

2 Chronicles 1

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[0:00] Good evening, church. I trust that everyone's had a good day. I'm so thankful to see you this evening and thankful to be together. Take your Bibles and go with me to the book of 2 Chronicles. The book of 2 Chronicles.

We will be in 2 Chronicles chapter 1 this evening. Again, we made our way through 1 Chronicles rather fast because we looked at much of it in bold.

And there will probably be some sections in 2 Chronicles in which we do the same thing because it again is a retelling of what we have studied recently in 1 and 2 Kings.

There's some differences there we'll get to in just a moment. So let's pray and then we'll get right into it with one another. Father, thank you so much for the day you've given us. Thank you for the blessing of being able to gather together.

Lord, of being able to fellowship with one another. Being encouraged by being able to share with one another. Father, we thank you for your word and we thank you for every opportunity we have to open it up.

[1:16] And Lord, as we come to it, seeking to not only know the word of God, but to know the God of the word. To know you in a greater way. To come to a grander understanding of your work among your people for your glory.

We pray that we would come to it with open eyes, open minds, open ears, ready to hear from you. And Lord, we ask that you would speak to us. Would you speak the truth that would help us to transform our lives for your glory and honor.

And would it continue to mold and shape us as you would have us to be. And we ask it all in Christ's name. Amen. Again, 1st and 2nd Chronicles contextually in Hebrew scripture is located at the end of the Old Testament or the end of the writings for them.

It is not included with the historical works that we have of 1st and 2nd Samuel, 1st and 2nd Kings. It is actually at the end of scripture.

Because it is so much more than historical to the nation. Or it was so much more than historical. Because it was a reminder of the faithfulness of God among his people following the Babylonian captivity.

[2:33] And it was helping them to understand who they were as the people of God. And also helping them to understand who God was to his people. So there are doctrinal reasons for it to be there.

Theological reasons. It is telling in that this writing of 1st and 2nd Chronicles, which is just one book in Hebrew scripture, immediately precedes historically the book of Malachi.

And it is there really one of the last words that the Hebrew people have before the coming of Christ. Now that's telling because so much of it is pointing to that coming king.

We'll see it in just a moment. So much of it is in preparation of the people and of the hearts and the minds of the people for the king from the lineage of David.

Unfortunately, when 400 plus years of silence happened between the intertestament time, it seems as if many people forgot this admonition or encouragement of what they were looking for.

[3:38] Now I say all of that, and I know we've said this quite often, because it helps us if we want to study scripture accurately. We need to understand the context, who it was written to, why it was written, and if we can, who wrote it.

We don't know who the author of 1st and 2nd Chronicles is. Again, many people think that it could have been Ezra or one of the scribes according to the tradition of Ezra.

I kind of lean towards that way because there's so much more. The reason I lean more towards Ezra is because the very last verses of 2nd Chronicles are exactly the very first verses of the book

of Ezra.

So there is some similarity in the writing styles. Now, if you know that, then you need to understand who Ezra is. I love the fact that when we go to the book of Ezra, we see that Ezra committed himself to study the word of God so that he may be able to teach the people of God.

That he committed himself, Ezra the scribe, to studying the word of God that he may be able to teach the people of God. And this is exactly what he would be doing if he is the author of these books, but it is exactly what the author, we refer to him as the chronicler, is doing in these books.

[4 : 59] Now, I know it's a lot of build-up to that. The major difference that we will see in 2nd Chronicles in comparison to our study through 1st and 2nd Kings is that while there is some mentioning of the kings of the northern kingdom, of Israel and Judah after Solomon's reign, the splits during Rehoboam and Jeroboam's time, the focus of Chronicles is not at all on the northern kingdom.

The focus of Chronicles is on the southern kingdom. Primarily, it is upon the lineage of David, the lineage of the Levites, and the temple worship.

Now, that bears in mind because it is not that they say, oh, that didn't exist. It's just we don't need to retell the bad things that happened. We'll see that in our text tonight.

We don't need to focus on the abominations of the people of the northern kingdom because that's not even the tribes that we're looking for, even though they are included.

We see that when they build the temple in Nehemiah during Ezra and Nehemiah time and they reconstruct the walls. There's the 12 stones for the 12 tribes. So it's not saying that these don't matter.

