

## Reading Through the Bible Week 17: Chronicles

### *God's Promise to Restore the Repentant*

#### OVERVIEW

The Books of Chronicles (written as a single book) covers the history of Israel from Adam to the Babylonian exile (c. ~605 B.C.), focusing primarily on the reigns of David and Solomon through to the edict of Cyrus (c. ~539 B.C.). Written in the post-exilic period (c. 450–400 B.C.), they were designed for Jews returning from Babylon, focusing on temple worship and the Davidic line. The Book of Chronicles uses a theological, interpretive, and selective historical narrative style through a lens of "hagiographic (holy biography) history" or "prophetic history." This approach allows for a deeper appreciation of the prophetic messages and their significance within the biblical narrative. It imparts a theological retelling of Israel's history from Adam to the Babylonian exile, focusing on the southern kingdom of Judah, the Davidic covenant, and the Temple. Written post-exile, it highlights God's faithfulness and offers hope, urging the returning community to seek God through proper worship.

While Chronicles covers much of the same ground as the Books of Samuel and Kings, Chronicles is distinct in its focus on the southern kingdom of Judah, the legitimacy of the Davidic line, and the centrality of temple worship. It is often referred to in Greek as *paraleipomena* - "the things omitted," providing additional priestly details not found in Samuel or Kings.

The writer of the Book of Chronicles are traditionally attributed to Ezra the Scribe, though the text itself is anonymous and modern scholars often refer to the writer simply as "the Chronicler." Many scholars support Ezra as the writer of Chronicles because the ending of 2 Chronicles (36:22–23) is nearly identical to the beginning of the Book of Ezra (1:1–3) written in c. 440-400 BC, suggesting they were originally one continuous work.

#### THEME

The primary theme of the Book of Chronicles is the hope of restoring the Davidic covenant and temple worship. **It teaches that God is faithful and that if they "seek the Lord" through proper worship, He will restore them.** Written post-exile, it encourages faithfulness by highlighting the importance of seeking God through proper worship, obedience, and the promise of a coming Messianic king.

Chronicles focuses almost exclusively on the southern kingdom of Judah and the line of David. It portrays David as an "ideal king" to point toward a future Messianic hope—a descendant of David who will rule an eternal kingdom. Unlike the books of Kings, which focus on political history, Chronicles emphasizes religious life. The Temple is presented as the center of the nation's existence, with extensive detail given to its preparation, building, and the organization of the priesthood.

A recurring pattern in the text is that obedience to God brings immediate blessing and prosperity, while unfaithfulness leads to judgment. This served as a "character study" for the post-exilic audience, encouraging them to seek God faithfully. The first nine chapters use extensive genealogies to affirm that the people of Israel remain God's chosen.



## NARRATIVE ARC

The narrative is traditionally divided into four major sections:

- **Genealogies** (1 Chronicles 1–9): These chapters trace human history from Adam through the 12 tribes of Israel, specifically highlighting the royal line of Judah (leading to David) and the priestly line of Aaron.
- **The Reign of David** (1 Chronicles 10–29): This section portrays David as an ideal messianic king. It notably omits his personal failures (such as the Bathsheba incident) and focuses heavily on his extensive preparations for building the Temple.
- **The Reign of Solomon** (2 Chronicles 1–9): Similar to the Davidic account, this section highlights Solomon's wisdom, wealth, and the successful construction and dedication of the Temple while omitting his later fall into idolatry.
- **The Kings of Judah** (2 Chronicles 10–36): The history focuses exclusively on the kings of the southern kingdom. It evaluates each ruler based on their faithfulness to God and ends with the Edict of Cyrus, which allowed the exiles to return and rebuild the Temple.

## NAMES OF GOD IN THE BOOK OF CHRONICLES

- **Yahweh (YHWH / The LORD)**: This is God's personal, sacred covenant name, appearing frequently throughout both books. It is often rendered as "**LORD**" in English translations to indicate the Tetragrammaton.
- **Yahweh-Rapha (The LORD who Heals)**: While primarily associated with the Exodus, this aspect of God's character is invoked in 2 Chronicles 7:14, where God promises to "heal their land" upon repentance.
- **Yahweh (or Jehovah) Sabaoth (Lord of Hosts)**: In the Book of Chronicles, the title *Yahweh Sabaoth* (transliterated as the Lord of Hosts or *Jehovah Sabaoth*) is used rarely compared to its frequent occurrence in the prophetic books. While it appears over 250 times across the Old Testament (Jeremiah ~80 times; Isaiah ~60 times), Chronicles uses the name sparingly, often focusing more on God's relationship with the Temple and the Ark. It primarily serves a specific theological function in Chronicles related to the establishment of the Davidic dynasty and divine protection (e.g., 1 Chronicles 17:7, 24).
- **Adonai (Lord)**: Translated as "Lord," "Master," or "Owner," emphasizing God's sovereignty, authority, and personal relationship with humanity.
- **Adonai Ha-Elohim (LORD God)**: While Adonai signifies the Lord (often replacing the unspoken YHWH) and Elohim represents the Mighty Creator, the pairing of Adonai and Elohim highlights the intersection of God as a personal Master (*Adonai*) and as the Almighty Judge/Creator (*Elohim*) (e.g., 1 Chronicles 22:1; 6:41-42).
- **El (Mighty One)**: In Chronicles and poetic passages throughout the Bible, *El* often emphasizes God's sovereign power, majesty, and capacity to deliver his people. While Elohim is a plural of "majesty" used frequently (roughly 2,600 times), *El* is its singular form. Note that *El* is both a generic Semitic term for "god" or "a god" and the proper name of the supreme Canaanite deity, the father of the pantheon (a polytheistic system centered on fertility, water, and sky deities). The Canaanite El, head of a pantheon, includes Baal, Asherath (*Asarte*), Anat, Resheph, Yamm, Mot, and Kothar-wa-Khasis with either direct or vague references in the Bible. The Bible writers largely merges this name with Yahweh, using it as a title for God or in compounds like El Shaddai.



