

taken into captivity. The first one to go into captivity is Israel, the northern kingdom. This event occurs in the 15th chapter of the book. The book concludes with the captivity of the nation of Judah, the southern kingdom. Throughout the intermission between the opening of the book and the eventual conclusion of each of the kingdoms we are informed of the great works of the prophets Elijah, Elisha, Isaiah and others. The theme of the first section of the book is found within this book as well. God is not interested in judging the ultimate outcome of any ruler by the social, political, and economic reforms that were instituted during his reign. God was concerned about the religious welfare of the kings of Judah and Israel and the religious welfare of each of the nations. Though a man may have ruled for a period of 40-50 years his life may be summed up in seven verses, the conclusion of which is that he walked wickedly in the sight of the Lord. An important lesson is thereby transmitted to us. It makes no difference how much or how many great accomplishments we might reach in this life. We might be likable people, excellent workers on the job, and diligent in providing for the needs of our loved ones, but if we are not righteous in the sight of the Lord...we have missed the most important thing in life. If righteousness was expected of those who were the kings of Judah and Israel, you can rest assured that no less is expected of us today. Also within the book of II Kings we notice the origin of what would later be the province of Samaria during the days of Jesus Christ. Throughout the book we are introduced to both righteous and wicked kings, usually more of the latter. The depths of sin to which the Jews had fallen is perhaps best seen in the almost total disregard for the laws of the Lord which were later reformed during the reign of Josiah. Another theme within the book is the continued seedline of David. Remember, that it is through this seedline that Jesus the Messiah is to come. In addition to that we are once again made aware of the choice between the blessings and the curses which were initially made to the children of Israel during the days of Moses. It may have been hard for the children of Israel to fully contemplate the import of these blessings and curses at that time, but following the initial shock of the fulfilment of God's promises when they first went into the land of Canaan..it should have taken effect. Now, hundreds of years later, the nation of the Jews received the consequences of their disobedience...both kingdoms went into captivity. Israel went into Assyrian captivity and Judah went into Babylonian captivity.

## I CHRONICLES

In the Hebrew Bible, the books of I and II Chronicles were joined together into one book. These two books deal with the same period of history that the books of I and II Samuel and I and II Kings dealt with. The book of I Chronicles opens by dealing with extensive genealogical lists and continues to discuss the reign of king David.

### CHAPTER ONE

The entire chapter is devoted to a detailed analysis of the genealogy from Adam to Jacob.

1. The first verses (1-4) take us from Adam to Japheth.
2. Vs.8-16 detail the descendants of Ham.
3. Vs.17-23 detail the genealogy of Shem.
4. Vs.24-27 list the line from Shem to Abraham.
5. Vs. 28-33 discuss the genealogy of Abraham through Ismael.
6. Vs. 34-54 detail the genealogy of Abraham through Isaac and through Esau.

### CHAPTER TWO

This chapter begins the listing of the descendants of Jacob (Israel).

1. Vs.1-2 list the sons of Jacob (Israel).
2. Vs.3-55 list the descendants of Judah (the son of Jacob). 46 304

### CHAPTER THREE

This chapter continues discussing the genealogy of Judah.

1. Vs. 1-9 discuss the descendants of David.
2. Vs. 10-24 discuss the descendants of Solomon.

### CHAPTER FOUR

This chapter continues the lineage of Jacob (Israel).

1. Vs.1-23 lists further descendants of Judah.
2. Vs.24-43 continue the genealogy of Jacob through Simeon.

CHAPTER FIVE

1. Vs.1-10 continues the genealogy of Jacob. This list describes the descendants of Reuben. /s/ son
2. Vs. 11-17 details the genealogy of Jacob through Gad.
3. Vs. 18-26 details a brief history of the 2½ tribes that inherited land on the other side of the Jordan river. It should be mentioned that even though these tribes were not part of either the kingdom of Judah or the kingdom of Israel, that they too, were carried into captivity as a result of their sins. This simply illustrates even further the extent to which all of Israel had slipped into sin and its resultant consequences.

CHAPTER SIX

1. Vs. 1-30 list the descendants of Jacob through Levi.
2. The second section of this chapter lists the names of the Levites devoted to temple singing and keeping of the temple.
3. Vs. 49-53 continues the genealogy of Levi through Aaron.
4. Vs. 54-81 details the listing of the cities which were given to the Levites for their inheritance in the land of Canaan.

CHAPTER SEVEN

1. Vs.1-5 lists the genealogy of Jacob through Issachar.
2. Vs.6-12 lists the descendants of Jacob through Benjamin.
3. Vs.13 speaks of the descendants of Naphtali.
4. Vs.14-19 discusses the descendants of Manasseh.
5. Vs.20-29 lists the descendants of Jacob through Ephraim.
6. Vs.30-40 details the line of Jacob through Asher.

CHAPTER EIGHT

1. Vs.1-31 details the lineage of Jacob through Benjamin. (cf.ch.7:6ff)
2. Vs.33-40 depart from the lineage of Jacob and are devoted to a discussion of the descendants of Saul.

CHAPTER NINE

1. Vs.1-9 generally discusses the genealogies of the country of Judah and of the country of Israel. The emphasis is upon the settlement of these kingdoms.
2. The second section of this book details the genealogy of the Levitical priests and also discusses many of the different assignments which were made to different families of the Levites. (vs.10-34)
3. The concluding section of this chapter details further information with regard to the lineage of Saul. (vs.35-44)

CHAPTER TEN

This chapter is basically a repetition of the events that were depicted in the final chapter of I Samuel. Within that chapter the death of Saul and his sons was seen. (pg.81)

CHAPTER ELEVEN

1. The first section of this chapter repeats the account of the assumption of David to the position of king of Israel. (vs.1-3).
2. The second section of this chapter details the capture of the city of Zion (Jerusalem). (vs.4-9).
3. The conclusion of the chapter (vs.10-47) contains a listing of the mighty men of David. Some of the names listed here are different from previous lists. This is most likely due to the difference in dates of the two lists.

CHAPTER TWELVE

This entire chapter contains descriptions of the armies of David.

CHAPTER THIRTEEN

This chapter repeat the account found in II Samuel 6 of the moving of the ark to the city of Jerusalem and the smiting of Uzza for touching the ark. See page 83 of the notes.

CHAPTER FOURTEEN

1. The first section of this chapter (vs.1-2) repeats the kindness of Hiram the king of Tyre for David.
2. Vs.3-7 contains a list of the children born to David in Jerusalem.
3. The final section of the chapter details many of the victories that David had over the nation of the Philistines. The multitude of David's victories caused his fame to spread even further than before. (vs.8-17)

CHAPTER FIFTEEN

1. This chapter is a continuation of those events mentioned in chapter 13. In that chapter David began the moving of the ark from the town of Kirjathjearim to the city of Jerusalem. When Uzza was smitten due to his touching of the ark, David brought the ark to the house of Obedom where it remained for three months. Now, in this chapter David continues the transporting of the ark toward the city of Jerusalem.
2. Note that David was careful this time to make sure that the Levites carried the ark in the prescribed fashion (vs.2).
3. The final section of the chapter (vs.3-29) contains the instructions given to the priestly tribe with regard to the proper care of the ark and the tabernacle.