[6 : 17] It is that this false lineage of kings in the northern kingdom are not applicable to us. Our hope, our desires are set upon the lineage of David.

It is the focus throughout 1 and 2 Chronicles, and therefore it picks up in 2 Chronicles immediately where we left off in 1 Chronicles, and that is David dies.

He has prayed. He's made all these preparations for the construction of the temple. He's set aside all these. He's led the nation to give, and they've given sacrificial, and there's this abundant supply, and he's prayed repeatedly.

If you remember in the last few chapters of 1 Chronicles, he's prayed repeatedly to the Lord that he would help him to enable Solomon, who is lacking in wisdom and experience, to do this impossible task, namely to build the temple for the Lord God Almighty.

And so now David dies at the end of 1 Chronicles, and we go right into 2 Chronicles. And if you had to, you know, I'd title tonight's message, A Time of Transition.

[7 : 22] A Time of Transition. Now let's just read the Word of God together in the first chapter. Now Solomon, the son of David, established himself securely over his kingdom, and the Lord his God was with him and exalted him greatly.

And Solomon spoke to all Israel, to the commanders of thousands and of hundreds, and to the judges and to every leader in all Israel, the heads of the fathers' households. Then Solomon and all the assembly with him went to the high place, which was at Gibeon.

For God's tent of meeting was there, which Moses, the servant of the Lord, had made in the wilderness. However, David had brought up the ark of God from Kirith, Jerim, to the place he had prepared for it, for he had pitched a tent for it in Jerusalem.

Now the bronze altar, which Bezalel, the son of Uriah, the son of Hur, had made, was there before the tabernacle of the Lord, and Solomon and the assembly sought it out. Solomon went up from there before the Lord to the bronze altar, which was at the tent of meeting, and offered a thousand burnt offerings on it.

In that night, God appeared to Solomon and said to him, Ask what I shall give you. Solomon said to God, You have dealt with my father David with great loving kindness, and have made me king in his place.

[8 : 35] Now, O Lord God, your promise to my father David is fulfilled, for you have made me king over a people as numerous as the dust of the earth. Give me now wisdom and knowledge, that I may go out and come in before this people, for who can rule this great people of yours?

God said to Solomon, Because you had this in mind, and did not ask for riches, wealth, or honor, or the life of those who hate you, nor have you even asked for long life, but you have asked for yourself wisdom and knowledge, that you may rule my people over whom I have made you king.

Wisdom and knowledge have been granted to you, and I will give you riches and wealth and honor, such as none of the kings who were before you has possessed, nor those who will come after you. So Solomon went from the high place, which was at Gibeon, from the tent of meeting to Jerusalem, and he reigned over Israel. Solomon amassed chariots and horsemen. He had 1,400 chariots and 12,000 horsemen.

He stationed them in the chariot cities and with the kings at Jerusalem. The king made silver and gold as plentiful in Jerusalem as stones, and he made cedars as plentiful as sycamores in the lowland.

[9 : 42] Solomon's horses were imported from Egypt and from Kew. The king's traders procured them from Kew for a price. They imported chariots from Egypt for 600 shekels of silver apiece, and horses for 150 apiece.

And by the same means they exported them to all the kings of the Hittites and the kings of Aram. 2 Chronicles chapter 1. Here we see this time of transition.

This time of transition, and hopefully by the time we're done here looking at this chapter, we'll understand some of the differences between it and the record we find over in the books of Kings and why it exists here before us.

It was tempting to bunch this together and go into the second chapter, but really this transition time prepares us. There is a bulk amount of information given in regard to Solomon's life that really only centers in the book of 2 Chronicles around his building and construction of the temple and his own house.

Very little is said about his multiplying of wives. Very little is said about the things that he does. As a matter of fact, the only matters that are really given very much attention at all is the work that he puts in on the temple.

[10 : 59] And it stays consistent, again, with the theme of 1 and 2 Chronicles. The lineage of David, the descent of the Levites, and the temple. This is the focus.

So if we look at that, we say, why such focus? Why are we really centered around that? This time of transition shows us three great truths.

Number one, we see the strength of the kingdom. We see the strength of the kingdom. Now, David was a man of military might, and during the reign of David, the nation of Israel did something that it had not done up until that time is they went on the offensive.

And they began to push the borders outward until it got to the point where they were drawing near the land that God had promised to Abraham during the Abrahamic covenant.

