

## IMMERSE: CHRONICLES

Week 3 – Whose History Is This? AND – So What?

July 7, 2024

Whose history have we been reading, studying, and learning about in this Immerse: Chronicles series?

To whom was God speaking the majority of the time in the OT?

What specific people group was looking for the Messiah?

To whom did God promise the Kingdom?

What was the central location of the Kingdom?

Who will establish the Kingdom on earth?

When did God create the nation of Israel? We read about God forming Israel through Abraham's grandson, Jacob – (Isa. 43:1 - *But now, thus says the LORD, who created you, O Jacob, and He who formed you, O Israel: 'Fear not, for I have redeemed you; I have called you by your name; You are Mine.*)

Deut. 7:6-8 - *For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. <sup>7</sup> The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; <sup>8</sup> but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.*

Jacob's name was changed to Israel – “One who strives with God and prevails” (Gen. 32:28). Israel's was God's possession

Some nations call Israel a disaster. Others call it miraculous. God has had the same name for it all along: ISRAEL!

Is the world impacted? YES! WHY?

There is never a tension, never a conflict in the OT between God's nearness and His distance. God is immanent (He is near); God is transcendent (above time and space).

In Hebrew thought God was at home in heaven (the 3<sup>rd</sup> heaven – the abode of God – Paradise [II Cor. 12:2-4]) AND on earth.

Matt. 6:10, Jesus told the disciples how to pray, *Thy kingdom come Thy will be done on earth as it is in heaven.*

The Kingdom of God in the book of Matthew is called the “Kingdom of heaven.” In parallel passages in the other 3 gospels the Kingdom is called the “Kingdom of God” – same Kingdom – Kingdom of God and the Kingdom of heaven (i.e. Matt. 4:17 and parallel passage Mark 1:14-15).

II Chron. 2:6 – Solomon expressed this powerful verse about God, *But who is able to build Him a temple, since heaven and the heaven of heavens cannot contain Him? Who am I then, that I should build Him a temple, except to burn sacrifice before Him?*

Where did God dwell in the tabernacle? The glory of God – the weightiness of God, dwelled in the Holy of Holies between the cherubim over the Mercy Seat.

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When the children of Israel were to move to the next location in the wilderness following their deliverance from Egypt, the glory of God manifesting Himself in a pillar of fire or a pillar of cloud lifted up from the tabernacle and led the children of Israel to their next encampment.

David wrote Psalm 139 praising God for His omnipresent – He is everywhere present and everything is in His presence – on earth and in heaven.

There are two themes in the Chronicles:

The Davidic Covenant in which God unconditionally promised King David that Israel’s Messiah would sit on the throne of David in the Kingdom (Luke 1:31-35; II Sam. 7:12-16). The “chronicler” was announcing God’s faithfulness to Israel.

WHY is the Davidic Covenant significant?

It validates that God does NOT/cannot/will NEVER renege on His promises.

The harkening back to the Davidic Covenant in Chronicles stirred HOPE in the hearts of the people because God is faithful to His promises!

The Kingdom of God will not arrive on this earth UNTIL Matt. 23:39 is fulfilled, *...you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’* The Kingdom of God will come to earth at Jesus’ Second Coming (Zech. 12:10). It will come following God’s

pouring out His Spirit on the Jews who are left at the end of the tribulation. The Kingdom of God on earth will arrive following Israel's repentance as a nation (Zech. 12:10).

Second theme in Chronicles...

The Temple – King David was engaged in preparation for the Temple – but NOT the construction of the Temple. WHY?

I Chron. 28:11-20 God gave the plans to David for the building of the temple. David passed the plans along to King Solomon.

II Chron. Chapters 3-4 provided an overview of the plans.

I Kings 5:1 – King Hiram, the Phoenician King of Tyre, helped with the construction of the Temple by sending men to come alongside in the building.

II Chron. Chapter 2 seems to suggest that most of the 1,000's of King Hiram's servants working along with 1,000's of Jewish people.

II Chron. 2:17-18 – we read these two verses during the time that Solomon was conversing with King Hiram concerning the construction of the Temple - *Then Solomon numbered all the aliens (not Jewish people) who were in the land of Israel, after the census in which David his father had numbered them; and there were found to be one hundred and fifty-three thousand six hundred. <sup>18</sup> And he (Solomon) made seventy thousand of them bearers of burdens, eighty thousand stonecutters in the mountain, and three thousand six hundred overseers to make the people work.*

WHY was the Temple significant to Israel?