CHAPTER SIXTEEN

1. The first section of this chapter details the sacrifices which were made when the ark was finally placed in the midst of the tabernacle. (vs.1-6)
2. The second portion of the chapter is a psalm of David (cf. Psalms 105:1-15). The psalm is one of thanksgiving and praise and honor to God. A brief reference to the growth of Israel since the days of the covenant with Abraham is made as well as a prayer that the strength of God might be made known to all nations. The psalm closes with a request for the salvation of Israel.
3. The last section of chapter sixteen simply contains further appointments in the services of the Levites. (vs.37-43).

CHAPTER SEVENTEEN

1. This chapter is parallel to II Samuel 7. David was in the midst of planning to build the temple. He reasoned that if he could live in a house of cedar, then the ark of the covenant could as well. The Lord, however, was not going to permit David to build the temple. He was pleased for years to have the ark of the covenant within the tabernacle and there was no need to hurry into something else.
2. Rather than allowing David to build the temple, the Lord told him (i.e. David) that his son would be able to build the house of the Lord. In addition to that, God promised that the throne of his son (i.e. David's son) would last forever (vs.12).
3. The concluding section of the chapter (vs.16-27) contains the thanksgiving that David offered to the Lord for this promise. David was thankful for not only that promise, but also for the continued protection that God has shown to Israel since they left the land of the Egyptian bondage.

CHAPTER EIGHTEEN

1. The major part of this chapter contains the numerous accounts of David's victories over his enemies (cf. vs.1-5,9-12, et al.)
2. Within the chapter we also note a reference to David's accumulation of materials for the building of the temple (vs.7-8). Here brass is gathered for the brazen sea, the pillars, and other vessels of brass.
3. The last few verses (vs.15-17) lists some of the officers of David's court.

CHAPTER NINETEEN

1. This account is parallel to the account recorded in II Samuel 10. David, willing to show his kindness, sent messengers to the land of the children of Ammon when their king died. Rather than expressing their appreciation for such a gesture, the Ammonites humiliated David's men (vs.1-5).
2. When they realized that they had only acted in such a way as to aggravate David, the Ammonites sought to obtain protection from the king of Maachah. Their attempt proved

to be futile, for the children of Israel under the direction of Joab fought against them and won. (vs.6-15)

3. The last portion of the chapter (vs. 16-19) depicts David's defeat of the Syrians, another nation that came out to aid the Ammonites.

#### CHAPTER TWENTY

1. Verses 1-3 portray the victory that Joab (captain of the host of Israel) had over the land of the Ammonites.
2. The last few verses (vs.4-8) record further accounts of battles with the Philistines and the names of some of the giants that were slain.

#### CHAPTER TWENTY-ONE

1. This chapter parallels the account found in II Samuel 24. David ordered that the children of Israel be numbered. This passage specifically mentions that "Satan stood up against Israel, and provoked David to number Israel". Remember, the account in Samuel read as if it were the Lord that instigated David's action. This passage clarifies the issue. The numbering that is represented here ends up with a different total than the numbering mentioned in Samuel. This is most likely due to the fact that the accounts are recorded by different individuals who chose to emphasize different aspects of the census. For example, this passage mentions that Levi and Benjamin were not counted (vs.6), but that the king's army was numbered. This distinction is not made in II Samuel 24. (see W. Arndt, BIBLE DIFFICULTIES, p.50ff & R.A. Torrey, DIFFICULTIES...IN THE BIBLE, p.88ff & DeHoff, ALLEGED BIBLE CONTRADICTIONS, p.238ff)
2. The second section of the chapter records David's selection of the punishment to be given him because of the census (vs.7-17).
3. The last section of the chapter contains the account of the purchase of the threshing floor where David was going to build an altar. This account is also found in II Sam. 24. The difference in price that is mentioned here is probably due to the reference that a larger section of property is referred to in this passage. (see above works)

#### CHAPTER TWENTY-TWO

1. The first part of this chapter indicates the extent to which David prepared for the building of the temple (vs.1-5). Even though David was not going to build the temple himself, he prepared a great abundance of materials so that they would be ready when his son Solomon was ready for the work.
2. The last section of the chapter (vs.6-19) contains the instructions that David gave to his son. David informed him of the privilege that he (i.e. Solomon) had in the opportunity to build the temple. He further cautioned Solomon to "seek the Lord" (vs.19) and to take heed to the statutes and judgments of the Lord (vs.12).

#### CHAPTER TWENTY-THREE

1. The first verse of this chapter indicates that David made Solomon king when David was old.
2. The second section of the chapter contains an account of the numbering of the Levites and the assignment of their duties (vs.2-23).
3. The last portion of the chapter (vs.24-32) emphasizes the new duties that would be part of the Levites' service. No longer were they required to bear the tabernacle from place to place, but they were to soon be able to wait and serve upon a new and permanent home for the ark of the covenant, which was to remain in the city of Jerusalem.

#### CHAPTER TWENTY-FOUR

This entire chapter contains the listing of the 24 courses that the sons of Aaron were divided into. Verse 3 tells us that "David distributed them...according to their offices in their service". This division of the offices of the priests continued until the days of the New Testament. In Luke 1:5 we learn that Zechariah (the father of John the Baptist) was a priest of the course of Abijah. This was one of the 24 divisions that David established (I Chron.24:10). This chapter also contains instructions for the divisions of the Kohathites (vs.20-25) and of the Merarites (vs.26-31).

CHAPTER TWENTY-FIVE

This entire chapter is devoted to an account of the divisions of the musicians that were to serve. [NOTE: Passages such as this one in the Old Testament are often cited to prove that the use of mechanical instruments of music is authorized in worship today. Such attempts to do so are in vain. Simply because a particular practice was enjoined upon the children of God at one point in time does not necessitate that the same practice is enjoined upon the children of God at another point and time. During the time that the law of Moses was in effect the children of Israel were not only allowed to, but were commanded to offer sacrifices, to keep the feasts, and to administer physical punishment to those of their number who were disobedient. Simply because they did these things in those days does not warrant the conclusion that we too can practice them today. Imagine a board divided into three separate parts. The first part is to represent the period of time prior to the establishment of the New Testament church, the second period is to stand for the period in which the church is in existence upon this world, and the third division is to illustrate the period of time following the destruction of the world when saints will be in heaven and sinners will be in hell. In each of these divisions are written those Bible passages which refer to music during that particular period. In the first and third sections of the board there will be numerous passages which refer to the use of instruments of worship, but within the space that represents the period of time that the church is established upon the earth (the second division) there will be passages that refer to the use of music in the church...BUT THERE WILL BE NO PASSAGES THAT AUTHORIZE THE USE OF MECHANICAL INSTRUMENTS IN WORSHIP TO GOD IN THIS AGE.]

CHAPTER TWENTY-SIX

This chapter contains the listing of the divisions of the porters and overseers that worked in the service of the king and the temple.

CHAPTER TWENTY-SEVEN

This entire chapter is devoted to a register of all those who were officers in the kingdom.

