

Study/Series: Old Testament Overviews

1 & 2 Chronicles

I. Introduction.

A. Theme of Chronicles: The ancestry and preservation of the line of the Messiah.

B. Introductory Notes.

1. It is sometimes said that while 1 & 2 Kings speaks of the OT kingdom of Israel from man's perspective, Chronicles speaks of it from God's perspective. For example, cp. 1 Chr. 21:1 versus 2 Sam. 24:1. These kinds of differences from Kings do indeed show up. For example, Chronicles only lists the kings of the Southern Kingdom, the line of David from which the Messiah will descend to take up the throne of David to rule over God's people forever. The differences in perspective remind us of the visible church/invisible church distinction.

2. Hendriksen's Outline.

a. Introduction: the genealogy from Adam to Saul.

b. David and his reign. Notice the break-point at the one with whom the inception of the kingly administration of the covenant of grace took place, David. It is the last OT administration of the covenant of grace before the advent of Christ and the new administration of the covenant of grace.

c. Solomon and his reign.

d. Judah and its kings from the division to the restoration.

II. Exile.

A. The Northern Kingdom. The Northern Kingdom was exiled in 722 BC, when they were conquered by King Shalmaneser of the Assyrian Empire, with its capital at Nineveh. This occurred about 130

years after Jonah prophesied in Nineveh. The Israelite population was deported; a new population was moved in (2 Kg. 17:24ff.). Lions began to attack the population, so one Israelite priest was imported to stop the attacks. However, a syncretistic religion developed as the people sought to combine what the priest taught them about God and doctrines of their religions from their own countries. This became the Samaritan religion in Jesus' day (John 4:20). To this day, there is still a small group of about 400 Samaritans that worships on Mt. Gerizim. The Northern Kingdom did not return from exile.

B. The Southern Kingdom.

1. The exile of the Southern Kingdom was completed in 586 BC. It was conquered by King Nebuchadnezzar of the Babylonian Empire in 606 BC, and some of the people were taken into exile then. Nebuchadnezzar conducted a second deportation about 597 BC. The destruction of Jerusalem and the temple took place in 586 BC. The first return of exiles to Judah happened in 536 BC, 70 years after the exile. The rebuilding of the temple was completed in 516 BC, 70 years after its destruction. Either way, the 70 years of exile that God threatened and was prophesied took place. The return of the exiles under Cyrus's decree included all who had been in Judah, which included some from the northern 10 tribes. Their ancestors had left the Northern Kingdom long before and moved to the Southern Kingdom because they were true believers in God and desired to have access to the temple and be with God's people. The NT then views them as a united people. So, Anna was of the tribe of Asher; Paul was of the tribe of Benjamin, etc.
2. Scripture gives several reasons for the exile of Judah. For example, Manasseh's idolatry and wickedness. Another was to give the land its sabbaths. The people were to have let the land rest from planting and harvesting every seventh year. God promised to give them an abundant enough harvest during the sixth year that they would have enough to eat during the sixth, seventh, and eighth year until the harvest of that year (Lev. 25:1-4; 26:33-35, 43-45;

2 Chr. 36:20-21). So, God let the land have 70 sabbath years during the exile, which meant that there had not been a sabbath year observed in 490 years. 490 years prior was 1076 BC, which was 1 sabbath year period (7 years) before Saul became Israel's first king. There was no sabbath year observed during the entire period of the kings.