

Notes & Outlines

1 CHRONICLES
2 CHRONICLES

Dr. J. Vernon McGee

1 & 2 CHRONICLES

The ACTS of the Old Testament

WRITER: Probably Ezra. There is a striking resemblance in style and language to the Books of Ezra and Nehemiah. Evidently Chronicles was written during the Babylonian captivity. It could have been a compilation, assembled by Ezra, of diaries and journals of the priests and prophets. These two Books of Chronicles not only constituted one book in the original, but apparently also included Ezra and Nehemiah. This lends support to the authorship of Ezra and supports the Jewish tradition. Scholars have noted a similarity in the Hebrew of all four books.

COMMENT: Many treat Chronicles and Kings as if they were “Cabbages and Kings.” Are the Chronicles a duplication of Kings? Although they cover the same ground from Saul to Zedekiah, they are not duplications. Greek translators gave Chronicles the title of “Things Omitted” — there is more here that does not occur in the other historical books. This is another instance of the law of recurrence or recapitulation, seen previously in Genesis 2 and Deuteronomy, by which God goes over previously covered ground in order to add details and emphasize that which He considers important. This is exactly the case in Chronicles. David is the subject of 1 Chronicles; the house of David is prominent in 2 Chronicles. Chronicles gives the history of Judah while practically ignoring the northern kingdom. Chronicles does not record David’s sin — when God forgives, He forgets. The temple and Jerusalem are prominent in Chronicles. In Kings, the history of the nation is given from the throne; in Chronicles, it is given from the altar. The palace is the center in Kings; the temple is the center in Chronicles. Kings records the political history; Chronicles records the religious history. Chronicles is an interpretation of Kings — hence the constant reference in Kings to Chronicles. Kings gives us man’s viewpoint; Chronicles gives us God’s viewpoint (note this well as you read Chronicles; it will surprise you).

OUTLINE:

1 CHRONICLES

I. Genealogies, Chapters 1 — 9

This is important to God. We must be sons of God before we can do the work of God. “Ye must be born again” (John 3:7). These help explain the two genealogies of Christ in Matthew and Luke (compare 1 Chronicles 3:5 with Luke 3:31).

II. Saul’s reign, Chapter 10

III. David’s reign, Chapters 11 — 29

A. David’s mighty men, Chapters 11, 12

B. David and the ark, Chapters 13 — 16

C. David and the temple, Chapter 17

D. David’s wars, Chapters 18 — 20

E. David’s sin in numbering the people, Chapter 21

F. David’s preparation and organization for building the temple, Chapters 22 — 29

2 CHRONICLES

I. Solomon’s reign, Chapters 1 — 9

Building the temple is his most important accomplishment.

II. Division of the kingdom and the history of Judah, Chapters 10 — 36

Reformations given prominence:

A. Asa’s, Chapters 14 — 16

B. Jehoshaphat’s, Chapters 17 — 20

C. Joash’s, Chapters 23, 24

D. Hezekiah’s, Chapters 29 — 32

E. Josiah’s, Chapters 34, 35

1 CHRONICLES

COMMENT:

I. Genealogies, Chapters 1 — 9

Chapter 1 — This chapter begins abruptly with the genealogy of Adam. There is nothing extant to compare to the first nine chapters of 1 Chronicles — the story of man from Adam through David, tribes of Israel, and especially the tribe of Levi through the 70-year captivity (Ezra 2:62). Genesis is the book of the families, and this section of 1 Chronicles selects that which God considers essential to the record leading to Christ (Genesis 5, 10, 11, 16, 21, 25, 29, 36, 46).

Chapter 2 — This is the genealogy from Israel through Judah and Jesse to David. Also, the descendants of Caleb are traced to the offspring for whom the cities Bethlehem, Beth-gader and Kirjath-jearim are named.

Chapter 3 — The line of David is traced through his sons and then Solomon's line, the royal family, is followed. Verse 17 — see Jeremiah 22:24 in connection with Jeconiah. The line is followed through the 70-year captivity. Verse 19 — see Matthew 1:12 in connection with Zerubbabel who was carried into captivity. Verse 22 — see Ezra 8:2 in connection with Hattush.