They have yet to ever, the nation of Israel has yet to ever attained to all of the land. I believe there will be a day in which they do, but they have not yet attained all of the land. It is contained within the Abrahamic covenant that we find in the book of Genesis chapter 12 and following.

[12 : 09] But what we see here is that David has been on the offensive. Surely Solomon reigns over more land than any other king, including David. But you need to keep in mind, if you're dealing historically with it, that Solomon reigns not because he conquers land.

Solomon reigns because he marries women. And in marrying these women, he's entering into agreements with these ruling powers, and therefore he is making them subject to the lands around him.

So he expands his kingdom that way. Now, we're not here to say, well, he shouldn't have done that, though we can say he shouldn't have done that because God says he shouldn't multiply wives. But he also says that you should not enter into covenants and agreements by doing that.

But we're not here to point that out. What we're looking at is this time of transition. And it says, now Solomon, the son of David, established himself securely over his kingdom.

Now, we know from the writings in the book of Kings that that securing of himself included a little bit of fulfilling David's discipline upon those enemies of David.

[13 : 16] There was some matters that had to be dealt with, but we see that he is now secure. But look at what the word says. And the Lord his God was with him and exalted him greatly.

The reality that we must come to is the same reality that the chronicler gives us, is that the strength of the kingdom ultimately does not rest in the ability of the man Solomon.

Now, we need to know that. Because up to this point, Solomon has not done anything.

He said, well, if we go back and we read in Kings, we see that Solomon dealt with the priest who had made this pact with the other brother. He had dealt with that brother. He put some people out,

did all that right.

But he also had the mighty men around him. And if we're going to be just really transparent about it, Solomon's dealing with it was using David's mighty men to do it. Right?

[14:17] These mighty men were attracted to David. Solomon inherited these mighty men, which we see recorded for us at the end of 1 Chronicles. But we have this reality that he is established because he is exalted.

But he is exalted not by his abilities, but by the Lord God himself. The strength of the kingdom rests in the reality that God has established it.

That's important. Historically, for the people of Israel that are reading this, they're coming out of Babylonian captivity. As a matter of fact, they're probably 70 plus years removed from Babylonian captivity.

They have seen a small remnant respond to the decree of King Cyrus. Yet, they're still living under the overarching rule of the Persians.

Okay? If you look at it historically, they're not an independent nation. They have responded to Cyrus' decree. They've went back. They've reestablished the city. And God, in his sovereignty, had moved the king to write a decree and put it in writing and to put it in a storeroom somewhere.

[15:28] That's the beauty of the book of Ezra and Nehemiah. So that when they were rebuilding the walls, when the enemy said, you can't rebuild the walls, there was a law of the Medo-Persians that once it had been declared, it was set in stone.

So to say, it could not be changed. And a search was made. And they went and they found in the archives where a king actually made this decree. King Cyrus, who, by the way, Isaiah had prophesied so many years prior to, would be the one that would make a decree and put it in writing. But they are not an independent people yet. They will gain their independence in the Maccabean revolt under Judas Maccabees during the Intertestament period, the mid-100s B.C.

It's a very small, they have about 100 years of independence there before the Romans come in. But they are not this grand superpower, while they're reading this, that they were during the days of Solomon.

Right? So the original readers here are a remnant of people who are resting in the land of promise. Hold on to that word promise in just a moment.

[16:36] But their security does not rest in their ability. Their security rests in God's exalting of them.

And that's important. Because the temptation would be, well, that was good back then. Solomon was a man with a multitude of armies around him.

He was a man ruling over land. Who are we? And the author reminds us that it is the Lord, his God, who exalted him greatly. And that God exalted him and established him.

And we see this strength continuing on where it says, And Solomon spoke to all Israel with all the commanders of thousands and hundreds and all the judges and the ruling people. That David has just been there.

And it says that they go to Gibeon. Now, Gibeon is the high place of high places at that time. It is where the bronze altar that was built after the orders were given on Mount Sinai to Moses.

[17:40] It is there as the one that was in the tabernacle. If you remember, David brought the Ark of the Covenant into Jerusalem and pitched a tent for it. But the Ark of the Covenant is in Jerusalem. But the bronze altar is over here in Gibeon.