- **Elohim (God):** The general plural noun for "God," often used to denote His power as Creator and Judge. In Kings, *Elohim* is used to distinguish the God of Israel from false deities. A key example is 1 Kings 18:21, where Elijah asks, "If *Yahweh* [the LORD] be *Elohim* [God], follow Him: but if Baal, then follow him."
- **Elohei Aboteinu (God of our Fathers):** In the Book of Chronicles the reference to God is a covenantal title used during pivotal moments of national crisis or leadership shifts, emphasizing God's continuity with the patriarchs. It specifically appears in 1 Chronicles 12:17, 1 Chronicles 29:18, and 2 Chronicles 20:6 to invoke protection, loyalty, and divine intervention.
- **Elohei Yisrael (God of Israel):** This title for *Yahweh* emphasizes covenantal faithfulness, sovereign authority over Judah, and his presence with those who sincerely seek him, often contrasting with surrounding pagan gods. It is used to highlight King David's legacy, the legitimate lineage of the Levites, and God's interventions in the nation's history, particularly in 2 Chronicles 11:16, 15:4, and 34:23.  
While "*Elohei Yisrael*" specifically highlights this national bond, the text often pairs it with the Tetragrammaton (*Yahweh/Jehovah* – "LORD God of Israel – *Yahweh Elohei Yisrael*) to identify the personal God of the covenant (e.g., 1 Chronicles 17:24; 2 Chronicles 13:5).
- **Elohim Bashamayim (God in Heaven):** The title of God translates to "This specific designation is used during Jehoshaphat's prayer in 2 Chronicles 20:6, acknowledging God's sovereignty over all kingdoms.
- **Elohe Yisrael (God of Israel):** Used to identify God's relationship with the nation, as well as His supreme divinity (e.g., 1 Chronicles 17:16; 2 Chronicles 6:4).
- **Melech (The King):** Chronicles emphasizes God's kingship, particularly through the lens of Davidic succession and Temple worship. God is the true King, and the human kings of Judah are merely his representatives - 1 Chronicles 29:10-12. The theological theme of Chronicles is that God is the true King, who delegates authority to the Davidic line.
- **Melech Melachim (King of kings):** This phrase was originally used in the Ancient Near East for powerful human rulers (like Assyrian or Persian kings) to indicate they ruled over lesser kings. The biblical writers use this title, and more elevated versions like "King of the Kings of Kings," or *Melech Malchei HaMelachim*, to indicate that God's authority and power are supreme over any earthly monarch.
- **Qedosh Yisrael (Holy One of Israel):** This name for God is used to describe God as completely set apart from creation, perfection, and other gods (*Qedosh/Kadosh* - "sacred" or "holy"; *Yisrael* – Israel).
- **Ruach Elohim (Spirit of God).** It appears in contexts referring to divine empowerment, as in 2 Chronicles 24:20 "Then the Spirit of God (***Ruach Elohim***) came upon Zechariah the son of Jehoiada the priest" and 2 Chronicles 15:1 "Now the Spirit of God (***Ruach Elohim***) came on Azariah the son of Oded." *Ruach* is often used in the Old Testament carries the literal meanings of "breath." In these passages, it signifies a divine energy or influence that "clothes" an individual to empower them for a specific task, such as prophecy.



# Study Points & Outline Commentary

Reading the Book of Chronicles effectively is through its unique position as a theological and systematic approach rather than just a chronological political history narrative. Unlike Kings, which focuses on why the exile happened, Chronicles places an emphasis on how Yahweh is shaping history from a “religious perspective” rather than a political one to encourage the post-exilic nation. Chronicles centers on themes of covenant, temple worship, and the Davidic line, rather than just repeating Samuel and Kings. While it overlaps the accounts in Samuel and Kings, read it with an appreciation for the positive highlights on David and Solomon, the genealogies a monument to the lineage of God’s people to understand the lineage of hope, and the concentration on the Southern Kingdom of Judah (royal line) emphasizing the centrality of the Messiah and the tribe of Levi (priestly line) conveying the importance of proper worship toward Yahweh.

## Key Tips for Reading Chronicles:

- **Comparative Positioning:** The Book of Chronicles occupies different positions in the early codex writings, the canonical Bible, and Hebrew Bible (Tanakh). Its placement often reflects different theological or historical interpretations of its purpose. In canonical Christian Bibles, it follows the books of Samuel and Kings. Christian Bibles generally follow a topical arrangement derived from the Greek Septuagint (LXX) and the Latin Vulgate. In some early manuscripts like the Leningrad Codex and the Aleppo Codex, Chronicles is placed at the beginning. In the Hebrew Bible, Chronicles typically occupies a climactic position of being the final book, which rational structural logic. The Book of Chronicles ends abruptly with the Edict of Cyrus allowing the Jews to go home. This "cliffhanger" leaves the reader waiting for the true Messiah to arrive and finish Yahweh’s redemptive narrative.
- **Contextualize the Setting:** The most critical consideration is the timing of its writing. Unlike Samuel (written c. 630–540 BC) and Kings (c. 560–540 BC), which were written to explain why Israel went into exile, Chronicles was written hundreds of years later (c. 450–400 BC) for those who had returned. Written after the Babylonian exile (c. 605-586 BC) following the Babylonians destroying the Temple, and the Persians allowing the Jews to return (c. 538-444 BC). The writer aims to remind Israelites of their identity, God’s promises to David, and the importance of temple worship, according to Abrahamic and Mosaic covenants.
- **Understand the Focus:** Chronicles is to assure the remnant they are still God’s people, that the Davidic line still held hope for the Messiah, and the Temple was the center of God's presence (i.e., stop turning to idolatry). The narrative centers on the Southern Kingdom (Judah), skips most of the Northern Kingdom's history, and emphasizes the legitimate Davidic line.
- **Highlight the Temple:** The writer places high importance on the Temple, detailing preparations by David, construction by Solomon, and repairs by later kings. Massive blocks of text in Chronicles are dedicated to temple preparations, sacrifices, and the soundtrack of Levitical musicians, which are barely mentioned in Kings.



- **Read Genealogies Strategically:** While the opening chapters that include the genealogies are often skipped as "boring" (1 Chron. 1-9), they serve a vital underlying purpose. So, rather than conducting a detailed study, view these as a summary of Israel's history from Adam to the post-exilic community, highlighting the preservation of the royal line of David and the priestly line of Levi, highlighting the two pillars of their community: the King and the Temple.
- **Compare with Samuel/Kings:** Chronicles omits many of David and Solomon's failures (e.g., Bathsheba) so as to focus on their roles as founders of the Temple worship. While Chronicles covers much of the same ground as Samuel and Kings, it is important to bring attention to the fact that Chronicles contains roughly 50% new material that is unique to Chronicles (i.e., not contained in Samuel or Kings).  
\* See the "Event Timeline" resource at the end of this outline for parallel passages.
- **Look for Repentance and Reward:** A recurring theme is that seeking God leads to success, while disobedience brings trouble, a message designed to encourage the returning to the land of Judah.

