

2nd Chronicles—

- **“Chronicles has a character and beauty of its own, and a moral propriety, beyond anything, because it takes up and shows that in the ruin of all else the purpose of God stands fast. That is what we have to comfort ourselves with at this present time. There is a ruined state in Christendom; but God’s purposes never fail, and those who have faith settle themselves and find their comfort in the sure standing of the purpose of God”**

—William Kelly,
taken from *Believer’s Bible Commentary*.

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/2_chronicles_commentaries.htm

Sermon Links:

“2 CHRONICLES: GOD’S KING IN GOD’S HOUSE”

by Ray Stedman

<http://www.pbc.org/library/files/html/0214.html>

2 Chronicles



Author: Although the author and date are not stated in the text, the Jewish tradition that Chronicles was penned by Ezra may be correct. Nevertheless, it is customary to speak of the author simply as “the chronicler.”



Time: The books of Chronicles cover a wider space of time than any other work in Scripture. The genealogies and narrative of 1 Chronicles span the period from Adam to the end of the life of David. Second Chronicles recounts the downfall of the Davidic dynasty from Solomon to the Exile.



Theme: The record in these books parallels that in Samuel and Kings. The focus is on David and the kingdom of Judah and the viewpoint is that of the priests. The opening genealogy takes us from Adam to Saul (1 Chron. 1–10), and that is followed by an account of David’s reign (chaps. 11–29). Second Chronicles opens with the reign of Solomon (chaps. 1–9) and then describes the kings of Judah from the division of the kingdom to the captivity (chaps. 10–36).

These books were important to the Jews who returned to the land after the captivity. The genealogy established their tribal connections, something especially significant to the priests (Ezra 2:59–62). The people needed David’s example of godliness, and the emphasis on the temple was needed at a time when it had to be rebuilt. The books of 1 and 2 Chronicles encourage people seeking to rebuild in a time of change and difficulty.

Contents and Structure [of 2 Chronicles]

from *Explore the Book*

by

J. Sidlow Baxter

And now we come to the *Second* Book of the Chronicles. For our present purpose it may be summed up very briefly. It is a tragic book, with a glorious opening and a terrible ending. The first nine chapters give us the forty year's reign of Solomon. The remaining chapters (10-36) give us Judah's history down to the Exile.

As for Solomon's reign, the larger part of the account is taken up with the *temple*. We need not speak here about the temple as a building: we have already done so in our study of 1 Kings. Nor need we speak again about Solomon personally, not of the type aspects of his reign. Let us try to catch the *national* and *moral* significances of the chronicler's outline.

The Davidic covenant had provided that the seed of David should (1) inherit a firm kingdom; (2) build the temple; (3) be subject to discipline. All these three provisions begin to have fulfillment in Solomon's reign. The kingdom reaches unprecedented splendour; the glorious temple is built; and, alas, discipline has to be exercised. The promises of God concerning *ultimate* issues never have an "if" in them, because they find their final goal in *Christ* (see our note on 2 Sam. 7); but promises concerning the intermediate processes toward those ultimate issues often *do* have an "if" in them. Thus, as someone has aptly observed, "Solomon was promised wisdom, wealth, and power, and he received them. He was promised 'length of days' *if* he persevered in his walk with God (1 Kings 3:14). This latter gift he forfeited, and died at fifty-nine."

And what a story *after* Solomon's death—from Rehoboam and the "Disruption" to Zedekiah and the "Dispersion"! There is no need here to give each of the twenty kings separate mention. We have read the chronicler's account. We know the story. But again let us grasp the centre-point of significance. In the preceding chronicles there have risen up before us a *THRONE* founded in a Divine covenant, and a *TEMPLE* made glorious by a Divine descent into it. The throne and the temple are meant to uphold and

from bad to worse despite occasional checks, in which the throne becomes the worst *enemy* of the temple, until a point is reached where one of the two must go, and as it cannot be the temple it must be the throne. Hence the Exile and the suspension of the Davidic throne. The temple too is allowed to be burnt, for it had already been profaned far more by Jewish sinning than it now could be by Babylonian burning: and a new temple must be built in the throneless new period after the Exile.

Such is the centre-point of national significance; but let us catch the *moral* and *spiritual* truth of the book. Running right through the story of these kings, with its occasional reforms and ever-worsening relapses, is the solemn, vital, urgent, truth that *a nation's response to God is the rally determining factor in its history and destiny*. This was specially true of Israel, but it is universally true of the earth's people today. "As long as Uzziah sought the Lord, God made him to prosper" (26:5); "Jotham became mighty because he prepared his ways before the Lord his God" (27:6)—this is the stress all through 2 Chronicles. In the two books of the Chronicles taken together, we have the high calling, great blessing, ill doing, bad ending. We are meant to see, through the alternating ups and downs of the nations' history, that when the king and people honoured God there was prosperity, whereas whenever they behaved unfaithfully to Him there came adversity. On page after page this truth is driven home that the nation's response to God is the really decisive factor in its history and destiny.

This truth may not seem so immediately perceptible in our modern world with its international complicatedness; but when we look at processes over a period we find it still in operation. Moral principles and spiritual convictions are the *first*-important things as regards national progress or decline, not politics and economics—as seems to be the fashionable thought in Government today. The place we give to *GOD* is that which determines our prosperity or adversity, our history and our destiny. Israel of old—kings, leaders, people—deceived themselves into thinking that they could sin with impunity, imagining that because Jehovah could not be seen He could not see: but they did not deceive God; not can we. "God is not mocked." He rules, He chooses, He forbears; but He will not spare the persistent exploiting of privilege. The abuse of high calling by low living always brings ruinous ending. Oh, that nations, leaders, peoples, might realize that today!

If, and a Triple Promise

2 Chronicles 7:14
from *Faith's Checkbook*

by
Charles H. Spurgeon

“If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.”—2 Chronicles 7:14

CALLED by the name of the Lord, we are nevertheless erring men and women. What a mercy it is that our God is ready to forgive! Whenever we sin let us hasten to the mercy seat of our God, seeking pardon.

We are to humble ourselves. Should we not be humbled by the fact that after receiving so much love, we yet transgress? O Lord, we bow before thee in the dust and own our grievous ingratitude. Oh, the infamy of sin! Oh, the sevenfold infamy of it in persons so favored as we have been!

Next, we are to pray for mercy, for cleansing, for deliverance from the power of sin. O Lord, hear us even now, and shut not out our cry.

In this prayer we are to seek the Lord's face. He has left us because of our faults, and we must entreat Him to return. O Lord, look on us in thy Son Jesus, and smile upon thy servants.

With this must go our own turning from evil, God cannot turn to us unless we turn from sin.

Then comes the triple promise of hearing, pardon, and healing. Our Father, grant us these at once, for our Lord Jesus Christ's sake.