Chapter 4 — The posterity of Judah through Caleb and Shelah is followed, also the tribe of Simeon.

Chapter 5 — The tribe of Reuben is followed to the captivity. Verses 1, 2 — Reuben lost the birthright and it was given to Joseph, not Judah. Judah prevailed and the ruler came from Judah. The tribe of Gad is recorded to the reign of Jotham over Judah and the captivity of the northern kingdom. The reason for the captivity is given in vs. 25, 26.

Chapter 6 — The tribe of Levi (family of high priests) is traced through the sons: Gershon, Kohath and Merari. The official occupation of Aaron and his sons is given in v. 49.

Chapter 7 — Gives the genealogies of the tribes of Issachar, Benjamin, Naphtali, Manasseh, Ephraim and Asher. These went into Assyrian captivity.

Chapter 8 — Traces the genealogy of the tribe of Benjamin, with special reference to Saul and Jonathan.

Chapter 9 — Gives the genealogy of the tribe of Levi when it was scattered among the cities of the 12 tribes. Verse 1 is a significant statement in reference to the importance of the genealogies, especially in Matthew 1 and Luke 3, as they relate to the humanity of Christ.

II. Saul's reign, Chapter 10

From God's viewpoint, Saul's reign was not important. His death is recorded again and the reason for it is given (v. 13).

III. David's reign, Chapters 11 — 29

A. David's mighty men, Chapters 11, 12

Chapter 11 — While only one chapter is devoted to Saul, the remainder of 1 Chronicles is devoted to the reign of David, and 2 Chronicles is given over to the reign of David's line. It is easy to see where God placed the emphasis and why. David was not only a man after God's own heart, but his line is leading to Messiah, the Lord Jesus Christ. This chapter records again David's ascension to the throne and catalogs his mighty men (see notes on 2 Samuel 23). These are the deeds that God considered important enough to record twice.

Chapter 12 — Records those who came to David during the days of his rejection. Verses 15-18 give the thrilling account of the men who swam over the flooded Jordan River to join the ranks of David and pledge to him their undying allegiance.

B. David and the ark, Chapters 13 — 16

Chapter 13 — Repeats David's attempt to bring the ark to Jerusalem on a cart (see 2 Samuel 6). Verse 6 clearly informs us that God did not dwell in a material house "between the cherubim."

Chapter 14 — God prospers David materially, which was the blessing He had promised His earthly people.

Chapter 15 — David brings up the ark according to God's original instructions (v. 2). Verse 29 gives the reason Michal was rejected as being the mother of the royal line.

Chapter 16 — God places the emphasis upon the sacrifices that speak of Christ (vs. 1-3). David organizes a choir and writes a psalm of praise for them to sing. David also organizes the priests into courses.

C. David and the temple, Chapter 17

David's desire to build God a house delighted the Lord, and He repeats it here. Then God makes a covenant with David (see notes on 2 Samuel 7).

D. David's wars, Chapters 18 — 20

Chapter 18 — David fully organizes his kingdom and expands it to its largest extent and border. Even then, they occupied only 30,000 square miles of the 300,000 square miles God had given them.

Chapter 19 — Joab leads a campaign against Ammon and Syria (see notes on 2 Samuel 10).

Chapter 20 — Joab takes the city of Rabbah. This was when David committed his sin with Bathsheba. Notice that God does not record it here. When God says He will remember our sins no more, He means it.

E. David's sin in numbering the people, Chapter 21

David's greatest sin in numbering the people is recorded because God permitted him to choose his punishment. Here we see who was the mastermind in promoting this sin of pride (v. 1). (See notes on 2 Samuel 24.)

F. David's preparation and organization for building the temple, Chapters 22 — 29

Chapter 22 — David's chief ambition was to build the temple.

It was his plan and he gathered the materials (read carefully vs. 1-5 and vs. 14-19). The reason God did not permit David to build the temple is clearly stated in vs. 8, 9. The temple should be called David's temple, not Solomon's.