And Solomon and the leader said, well, we're going to go to Gibeon, right? We're going to go over here. Why? Because this is the altar of sacrifice. I don't know which altar David and those with him gave their thousands of sacrifices on.

It was another high place in Jerusalem where there was an altar built. It was at the threshing floor of Arunah the Jebusite. And it was because David could not approach the bronze altar for fear, if you remember.

He would not approach it as a result of fear. But Solomon says, no, we're going to go to the right altar. Now, we're at the very beginning of Solomon's reign. This is before his heart is divided.

And this is before he marries a multitude of wives. And this is before he starts establishing high places for all of his wives all throughout the place. And he worships on all these high places. So we need to remind ourselves that Solomon starts good.

[18 : 42] Our mind automatically wants to go to how he ended and the things he did wrong. But again, that's not the focus of the chronicler. It is the focus of how did they get into captivity.

But it's not the focus of who we are now that God has disciplined us for our mistakes. It is the focus of the reality that they are established because they are a united people worshiping at the right place in the right way.

So we see here the strength of the kingdom. They are gathered around worshiping on the altar to the Lord God Almighty.

And he is exalting them. Secondly, we see the search of the heart. There is the strength of the kingdom. And then there's the search of the heart. It tells us that this altar is at Gibeon.

And then it tells us that, let's go down to verse 6, Solomon went up therefore before the Lord to the bronze altar which was at the tent of meeting. And he offered a thousand burnt offerings on it.

[19 : 46] And it says that when he did it, that Solomon and those with him searched for this altar. They longed to find this altar. They wanted it.

It says that they searched for it. They wanted to be there. They made a dedicated, intentional action to be at the right place. So we say, well, that's great.

Solomon's heart is set right. Solomon's mind and those with him want to be at the right place. But the true searching is not the searching that they did externally.

The true searching is what happens after they offer the sacrifices. And it is what God does internally. Externally, Solomon and those with him are searching out this altar.

It tells us in the word of God that they want to find this one to offer the right sacrifices. But then it says in verse 7, Now that's a loaded question, so to say, because it is a true examination of the heart of the man.

[20 : 49] When the Lord God Almighty makes this grand declaration. He says, ask whatever you will.

And it is a true examination of his heart. For it is here that we see what is really in the heart of Solomon. Because God has approached him after this worship.

And we know we have it recorded for us in the books of Kings. And it is there. It is recorded over and over again for us. And that we are told that God comes to him and says, ask whatever you want of me and I will give it to you.

Jesus says that if we ask anything in his name, then the Father will hear and he will answer. Right? So it is, again, a search of our hearts. It is really a telling sign of what it is in that moment when we know that we have the audience in the ear of the Lord God Almighty.

And the willingness of him to respond to our prayers. And he says, now what do you want to ask of me? I think that is why Christ tells us that we ask it in his name. It does not say go to the Father and ask whatever you want.

[21 : 55] He says go and ask in my name. Because the condition of the prayer is based upon the character of the one in which we are asking it. In the name of Christ.

So we are kind of checked, if you will, a little bit by who Christ is. So, therefore, we consider who it is that we are going through when we are going before the Father and making this request.

Just to be quite transparent, there are so many times that I would love to ask God to do this thing. And then I remember that I am asking in the name of Christ. So maybe this thing isn't the will of Christ.

There are so many times I want to name it and claim it. Yes, I am going to pray it and I am going to pray over it. And I want to say I want to pray in faith, yes, but I also want to pray in the faith that Christ will be most honored and most glorified however it happens.

So we condition it that way. Solomon is told here to ask whatever you will. And it is really God looking into the heart of man and showing us, at least up until this time, what is in the heart of this man.

[23 : 03] Because Solomon now has this opportunity. And God knows it already because, as it tells us in John chapter 3, Jesus needed no one to tell him about the heart of man for he understood all men perfectly well.

But what we find here is that God is showing us what's in his heart. And when given the opportunity, the very thing that Solomon requests is the very thing that David had prayed for.

David had said, Lord, give my son wisdom for he knows not how to build. And when Solomon prays, Solomon prays for wisdom. And he makes this request that God would give him the wisdom

to rule over his people, not Solomon's people, but the Lord God's people. And again, in context, we see here that God responds and says, well, you did well in asking for that. You did not ask for riches and honor. You did not ask for the lives of your enemies. You did not even ask for a long life.

