

# **The Bible Jesus Used**

**A Gospel-Centered Glance at  
the Old Testament**

**Bethlehem Baptist Church, fall 2014  
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# 1–2 Chronicles at a Glance

<b>The Preservation of Kingdom Hope:</b> Genealogies from Adam to Cyrus' Decree	1 Chr 1–9
<b>Foundational Portraits of Kingdom Hope:</b> The United Monarchy and the Building of the Temple	1 Chr 10– 2 Chr 9
<b>The Passing Away and Rebirth of Kingdom Hope:</b> The Demise and Destruction of the Davidic Kingdom and Temple and the Anticipation of Something Better	2 Chr 10– 36

Key Questions: Is God still interested in us, and is he still intent on consummating his kingdom plan?

# The Preservation of Kingdom Hope (1 Chr 1–9)

- ❖ God's purposes since Adam still stand—God will use his kingdom people, represented by a king in the line of David, to overcome curse and establish global blessing.
- ❖ Extended space given to highlight the direct line from Adam to David (1:1–3:24), and then special focus is given to the tribe of Levi (leaders of temple worship, ch. 6), the tribe of Benjamin and the genealogy of Saul (as a foil for David, ch. 8), and the returned exiles (to mark preservation, 9:1–34).

# Foundational Portraits of Kingdom Hope (1 Chr 10–2 Chr 9)

- ❖ **David's Reign and the Preparations of the Temple (1 Chr 10–29)**
  - ❖ **Following 9 chapters of genealogy, 20 chapters are devoted to David's reign.**
  - ❖ **The life of Saul gets a genealogy (9:35–44) and 14 verses (10:1–14) suggesting that his existence was but a prelude to David's.**
  - ❖ **1 Chr 10:14. He did not seek guidance from the LORD. Therefore the LORD put him death and turned the kingdom over to David the son of Jesse.**

❖ **That the narrative opens with David suggests that all history since Adam was awaiting the day of David's reign and the reign of the one to whom he points.**

❖ **Gen. 49:8, 10**. Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you....<sup>10</sup> The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

- ❖ **So much of the narrative of David is focused on his temple building preparations.**
- ❖ David's anointing and power (chs. 11–12, see 12:22)
- ❖ David's commitment to see God exalted at the center of the kingdom by bringing the ark and tabernacle to Jerusalem (chs. 13–16, see 13:2–3; 16:4, 31)
- ❖ David's commitment to build a "house" for God results in God's promising to build a "house" for David (ch. 17, see 17:12–14).
- ❖ David's loyalty to God brings great military success (chs. 18–20, see 18:6, 13)

- ❖ David's sin with the census retains the focus on the the need for proper worship in Jerusalem (ch. 21).
  - ❖ Satan incites David to take the census (21:1).
  - ❖ David recognizes his sin (21:8).
  - ❖ David affirms the mercy of God (21:13).
  - ❖ David builds an altar for worship and declares "Here shall be the house of the LORD God and here the altar of burnt offering for Israel" (22:1).
- ❖ David begins preparing for the temple and commissions Solomon to build it (chs. 22–29, see 22:5–6, 11–13; 29:16–19).

## ❖ **Solomon's Reign and the Construction of the Temple (2 Chr 1–9)**

- ❖ **Focus is solely on Solomon's devotion to Yahweh seen in his faithfulness to the temple as the place of true worship.**
  - ❖ Solomon prays for wisdom in central sanctuary (ch. 1).
  - ❖ Solomon prepares and builds the temple and brings the ark (chs. 2–5).
  - ❖ The temple dedication (chs. 6–7).
- ❖ **Solomon's kingdom success and the glories of the temple are magnified (chs. 8–9).**
- ❖ **Solomon dies in dignity, honor, and esteem.**

## The Passing Away and Rebirth of Kingdom Hope (2 Chr 10–36)

- ❖ Focus is almost exclusively on the Judean kings.
- ❖ Hezekiah and Josiah are great figures in light of their loyalty to God and concern for temple worship, but other less-righteous kings are treated positively (e.g., Jehoshaphat and Manasseh).
- ❖ Jerusalem and the temple's destructions are only death with briefly; readers are not allowed to dwell on the passing of the picture.