Chapter 23 — David makes Solomon king and organizes the Levites to serve and sing in the new temple.

Chapter 24 — The priests are divided into orders to serve in the temple. Also, the service of the sons of Kohath and Merari is divided.

Chapter 25 — The singers and orchestra are organized (v. 1).

Chapter 26 — The porters and guards are organized for temple service.

Chapter 27 — The tribes of Israel are organized to serve in connection with the temple.

Chapter 28 — David encourages the people in building the temple. This reveals the passion of David's heart (see vs. 2, 3). He gives to Solomon the blueprint for the temple (vs. 11-13) and encourages him to build the temple (vs. 20, 21).

Chapter 29 — Notice that David's final word to the nation had to do with the building of the temple. Indeed, David loved the Lord (vs. 2, 3). Verses 10-19 give David's great prayer which was evidently used by our Lord in the so-called Lord's Prayer. This is one of the great prayers of Scripture — it is all-comprehensive, majestic, and filled with adoration, praise, and thanksgiving. It repudiates all human merit, declares human dependence upon God, reveals self-humiliation, confession, and dedication of self, admitting that all belongs to God.

This chapter closes the book of 1 Chronicles with the death of David and ascension of Solomon to the throne.

2 CHRONICLES

COMMENT: Second Chronicles obviously carries on the account begun in 1 Chronicles with the same point of reference and emphasis. It covers chronologically the same period as Kings with certain notable emphases. The first nine chapters are given over to the reign of Solomon. Chapter 10 records the division of the kingdom, but thereafter only the account of the southern kingdom of Judah is given. The spotlight is on the kings who followed in the line of David. Given special prominence are five of these kings in whose reigns were periods of revival, renewal, and reformation. These kings were:

1. Asa (chapters 14 — 16),
2. Jehoshaphat (chapters 17 — 20),
3. Joash (chapters 23, 24),
4. Hezekiah (chapters 29 — 32), and
5. Josiah (chapters 34, 35).

Second Chronicles concludes with the decree of Cyrus after the 70-year captivity, with no record of the captivity itself. This was “time out” in God’s program. All of this is given from God’s viewpoint, in contrast to 1 & 2 Samuel and 1 & 2 Kings. The line of David during the period of the kingdom, together with the building and service of the temple, were foremost to God in His wisdom and plan.

I. Solomon’s reign, Chapters 1 — 9

Chapter 1 — Solomon becomes king and prays for wisdom (v. 10), probably at the suggestion of David (1 Chronicles 22:12). Although he is given divine wisdom to rule, he doesn’t seem to have wisdom to order his personal life.

Chapter 2 — Solomon makes preparation to build the temple and enlists a large army of workmen. He enlists technical advice and secures materials from Hiram, king of Tyre, a friend of David. He requires skilled workmen because Israelites apparently were given to agriculture (v. 7). The total number of workmen is 153,600 (v. 17).

Chapter 3 — Solomon begins construction of the temple on Mt. Moriah where Abraham had offered Isaac (compare v. 1 with Genesis 22:2). The temple proper is twice the size of the tabernacle (v. 3), and the plan includes many surrounding buildings.

Chapter 4 — The temple is provided with new articles of furniture. Notice that the brazen altar is four times as large as the one in the tabernacle (v. 1), and there are ten lavers in the temple. There are many other additions and changes. The innovations and enlargements take away the simplicity of the tabernacle and the plain references to Christ. The tabernacle, not the temple, became the figure used in the Epistle to the Hebrews to depict the person and work of Christ.

Chapter 5 — The ark from the tabernacle is brought into the new temple from the city of David. An unnumbered multitude of animals are offered (v. 6). The ark is brought now to a permanent place and the staves are removed (v. 9). The pot of manna and Aaron's rod had been removed from the ark (v. 10). The glory of the Lord fills the temple as it had previously filled the tabernacle (vs. 13, 14). This is God's approval.