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## THEOLOGICAL OUTLINE

### A. Theology Proper (Doctrine of God)

Theology Proper in Chronicles focuses on the immediacy of God's presence, sovereignty over creation and history, the covenant-keeper, and righteous judge, emphasizing His immanence through the Temple and active intervention in Israel's history. The text portrays YHWH as active in revival, restoring favor to those who turn to Him. Chronicles focuses on encouraging the post-exilic community by showing that the same God who ruled in the days of David and Solomon is still active and favorable toward those who rebuild His Temple and follow Him.

**1. God as Sovereign Ruler of History:** The concept of God as the "Sovereign Ruler of History" is the belief that time isn't just a series of random accidents, but a purposeful narrative guided by a divine hand. God determines the rise and fall of kings based on their faithfulness, not merely political power. The concept of Yahweh as the "Sovereign Ruler of History" is the belief that time isn't just a series of random accidents, but a purposeful narrative guided by the divine hand of Adonai. Essentially, it turns history into "**His-story**," a drama where God is the author and director.

#### a. Here is how that idea usually breaks down:

- **Sovereignty & Providence:** This is the "behind-the-scenes" work. It's the idea that God orchestrates events from the rise of empires to individual choices in order to reach a specific, intended goal.
- **Linear Time:** Unlike many ancient cultures that saw time as a repeating circle (seasons, life cycles), Yahweh's view sees history as a straight line. It has a definite beginning (Creation), a middle, and a climax (the "end of the age").
- **Purpose in Pain:** This perspective often argues that even tragedies or "evil" acts are eventually woven into a larger good, even if that isn't visible in the moment.



- **Accountability:** If God is the ruler, history is heading toward a final "day of reckoning" or judgment, where justice is finally served.

#### **b. Key facets of God's sovereignty:**

- **Absolute Authority Over Nations:** God establishes and removes kings and leaders. The rise and fall of empires are not random but part of a divine plan.
- **Unstoppable Plan:** God works all things together for good, ensuring that His counsel stands and His purposes are achieved.
- **Active Supervision:** God actively oversees every detail of the natural world and human existence; nothing is outside His authority, including what He allows. God is the ultimate architect and executor as in David's victory attributed to God's help (1 Chron 12:18).
- **Source of Comfort:** For believers, this doctrine offers assurance that the chaos and misery of the world are still under control and that history has a meaningful end.
- **Holiness & Presence:** The Temple is the primary site for God's presence, requiring ritual purity and proper worship. Chronicles balances God's immense scale, noting that even the "highest heavens cannot contain Him" (2 Chronicles 6:18), with His specific desire to "put His name" in the Temple to be near His people.
- **Faithfulness:** The entire narrative highlights God's commitment to the Davidic Covenant as an enduring basis for hope.
- **Attributes of God:** The Chronicles highlights God as Glorious (16:24), Holy (16:10), Merciful (16:34), and a Promise Keeper (17:23).
- **Retributive Justice:** A central premise where God directly responds to obedience with blessing and disobedience with judgment, often referred to as "immediate retribution."
- **Justice and Mercy:** God is depicted as perfectly just, punishing sin (e.g., the death of Saul in 1 Chronicles 10), yet profoundly merciful. The Chronicler highlights that **sin can be forgiven** if there is genuine repentance

**2. The God Who "Seeks" and is "Sought":** The biblical concept of "The God Who Seeks and is Sought" highlights a dynamic, reciprocal relationship where God initiates the pursuit of humanity, while simultaneously promising to be found by those who earnestly seek Him. While humans are commanded to seek God with all their heart, Scripture often notes that this desire is a response to being first sought by God. A major theme is that if you seek God, He is found, but if you forsake Him, He forsakes you (e.g., 2 Chron 15:2).

#### **a. The God Who Seeks (Initiator)**

- **The Shepherd's Pursuit:** God is portrayed as the seeker who pursues the lost, similar to a shepherd seeking a lost sheep, highlighting His proactive grace.
- **Revealing Himself:** God makes Himself known to humanity, even to those who did not ask or seek Him.
- **Divine Initiative:** Any desire to seek God is a result of His initial grace, moving the human soul to respond.

#### **b. The God Who Is Sought (Responder)**



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- **The Promise:** God promises that those who diligently seek Him will find Him.
  - **Wholeheartedness:** Searching for God requires sincerity and, according to Jeremiah 29:13, is rewarded when done with all one's heart.
  - **Conditions of Seeking:** While God is available, scripture encourages seeking Him while He is near (Isaiah 55:6).
  - **Mutual Action:** The relationship is a combination of divine grace and human effort in "seeking God while being sought by God."
  - **The Result:** The pursuit results in spiritual transformation, restoration, and finding the peace that only Yahweh can provide.
- 3. Mercy and Restoration:** Mercy and restoration represent the divine process of forgiving sins and rebuilding broken lives, often bringing back what was lost or stolen. God's mercy initiates restoration, covering past failures, healing self-inflicted wounds, and turning brokenness into a testimony for others. It is a compassionate, active process that fixes what is broken and restores joy and purpose. God is portrayed as responding to repentance, even for notoriously wicked kings like Manasseh (2 Chron 33), showcasing His willingness to restore.
- a. Key Aspects of Mercy and Restoration**
- **Double Restoration:** God's mercy often restores more than what was lost, including redeeming wasted years and opportunities.
  - **A Second Chance:** Restoration is for those who have messed up or wandered away, providing an open door for return.
  - **Divine Initiative:** Even when individuals are in a state of brokenness, God acts as the "Divine Restorer," moving to heal and renew.
  - **Internal & External Renewal:** Restoration addresses both internal dissatisfaction and external circumstances.
- b. Embracing Restoration**
- **Repentance:** Acknowledging brokenness and seeking God's mercy is the first step, as seen in Psalms 85:4, which prays, "Restore us again, oh God".
  - **Trusting God's Power:** Belief that no one is too broken for God to restore.
  - **Moving Forward:** The goal of restoration is to be made into a new creation, moving beyond past mistakes to live a purposeful life.
- 4. God's Presence in the Temple:** God's presence in the Temple represents the dwelling of His glory (*Kəvōd*) on earth during the Old Covenant period, The Temple served as a meeting point between heaven and earth, with its dedication marked by God's presence filling the space so intensely that priests could not continue their service. The temple is not just a building but the place where God's name dwells and from which He listens to prayer (2 Chron 6). However, the "temple" in Scripture is a developing narrative of God's presence:
- a. God's presence in the Old Covenant:**
- **The Dwelling Place:** The Tabernacle and later Solomon's Temple were designed as specialized places for God's presence to reside among the Israelites.
  - **The Holy of Holies:** The innermost, perfectly cubic room was considered the focal point of God's presence on earth, housing the ark of the covenant.



