

# 2 Chronicles

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## 1. Titles:

- A. Chronicles = "The Words of the Days" -- Hebrew Title
- B. "Supplements" -- Septuagint Title
- C. "Things Omitted" -- Greek Translators' Title
- D. The Book of Relapse and Reformation

## 2. Author:

Probably written by Ezra

## 3. Date:

- A. Covers about 400 years, from the beginning of Solomon's reign to the decree of Cyrus for the rebuilding of Jerusalem.
- B. Probably written about 450 B.C.

## 4. Key Words:

- A. King ('s, s) - 289
- B. House (Most referring to the Temple) - 203
- C. Jerusalem - 127
- D. Priest ('s, s) - 90
- E. Prophet (s) - 26

## Key Phrase:

- A. "Seek the Lord" - 13

## 5. Key Verses: 7:14; 15:2-4

## 6. Purpose:

- A. To give the history of the Kings of Judah, from Solomon, builder of the temple, through to the destruction of the temple under Zedekiah, the last king of Judah, and the Babylonian Captivity.
- B. To show the relationship of the enthroned Kings to the Temple. (Temple vs. Throne)

## 7. Message:

- A. God will be found of those that seek and serve Him but He will forsake those who forsake Him.
- B. Spiritual victory is determined by whether or not one has "prepared his heart to seek the Lord" (11:16, 12:14, 19:3, and 30:19).

## 8. Outline:

- I. The Reign of Solomon - Ch. 1-9
  - A. Solomon's Kingdom - Ch. 1, 8, 9
  - B. Solomon's Temple - Ch. 2-7
- II. The Kings of Judah - Ch. 10-36
  - A. Relapses - Ch. 10-13, 21-23, 25-28, 33, 36
  - B. Reformations - Ch. 14-20, 24, 29-32, 34, 35

## 9. Summary:

- A. Three Viewpoints of the Kingdom Period:
  - 1. The books of 1 and 2 Kings are written from a royal point of view emphasizing the throne.
  - 2. The books of 1 and 2 Chronicles are written from a priestly point of view emphasizing the temple.
  - 3. The books of the Prophets are written from a prophetic point of view emphasizing the Divine relationship between throne and temple.
- B. The book of 2 Chronicles is similar to the book of Judges in that it shows periods of relapses and periods of reformation.

## 10. Christ Seen:

Christ is seen as our Prophet, Priest, and King; the Cleanser of the Temple who brings periods of Reformation after periods of Relapse (Heb. 9:10, 11).