

DIFFERENCES BETWEEN KINGS & CHRONICLES:

1. **Chronicles** deals with the kings of Judah. The northern kings of Israel are not mentioned except where they have some effect on the kings of Judah.
2. In **Chronicles**, David and especially Solomon are cast in a favorable light; negative details, especially Solomon's idolatry are left out.
3. **Chronicles** is not concerned with the civil affairs; its focus is on religious events (i.e. building the temple, celebrating feasts, renewing the Covenant, and revivals).
4. In the **Chronicles** account the good aspects of each king are mentioned first and then the bad. {Exceptions: Ahaz, Jehoram, Amon, Jehoiakim, Jehoiachin and Zedekiah have nothing good said about them and David and Solomon don't receive any bad press.}
5. **Chronicles** primary focus is with the temple, the priesthood, the Levites religious organization and keeping of the Covenant. The Levites are mentioned 100 times in **Chronicles** and three times in **Samuel** and **Kings** combined. **Ezra** and **Nehemiah** also have an emphasis on the Levites. They are mentioned 63 times.
6. **Chronicles** is concerned with tracing the preservation of the Davidic line in order to demonstrate God's faithfulness to his word to David.
7. **Chronicles** ends on a positive note of restoration and hope. A purified remnant is returning to a purified land that has undergone 70 years of rest.
8. **Chronicles** gives attention to lists, statistics and genealogies.
9. Half of the material in **Chronicles** is unique to the Bible.
10. The dating of **Chronicles** is later than **Kings**. **Chronicles** is POST EXILIC during the time of Judah's restoration to the land.
11. The **Chronicles** account specifically shows the immediate retribution for evil and reward for righteousness and obedience to the Lord's prophets and the Covenant. The retribution takes the form of military defeat, illness or death. Rewards are in the form of military success, building projects, large families, wealth & honor.

12. In **Chronicles** there is an emphasis on the king's attitude toward the temple. Ungodly kings neglected and profaned the temple. Godly kings upheld and at times restored the temple. {Solomon is an exception; he is the only king who honored the temple but was involved in idolatry.}
13. **Kings** stresses an emphasis on the Covenant and fulfilled prophecy; however there are numerous prophets in **Chronicles**. {There are 40 individual prophets or groups of prophets in **Samuel** and **Kings** and there are 13 prophets that appear only in **Chronicles** and 12 prophets that are in **Chronicles** and also in **Samuel & Kings**. Thus **Chronicles** has a total of 25 prophets or groups of prophets mentioned.}

WHY THE EMPHASIS IN CHRONICLES?

1. The author has a different audience. He is writing for the remnant that has returned to Judah after the 70 year exile.
2. **The author is writing to a group of people who need to know that they are a continuation of God's involvement in history.** The exiles have returned to a destitute land where they are facing poverty and opposition from their neighbors. They have built the second temple lacking in physical splendor. It is missing the ark and the glory didn't fill this temple as it had the Tabernacle and Solomon's temple. Finally they have no Davidic King on the throne; Persia rules over them.
3. **Chronicles teaches that the temple is important as a central place for worship.** The Priests and Levites are essential to worship thus the author gives the background for the Davidic organization of worship that is being set up in the restored community. Chronicles teaches that true worship is a matter of the heart and adherence to the Covenant and though the restored people had no King they did have all the elements needed for worship; they had a temple, the Priests and Levites and the Covenant. Thus religious devotion is encouraged.
4. **The author of Chronicles wants to strengthen what remains and what is essential.** The people are at a time of beginning again and Ezra as well as Nehemiah led the people in a Covenant Renewal

Ceremony where the people said that they would uphold the Covenant and three areas are stressed: tithes for the Priesthood and upkeep of the temple, keeping the Sabbath, and restraining from mixed marriages which leads to idolatry. Thus in Chronicles the kings who were faithful to the Covenant are shown to be blessed. The natural conclusion for the returned exiles is the faithfulness to the Temple, Levites and the Covenant will result in the blessing of the Lord.

5. **Chronicles shows that what pleases the Lord is: heeding the prophets, keeping the covenant and honoring the temple and Priesthood and Levites.** Therefore the returned exiles can please the Lord like the positive examples in Chronicles whereas if they are unfaithful as the negative examples in Chronicles then they will receive the discipline of the Lord. The former discipline of the Lord is fresh in the minds of these Jews who have returned from the exile.
6. **The genealogies are important for the remnant because they point out that God has chosen them.** The genealogies begin with Adam and continue up until the returned exiles' day. They illustrate that these returned exiles are the remnant of the faithful descendants of Judah. (There were a few from the North who had moved down to Judah before the fall of Samaria and some of these returned also but the majority of the exiles who returned were from the tribe of Judah.) The genealogies confirm that the community of God has continued. God's people were corrected but not abandoned.
7. **Chronicles gives these returnees a link with their religious heritage; a heritage which they are to continue in.**
8. **Chronicles is probably a warning to this new generation.** They have a fresh understanding of why the temple was destroyed and the people deported from their land. This is important so that history does not repeat itself. God does not show favor to building (temples) when the people's hearts are unfaithful. The exiles have just rebuilt the temple and this rebuilt temple is a visual symbol that God has once again restored his favor but this favor continues when the people's hearts remain true to their God.

- 9. Chronicles doesn't deal with the Apostate Northern Kingdom of Israel.** In Ezra, God's people are once again threatened by their northern neighbors the Samaritans with their own priesthood, and place of worship. Once again the message to not ally oneself with evil is important.
- 10. The restored Jews are experiencing a renewal in their worship.** The author of Chronicles cites in detail the important revivals in Judah's history; especially under Jehoshaphat, Hezekiah, and Josiah.
- 11. Chronicles portrays a true king (one that points to the Messiah) as a king who is faithful to the covenant, seeks God and honors and upholds the temple.**
- 12. The author of Chronicles wants the new generation to do a better job than their ancestors.** In the restored nation the focus is on the individual as well as the corporate piety of the people in the nation. No longer is righteousness centered on a King, each individual in Israel is accountable before God.

DIFFERENCES:

- less bad mentioned about kings
- more details to "why" things happened
- only Judah
- Lots about temples
- Differences in #'s
- Repetitive words like "faithful/faithless"
- Concentration on priests / Levites

PRINCIPALITY: Temple handout. Kings were judged good or bad according to how they treated temple, to a large degree.

Good kings: honored and restored temple

Bad kings: ignored and or desecrated the temple.

Emphasis on Levites 100x (compare Kings 1x)
(63x in Ezra/Nehemiah)

SOME OF THE DIFFERENCES FROM KINGS

Kings: Disobedience leads to destruction

Chronicles: Obedience leads to blessing and prosperity

Read II Chron 30:6-9

Some of the key differences: temple, restoration, Levites, Judah's kings.

Genealogy: How does this fit in with the author's purpose?

1. Answers the question of the reader: Are we still God's people?
2. To give identity back to the reader. Notice lists of names often are followed by tidbit of information about something they did. Go through text briefly.
3. Records to help reader to find ancestry, see if priest or Levites

So, in the first division, Ezra writes to give identity to his people, and then moves on to give examples of how covenant obedience lead to blessing. It reminds me of Paul's structures, theological to application. Parallels Ephesians; who you are in Christ and then how to live it out. Remember he is writing to a disillusioned, backslidden people. There is something very powerful for us to learn from this for when we minister to backslidden Christians. Drawing from the principles Ezra uses to bring restoration, what can we do to encourage others to obedience to Christ?