Judah and took the people into exile? **Nebuchadnezzar of Babylon**
- 25) What ruler of Persia gave the proclamation for the Jewish exiles to return to the Promised Land and rebuild the temple? **Cyrus**

1 and 2 Chronicles

Lesson 18 – Student Evaluation – Answer Key

Objective – To help the students demonstrate how much they have learned through their study of 1 and 2 Chronicles

A) Scripture Memorization –

Fill in the blanks:

1 Chronicles 4:10 And **Jabez** called on the God of Israel saying, “Oh, that You would **bless** me indeed, and **enlarge** my territory, that Your hand would be with me, and that You would keep *me* from **evil**, that I may not cause **pain!**” So **God** granted him what he requested.

1 Chronicles 16:23-24 – **Sing** to the Lord, all the earth; Proclaim the good **news** of His **salvation** from day to day. Declare His glory among the nations, His **wonders** among all peoples.

2 Chronicles 7:14 - if My **people** who are called by My name will **humble** themselves, and **pray** and seek My **face**, and turn from their **wicked** ways, then I will **hear** from heaven, and will **forgive** their sin and **heal** their land.

2 Chronicles 30:9 – For if you **return** to the Lord, your brethren and your children will be treated with **compassion** by those who lead them captive, so that they may come back to this **land**; for the Lord your God is gracious and **merciful**, and will not turn His **face** from you if you **return** to Him.

B) Outline of 1 and 2 Chronicles

Write the entire outline for 1 and 2 Chronicles

- A. 1 Chronicles 1-9 - Genealogies – Adam to Exile and Return**
 - B. 1 Chronicles 10-21 – David’s Kingdom Established by Covenant**
 - C. 1 Chronicles 22-29 – Israel United / Temple Preparations**
 - D. 2 Chronicles 1-9 – Solomon the Temple Builder**
 - C’ 2 Chronicles 10-20 – Israel Divided / Temple Threatened**
 - B’ 2 Chronicles 21-28 – David’s Covenant with God Forsaken**
- A’ 2 Chronicles 29-36 – Judah’s Exile and Return**

C) Historical Information - 1 and 2 Chronicles -Answer the following questions:

- 1) Who is the author of Chronicles? **Unknown – possibly Ezra**
- 2) What historical time period does Chronicles cover? **From Saul through the return from exile in Babylon**
- 3) The history of which of the two kingdoms of Israel is covered in detail in Chronicles? **the southern kingdom of Judah**
- 4) What is the main theme of Chronicles? **The Jews are to return to a true worship of Yaweh in His Temple and to godly living**

- 5) The center of the genealogies of 1 Chronicles 1-9 focuses on which tribe? **Levi**
- 6) Who were the first three kings of Israel? **Saul → David → Solomon**
- 7) Where did David erect the tabernacle (tent) for the ark of the covenant before the temple was built? **Mt. Zion**
- 8) What did Solomon ask for when God told him to ask for whatever he wanted? **Wisdom**
- 9) Where in did Solomon build the temple? **Mt. Moriah**
- 10) Who ruled Israel after Solomon? **Rehoboam**
- 11) Who led the revolt of the ten northern tribes of Israel and became their first king?
Jeroboam
- 12) Asa's reign was marked by Judah seeking the Lord and the Lord giving them rest
- 13) **True** or False – Jehoshaphat, king of Judah, was a man who sought the Lord and was blessed with wealth and peace
- 14) What did Jehoshaphat and the people of Judah do when they were threatened with invasion by the armies of Ammon, Moab, and Mount Seir? **Prayed and fasted**
- 15) What did the army of Jehoshaphat do that resulted in the Lord defeating these armies?
Worshipped the Lord
- 16) How did wicked king Jehoram die? **Intestines fell out!**
- 17) What wicked woman ruled Judah and killed her own grandchildren? **Athaliah**
- 18) What was Joash's greatest accomplishment as king of Judah? **Repaired the temple**
- 19) What was Uzziah's sin that caused him to be cursed by the Lord? **Burning incense in the temple**
- 20) What feasts did good king Hezekiah order the people of Judah to celebrate? **Passover and Unleavened Bread**
- 21) What army did the Lord deliver Hezekiah and Jerusalem from? **Assyrian**
- 22) What very wicked king of Judah led the people into idolatry and other sin that resulted in their exile to Babylon? **Manasseh**
- 23) What godly great grandson of Hezekiah purged idolatry from Judah, repaired the temple, read the Law to the people, and renewed covenant with Yaweh? **Josiah**
- 24) Who invaded Judah and took the people into exile? **Nebuchadnezzar of Babylon**
- 25) What ruler of Persia gave the proclamation for the Jewish exiles to return to the Promised Land and rebuild the temple? **Cyrus**