So I'm going to give you riches and honor. And I'll give you the things that you did not ask for. I'm going to give you wisdom as well. Now, if we go and we read the account recorded for us in the book of Kings, then we would see that God makes this declaration to Solomon and says, and if you faithfully obey me and keep my word, then you will enjoy a long life.

[24 : 19] There's the conditional statement, right? God says, I'm going to give you riches and honor. And if you walk in obedience, I will bless you with long life. That's not recorded for us in Chronicles. Why? It's because by the time Chronicles is written, they look back and seen that Solomon did not walk in faithfulness and therefore he did not have a long life.

That's the context of it, right? We don't need to know that God said, if you walk faithfully, I will bless you with a long life. If we're already on the other side and we see that Solomon did not walk faithfully and therefore he was not blessed with a long life, but he was blessed with wisdom, riches, and honor.

And he was greatly bestowed upon these things like no other king before them. And again, notice here, these things are a result of God's faithfulness, not Solomon's faithfulness.

Because the one thing that was conditioned upon Solomon's faithfulness is not mentioned. See the focus? We're not focusing on Solomon.

If we're looking at Solomon, we're looking at the wrong thing. My friend, listen to me. If we look at any person, we're looking at the wrong thing. We study scripture.

[25 : 27] I like how Charles Spurgeon used to say it. Spurgeon said, at any point in the Bible, when you preach the text, he would tell pastors, he said, put your plow in the ground and plow a row straight to the cross.

Because if we're looking at Solomon, we don't want to preach about Solomon. We can preach on Solomon about the Lord God who is faithful to him and to his people through him.

So the one thing that was conditioned upon him is not even mentioned because the people that were reading Chronicles and we ourselves, we don't need to know that. What we need to know is that God kept his word.

So we see the strength of the kingdom. We see the search of the heart. And third and finally, we see the significance of the promise.

Because God is a God who keeps his word. He is a God who is steady and sure. Now, I know intentionally I could have looked at this latter part of this chapter where Solomon amasses chariots and horses and he builds chariot cities and he has all these horses and things.

[26 : 36] I'm not going to really preach on that much. I will say this right here. We don't have to focus on a lot because we focus on it just as the authors did in the book of Kings. This is a great failure of Solomon, by the way, because God had declared that you should not go to Egypt and get horses and you should not amass chariots and you should not buy these things.

And some commentators will say, well, maybe this wasn't a sin because this was just part of Solomon making money because it says that they bought them and they sold them. And this is just part of the commerce.

I have a hard time interpreting it that way because the word of God very clearly says you shouldn't go back to Egypt and buy horses. So anytime I see you going back to Egypt and buying horses, if God said, don't do it, I don't care if it's commerce or not.

Just don't do it. Right. I think it shows us a weakness in Solomon's character. And then he said, hey, here's a great commercial opportunity so I can go there and buy horses and then I can sell it. But then again, I know I'm not really preaching on this, but I don't want to leave it out because it's in the text. Notice who he's selling the animals to. The Hittites and the Amorites.

[27 : 38] That is the enemies of the people of God. So he is equipping the armies of his enemies. Just something just doesn't seem right with that. A very wise man making very foolish decisions, but that was because he was led by commerce, not led by character.

It's a good way to make money. But this is, again, what led to the breaking apart of the nation, not what they need to know. It's just mentioned in the book of 2 Chronicles.

We don't have to focus on it a lot. It is there to remind us that Solomon, again, we say this every time we read of one of these kings, Solomon's not the king we're looking for. Right? The king we're looking for rode into Jerusalem not to go to a chariot city, but he rode on the back of a donkey. He comes back later on a white horse with the army of the saints wearing the righteous robes of white.

By the way, I know Brother Mike is teaching through Revelations on Sunday mornings, but that's one of my favorite passages in the book of Revelations complete, side note.

[28 : 49] The fact that we wear white for the great battle is wonderful because there's only blood on one robe.

His robe is dipped in blood. Our robes are white. We're not fighting that battle. He slays them with the sword that comes out of his mouth, which is what? The word of God.

Right? That is telling. That's why Peter could put away his sword because when Jesus said, I am in the gospel of John, they all fell down. Right? And then he had to give them permission to get back up.