- **Manifestation of Glory:** The presence was often described as a thick cloud or fire, signifying God's holy, majestic, and often unapproachable nature.
- **Significance:** It was a place for atonement, sacrifice, and receiving guidance, acting as a "heaven and earth" intersection.

**b. Transition in New Covenant:**

- **Jesus as the New Temple:** In the New Testament, Jesus is presented as the ultimate, walking temple, where God's presence dwells among humanity ("tabernacling" among them).
- **The Tearing of the Veil:** At Jesus' death, the Temple curtain was torn, symbolizing the end of restricted access and the separation between God and humanity.
- **The Church as the Temple:** Believers are now described as the temple of the Holy Spirit—not a physical building, but a community of individuals where God's Spirit resides.

**B. Covenant Theology (Davidic Covenant)**

Covenant theology in Chronicles focuses on God's enduring faithfulness to the Davidic covenant (1 Chron 17) despite the exile, framing Israel's history around temple worship, the priesthood, and obedience. The Chronicler reinterprets history to highlight that covenant restoration and prosperity depends on seeking God. The Chronicler uses the following themes to show that God is faithful and that the covenant promises are still effective, encouraging continued devotion despite the end of the monarchy.

**1. The Centrality of David's Line:** The centrality of David's line (the House of David) lies in its role as the biblically promised, perpetual lineage for the Messiah, establishing the legal and physical legitimacy of Jesus Christ's royal kingship. It originates from God's covenant with David for an everlasting kingdom and ensures that the promised Messiah is the rightful heir. The Chronicler emphasizes God's promise to David (1 Chron 17), presenting the Davidic dynasty as the legitimate, eternal representation of God's kingdom. The Davidic line is central in affirming God's faithfulness to His redemptive plan, proving that the Messiah is not only a king but the "son of David," the rightful heir to an eternal, promised kingdom.

**a. Basic aspects of the Davidic line's centrality:**

- **Covenantal Promise:** God promised David (2 Samuel 7:12-16) that his offspring would reign forever, a promise guaranteeing that the Messiah would be a direct descendant of his house.
- **Messianic Qualification:** The primary marker of the Jewish Messiah is descent from King David, a requirement that highlights the importance of the Davidic line in prophecy and Jewish eschatology.
- **Jesus' Legitimacy:** The New Testament highlights Davidic descent to validate Jesus as the Messiah. Matthew focuses on Jesus' legal right to the throne through Joseph (descendant of Solomon), while Luke traces his biological lineage through Mary (descendant of Nathan).



- **Overcoming Curses:** The line was preserved despite historical failures (e.g., the curse on Jeconiah) and continued through both legal and bloodlines to the birth of Jesus.
  - **Theological Significance:** The line spans the Old and New Testaments, proving God's faithfulness, sovereignty in maintaining a single line, and the eventual transition from a temporary, earthly kingdom to an eternal one.
- 2. Historiological Idealization of David and Solomon:** The idealization of David and Solomon in Chronicles presents them as a "golden era" of a united monarchy, prioritizing their roles as devoted builders of the Temple and covenant keepers rather than portraying their personal failures. David is idealized as the repentant "man after God's own heart," while Solomon is elevated as the wise, peaceful "high achiever."
- a. Idealization of David**
- **The Model King:** David is portrayed as the ultimate, albeit flawed, king who trusts and serves God wholeheartedly (1 Chronicles 17). Example: While the Book of Chronicles addresses the event of David's dancing during the return of the ark differently than in the Book of 2 Samuel, omitting the direct verbal confrontation between David and Michal (1 Chronicles 15:25–16:3). The Chronicler describes the joyous, orderly return of the Ark of the Covenant, emphasizing its proper transport by the Levites.
  - **Repentant Heart:** While he sins, he is praised for repenting, setting him up as a spiritual model rather than just a political leader.
  - **Founder Figure:** He is the hero who conquers Jerusalem, returns the Ark of the Covenant, and prepares everything for the Temple.
- b. Idealization of Solomon**
- **The Wise Builder:** Chronicles paints a largely positive picture of Solomon, omitting many of his failures such as his idolatry found in 1 Kings, focusing instead on his wisdom, wealth, and construction of the Temple.
  - **The King of Peace:** He is portrayed as the "man of rest" (Solomon, from *shalom*, "peace") who realizes David's dream of a established, peaceful kingdom.
  - **Divine Favor:** The narratives heavily emphasize that God loves and chooses Solomon to build the sanctuary.
- c. Reasons for Idealization**
- **Post-Exilic Encouragement:** The portrayal was likely designed to offer hope and a model of restored glory to the Jewish community returning from Babylonian exile.
  - **Messianic Type:** They are portrayed as models for the future "Son of David" or Messianic king.
  - **Theological Focus:** The narrative centers on their role in God's plan and their devotion to the Temple, emphasizing the king's accountability to God.
  - **Political Legitimacy:** The accounts serve to unify Judah and Israel under a common royal history.



**3. Continuity with the Past:** Continuity with the past refers to the persistence of cultural, social, or structural elements over time, providing stability and a sense of identity amidst historical change. It bridges past, present, and future, helping societies maintain traditions, values, and institutions even during periods of significant transformation. Elements of continuity can be seen in various forms, from enduring social structures to the persistent use of specific, long-standing traditions within a community. The genealogies (1 Chron 1–9) link the post-exilic community directly back to Adam, demonstrating continuity in God's covenant purposes despite the exile.

**a. Aspects of continuity with the past include:**

- **Stability & Identity:** Continuity connects people to their history, fostering emotional and psychological stability, and strengthening social identity.
- **Cultural & Social Persistence:** It manifests through enduring traditions, language, and cultural norms that survive across generations, offering a link between past, present, and future.
- **Historical Analysis:** In history, it is paired with change, requiring analysis of what remains similar even when other aspects (political, technological) shift.
- **Built Environment:** The preservation or adaptation of old buildings is often driven by a need for continuity, allowing the present to interact with the past (e.g., archeology).
- **Memory & Interpretation:** Maintaining continuity involves selecting and interpreting memories, which can be used to build a coherent narrative of the past for the present and future.