Chapter 6 — Solomon delivers a message and prays a prayer of dedication. Jerusalem was God's choice as well as David's choice (vs. 6, 7). Israel entertains no pagan notion that God could dwell in a man-made house when the heavens could not contain Him. Verses 21-42 give the place and plan of the temple in the future relationship of God and Israel. Daniel, in a foreign land, opens his window toward Jerusalem to pray (Daniel 6:10).

Chapter 7 — God accepts the sacrifices (v. 1), and the temple becomes a beehive of activity (v. 6). God appears to Solomon and gives to him the condition of blessing upon Israel in the land. Verse 14 has direct reference to Israel.

Chapter 8 — Reveals the notoriety of Solomon. Note the interesting decision he makes in reference to the daughter of Pharaoh (v. 11).

Chapter 9 — Records the visit of the queen of Sheba to Solomon (see 1 Kings 10:1-13). The witness of Israel to the world was not in going out to the nations but having them come to Jerusalem to worship. “I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem” (Psalm 122:1, 2). Our command, in contrast to this, is to go to the world. The temple at Jerusalem was for all people (1 Kings 8:41-43; 2 Chronicles 6:32, 33). This chapter reveals the partial success of Israel in witnessing. Remember that from the East came wise men to Jerusalem. In verse 4, “his ascent” should be “burnt offering.” This offering was the most complete and perfect picture of Christ (Romans 3:21, 22; Matthew 12:42). Verses 22, 23 are a further evidence of the witness of Israel. The death of Solomon concludes this chapter.

II. Division of the kingdom and the history of Judah, Chapters 10 — 36

(See chart of kings at the conclusion of these comments.)

Chapter 10 — The stupidity of Rehoboam, son of Solomon, leads to the division of the kingdom. Jeroboam leads the ten northern tribes of Israel into rebellion.

Chapter 11 — The early reign of Rehoboam is seen in contrast to Jeroboam’s refusal to worship God in Jerusalem.

Chapter 12 — Rehoboam departs from the law of God; Shishak, king of Egypt, invades the land. Rehoboam dies. Notice that his mother’s name is given (v. 13). One of the striking features of this section is the giving of the mothers’ names of both good and bad kings. In God’s sight, the mother shares responsibility.

The Kings of Judah:

(See 1 & 2 Kings for the specific features of the reign of each king.)

| | |
|-------------|------------------------|
| Rehoboam | Chapters 10 — 12 |
| Abijah | Chapter 13 |
| Asa | Chapters 14 — 16 |
| Jehoshaphat | Chapters 17 — 20 |
| Jehoram | Chapter 21 |
| Ahaziah | Chapter 22:1-10 |
| Athaliah | Chapters 22:11 — 23:21 |
| Joash | Chapter 24 |
| Amaziah | Chapter 25 |
| Uzziah | Chapter 26 |
| Jotham | Chapter 27 |
| Ahaz | Chapter 28 |
| Hezekiah | Chapters 29 — 32 |
| Manasseh | Chapter 33:1-20 |
| Amon | Chapter 33:21-25 |
| Josiah | Chapters 34, 35 |
| Jehoahaz | Chapter 36:1-3 |
| Jehoiakim | Chapter 36:4-8 |
| Jehoiachin | Chapter 36:9, 10 |
| Zedekiah | Chapter 36:11-21 |

The five periods of revival, renewal, and reformation are enlarged upon in this section. Notice the striking features that characterize each period.

| | | |
|--------------------|--|-------------------------|
| Asa | Return and obedience to the Word of God | 15:8, 9 |
| Jehoshaphat | Return and obedience to the Word of God | 17:3, 4 |
| Joash | Return and obedience to the Word of God | 23:16-21 24:1-6 |
| Hezekiah | Return and obedience to the Word of God (Passover speaks of Christ) | 29:3-36 30:1, 15, 16 |
| Josiah | Return and obedience to the Word of God | 34:18-21 |

A return to the Word of God led to the repentance of the people and the reformation of the nation.

Chapter 21 — Gives the only written prophecy of Elijah (vs. 12-15).

Chapter 36 — Second Chronicles closes with two remarkable incidents:

- (1) The explanation of Jeremiah as to the reason God chose 70 years for the duration of the captivity — “To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years” (v. 21).
- (2) The decree of Cyrus for the permission given to Israel to return and rebuild the temple in Jerusalem.