Who do you look for? We look for Jesus the Nazarene. I am. I know in your translation it says, I am he, but in its literal reading it says, I am, which is the name of Yahweh. Right? I am. Boom. They all fall down.

The whole Roman cohort falls down. And then he says, who are you looking for? They said, well, Jesus. He said, I told you I am. So he gives them permission to arrest him. And without that permission, they would not be able to arrest him.

[29 : 44] And Peter's pulling a sword, cutting Malchus's ear off. And Jesus says, we don't need the sword. Right? Wrong sword. We need the sword that comes out of the mouth of the Lord. Again, side note. But man, we wear white to that battle.

We don't have to acquire horses and chariots and all these other matters. But we are reminded here, this ties in with this one thing, the significance of the promise.

Solomon makes this prayer. And when he asked for wisdom, he asked that God would do it for this reason. Your promise to my father David is fulfilled.

Solomon says, by me becoming king, you have fulfilled or you are fulfilling your word or your promises to my father David. Which makes us go back.

We need to go back to the Davidic covenant. Right? And the Davidic covenant, and this is why we have such a focus on the house of David. We have such a focus on the temple. We have such a focus on the Levites.

[30 : 47] This is our context. Now, again, the focus is not on Solomon's temple. Because when the chronicler is writing, the temple that they are worshiping at really fails in comparison to the temple he's writing about.

The temple post-Babylonian exile is one in which some celebrate and some cry over and some mourn because they had seen the former glory of the other temple. It's not glorious, but it is a temple.

But it's not really about the temple. It's what the temple represents. It's what we get to here. He says, you have fulfilled your promise to my father David.

Now, what was the promise of father David? David said, I want to build a house for you. And the prophet came back and says, David, you're not going to build a house, but God's going to build your house. Right? That was a promise.

That God's going to build your house. And there were some signs to that promise being fulfilled. And one of those signs was that your son Solomon, who will sit on your throne, he will build my house.

[31 : 48] So that was one of the fulfillments or one of the signs that God was fulfilling the promises given to David. So the reality that Solomon is going to build the temple is really just reiterating that David's house is being built.

So when Solomon begins construction, what it is showing us is that just as Solomon is doing what God said he would, so God is doing what he said he would.

He's building the house. David's house is being established by the Lord God Almighty. God is building the kingdom while Solomon builds the house.

Solomon says, I am now on the throne. You have fulfilled the promise. And part of that promise entails that I will be the one who builds the house. Now, I think the ultimate fulfillment of that

promise, I know we've looked at that, is the one who comes later.

It is continuously pointing forward, right? It is pointing forward to Christ who will build the house of God, which is the church of God. And he will call God his father and God will call him his son. And his kingdom will have no end.

[32 : 55] And he will reign eternally. But what he is telling us is, God, I want you to do this because you are fulfilling your promises. And then kind of hidden there, if we don't see it, there is this other repetition that God is so faithful.

Because look at what he says. For you have made me king over a people. What does it say? As numerous as the dust of the earth. Now, that's strange.

Now, I don't think that literally Solomon is saying that there are so many Israelites that we're like the dust of the earth. But he's using a specific phrase there. And that specific phrase just so happens to be the very phrase that God uses when he gives his covenant to Abraham.

He tells Abraham, God tells Abraham, I will make your descendants as the dust of the earth. So what is Solomon saying? Not only by making me king are you fulfilling the promises you have made to my father.

But the reality that the nation of Israel is the size that it is, is the fulfillment that you are fulfilling the promises you made to Abraham.

[34 : 04] So now we're looking at the Abrahamic promises. We're looking at the Davidic promises. Now, if you are the nation that is small in number, so divided, by the way, among the ruling powers, that the Hebrew scriptures need to be translated into Greek.

And that's where we get our Septuagint. That this division is so long that the people of Israel don't even really speak Hebrew anymore because they've lived in captivity for so long.

And if you're this small remnant that's in Jerusalem with this small temple that's there, but you're still under the reign of the Persian Empire. Then it's good to know God's still keeping his word.

Everything during this time of transition doesn't look right. It doesn't feel right. But the promises given to Abraham are still being fulfilled. The promises given to David are still being fulfilled.

Even that temple that the readers, the original readers are looking at that is not as magnificent or splendid. And it really, we are never told that it has the Shekinah glory.