CHAPTER TWENTY-EIGHT

1. In the beginning of this chapter (vs.1-8) we see that David had gathered all of the princes, captains, stewards, and officers of the children of Israel together to give them counsel. He told them that he had it in his heart to build the temple, but that the Lord told him that he would not be the builder of it. Rather, the Lord would build a house through David and his seed that would last forever, and the physical house (i.e. the temple) would be builded by Solomon, the son of David. In vs. 8 David admonishes them to keep and seek all of the commandments of the Lord so that they may be able to continue their possession of the land for an inheritance for their children.
2. The last section of the chapter (vs.9-21) is David's address to his son Solomon. He told him to "know thou the God of thy father, and serve him with a perfect heart and with a willing mind" (vs.9). He further instructed Solomon with regard to the pattern of the tabernacle and its various compartments. Note that vs. 12 says that "the pattern of all that he had by the spirit". This would serve to indicate that the temple, like the tabernacle, ~~was~~<sup>was not</sup> of human origin, but was rather of divine origin. [See Ex.25:9,40; 27:8 for references to the divine origin of the tabernacle and Heb.8:5] All forms of worship which are pleasing to God have been ordained by God. In addition to this, David tells Solomon of all the materials that were already collected for the building of the temple (cf. vs.14ff)

CHAPTER TWENTY-NINE

1. In this the closing chapter of the book of I Chronicles, David calls the congregation of Israel together and advises them in the same manner that he advised the officers and princes, etc. of Israel in the previous chapter. David told them that the work involved in the building of the temple would be great. He then tells them of all of the treasures that he has committed to the temple. In vs.5 he asks them who ~~are~~<sup>are</sup> willing to give and in vs. 6ff we note that the people gave willingly of their possessions for the building of the temple. This action duplicates the liberality that the children of Israel

exhibited during the gathering of the materials for the building of the tabernacle (Ex. 25 & 35) and the liberality that we as Christians are to exhibit in our giving today (II Cor. 8 & 9).

2. In the second course of the chapter (vs. 10-19) David offers a prayer of thanksgiving and a blessing for the children of Israel. In addition to that he also thanks the Lord for his continued providence extended in behalf of the children of Israel. He also prayed for his son Solomon, that he would be obedient to the will of the Lord (vs. 19).
3. In the following section of this chapter Solomon is inaugurated as the next king of the southern and northern kingdoms. (Though we have already noted in the book of I Kings that the kingdom divided, we must remember that this account has not progressed to that point yet.) (vs. 20-25).
4. The last section of this chapter and of this book depicts the death of king David (vs. 26-30).

## I CHRONICLES: A REVIEW

We have noted several times that the books of I and II Samuel, I and II Kings, and I and II Chronicles are related to one another in much the same way that Matthew, Mark, Luke, and John are related to one another. All of these books (Samuel, Kings, and Chronicles in the O.T.; and Matthew-John in the N.T.) deal with the same subject, but each of them handles the material in a slightly different way. In the N.T. Matthew presents Jesus as the Messiah to the Jews, Mark presents Jesus as the servant to the Romans, Luke presents Jesus as the perfect man to the Greeks, and John portrays Jesus as the saviour for all of mankind. Likewise, the books of Samuel-Chronicles are related. Samuel emphasizes the beginning of the kingdom of Israel. Israel was formerly under the reign of the judges (of which Samuël was the last), but now the people desired a king. In Samuel we see the anointing of that first king and then his subsequent sins and his consequent removal from the role of king. The throne then goes to David, the son of Jesse, who was previously predicted to be the king through which the Messiah would come. His line is therefore permanently established in the books of Samuel. The books of Kings continue with that kingly line and also teach us some very important lessons with regard to the most crucial thing in our lives, obedience to God. But how do the books of Chronicles fit into the picture. Note the following: "In one quick span, from Adam to Nehemiah, the Chronicles give us the main genealogies of the Israelite nation, and the main events of the Davidic kingdom down to the Babylonian exile. They cover practically the same ground as Second Samuel and the two books of Kings. However, they are not a repetition of those books. The former books gave us history from the viewpoint of the PROPHETS. Chronicles give us a history from the viewpoint of the PRIEST. The former, from a human standpoint, give us MAN RULING. The latter, from a divine standpoint, give us GOD OVERRULING." [William Cline, THE LIVING MESSAGES OF THE BOOKS OF THE OLD TESTAMENT, edited by Elkins & Warren, p161] We must also remember that the books of Chronicles were written at a later date than the others, and that both Israel and Judah were in captivity by this time. The books of Chronicles serve to emphasize how things used to be when Israel was right in the sight of God. The numerous genealogies simply serve to show and prove to the captive nation that regardless of what has happened in the past, they are still the direct descendants of the patriarchs Adam, Noah, Abraham, et al. and therefore they were still in line to receive the promises and blessing that were initially made to Abraham. The books are generally considered by most Bible scholars to be written by Ezra, a main character in the reformation of the nation of Israel. It is from this point of view, i.e. reformation, that these books were written. Israel was righteous, Israel sinned and went into captivity as a result, but now that same people could be restored in the sight of the Lord if they were only willing to do so. In order to re-establish the nation, accurate records were needed to see that such things as the duties of the priests, the division of the land, etc. were carried out in the proper manner. The books of Chronicles provided this record for the children of Israel. [see Dickson Bible, p.499] Many great lessons are depicted in the book of I Chronicles. 1) Though we may have good intentions, we may not get to carry them out.

David fully intended to build the temple, but God did not allow him. 2) Complete obedience is required by the Lord. Uzza, though he tried to exhibit an action of helpfulness, actually did wrong when he sought to keep the ark from falling by touching the ark. 3) Thanksgiving is important. Several times within the book we note that David was mindful to thank the Lord for the many blessings that he had received. In addition to that David exhibited the same attitude of thanksgiving when he sent messengers to the land of Ammon when their king died. David appreciated this man in life, and only sought to express that appreciation when the king died. 4) Blessings for obedience and a curse for disobedience appears in this book as it has in many other books that we have read thus far. 5) The strength of Satan is depicted in this book. David, a righteous king, was moved by Satan to sin. 6) We learn the importance of giving that to the Lord which is really of value.

## II CHRONICLES

The book of II Chronicles was originally part of the book which simply bore the name Chronicles. The book has since been divided into two parts. This, the latter of the two sections, is simply a continuation of the first section. As previously mentioned, much of the material to be read within this book has been recorded also in the books of Samuel and Kings.

### CHAPTER ONE

1. Solomon is now the king over the land of Israel, and evidently God was pleased with him (vs.1).
2. When Solomon went up with the congregation to the altar of the Lord to offer sacrifices, the Lord appeared unto him asking what he (i.e. Solomon) would like. Solomon, in thanking God for the mercy showed unto his father David, asked the Lord to grant him (i.e. Solomon) wisdom and knowledge. Because Solomon did not ask for riches or honor, the Lord granted Solomon's request and the riches and honor (vs.2-13).
3. The last section of the chapter (vs.14-17) depicts the wealth and strength of the king.

### CHAPTER TWO

This entire chapter portrays the preparation of Solomon to build the temple. He appointed men to do the work (vs.2,etc.) and he sought the assistance of Hiram (Hiram) the king of Tyre with the craftsmanship and the materials that would be required. Hiram (Hiram) agreed to help Solomon in the construction of this temple and with the materials.