- ❖ **The book closes with Cyrus' decree that Israel could return and rebuild the temple (36:22–23).**
- ❖ **The last verses of Chronicles are identical to the first verses of Ezra–Nehemiah. The books are out of chronological order.**
- ❖ **In all likelihood, because initial restoration had already begun when the book was put together, it seems likely that the author intended his readers to anticipate an even greater restoration that would include reconstituted worship around God's presence being led by the greater Davidic king.**

# Kings vs. Chronicles

	1-2 Kings	1-2 Chronicles
<b>Theme</b>		
<b>Focus</b>		
<b>Emphases</b>		
<b>Ending</b>		
<b>Audience &amp; their Question</b>		
<b>Recurrent Motifs</b>		

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<b>Theme</b>	Covenant failure	Covenant continuity, theological stability
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<b>Recurrent Motifs</b>	Sins of Jeroboam and promises to David	Proper temple worship, the Davidic dynasty, Yahweh’s kingship over all

# The Message of Chronicles

## ❖ **Introductory matters:**

- ❖ **Focus is almost exclusively on the Judean kings.**
- ❖ **Hezekiah and Josiah are great figures in light of their loyalty to God and concern for temple worship, but other less-righteous kings are treated positively (e.g., Jehoshaphat and Manasseh).**
- ❖ **Jerusalem and the temple's destructions are only death with briefly; readers are not allowed to dwell on the passing of the picture.**

❖ **Kingdom hope flourishes only where repentance and a God-honoring disposition flourish.**

- ❖ **2 Chr 7:14**. If my people who are called by my name 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 Chr. 12:5–6, 12**. Then Shemaiah the prophet came to Rehoboam and to the princes of Judah, who had gathered at Jerusalem because of Shishak, and said to them, “Thus says the LORD, ‘You abandoned me, so I have abandoned you to the hand of Shishak.’”<sup>6</sup> Then the princes of Israel and the king humbled themselves and said, “The LORD is righteous.” . . .<sup>12</sup> And when he humbled himself the wrath of the LORD turned from him, so as not to make a complete destruction. Moreover, conditions were good in Judah.

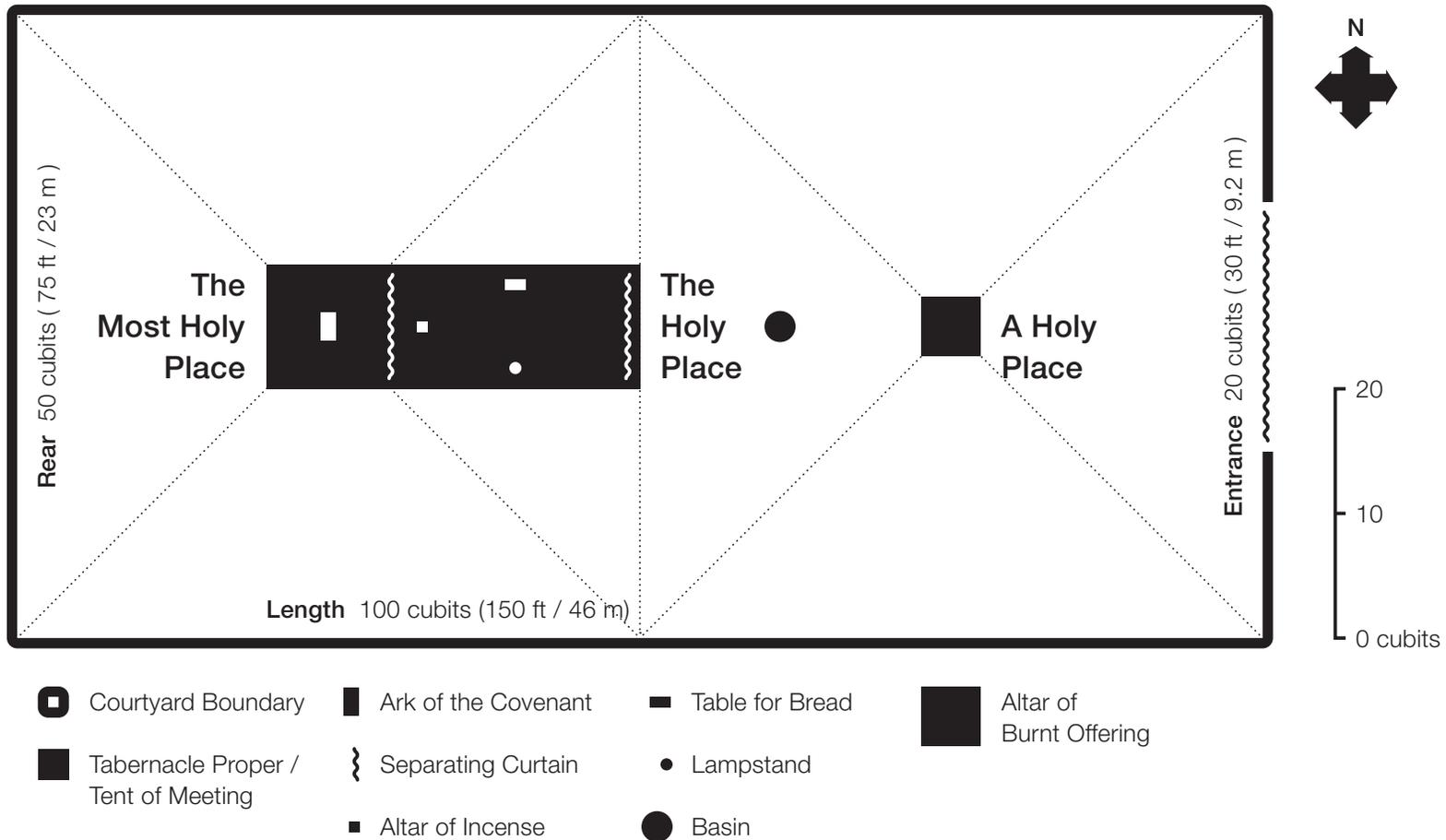
- ❖ **2 Chr. 32:25–26**. But Hezekiah did not make return according to the benefit done to him, for his heart was proud. Therefore wrath came upon him and Judah and Jerusalem. <sup>26</sup> But Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.
- ❖ **2 Chr. 33:12–13**. And when he was in distress, he entreated the favor of the LORD his God and humbled himself greatly before the God of his fathers. <sup>13</sup> He prayed to him, and God was moved by his entreaty and heard his plea and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD was God.