**C. Theology of Ecclesiology & Liturgiology (Congregation & Worship)**

In the Book of Chronicles, ecclesiology (the nature of the assembly) and liturgiology (the order of worship) are not just sub-themes but the primary lens through which Israel's history is interpreted. Often called a "theological history," Chronicles reimagines the Davidic dynasty as a liturgical empire, where the health of the nation is directly tied to the fidelity of its worship.

- 1. The Temple as the Center of Life:** The temple was the center of worship for sacrifice that God gave to Moses in the book of Leviticus. Solomon built the temple in Jerusalem, making it a permanent fixture instead of a mobile tent. Now Mt. Zion, Jerusalem, was where the presence of God dwelt. And all of Jewish life was centered and focused on Jerusalem. The Temple is the primary focus, with extensive attention given to its construction, purification, and the restoration of worship.
- 2. The Levitical Priesthood and Musicians:** The Levites are highlighted as essential for maintaining true worship, with significant focus on the roles of singers and musicians. In the Old Testament, the musicians who served in the worship of God were selected from among the Levites. In 1 Chronicles 25, the performance of musical praise is regarded as prophecy (Word of God), suggesting that the liturgical act itself communicates God's word to the people. Although both priests and Levites served God in worship, they maintained different roles. The Levites were principally assistants to the priests in their ministry at the altar and tabernacle (Exod. 28:40-43; Num. 8:19).



3. **"All Israel" Participation:** Despite focusing on Judah, the text emphasizes the participation of all twelve tribes in worship, promoting unity and identity for the returned community. A major theme is the *qāhāl* (congregation or assembly) of God, which is highlighted to emphasize the importance of corporate worship and community identity. In Chronicles, the recurring theme of "All Israel" serves as a vital theological and social bridge for the post-exilic community. While the historical reality of the returned exiles primarily involved the tribes of Judah, Benjamin (absorbed by Judah), and Levi, the Chronicler emphasizes the participation of all twelve tribes to reinforce a unified national identity and spiritual continuity. The text often portrays "all Israel" gathering at the Jerusalem Temple, particularly during major reforms like Hezekiah's for Passover - the span of time from the first Passover in Egypt (the Exodus) to the first Passover celebrated during the reign of King Hezekiah is approximately 700-750 years and 250-300 years since the last Passover under King Solomon.
4. **Centrality of Worship:** Worship is the heartbeat of national life. Great detail is given to the Levitical musicians, priests, and gatekeepers (1 Chron 1-9). Solomon's reign concentrates entirely on the construction and dedication of the Temple (2 Chron 1-9), viewing it as the center of Israel's relationship with God.
5. **Unity of the People:** The genealogies (Adam to the exiles) emphasize that all of Israel—specifically including the tribe of Judah and the Levites—has a place and role in God's ongoing plan. The participation of the twelve tribes is most visible in worship context, such as the dedication of the Temple or the appointment of Davidic officials. The high priest's breastplate, with its twelve gemstones, served as a constant visual reminder during worship that the priest stood before God on behalf of the entire nation, not just those currently present in the land. This theme extends into the New Testament, where James addresses his letter to "the twelve tribes scattered among the nations". Similarly, the Book of Revelation depicts 144,000 sealed from the twelve tribes, followed by a vast international throng, symbolizing the final fulfillment of a holy, united people.
6. **Unity of Worship:** Extensive detail is given to the Levitical priesthood, liturgical music, and proper sacrificial procedures as the "ancient paths" for the community as the restoration of worship. The theology of true worship in Chronicles is a centralizing, post-exilic vision that re-establishes the Jerusalem Temple, the Davidic covenant, and the Levitical priesthood as the exclusive, orderly, and joyful locus of God's presence and blessing. True worship in this context is defined by rigorous obedience to divine prescriptions (the Mosaic law) regarding sacrifices, liturgical music, and the purity of the sanctuary, aimed at renewing the covenant and restoring Israel's communion with God.

#### **D. Theology of Anthropology & Hamartiology (Humans & Sin Origins)**

The Chronicler presents a theological framework often called Retribution Theology, which tightly links human nature (Anthropology) and sin (Hamartiology) to immediate personal responsibility and divine consequences. The Chronicler presents a specific moral framework regarding human responsibility: **Individual Responsibility & Retributive Justice.**



## 1. Anthropology: The Moral Individual

In the Chronicler's view, human beings are defined by their capacity for **moral choice** and their immediate standing before God.

**a. Individual Agency:** While genealogies connect the community to the past, the Chronicler emphasizes that each generation, and each person, must "seek the Lord" for themselves. The Chronicler presents a specific moral framework regarding human responsibility.

**b. Human Dignity through Worship:** Anthropology is centered on the person as a worshiper. A person's highest function is the proper administration of the temple and adherence to God's covenantal ordinances.

## 2. Hamartiology: Sin as Disloyalty

Sin in Chronicles is primarily characterized as a failure to "seek the Lord" or a breach of faithfulness (*ma'al*).

**a. Sin as Infidelity:** Rather than focusing only on general moral failures, the Chronicler often highlights sin as a lack of trust in God, such as relying on foreign alliances or failing to maintain proper worship.

**b. The Weight of Sin:** Sin is treated with extreme gravity; even "good" kings like David are not exempt from the consequences of their errors, such as the census sin in 1 Chronicles 21.

**c. The Danger of Pride:** The downfall of kings (e.g., Uzziah, 2 Chron 26) is frequently tied to pride and attempting to approach God outside of established priestly, temple-based worship. Pride means to have an excessively high opinion of one's own worth or importance; it suggests arrogant or overbearing conduct. It is the independent spirit that says, 'I have no need of God.' Arguably, therefore, it is at the root of all sin.

**d. Satanic Influence:** Introduces the "Satan" as a tempter in the census account, emphasizing spiritual warfare (1 Chron 21). 1 Chronicles 21:1 introduces the "Satan" (Hebrew: *ha-satan*, meaning "the adversary" or "the accuser") as the direct agent who incited King David to conduct a census of Israel. This account, which parallels 2 Samuel 24:1, shifts the focus from God causing the action to Satan inciting it, highlighting a clear moment of spiritual warfare and temptation.

**e. Reconciling 1 Chronicles 21 & 2 Samuel 24:** While 2 Samuel emphasizes God's sovereignty (He allowed it to happen to discipline Israel) and blames God's anger for prompting David, 1 Chronicles clarifies the immediate source of the temptation in 1 Chronicles 21:1 - "Satan rose up against Israel and incited David to take a census of Israel." Both are considered true: God permitted Satan to act to achieve the ultimate purpose of humbling David and bringing about redemption.