### CHAPTER THREE

1. This chapter discusses the actual building of the temple. It was to be built at Jerusalem in Mount Moriah at the place of the threshing floor that David purchased from Ornan (Araunah). (vs.1-2)
2. The rest of the chapter describes the dimensions of the temple and the materials that were to be used in its construction.

### CHAPTER FOUR

This chapter describes the furnishings of the temple: the altar, the sea of brass, the lavers, the tables, the basins, the doors, the pillars, et al.

### CHAPTER FIVE

This chapter describes the placing of the ark of the covenant in the temple and the procession that accompanied this event. Note that when the ark was within the temple that the house was filled with a cloud (vs.13-14). This same act, which also occurred when the tabernacle was completed (Ex.40:34), symbolized the presence of the Lord abiding within the temple. (see also chapter 7)

### CHAPTER SIX

1. In the opening section of this chapter, Solomon addresses the congregation of Israel and blesses them as well as give thanks to the Lord for the newly established temple. Mention was made of the Lord's care for Israel ever since they left the land of Egypt.

Mention was also made of the fulfilled promises which the Lord made concerning the building of the temple and Solomon's reign as king.

2. The last portion of the chapter (vs.12-42) is a record of the prayer that Solomon offered at the dedication of the temple. Within the prayer Solomon: 1) asked the Lord to continue to keep his promises, 2) asked the Lord to forgive the children of Israel when they sinned, 3) prayed that Israel's physical blessings would continue, 4) requested that the Lord would continue to answer prayers, and other related requests.

#### CHAPTER SEVEN

1. When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices (vs.1). Due to the glory of the Lord that dwelt within the temple, the priests could not enter. When all the children of Israel saw this they bowed down and worshiped God. (vs.1-3)
2. Verses 4-11 portray the continued sacrifices, the rejoicing, and the feasts that were conducted by the children of Israel.
3. The last part of the chapter is a covenant that the Lord made with Solomon (vs.12-22). The covenant is similar to the many covenants that God made with men: 1) God promised to bless Israel, 2) the blessing was dependent upon Israel's obedience, 3) if they did not obey then they would be punished, and 4) if they continued in their wickedness even after they were warned, they would ultimately perish as a nation.

#### CHAPTER EIGHT

This chapter lists many of the activities and accomplishments of king Solomon: 1) he built several cities, 2) he won many battles, 3) he subdued the people of the land of Canaan and had them pay tribute, 4) he offered burnt offerings every day according to the commands of Moses, 5) he kept the courses of the Levites as David appointed them, and 6) Solomon and Hiram (Hiram) engaged in shipping enterprises.

#### CHAPTER NINE

1. The fame of Solomon spread around the world. People came from many different places to prove him with hard questions and to pay their respects to him by bringing many different gifts.
2. One such person who came to king Solomon was the queen of Sheba. (vs.1) She came to Solomon with a great company and brought many gifts for him. She, too, was astounded at the wisdom of Solomon, remarking that the half of his wisdom was not told.
3. Before she left she said "blessed by the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God..." (vs.8) The wisdom and fame of Solomon, though it could have very easily led a man into vainglory, could also bring glory to God.
4. Verses 13-28 simply express the great degree of physical wealth that Solomon had obtained.
5. The last section of this chapter (vs.29-31) depicts the death of king Solomon. Verse 31 states that Rehoboam, the son of Solomon, ruled in his stead.

#### CHAPTER TEN

1. When the people heard that Rehoboam was to be the next king over Israel, they went up to Shechem where he was to be inaugurated. Jeroboam, the son of Nebat, who fled from the presence of Solomon went as well. When they arrived, the people criticized the treatment that they had received at the hand of Solomon and asked Rehoboam if he would ease the yoke which was placed upon them. Rehoboam said that he would answer within 3 days. He consulted the old men, and then he consulted the young men...and he accepted their decision.
2. Verses 12-15 depict his answer which was given to the children of Israel. Rather than easing their burdens, Rehoboam said that he would increase them.
3. When the children of Israel saw that Rehoboam would not listen to their requests, they refused to accept him as their king saying "what portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel..." (vs.16) Rehoboam sent Hadoram to Israel, but the children of Israel stoned him. Thus began the divided kingdom.



CHAPTER ELEVEN

1. In the opening verses we notice that Rehoboam was gathering men together for the purpose of going to fight the recently seceding northern part of the kingdom. He was prevented from actually fighting them by the command of the Lord. (vs.1-4)
2. In the following section of this chapter (vs.5-13) we are made aware of the extensive fortification efforts of Rehoboam in the southern kingdom. Note the actions of Levites.
3. It was at this time that Jeroboam, the newly appointed leader of the northern kingdom, began to establish false systems of worship in Israel so that the Jews would not return to Jerusalem (which was in the southern kingdom) for the purposes of worship. He (i.e. Jeroboam) established a new order of priests and new places for worship. Those who were Levites and who rejected such pagan rituals left the northern kingdom and went to Judah. This act provides us with a worthy example to imitate. When false patterns of worship are established, and those who establish them refuse to change them...then we are right to leave. [NOTE: Vs. 17 emphasizes that the kingdom of Judah under the rule of Rehoboam remained strong for a period of three years. We will later see that they soon grow weak.]
4. The last section of the chapter (vs.18-23) provides us with an account of the affairs of the family of Rehoboam.

CHAPTER TWELVE

1. The first verse of this chapter informs us of the subsequent downfall of Rehoboam. He forsook the law of the Lord, but he was not alone for all Israel forsook the law of the Lord as well.
2. The following section of the chapter (vs.2-12) depicts the king of Egypt's invasion of the land of Judah. Because of their apostasy the Lord allowed king Shishak to come upon them (vs.5). When they were made aware of this, they humbled themselves (vs.6), but they still had to be subservient to the king of Egypt. Shishak came upon Jerusalem and took many of the treasures of the temple and the king's house.
3. The last section of the chapter (vs.13-16) tells us of the death of Rehoboam. Note that in vs. 14 he is described as being evil because he prepared not his heart to seek the Lord (cf. Ezra 7:10). After his death Abijah, his son, ruled in Jerusalem.

CHAPTER THIRTEEN

1. The opening verses of the chapter inform us of the beginning of Abijah's reign. He reigned in Jerusalem for a period of three perilous years. (vs.1-2)
2. The second and major portion of this chapter (vs.3-20) provides us with an account of the battle between Israel and Judah. Notice especially the comments made by king Abijah prior to the beginning of the conflict. The truths uttered by him there are most applicable even to this day. Israel was in a state of separation from the Lord God and as a result they would be defeated. They rebelled against Judah, but it was not only against the people of Judah but also against the Lord. Note that verse 8 says: "And now ye think to withstand the kingdom of the Lord in the hands of the sons of David..". Note that the kingdom is the Lord's and that it was only in the hands of the sons of David. They were the stewards of the kingdom and not the actual possessors of it. Israel, by casting out the priests of God and establishing false worship practices, had not forsaken Judah...but the Lord. Judah still retained the proper priests and the proper sacrifices...and God still retained them as his people. In this conflict Israel was defeated because God was with Judah (vs.12,15-20).
3. The last verses of the chapter (vs.21-22) simply describe the family of Abijah.