The 70 years are passed over entirely, as the people are out of the will of God. God’s clock is not spelled R-O-L-E-X or T-I-M-E-X but I-S-R-A-E-L, and it runs only while Israel is in the land.

CHRONOLOGICAL TABLE OF THE KINGS OF THE DIVIDED KINGDOM

| JUDAH | | | | ISRAEL | | | |
|--|--------------|-----------|-----------|---|--------------|-----------|---------|
| King | Reign | Character | Prophet | King | Reign | Character | Prophet |
| 1. Rehoboam | 931-913 B.C. | Bad | Shemariah | 1. Jeroboam I | 931-910 B.C. | Bad | Ahijah |
| 2. Abijah | 913-911 | Bad | | 2. Nadab | 910-909 | Bad | |
| 3. Asa | 911-870 | Good | | 3. Baasha | 909-886 | Bad | |
| | | (17 yrs.) | | 4. Eliah | 886-885 | Bad | |
| | | (3 yrs.) | | 5. Zimri | 885 | Bad | |
| | | (41 yrs.) | | 6. Omri | 885-874* | Bad | |
| | | | | 7. Ahab | 874-853 | Bad | |
| 4. Jehoshaphat | 870-848* | Good | | 8. Ahaziah | 853-852 | Bad | |
| 5. Jehoram | 848-841* | Bad | | 9. Joram | 852-841 | Bad | |
| 6. Ahaziah | 841 | Bad | | 10. Jehu | 841-814 | Bad | |
| 7. Athaliah | 841-835 | Bad | | 11. Jehoahaz | 814-798 | Bad | |
| 8. Joash | 835-796 | Good | Joel | 12. Jehoash | 798-782 | Bad | |
| 9. Amaziah | 796-767 | Good | | 13. Jeroboam II | 782-753* | Bad | |
| 10. Azariah (or Uzziah) | 767-740* | Good | Isaiah | 14. Zechariah | 753-752 | Bad | |
| | | | | 15. Shallum | 752 | Bad | |
| | | | | 16. Menahem | 752-742 | Bad | |
| | | | | 17. Pekahiah | 742-740 | Bad | |
| | | | | 18. Pekah | 740-732* | Bad | |
| | | | | 19. Hoshea | 732-721 | Bad | |
| | | | | <i>(Capture of Samaria and captivity of Israel)</i> | | | |
| 11. Jotham | 740-732* | Good | Micah | | | | |
| 12. Ahaz | 732-716 | Bad | | | | | |
| | | (16 yrs.) | | | | | |
| | | (16 yrs.) | | | | | |
| 13. Hezekiah | 716-687 | Good | | | | | |
| 14. Manasseh | 687-642* | Bad | | | | | |
| 15. Amon | 642-640 | Bad | | | | | |
| 16. Josiah | 640-608 | Good | | | | | |
| 17. Jehoahaz | 608 | Bad | | | | | |
| 18. Jehoiakim | 608-597 | Bad | | | | | |
| 19. Jehoiachin | 597 | Bad | | | | | |
| 20. Zedekiah | 597-586 | Bad | | | | | |
| | | (11 yrs.) | | | | | |
| <i>(Destruction of Jerusalem and captivity of Judah)</i> | | | | | | | |

} Nahum
} Habakkuk
} Zephaniah
} Jeremiah

*Co-regency

*Co-regency

RECOMMENDED BOOKS

- Crockett, William Day. *A Harmony of the Books of Samuel, Kings, and Chronicles*. Grand Rapids, Michigan: Baker Book House, 1951.
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(Volume I covers Genesis through Song of Solomon with a fine summary of each paragraph.)

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SAMPLE SUMMARY FOR EACH CHAPTER

(for your personal study)

1. Theme of chapter —
2. Most important verse —
3. Most prominent word —
4. Teaching about Christ —
5. Command to obey —
6. Promise to claim —
7. New truth learned —

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(16109-3/10)