❖ **God's temple presence is taken seriously—  
where his sovereignty is approached through  
repentance.**

❖ 1 Chr 21:26–22:1. And David built there an altar to the LORD and presented burnt offerings and peace offerings and called on the LORD, and the LORD answered him with fire from heaven upon the altar of burnt offering. <sup>27</sup> Then the LORD commanded the angel, and he put his sword back into its sheath. <sup>28</sup> At that time, when David saw that the LORD had answered him at the threshing floor of Ornan the Jebusite, he sacrificed there. <sup>29</sup> For the tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering were at that time in the high place at Gibeon, <sup>30</sup> but David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD. <sup>22:1</sup> Then David said, “Here shall be the house of the LORD God and here the altar of burnt offering for Israel.”

- ❖ 2 Chr 29:23–24, 35–36. Then the goats for the sin offering were brought to the king and the assembly, and they laid their hands on them, <sup>24</sup> and the priests slaughtered them and made a sin offering with their blood on the altar, to make atonement for all Israel. For the king commanded that the burnt offering and the sin offering should be made for all Israel. . . . <sup>35</sup> Besides the great number of burnt offerings, there was the fat of the peace offerings, and there were the drink offerings for the burnt offerings. Thus the service of the house of the LORD was restored. <sup>36</sup> And Hezekiah and all the people rejoiced because God had provided for the people, for the thing came about suddenly.

# The Tabernacle



Prepared by Jason S. DeRouchie; adapted from Jacob Milgrom, *Leviticus*, CC (Minneapolis: Fortress, 2004), 19.

- ❖ **The book ends highlighting a call to return to proper worship of Yahweh (2 Chr. 36:23: “Let him go up”).**
- ❖ **The vision was for repentant sinners from a united Israel to draw near to God in Jerusalem through substitutionary atonement (see 2 Chr. 30:1, 5–11) and thus to worship God in his temple, to experience great joy in community, and to live before God throughout the Land in accordance with his Word.**

❖ **2 Chr. 30:1, 5, 10–11, 25**. Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Yahweh at Jerusalem to keep the Passover to Yahweh, the God of Israel.... <sup>5</sup>So they decreed to make a proclamation throughout all Israel, from Beersheba to Dan, that the people should come and keep the Passover to Yahweh, the God of Israel, at Jerusalem, for they had not kept it as often as prescribed.... <sup>10</sup> So the carriers went from city to city through the country of Ephraim and Manasseh, and as far as Zebulun, but they laughed them to scorn and mocked them. <sup>11</sup>However, some men of Asher, of Manasseh, and of Zebulun humbled themselves and came to Jerusalem.... <sup>25</sup>The whole assembly of Judah, and the priests and the Levites, and the whole assembly that came out of Israel ... rejoiced.

- ❖ **Cyrus' charge of Cyrus, "May the LORD his God be with him; let him go up," at the end of Chronicles (2 Chr 36:23):**
- ❖ **Recalls Isaiah's 2-stage restoration:**
  - Stage 1: physical return to the land under Cyrus
  - Stage 2: spiritual reconciliation with God through the new covenant under the royal Servant
- ❖ **It readies us for the new king who lead in the building of the new temple.**

- ❖ **Matt. 1:1**. The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.
- ❖ **Matt. 1:23**. “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us).
- ❖ **Matt. 2:6**. “And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.”
- ❖ **Matt. 28:18–20**. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

# Two Temple Building Commissions

2 Chr 36:23. Thus says Cyrus king of Persia, “The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.”

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- ❖ **John 2:19–21**. Jesus answered them, “Destroy this temple, and in three days I will raise it up.” <sup>20</sup> The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” <sup>21</sup> But he was speaking about the temple of his body.
- ❖ **2 Cor 6:19**. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,
- ❖ **Rev 21:2, 22**. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.... <sup>22</sup> And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

❖ **Rev. 22:3–5**. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. <sup>4</sup> They will see his face, and his name will be on their foreheads. <sup>5</sup> And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.