CHAPTER FOURTEEN

1. Following the death of Abijah, Asa, his son, reigned over the kingdom of Judah. Asa was a righteous king (vs.2) and his righteousness was exhibited in the reforms that were established in the land (vs.3ff).
2. The section that follows (vs.9-15) describes the victory of Judah over Ethiopia.

CHAPTER FIFTEEN

1. The first section of this chapter (vs.1-7) contains the warnings given to Asa the king of Judah by Azariah the prophet. The basic message was this: if you continue with the Lord, then he will continue with you. Be strong, for your work shall be rewarded.
2. The last section of the chapter contains a further account of the reforms that were instituted by Asa (vs.8-19). The altar was renewed, great offerings were given to the Lord, and the people made a covenant with the Lord. Asa is described as being perfect (completely dedicated) all of the days of his life.

CHAPTER SIXTEEN

1. Baasha, the king of Israel, came towards Judah and built the city of Ramah in order to prevent people from going in and out of Judah. Asa, in order to rid the country of this problem took treasures from the temple and from his house and sent them unto Ben-hadad, king of Syria, so that he (i.e. Benhadad) would aid Judah if Israel proved to be too aggressive. When Baasha heard of this alliance he quit building Ramah and Asa went and destroyed the place (vs.1-6).
2. In the second section of this chapter (vs.7-12) Hanani came to Asa and rebuked him for relying upon the strength of the king of Syria rather than turning to the Lord. Asa was reminded that the Lord was strong enough to help when the Ethiopians and the Lubim came upon him. He, therefore, should have turned to the Lord in this matter as well. Because he did not wars were to result. Asa, upset with Hanani, cast him into prison and even oppressed some of the people at that time. Later when he developed a disease in his feet, rather than consulting the Lord who previously helped him, he turned to his physicians.
3. The last two verses of the chapter tell us of the death of Asa and his burial (vs.13-14).

CHAPTER SEVENTEEN

1. Following the death of Asa, Jehoshaphat his son ruled in Jerusalem. He walked in the first ways of his father and of David and did not seek after false gods. As a result, the Lord was with him and all Judah brought him many presents so that he had riches and honor in abundance. (vs.1-5) (NOTE:see vs.4)
2. One of the reforms that Jehoshaphat instituted during his reign involved the destruction of the high places of worship (i.e. pagan places). In addition to that a massive teaching campaign was inaugurated in the kingdom of Judah. Priests, Levites, and princes went throughout the land of Judah and taught the people out of the book of the law of the Lord. (vs.6-9).
3. The last section of the chapter tells us of the great increase that Jehoshaphat enjoyed in power and in riches (vs.10-19).

CHAPTER EIGHTEEN

1. The opening verses of this chapter informs us of the alliance that Jehoshaphat made with Ahab, the king of Israel. (vs.1-4) Ahab invited Jehoshaphat to go with him as he was going to do battle with the Syrians.
2. Prior to their departure, both of the kings had many of the prophets of the land of Israel come before them to tell them of the eventual outcome of the war. All of the prophets of Israel (400) seemed to be nothing more than "yes men", for they all told Ahab of the great victory that he would enjoy. Jehoshaphat must not have been overly impressed with the predictions of these men because he asked if there were any other prophets in Israel. Ahab told him that there was another prophet, but that this prophet often prophesied evil for Ahab rather than good. Jehoshaphat wanted to inquire (ask of the Lord) through this prophet. The name of the prophet was Micaiah. (vs.4-11)
3. The messenger that went to call Micaiah told him how all of the other prophets spoke good things of the battle for Ahab and encourage him (i.e. Micaiah) to do the same. Micaiah told him that he would speak as the Lord told him to speak (vs.13). When he finally came before the kings of Israel and Judah, Micaiah mocked Ahab by speaking the same prophetic utterances that the others had made...but Ahab knew that Micaiah was not giving these utterances as true prophecies. Micaiah then foretold the truth. He informed Ahab that the other "prophets" lied about the good things to come. One of the

men smote Micaiah for speaking as he did. Ahab commanded Micaiah to be cast into prison to be fed with bread and water of affliction (perhaps indicating torture). As Micaiah left he said to Ahab, "If thou certainly return in peace, then hath not the Lord spoken by me." (vs.12-27)

4. The last section of the chapter (vs.28-34) reveals to us that Ahab lost his life in the battle with the Syrians, even though he disguised himself when war broke out.

#### CHAPTER NINETEEN

1. Like his father before him Jehoshaphat was rebuked by a prophet for making an alliance with someone that he should not have made an alliance with. (cf. Ch.16:1ff) Jehu, a prophet, informed Jehoshaphat of his error in seeking to help the ungodly. Even though Jehoshaphat made a mistake, he continued to try to reform the land of Judah. (vs.1-3)
2. The last section of the chapter (vs.4-11) tells us of more of these reforms. Once again the people of Judah were informed about the Lord God of their fathers. Judges were established throughout the land of Judah and in the city of Jerusalem. They were admonished to be fair because they judged not for themselves...but for the Lord (v.6).

#### CHAPTER TWENTY

1. The first two verses of the chapter tell us of the great battle that the Ammonites and the Moabites are planning with the children of Judah. Verse 2 specifically states that Jehoshaphat was made aware of these impending battles.
2. Verses 3-12 provide us with an account of the prayer of Jehoshaphat asking that the Lord might be with Judah in this war. Note especially verse 6-12 where reference to the past history and promises of God are mentioned.
3. In the following section (vs.13-19) the Lord through Jehaziel promises that the children of Judah would be delivered from this great battle.
4. The following section (vs.20-25) provides us with the account of the fulfilment of that very promise. The armies of Seir, Moab, and Ammon destroyed themselves. After the battle, the children of Judah gathered the riches from the fallen soldiers.
5. Verses 26-30 inform us of the triumphant return of the people of Judah to Jerusalem. Note also the blessings that they gave to God (vs.26).
6. The concluding section of this chapter (vs.31-37) tells us of the general tenor of the reign of Jehoshaphat (vs.32ff). Note also that Jehoshaphat made another alliance with the king of Israel (this time it was Ahaziah). As before, so was he now rebuked again. This time it was Eliezer who rebuked him.

#### CHAPTER TWENTY-ONE

1. After the death of his father Jehoshaphat, Jehoram (son of Jehoshaphat) ruled in Jerusalem. He was an exceedingly wicked king. He slew his brethren (vs.4) and walked in the way of the kings of Israel. Note that he had married the daughter of Ahab (Ahab was one of the wicked kings of Israel). Even though Jehoram was very evil, the Lord did not destroy the kingdom of Judah because of the promise made with David. (vs.1-7)
2. Verses 8-10 depict the revolt of Edom and Libnah that occurred during the days of Jehoram.
3. In the following portion of the chapter (vs.11-15) we are informed of the prophecy that Elijah made against Jehoram. Jehoram had caused the inhabitants of Jerusalem and all of Judah to commit fornication. He caused the nation to go a whoring as did the house of Ahab the wicked king of Israel. He slew his brethren who were better than himself... and as a result his people, his children, his wives, his possessions, and especially himself...would suffer from plagues.
4. In vs. 16-17 we note a partial fulfillment of these prophecies. Philistines and Arabians invade Judah and carried away all of Jehoram's possessions and his family with the exception of his youngest son.
5. The last verses of the chapter (vs.18-20) detail Jehoram's death as it was prophesied.