**f. Nature of Sin:** Sin is primarily characterized as unfaithfulness or failing to "seek the Lord." The sin of David and the census of warriors was not the act of counting, but the motivation: pride, self-reliance, and trusting in military might rather than God's protection. Satan is depicted attempting to harm Israel (God's covenant people) by provoking their leaders to sin, demonstrating that even faithful leaders are vulnerable to spiritual opposition.



### 3. Moral Framework: Retribution and Restoration

The defining feature of the Chronicler's framework is **Immediate Retribution**, which establishes a clear system of human responsibility. A recurring theme where obedience leads to immediate blessing (victory, wealth, building) and disobedience leads to immediate judgment (exile, defeat).

- a. **Direct Correlation:** A recurring theme where obedience leads to immediate blessing (victory, wealth, building, peace, military success, health) and disobedience leads to immediate judgment (exile, defeat, illness).
- b. **No Intergenerational Blame:** Unlike some earlier biblical perspectives that emphasize the sins of the fathers impacting future generations, the Chronicler (similar to Ezekiel 18) insists that each individual is responsible for their own current state.
- c. **The Power of Repentance:** The goal of this framework is not just punishment, but **Restoration**. The Chronicler provides hope by showing that even the most "wicked" kings, like Manasseh, can be restored through humble prayer and repentance. Unlike earlier texts that emphasize generational curses, Chronicles highlights that every generation, and even notorious sinners like Manasseh, can repent and receive grace.
- d. **"Seek God":** The Chronicler establishes the recurring theme: "If you seek Him, he will be found by You; but if you forsake Him, He will abandon you forever" (2 Chron 15:2). Spiritual vigilance and seeking God functions as a reminder to always bask in the knowledge of an ever present God, but the Chronicler notes this eludes even faithful leaders who become vulnerable to spiritual attacks during times of trial and success.
- e. **The Power of Repentance:** Chronicles emphasizes that even notorious sinners like Manasseh can find restoration through humble repentance (2 Chron. 33), showing God's desire for renewal over destruction. Unlike earlier texts that emphasize generational curses, Chronicles highlights that every generation can repent and receive grace.

### E. Theology of Pneumatology (Holy Spirit and Prophecy)

Pneumatology in Chronicles focuses on the Holy Spirit (*ruach*) as a dynamic, empowering force that initiates action, inspires prophetic messages, and clothes leaders for specific tasks, primarily focusing on temple worship and kingship. The Spirit enables individuals to interpret God's will and emboldens them to act, often in the context of covenant faithfulness and royal leadership. Unlike other biblical accounts that might separate ritual from true spirituality, the Chronicler presents the Holy Spirit as the vital force empowering both the established priesthood and the prophetic voice.

1. **Prophetic Message as Guide:** Prophets play a crucial role in bringing the word of God, leading to repentance or pronouncing judgment (e.g., 2 Chron 20:20). A prophetic message served as a spiritual guide by providing divine direction, revealing Yahweh's intentions, and offering light in "dark times" or seasons of uncertainty. Rather than just predicting the future, it was a tool for edification, exhortation, and comfort, designed to align an individual or the community with God's will.



**2. The Holy Spirit in Prophecy and Worship:** In the Book of Chronicles, the Spirit of God (*Ruach Elohim*) is depicted as empowering prophets to speak and influencing the organization of temple worship the Spirit of God acts as a catalyst for prophecy and worship, intimately linking musical ministry in the temple to prophetic announcement. Musicians and Levites (sons of Asaph, Heman, and Jeduthun) are described as "prophesying" with instruments, transforming praise into a powerful, authorized message from God.

Chronicles presents a unique view where worship is not merely song, but a form of "prophetic message." The musical service was organized to proclaim God's truth, magnify His glory, and act as a ministry of the word, as outlined in 1 Chronicles 25:1-31. The Spirit acts to strengthen the Davidic kingdom and the temple service, highlighting that true worship is both orderly and Spirit-led.

## **F. Theology of Christology & Eschatology (Messiah and Future Hope)**

Chronicles serves as a pastoral encouragement to a people whose present reality does not match the promises of God, telling them to look back at God's faithfulness to look forward with hope. While Chronicles does not explicitly mention Jesus, it is intensely Christological through a typological lens, focusing on the idealized Davidic king as a precursor to the Messiah. And eschatology in Chronicles is not focused on apocalyptic timelines, but rather on "hope for the future" and the realization of God's kingdom on earth.

**1. A Plot in Search of an Ending:** The Book of Chronicles is often described as "a plot in search of an ending" because the book ends abruptly in 2 Chronicles 36:23 with King Cyrus' decree allowing the return to Jerusalem decree to rebuild the temple, bridging the gap to Ezra-Nehemiah and pointing to the ongoing fulfillment of God's promises, and a crucial turning point in biblical history acting as a literary and theological bridge from the destruction of the kingdom to its restoration. It signals the end of the Babylonian exile (roughly 70 years) and the beginning of the return to Judah. But it feels unfinished with an incomplete fulfillment and pointing forward to a greater, future restoration.

Chronicles, which appears as the final book in the Hebrew Tanakh, closed the Old Covenant pointing us toward a future restoration that was not fulfilled by the Persian restoration. A restoration that begins with a New Covenant, with a "new temple" (the Church – i.e., believers), and with the ultimate fulfillment of a New Jerusalem as the place where the eternal throne of *Christos ho Basileus* "Christ the King" will dwell.

While *Yeshua* (Jesus) is not named directly, Chronicles points to Him as the "*telos*" (goal) of the redemptive history. Chronicles closes the Old Testament by pointing forward to a future restoration that was not fully realized in the post-exilic community. Written to a community in despair after returning from the Babylonian exile, it reinterprets Israel's history to offer hope that God's covenant promises will be fulfilled, pointing forward to an "eschatological" future Davidic King Great High Priest (Greek: *Archierus Megas*), whom Christians identify as Jesus Christ or *Ho Erchomenos* "the coming One."