[35 : 17] When Solomon's temple is dedicated, the Shekinah glory of God falls upon the temple. Just like the Shekinah glory of God fell upon the tabernacle. We are never told that the Shekinah glory of God falls upon the other temples.

So there's this doubt. There's more than likely no longer an Ark of the Covenant. Because it's lost.

After it is put in the temple, we never see the Ark of the Covenant again. Once the Babylonians come in. Or Nebuchadnezzar and Nebuchadnezzar come in. So what you're looking at is just an outward shell of a building with an altar and a bronze laver to wash in.

But the reality that the temple is there reminds you that God is fulfilling his promises. That the lineage of David hasn't stopped.

We trace the lineage of David all the way through the captivity. We trace the lineage of David coming out of captivity. We trace the lineage of David all the way into the New Testament.

[36 : 27] Until we find the king we're looking for. Because it's not about Solomon. It's not even about the place they're worshipping.

It's what God is doing in fulfilling his promises. And for this people that were looking and expecting and waiting. The chronicler is telling us there is significance.

There is significance in the promises of God. He will bring it about. It will come. Unfortunately, it didn't come as soon as they wanted it to.

And so many of them missed it. But God in his sovereignty did that intentionally. So that we can be grafted in.

For he came to his own and his own received him not. But as many as received him, to them he gave the right to become the children of God. And Paul says in Romans 9, 10, and 11, we have been grafted in by our faith.

[37 : 34] And the promises of Abraham and the promises of Isaac are the promises of ours now, right? Not the things of the Old Testament that had application there.

But the promises that God is fulfilling his word. That he is bringing about everything he declares. The promise is in Christ. And we see this here.

This significance that Solomon says, You are fulfilling your promise that you made to my father David. You have fulfilled the promises you've made to Abraham. Your word will be true. We see it all throughout this. This is why the focus of 2 Chronicles is on the kingdom of Judah. For it is there from the tribe of Judah that we look for the coming king.

And it is there from the very beginning, by the way. From the very beginning. It's always been from the tribe of Judah. You can trace that one.

[38 : 38] For I see him, but not yet. A star shall arise out of Judah. And the scepter shall never depart from his hands.

Numbers chapter 24, verse 17. And now we keep tracing it just a little bit further. Just a little bit further. Just a little bit further. Until we finally plow that roll right into the New Testament.

And we say, there he is. And we hear John the Baptist says, Behold the Lamb of God. There he is. He's the fulfillment of every promise. He's the one we're looking for. And we have the Chronicle reminding us, In any time of transition, God keeps his word.

For his glory depends upon it. We see the strength of the kingdom rest, Not in the ability of man, but in the faithfulness of God. We see the search of the heart. That God puts it before us, So that he may know who we are.

[39 : 40] Really not that he may know, But that we may know who we are. And we see the significance of every promise, That God has given. Because he keeps his word. We've said it before, And we'll continue to say it again.

For every promise, That God made concerning his first coming, To dwell among us, There are twice as many promises, Of the second coming of Christ, As there are to the first coming.

He kept every single promise, Of the first coming. And we can rest assured, That he will keep every single promise, As it pertains to his second coming.

Because he is a God who keeps his word. And this helps us, At every time and every season. And it is put before us here, In this time of transition, When we go from the lineage, Within the lineage of David, From the throne of David, To the throne of Solomon.

And we will see it, Throughout each and every one of them. Let's pray. Father, we thank you so much. God, you are so faithful to your word. You are so faithful, To your promises.

[40 : 47] So help us to draw near you, By searching out the word of God. So that we may know you, In a greater way. So that we can find confidence, In every time, In every season, In which we face.

We thank you, That we don't look to Solomon, But we look to Christ. That we don't look, To just man, But we look to the very son of God. Lord Jesus, Thank you for being, The king of kings, And lord of lords.

For being faithful, To take our sins, And our burdens, And our shame, And our guilt, And to nail it to the cross, Of Calvary. And to defeat the one thing, That holds us captive, That the fear of death, Will no longer, Be a sting in our side.

Lord, we ask that you help us, To walk faithfully before you, Throughout this week. That you be glorified, And honored. In all that we do. And may we draw closer to you, Each and every day. And we ask it in Jesus name. Amen. Thank you guys so much, I appreciate your time.