Prior to the tabernacle being constructed in the wilderness between Egypt and the land of promise, God told Moses...

Ex. 25:8 – *And let them make Me a sanctuary, (sacred place) that I may dwell among them.*

The Hebrew word for tabernacle is *mishkan* – which means to dwell. Why is God dwelling among His people significant?

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God desired to live among His chosen people, the Israelites. God is a personal God. This would definitely speak to the nations surrounding the tabernacle.

God gave Israel the sacrificial system to point to the truth that they were sinners and God is holy. The sacrificial system reminded the people of their need to repeat the animal sacrifices each day/morning and evening of each day. The animal sacrifices covered their sin. Heb. 10:4 – it was *not possible that the blood*

*of bulls and goats could take away sins.* The animal sacrifices pointed to the ultimate sacrifice – the perfect Lamb of God, Jesus! Whose blood shed for us took away sin – once for all (Heb. 9:28).

During the OT, God dwelled among the Israelites if their sins were atoned (Lev. 16: 29-34).

The tabernacle pointed to God's forever provision of forgiveness through the Messiah Jesus, the perfect Passover Lamb.

And, we note Jesus' willingness to live among humanity. John 1:14 - *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

The Israelites' encampment around the tabernacle reminded them that God was still present among them.

The tabernacle moving through the wilderness with the glory of God – pillar of fire/pillar of cloud – was a witness to the nations/the Gentiles who lived in the wilderness – to observe Israel's God – and to marvel at their God's protection of His people and His judgment as well – which God followed through with based on His word to the children of Israel – IF they did NOT obey Him!

How did the Temple impact the nations/the Gentiles?

As a witness of the personal God of Israel and His desire for His people – including the nations.

God called the Temple a “house of prayer for all people”! WHY? GOD had commissioned Israel to be witnesses to the nations (Psa. 117; Rom. 15:8ff)

Isa. 56:6-8 (READ) - *Also the sons of the foreigner (the Gentiles) who join themselves to the LORD, to serve Him, and to love the name of the LORD, (Job, Ruth, Rahab, Nebuchadnezzar [read Heb. 11]) to be His servants - everyone who keeps from defiling the Sabbath, and holds fast My covenant— <sup>7</sup> Even them I will bring to My holy mountain (Kingdom/Millennial Kingdom) (Isa. 2:2ff) and make them joyful in My house of prayer. Their burnt offerings and their*

*sacrifices will be accepted on My altar; for My house shall be called a house of prayer for all nations. <sup>8</sup> The Lord GOD, who gathers the outcasts of Israel, says, 'Yet I will gather to him others besides those who are gathered to him.' God*

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### Solomon dedicated the Temple

*II Chron. 7:1-3 - When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple. <sup>2</sup> And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house. <sup>3</sup> When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: 'For He is good, for His mercy endures forever.'*

Because this is the most well-known verse in the Chronicles...

II Chron. 7:12-14 – (READ)

### OBSERVATIONS

Following Solomon's dedication of the Temple, since the Lord anticipated a time of trial – a period of drought, pestilence, and famine, God gave the nation of Israel the recourse to alleviate such disasters.

The promise was specifically directly to “My people” – within the context – the Jewish people.

We do see Biblical principles noted within this promise as the Jews were to humble themselves, pray, seek God's face, and turn from their wicked way.

In response, God promised to hear from heaven, to forgive their sin, and to heal their land.

The last response re: healing their land is connected to the Abrahamic Covenant.

God would certainly long for the people of the United States (and for any other country) to humble themselves, pray, and turn in faith to Jesus the Messiah. And, God does indeed forgive the sins of the people who place their trust in Jesus, but

there is no promise in this verse that God would restore their respective nations or heal their land.

Certainly II Chron. 7:14 is a most appropriate verse to share with Jewish people concerning them and the land of Israel (boundaries found in Gen. 15:18-20) – esp. at a time such as this! And, shouldn't this excite us – we who are believers – to be able to take these words of our GREAT GOD from Scripture and share it with the Jewish people?