**2. Messianic Hope:** By focusing on the continuity of the Davidic line (1 Chron 3), the Chronicler builds hope for a coming King, the Messiah (Hebrew: *Mashiach*), who would fulfill the promises made to David. Messianic hope is the reflective expectation of a future deliverer or "Anointed One" to bring redemption, peace, and the restoration for the world. This concept is central to the narrative of the Bible and is interpreted through two primary religious lenses: Jews and Gentiles. David and Solomon are presented as "types" of the ideal king, together establishing the monarchy and the Temple, foreshadowing Jesus as the ultimate King and true Temple. The Chronicler constantly emphasizes that "if you seek him, he will be found" (2 Chron. 15:2, 2 Chron. 7:14). This implies that the full realization of the kingdom is dependent on a renewed, penitent people, pointing to a future era of obedience.

## **G. Theology of Bibliology & Hermeneutics (Word of Yahweh & Interpretation)**

In the Book of Chronicles, inner-biblical exegesis is the process where the Chronicler reinterprets and adapts earlier authoritative scriptures (primarily from the Torah, Samuel, and Kings) to address the specific spiritual and social needs of the post-exilic community. This theological method demonstrates that for the Chronicler, scripture is not a static record of the past but a dynamic "traditio" that provides a living framework for Israel's current identity and future hope. Using techniques like typology and recontextualization, the writer interprets events through a lens of repentance and covenant, framing the new community within the divine trajectory. Reading the Books of Chronicles through the lens of Bibliology and Hermeneutics requires understanding them not as mere political history, but as "theological history" or "interpretive history" rather than purely secular history.

### **1. Theology of Bibliology**

Bibliology focuses on the origin, inspiration, and canonical authority of the text. In Chronicles, this is seen in how the Chronicler treats prior Scripture. The Chronicler's approach to Bibliology, doctrine of the Bible, is defined by a high view of scriptural authority coupled with its interpretive application:

- a. Authoritative "Traditum":** The Chronicler relies on a fixed "traditum" (earlier written texts like the Torah of Moses) as the primary point of departure for all historical and theological claims.
- b. Canonical Continuity:** By framing the entire history of Israel from Adam to the decree of Cyrus, the Chronicler summarizes and synthesizes the existing Hebrew canon, asserting that God's word remains the definitive authority for the restored community.
- c. Covenantal Continuity:** The genealogies (1 Chronicles 1–9) are not just lists; they are selective witnesses to God's faithfulness from Adam to the present, asserting that the post-exilic community remains God's chosen people.
- d. Prophetic Validation:** The Chronicler often highlights how historical outcomes were the direct result of following or ignoring "the word of the Lord" given through prophets, reinforcing the Bible's status as the final authority. Prophets act as critical messengers who announce God's word, rebuke kings, and



encourage repentance. Prophecies are the means by which the Davidic monarchy was established and through which God's warnings were delivered (2 Chronicles 36:15-16).

- e. **"Satan" as Title or Proper Name:** It is notable that this is one of the few instances in the Old Testament where "Satan" appears without the definite article, functioning almost as a proper noun rather than just a title for an "accuser," marking a development in biblical theology.

## 2. Theology of Hermeneutics

Hermeneutics for Chronicles must account for its unique context and literary choices. The Chronicler's hermeneutical method, often called **inner-biblical interpretation**, involves several key techniques to bridge the "then" of history with the "now" of the post-exilic situation. Hermeneutics is the exegesis of interpretation. To read Chronicles correctly, interpretive rules must be applied.

- a. **Christocentric Hermeneutic:** For Christian readers, Jesus Christ and His gospel are the "hermeneutical key" to the entire Bible. Chronicles anticipates the incarnation by focusing on the Davidic line and the temple where God dwells with His people, both of which culminate in the person of Jesus.
- b. **Inspired "God-breathed" Interpretation:** Chronicles is an example of "inner-biblical interpretation." The Chronicler was inspired to reshape the accounts of Samuel and Kings to make specific theological and pastoral points for a community returning from exile in Babylon.
  - o **Typological Reinterpretation:** Figures like David and Solomon are presented as "new Adams" commissioned to guard a sacred space (the Temple) that reimagines Eden. This typology encourages readers to see their current situation as a potential restoration of ideal biblical paradigms.
  - o **Legal and Liturgical Adaptation:** The Chronicler updates earlier laws for new circumstances. For example, he uses the "verbal and legal reality" of Passover laws in Numbers to legitimize King Hezekiah's specific ceremonial decisions in 2 Chronicles 30.
- c. **Immediate Retribution:** To explain Israel's current struggles, the Chronicler emphasizes a strict pattern where obedience leads to immediate prosperity and disobedience to curse, re-applying the covenantal logic of Genesis and the Torah to explain why the nation suffered exile (2 Chronicles 30).
- d. **Hope-Oriented Selectivity:** The Chronicler intentionally omits or modifies earlier accounts (like David's sin with Bathsheba) to focus on elements that foster hope and spiritual renewal, specifically the Davidic covenant and the central role of the Temple.



## Event Timeline – Book of Chronicles (written c. 560-540 BC)

- **Theological Purpose:** To offer hope and identity to returning exiles, encouraging them to seek Yahweh and rebuild the community.
- **Context:** Written centuries after Samuel/Kings, looking back at history to find lessons for the future.
- **Methodology:** Focuses on the Southern Kingdom (Judah), the Davidic dynasty, and the Levites.

### II. The Scope of Israel's Narrative: Genealogical Introduction (1 Chron. 1–9)

- **Divine Election (1 Chron. 1-2):** Tracing the line from Adam to Israel to show Israel's central place in God's world, starting with "Adam".
- **The Davidic Line (1 Chron. 3):** Emphasizing the covenant promise, tracing it through exile, ensuring hope in a future king.
- **The Role of Worship (1 Chron. 6):** Focusing on the Levites and priestly service as the heart of national life.
- **All Israel (1 Chron. 9):** Affirming that the returning community (including northern tribes) represents the continuation of the whole nation.

### III. The Theocratic Kingdom: David and the Temple (1 Chron. 10–29)

- **God's Sovereign Selection (1 Chron. 10):** Focuses on David's rise, intentionally omitting Saul's reign to emphasize divine choice of David.
- **The Ark and Worship (1 Chron. 13-16):** Bringing the Ark to Jerusalem establishes it as the center of religious life.
- **The Davidic Covenant (1 Chron. 17):** The central promise that David's dynasty will be established forever.
- **Preparation for the Temple (1 Chron. 21-29):** Highlighting David's role in organizing the priests and assembling materials for the Temple, showing that worship is paramount.

### IV. The Reign of Solomon: Temple and Wisdom (2 Chron. 1–9)

- **The Solomon-David Connection (2 Chron. 1):** Showing the seamless transfer of authority and fulfillment of the promise.
- **Building the Temple (2 Chron. 2-4):** The center of God's dwelling among the people.
- **Dedication and Prayer (2 Chron. 6-7):** The theological climax where God promises to hear prayer if the people "seek his face".