#### CHAPTER TWENTY-TWO

1. Following the death of Jehoram, Ahaziah (also called Jehoahaz) the son of Jehoram ruled in the city of Jerusalem for one year. He was another wicked king (vs.3-5).

2. Verse 5 tells us that he went to fight with the king of Israel at Ramothgilead. Joram, the king of Israel was injured in the battle. ~~Ahaziah~~ went to see him in Jezreel (v.6).
3. Verses 7-9 inform us of the death of Ahaziah. Remember that he was related to the household of Ahab which Jehu was commissioned to destroy. Compare this passage with II Kings 10ff. See page 100-101 of your notes.
4. Following the death of Ahaziah, Athaliah his mother slew the royal seed and reigned over the land (vs.10-12). She was not able to slay all of the children (i.e. heirs to the throne). One of the king's daughters took Joash (one of the sons of Ahaziah) and hid him in the house of the Lord. He (i.e. Joash) remained there for six years.

#### CHAPTER TWENTY-THREE

1. The accounts of this chapter are parallel to the accounts given in II Kings 11. Joash, who had been hidden for a period of 6 years, is about to become king. Jehoida, the priest, saw to it that ample protection was provided for him. Note that Joash was the rightful heir to the throne of David. If he were killed in the destruction of the seed of Ahaziah, there would be no living heir to the throne and therefore no one to fulfill the promise that God made to David about an everlasting kingdom. It was through the providence of God that this child was kept alive. (vs.1-11)
2. In the following section of the chapter (vs.12-15) Athaliah, the mother of the slain king Ahaziah, learns of the anointing of Joash as king. Verse 15 tells us of her death.
3. The last section of this chapter informs us of the reform that Jehoida began. Remember that Joash was still a child at this time (cf. II Kings 11:21). During the early days of his reign Jehoiada instructed him (cf. II Kings 12:2). Note some of the reforms:
  - 1) a covenant was made between all the people and the king that they should be the Lord's people,
  - 2) the house of Baal was broken down and the images and priests destroyed,
  - 3) the Levites were appointed to their respective offices as David initiated years before. As a result of all of these reforms, the people of the land rejoiced (vs.21).

#### CHAPTER TWENTY-FOUR

1. The first three verses of this chapter inform us that Joash did that which was right in the sight of the Lord. Notice however that it says that he did right all the days of Jehoida the priest.
2. The second section of this chapter (vs.4-14) depicts the account of the repairs made to the temple.
3. Verses 15-16 tell us of the death of Jehoida. Jehoiada
4. After Jehoida's death the princes of Judah began to worship idols and groves. (vs.17-22) Prophets were sent among them but they did not listen. Zechariah the son of Jehoiada spoke against them and told them that they had forsaken the Lord. Rather than hearken unto his words, the people conspired against him and stoned him...at the commandment of King Joash the same young boy whom Jehoiada protected and instructed.
5. As a result of the sins of the people of Judah, the host of Syria came against the land. Joash was afflicted with diseases and his own servants conspired and slew him on his bed. Following his death, Amaziah his son ruled in his stead (vs.23-27).

#### CHAPTER TWENTY-FIVE

1. The opening section of the chapter (vs.1-4) informs us that Amaziah did that which was right in the sight of the Lord, but not with a perfect heart (i.e. a sincere heart). Upon coming to the throne, he slew the servants that had killed his father.
2. In the following section (vs.5-16) we learn of Amaziah's defeat of the Edomites. At first he sought to hire men from the kingdom of Israel to assist in the fighting, but a prophet of God came to him and warned him of the consequence of this move. Amaziah sent the men back to Israel, and with the strength of God he defeated the Edomites. He sinned, however, in that he brought back the gods of the children of Seir and began to worship them as his own gods. The Lord sent a prophet unto him and told him that it was foolish to worship the gods of a people that would not and could not assist them. How could these false gods possibly help Amaziah? Because Amaziah did not hearken unto the counsel of the prophet, the Lord determine to destroy him.
3. Verses 17-28 tell us of the war that was fought between Israel and Judah. Judah was

beaten very badly (vs.22) and Amaziah was taken captive (vs.23). Joash, the king of Israel took great treasures from the city of Jerusalem and then returned home. Amaziah was later slain (vs.27).

#### CHAPTER TWENTY-SIX

1. Following the death of Amaziah, Uzziah his son ruled in Jerusalem. He did that which was right in the sight of the Lord according to all that his father Amaziah did. (vs. 1-5).
2. Because Uzziah sought the Lord, the Lord helped him. He won many victories over the Philistines, the Arabians, etc. He established great fortresses and armies, and his fame spread throughout the land. (vs.6-15)
3. When Uzziah was strong he presumptuously entered into the temple of the Lord to burn incense upon the altar of incense. Azariah the priest confronted him with his error. Uzziah was wroth before Azariah and the priests, but while yet within the temple he was smitten with leprosy. He remained a leper until death. Jotham, the son of Uzziah, reigned next over the kingdom of Judah.

#### CHAPTER TWENTY-SEVEN

This brief chapter is devoted to the life of Jotham<sup>lem</sup>, the son of Uzziah, who reigned following the death of his father. He did that which was right in the sight of the Lord (vs.2). He built cities and became mighty because he prepared his ways before the Lord his God (vs.6). Following his death his son Ahaz reigned in his stead.

#### CHAPTER TWENTY-EIGHT

1. Ahaz began to reign over the land of Judah at the age of twenty and he reigned 16 years. He did not do that which was right in the sight of the Lord, but rather he walked in the ways of the kings of Israel. He made images to Baal, he burned incense in the valley of the son of Hinnom, he offered his children up to the fire, and he sacrificed in pagan places of worship. (vs.1-4)
2. The following section of this chapter details the punishment that came upon Ahaz and the land of Judah as a result of their sins (vs.5-15). The king of Syria came against the nation of Judah. In addition to that, the king of Israel came against the nation of Judah and carried away a great host of people as captives. Verses 9-15 tells us how the captives were eventually released.
3. Seemingly not content with the evil already done, Ahaz then sent unto the kings of Assyria to help him (vs.16-27). Even though Ahaz gave the king of Assyria great amounts of money as tribute, yet the king of Assyria did not help Ahaz. The worse things got for Ahaz, the worse he acted. He began to sacrifice to the gods of Damascus. He destroyed the vessels of the temple of God. He established pagan places of worship and sacrifice in every corner and provoked God more and more with his evil acts. Following his death his son Hezekiah reigned in his stead.

#### CHAPTER TWENTY-NINE

1. The initial verses of this chapter inform us of the righteousness of king Hezekiah. He did that which was right in the sight of the Lord according to all that David his father (i.e. his ancestor) had done.
2. The second section of the chapter (vs.3-19) describes the reforms which Hezekiah began. He re-opened the doors of the House of the Lord. He reorganized the works of the Levites. He prepared to make a covenant with the Lord. He encouraged the priests to cleanse themselves and to begin to restore the former manner of worship. Hezekiah recognized that Judah had sinned and that Jehovah was angry as a result. He sought to establish all of these things in order to turn away the wrath of God.
3. The third and final section of this chapter (vs.20-36) describes the renewal of the temple worship. As a result of this reform, Hezekiah and the people rejoiced. (vs.36)

#### CHAPTER THIRTY

1. In addition to restoring the temple worship and the roles of the Levitical priesthood, Hezekiah sought to reestablish the feast of the Passover. It had long since been forgotten in the land of Judah and Israel, so, in order to rectify that error Ahaz sent

- messengers throughout the land of Judah and Israel to invite all of the people to come to Jerusalem to keep the feast. The people were told that they should not be like their fathers of old who failed to be obedient to the Lord because they were stiff-necked, rather they should be obedient to God's will and return to him. Some of the people laughed them to scorn and mocked them (vs.10), but many people came (vs.13).
2. Vs. 14 informs us that the people took away the altars (pagan) that were at Jerusalem, and the following section (vs.15-27) depicts the actual keeping of the passover by the Jews who gathered together. Notice that even though many in the congregation were not sanctified (vs.17), that they were still allowed to partake of the feast. This was not to be a perpetual example, however, but rather an allowance for the Jews because they had not kept the passover for so long and now they were earnestly trying to do their best to do so.

#### CHAPTER THIRTY-ONE

1. The first verse of this chapter informs us that the Jews destroyed all of the pagan places of worship after the feast of the passover feast.
2. The second section of the chapter (vs.2-21) contains an account of the provisions made for the priests and the Levites by Hezekiah the king. Note that the Jews were encouraged to give their portion to the Levites "that they might be encouraged in the law of the Lord". (vs.4) The remainder of the chapter details the monies given to the Levites and their genealogies. The last two verse depict the earnest zeal of Hezekiah to keep the law of the Lord (vs.20-21).

#### CHAPTER THIRTY-TWO

1. The first portion of this chapter details the invasion of Sennacherib in Judah (vs.1-19). When Hezekiah saw what was happening he took counsel with the men of the city and closed off the fountains of water outside of the city in order to dissuade the armies of Sennacherib. When Sennacherib and his armies finally laid seige to Jerusalem, they mocked the Jews for following after the Lord God. They said that they (i.e. the Assyrians) had defeated many other nations who followed after many other gods, and they therefore could defeat Jerusalem and the God of heaven. In spite of all this verbal persecution, the Jews stood fast.
2. The next section of the chapter (vs.20-23) shows us that king Hezekiah went to the prophet Isaiah for help in this matter. After both men prayed and cried unto heaven, the Lord sent an angel to destroy the armies of Sennacherib and to actually slay the Assyrian king as he went into a pagan place of worship. Verse 23 tells us that the people brought gifts unto the Lord and that he was magnified because of this deliverance.
3. The next section of the chapter (vs.24-26) informs us of the sickness of the king Hezekiah. Note that vs.25 states that he was not as diligent as before in doing the will of the Lord, but the next verse states that he humbled himself.
4. The next part of the chapter details the visit from the ambassadors of Babylon (vs. 27-31). [See the parallel account of this in the books of Kings.] Hezekiah showed these men all of the possessions that he had, and from the text we learn that he had great possessions. Note that vs. 31 says that the Lord tried him in this matter, that he might know all that was in his heart. [cf. II Kings 20]
5. The last section of the chapter depicts the death of Hezekiah (vs.32-33) and the beginning of the reign of his son, Manasseh.

#### CHAPTER THIRTY-THREE

1. The first portion of this chapter (vs.1-10) informs us of the wickedness of the reign of Manasseh. According to vs.2 he did that which was evil in the sight of the Lord, even performing those things which the heathen did that the Lord had cast out before the children of Israel. He built high places, altars, groves, altars in the temple, and he worshipped them. He cause children to pass through fire, he observed witchcraft, practiced astrology, and worshipped images. As a result, vs. 9 informs us that he made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed. Vs. 10 tells us that the Lord spoke to Manasseh and to the people of Judah...but they did not obey his word.
2. The following section of the chapter (vs.11-20) details the assault of the Assyrians

upon the land of Judah. Manasseh was taken into captivity into Babylon, and there, when he was in affliction, he sought the Lord, humbled himself, and prayed unto God. The Lord delivered him from his afflictions, and Manasseh was returned to Jerusalem and to his kingdom. Then Manasseh knew that the Lord he was God. It is sad that Manasseh had to endure such a hardship in order to reach this conclusion, but sometimes that is what it takes some people to straighten out their lives. He had been provided with all sorts of admonitions by the Lord (vs. 10), but he did not listen. Now, when he has to suffer for his sins...he hears the alarm and he wants to obey. A worthy example for all of us is here provided in this man's life.

3. The rest of this section tells us how Manasseh began to change things. He built a wall outside of Jerusalem, he took away the strange gods and the idols out of the temple, and through them out of the city. He repaired the altar of the Lord and even began to offer sacrifices unto God. Following the death of Manasseh, his son Amon reigned in his stead (vs.20).
4. The last section of the chapter tells us about the reign of Amon (vs.21-25). He did that which was evil in the sight of the Lord. He followed the first ways of his father Manasseh, but he did not later humble himself as his father did. According to vs.23 Amon sinned even more than his father did. As a result of such sin, his servants conspired against him and slew him in his own house. Vs. 25 tells us that the people of the land slew the conspirators and them made Josiah, the son of Amon, to reign in his stead.

#### CHAPTER THIRTY-FOUR

1. According to the first two verses of chapter 34 Josiah did that which was right in the sight of God. Note that vs. 2 states that he walked in the ways of David his father. David was not, of course, his actual father, but he was an ancestor of Josiah. The point that is being made in this verse is that Josiah not only was right in God's sight, but that he was righteous in God's sight as David was righteous. This distinction is not made with reference to all of the kings who were right in the sight of the Lord. This, therefore, indicates the greatness of this man's character.
2. Verse 3-7 depicts the reforms of Josiah. He purged Jerusalem and Judah from the high places, and the groves, and the carved images, and the molten images. He destroyed the altars of Baal and carried his reforms throughout the land.
3. The following section of the chapter (vs.8-13) depicts the repairs that he undertook in the temple of the Lord.
4. Verses 14-21 of the chapter tell us of the discovery of the book of the Law in the temple of the Lord. The book was brought before king Josiah and read in his presence. When he heard the words of the law he rent his clothes and commanded Hilkiah the priest to inquire of the Lord concerning this book. Note that in vs. 21 he said "for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book". Many years had passed since the time when all of the Jews kept the words of the Lord...Josiah recognized this fact and mourned because of it.
5. Hilkiah went to Huldah the prophetess to inquire about the book of the law of the Lord. The prophetess told him what the Lord commanded and said. The Lord said that all of the curses of the law would be brought upon the inhabitants of the land of Judah because they had forsaken him and sought after other gods. As a result, his wrath would be poured out upon the place, but for Josiah, because his heart was tender, the Lord would gather him unto his fathers and he would not witness the evil that the Lord said would come upon the land.
6. The final section of this chapter (vs.29-33) portrays the covenant that Josiah made to walk in the ways of the Lord. All of the words of the book of the covenant were read in the presence of the people and they inhabitants of Jerusalem did according to the covenant of God. The last verse informs us that Josiah took away all the abominations out of the countries and followed the Lord God for the rest of his days and departed not from this way.