### V. The Divided Kingdom: Fidelity and Apostasy (2 Chron. 10–36)

- **Focus on Judah:** Ignoring most of the Northern Kingdom to emphasize the Davidic line.
- **Retributive Justice vs. Grace (2 Chron. 10-36):** The pattern of "seeking" God (blessing) and "forsaking" Him (judgment).
- **Reform and Revival (2 Chron. 29-31):** Highlighting kings like Hezekiah and Josiah who bring reform and restore proper worship.
- **Repentance and Hope (2 Chron. 33):** The account of Manasseh's repentance shows God's readiness to restore even the worst sinners.

### VI. Conclusion: The Promise of Return (2 Chron. 36)

- **Disobedience and Exile (2 Chron. 36:11-21):** The consequence of failing to listen to the prophets.
- **The Decree of Cyrus (2 Chron. 36:22-23):** A "slingshot" ending that calls for a return to the temple, pointing toward a future, ultimate restoration.



<b>1003 BC</b>	Genealogies of the Israelites	1 Chronicles 1 - 9
<b>1003 BC</b>	Saul's Overthrow and Defeat	1 Chronicles 10
<b>1003 BC</b>	David Reigns over All Israel	1 Chronicles 11 <b>parallel passage</b> 2 Samuel 5
<b>1002 BC</b>	David's Army Grows	1 Chronicles 12
<b>1000 BC</b>	David fetches the ark	1 Chronicles 13
<b>1000 BC</b>	David's Family Grows	1 Chronicles 14
<b>1000 BC</b>	The Ark is Brought to Jerusalem	1 Chronicles 15 <b>parallel passage</b> 2 Samuel 6
<b>998 BC</b>	David's festival sacrifice	1 Chronicles 16
<b>997 BC</b>	David Purposes to build a Temple	1 Chronicles 17
<b>996 BC</b>	David Strengthens His Kingdom	1 Chronicles 18
<b>995 BC</b>	David Defeats Ammon and Aram	1 Chronicles 19 <b>parallel passage</b> 2 Samuel 10
<b>995 BC</b>	The Capture of Rabbah	1 Chronicles 20
<b>979 BC</b>	David Forces a Census	1 Chronicles 21
<b>979 BC</b>	Preparation for building the Temple	1 Chronicles 22
<b>979 BC</b>	Preparation of Priesthood	1 Chronicles 23
<b>979 BC</b>	Divisions of Levites	1 Chronicles 24
<b>979 BC</b>	Preparation of sanctuary singers	1 Chronicles 25
<b>979 BC</b>	Preparation of gatekeepers, treasurers	1 Chronicles 26
<b>979 BC</b>	Preparation of government	1 Chronicles 27
<b>970 BC</b>	David's last days	1 Chronicles 28-29 <b>parallel passage</b> 1 Kings 1-2
<b>967 BC</b>	Solomon Asks for Wisdom	2 Chronicles 1 <b>parallel passage</b> 1 Kings 3
<b>966 BC</b>	Solomon Prepares for a Temple and Palace	2 Chronicles 2
<b>966 BC</b>	Solomon Builds the Temple in Jerusalem	2 Chronicles 3
<b>966 BC</b>	Temple Furnishings	2 Chronicles 4
<b>959 BC</b>	Ark Brought into the Temple	2 Chronicles 5
<b>959 BC</b>	Solomon's Prayer of Temple Dedication	2 Chronicles 6
<b>959 BC</b>	God's Glory in the Temple	2 Chronicles 7
<b>959 BC</b>	Solomon's buildings	2 Chronicles 8
<b>946 BC</b>	The Queen of Sheba Visits Solomon	2 Chronicles 9 <b>parallel passage</b> 1 Kings 10
<b>930 BC</b>	Israelites Rebel against Rehoboam	2 Chronicles 10
<b>930 BC</b>	Rehoboam's Reign over Judah	2 Chronicles 11
<b>927 BC</b>	Rehoboam's sin	2 Chronicles 12
<b>913 BC</b>	Civil War against Jeroboam	2 Chronicles 13
<b>913 BC</b>	Asa Destroys Idolatry	2 Chronicles 14
<b>895 BC</b>	Asa's Reforms	2 Chronicles 15
<b>894 BC</b>	Hanani's rebuke	2 Chronicles 16
<b>869 BC</b>	Jehoshaphat Succeeds Asa	2 Chronicles 17



<b>853 BC</b>	Jehoshaphat Allies with Ahab	2 Chronicles 18
<b>853 BC</b>	Jehosaphat's deeds	2 Chronicles 19
<b>853 BC</b>	War with Ammon and Moab	2 Chronicles 20
<b>852 BC</b>	Jehoram's Wicked Reign in Judah	2 Chronicles 21
<b>841 BC</b>	Ahaziah Succeeds Jehoram in Judah	2 Chronicles 22
<b>841 BC</b>	Jehoiada Makes Joash King	2 Chronicles 23
<b>835 BC</b>	Joash Reigns Well	2 Chronicles 24 parallel passage 2 Kings 12
<b>796 BC</b>	Amaziah's good reign	2 Chronicles 25, parallel passage 2 Kings 14
<b>790 BC</b>	Uzziah Reigns in Judah	2 Chronicles 26
<b>750 BC</b>	Jotham Succeeds Uzziah	2 Chronicles 27
<b>742 BC</b>	Wicked Reign of Ahaz	2 Chronicles 28 parallel passage 2 Kings 16
<b>716 BC</b>	Hezekiah's Good Reign	2 Chronicles 29
<b>715 BC</b>	Hezekiah proclaims a solemn Passover	2 Chronicles 30
<b>715 BC</b>	Idolatry is Destroyed	2 Chronicles 31
<b>701 BC</b>	Sennacherib Threatens Jerusalem	2 Chronicles 32 parallel passages 2 Kings 18/Isaiah 36
<b>687 BC</b>	Manasseh's Wicked Reign	2 Chronicles 33 parallel passage 2 Kings 21
<b>640 BC</b>	Josiah's good reign	2 Chronicles 34 parallel passage 2 Kings 22
<b>621 BC</b>	Josiah Celebrates the Passover	2 Chronicles 35 parallel passage 2 Kings 23
<b>609 BC</b>	Jehoiakim's wicked reign.	2 Chronicles 36