CHAPTER THIRTY-FIVE

1. The first section of this chapter (vs.1-18) depicts the celebration of the passover during the 18th year of the reign of Josiah. Most of this section talks about the preparation for and the actual celebration of the feast. Note that vs. 18 says that "there was no passover like that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept". We noted in chapter 30 the celebration of the passover which Hezekiah kept during his reign. This in no way contradicts vs.18. This verse simply stated that a passover like Josiah's had not been observed since the days of Samuel the prophet. It did not say that no passover was kept. We already noted that there were imperfections in the celebration of the passover by Hezekiah (e.g. some of the people were not sanctified). The passover as kept by Josiah was simply more like that which the Lord originally intended. Note also the length of time indicated. Samuel was the prophet who anointed both Saul and David to be kings over Israel. Several years passed before the division of the kingdom, and many more before the reign of Josiah. For all of these years the passover was not celebrated as God commanded it to be in Exodus prior to the departure from the land of Egypt.
2. The last section of chapter 35 depicts the death of Josiah (vs.20-27). In the midst of battle against Necho king of Egypt, Josiah was slain by archers. He was taken to Jerusalem and buried. Note that Jeremiah (vs.25) lamented for Josiah. This is the same Jeremiah who wrote the book by the same name. This serves as a time frame reference for us. Even though the book of Jeremiah occurs later in our Old Testaments, we need to realize that the prophecies of Jeremiah were contemporary with the reign of Josiah.

CHAPTER THIRTY-SIX

1. Following the death of Josiah, the people of the land made his son Jehoahaz king in Jerusalem. He only reigned for three months when the king of Egypt subdued him and taxed the land. He carried Jehoahaz to Egypt and made his brother Eliakim king over Judah. (vs.1-4)
2. Jehoiakim (i.e. Eliakim) ruled for 11 years in Jerusalem and he did that which was evil in the sight of the Lord his God. It was during his reign that Nebuchadnezzar the king of Babylon came against Judah and carried the king into captivity in Babylon. He also carried many of the vessels from the temple away with him and put them in his temple in Babylon. Following Jehoiakim, Jehoiachin (his son) ruled in his stead. (vs.5-8)
3. Verses 9ff tell us that Jehoiachin reigned three months and ten days in Jerusalem and did that which was evil in the sight of the Lord. Nebuchadnezzar then brought him into captivity in Babylon and made Zedekiah his brother ruler in Jerusalem.
4. The following section (vs.11-16) informs us of the wickedness that transpired during the days of Zedekiah's rule. According to vs. 12 Zedekiah did that which was evil in the sight of God. He refused to listen to the words of Jeremiah the prophet who spoke the words of the Lord. He also rebelled against Nebuchadnezzar the king of Babylon who had made Zedekiah swear his allegiance to him. In addition to that the priests and the people transgressed exceedingly and polluted the house of God which was formerly holy in Jerusalem. During these days God sent messengers into the midst of the people but the people mocked the messengers of God, and despised his words, and mis-used his prophets. Finally, the wrath of God arose against the people.
5. The next section of the chapter (vs.17-21) depicts the actual captivity of Judah. The Lord allowed the Chaldees to come against the land. They slew the young men and were evil to young men, maidens, and the aged. They carried away the treasures of the temple to Babylon and destroyed the house of God and the city of Jerusalem. Note that vs.21 states that all of this was done to fulfill the word of the Lord by the mouth of Jeremiah until 70 years passed.
5. The last two verses of this chapter (vs.22-23) portray an event that happened at the end of the Jewish captivity in Babylon. Between verses 21 and 22 the years of the captivity occur. The last verses form the connecting link with the following books which depict the restoration of the land, the people, and the worship of Israel. All of these things began when Cyrus the king of Persia proclaimed that a house was



to be built for God in Jerusalem.

## II CHRONICLES: A REVIEW

In reviewing this book, notice also the review of the book of I Chronicles found on page 111-112 of your notes. II Chronicles covers the time from the end of the reign of Solomon to the time of the dissolution of the southern kingdom of Judah and the beginning of the period of the Jewish restoration after the decree of Cyrus. The southern kingdom is emphasized in this book. In this respect it differs from the accounts given in the books of Kings where time is spent in narrating both of the kingdoms. The initial chapters of II Chronicles details the life of Solomon: his riches, his wisdom, his fame, the building of the temple and of his house, the inauguration of the temple, the presence of the Lord, the initial sacrifices, the dedicatory prayer, et al. are all mentioned in chapters 1-9. Beginning in chapter 10 we note the beginning of the reign of Rehoboam and in chapter 11 the division of the kingdom. The rest of the books chronicles the lives of the various kings who served Judah from that point until the time of the captivity. Their good points are mentioned and their bad points are pointed out. Usually, there were more bad than good. The numerous reforms that were instituted by many of the righteous kings shows us the extent to which Judah had fallen away from the right ways of the Lord. This fact, however, was not to discourage those who were in exile, but was rather to encourage them. Notice the following remarks with regard to this:

"As compared with other religions, one of the outstanding facts of the Bible is its historical character, the manner in which its truths were unfolded by historical processes. In this great respect it stand apart from all other religious systems, marked by a distinctiveness of which it can never be divested and that cannot be ignored in testing its divine claims.

We are forcefully reminded of this important fact in reading the books of Chronicles. They take us back to the beginning and carry us through the ages in setting forth God's purpose and plan as historically unfolded. In Adam, the federal head of the race, man fell, and in the Adamic reace the Redeemer is to appear. The procedure is made clear in giving the movement from Adam through the Messianic line tracing it from Seth to Noach, and from Noah to Abraham. From that point the record has to do with the chosen nation by which the Edenic promise will be fulfilled.

Thus it is that this book of Chronicles is more than a long list of names. It should be read and studied with reference to its deeper Messianic significance. These names stand for great periods of time in which God's purpose was progressively unfolded.

It was designed to impress the Hebrews with the fact that the divine plan was in no sense affecged by the fall of Judah and the captivity in a foreign land. Other things had happened in the past that would seem to render that plan abortive."  
[Dickson Analytical Bible, page 534]

Thus, the books of Chronicles were given to show the returning Jews that they could keep the law of the Lord as it had to be kept. Notice that in the book of II Chronicles that there is a greater emphasis upon those kings which were righteous in the sight of the Lord and who tried to keep the law and did institute the necessary reforms. This is in sharp contrast to the books of Kings where the wickedness of the kings is equally emphasized. Within the book of II Chronicles we note that the following subjects are emphasized: prayer, the apostasy of a nation, persecution of preachers of the truth, evil fellowships and their consequences, the individuality of every man, the need for strong leadership, the need for total reformation, God keeps his promises, the vanity of formalism, et al. (See a discussion of these subjects by William S. Cline in The Living Messages Of The Books of The Old Testament.) The last chapter of the books shows the resulting captivity of the land of Judah and the city of Jerusalem. In addition to that we see the beginning of the return after the period of exile. We must be careful to remember that a period of 70 years passed prior to the return. We must also remember that there were prophets, customs, problems, etc. that were peculiar to the time of the exile that we have not yet discussed. These things will come up in the subsequent discussion of the books of the prophets.