

2 Chronicles Notes

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Introduction:

2 Chronicles is a direct continuation of 1 Chronicles. David has passed the throne to Solomon and the kingdom work carries on. 2 Chronicles focuses largely on the building of the Temple and the establishment of the Messianic line in the kings of Judah.

- This is the height of the Jewish nation.

Chapter 1:

1:1 – “God was with him” – Solomon was called “Jedidiah” which means “loved of God.”

- Eusebius said that Solomon was 12 years old when he became king. Josephus said he was 18. The NIV Study Bible and other scholars say that he was somewhere in his early 20's.
- Solomon begins with a very humble heart as he follows in the footsteps of his father.

1:3 – “the high place that was at Gibeon” – The brazen altar and the Mosaic tabernacle were still located at Gibeon, even though David moved the ark to Jerusalem.

1:6 – “a thousand burnt offerings” – Solomon begins his reign with the substitutionary death of these innocent sacrifices.

- Solomon has brought the nation's leaders along with him to sacrifice and look to the Lord in this way.
- “burnt offerings” – Offerings of consecration.

1:7 – “On that night” – God's offer to Solomon comes after Solomon's act of devotion.

- “Ask!” – Asking is very important to God.
 - “You do not have because you do not ask.” (James 4:2)
 - “how much more will your heavenly Father give the Holy Spirit to those who ask Him!” (Luke 11:13)
 - “Ask, and you will receive, that your joy may be full.” (John 16:24)
- “What shall I give you?” – God gives Solomon a blank check.
 - What would a normal young 20-something do with a blank check from God?

1:9 – “people like the dust of the earth” – Solomon seems to be looking back to the promise that God made to Abraham. (Gen. 13:16)

1:10 – “judge this great people of yours” – Solomon is simply asking God for the ability to do what God has called him to do.

- Solomon is here acting in dependence on the Lord.
- “wisdom and knowledge” – The account in 1 Kings 3:9 says that Solomon asked for “an understanding heart.” Literally he asked for a “hearing heart.”
 - Godly wisdom is not simply having the right answers; it is knowing and going to the right source. Godly wisdom is always related to God.
 - Solomon's request for wisdom reflects David's prayer for him in 1 Chron. 22:12.

1:11 – “this was in your heart” – This request reflects the heart of Solomon. And Solomon doesn’t know that God is going to give him all the physical and material blessings in addition to the wisdom. He has chosen wisdom at the sacrifice of those other things.
- “But seek the kingdom of God, and all these things shall be added to you.” (Luke 12:31)

1:12 – “wisdom and knowledge are granted” – All Solomon has is God-given.
- “and” – Solomon answered this offer as an either-or, but God sees it as a both-and.

1:16 – “horses imported from Egypt” – In contrast to the instruction of Deut. 17:14-20.
- “Some trust in horses, some in chariots, but we trust in the name of the Lord our God.” (Ps. 20:7)
- “Egypt” – Solomon married a princess of Egypt and seems to be benefitting financially because of that alliance.

1:17 – “six hundred shekels of silver” – This is estimated at less than \$1,000.

Chapter 2:

2:3 – “As you have dealt with David my father” – David’s reputation is still opening doors for his son after his death. David’s legacy surpassed material possessions.

2:5 – “our God is greater than all gods” – He is not ashamed to say this to a foreign king.

2:6 – “the heaven of heavens cannot contain Him” – “God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.” (Acts 17:24; see also Acts 7:47-50)
- A church building is not God’s dwelling place, but the church’s meeting place.
- God’s presence is not localized. He is everywhere and we need to be aware of His presence outside of the church building as much as inside it.

2:10 – “twenty thousand kors” – About 125,000 bushels.
- “twenty thousand baths” – About 160,000 gallons.
- The payment here differs from that reported in 1 Kings 5:11, but the texts speak of two different payments: In Kings the payment is an annual sum delivered to the royal household of Hiram, while Chronicles speaks of one payment to the woodsmen.

2:12 – “Blessed be the Lord God of Israel” – This foreign king is praising God.
- Was this a mark of David’s influence in this man’s life?

2:13 – “Hiram” – He had a Hebrew mother and a Phoenician father.
- Solomon is calling in a very skilled craftsman to oversee and do the work of actually building this Temple.

2:16 – “rafts” – They are floating the wood in the Mediterranean down the coast 50-60 miles From Tyre to Joppa and then transporting the wood 30-40 miles overland.

2:17 – “the aliens” – These are most likely the Gibeonites who continued to serve Israel from Joshua’s day. (Josh. 9:27)

Chapter 3:

3:1 – “began” – In 2:1, Solomon “determined.” Here he has begun.

- “Mount Moriah” – This is likely the location of the Temple Mount of modern-Jerusalem.
 - The highest peak of the Moriah mountain range is Golgotha. (Gen. 22)

3:2 – “began to build” – The NT says that the believer is the Temple of the Holy Spirit. Solomon building the Temple is a picture of how God builds us.

- “the second month of the fourth year” – This is the spring of 966 BC.
 - The Temple was finished in Sept.-Oct. of 959 BC.

3:3 – “the house of God” – The Temple was merely 90 ft. long by 30 ft. wide.

- The Temple is exactly twice the size of the OT tabernacle.

3:8 – “the Most Holy Place” – This was a 30 ft. cube.

- “six hundred talents of fine gold” – That is about 23 tons of gold in the Holy of Holies.

3:10 – “cherubim” – The cherubim guard and point the way to the very presence of God. (Gen. 3:24; Rev. 4:6-9)

- We will walk past those majestic creatures as we come into God’s throne room.

3:11 – “The wings of the cherubim” – Each cherub has a 15 ft. wingspan.

3:13 – “they faced inward” – They were looking toward the ark and the presence of God.

3:17 – “Jachin” – means “He shall establish.”

- “Boaz” – means “He shall strengthen.”

Chapter 4:

4:1 – “bronze altar” – This was 30 ft. long by 30 ft. wide by 15 ft. high.

- The altar would have been the first thing you would’ve seen when coming into the Temple.

4:2 – “the Sea” – This was a laver for the priest’s washing and measured 15 ft. across by 7½ ft. high with a 7 in. thick rim and holding about 20,000 gallons of water.

4:5 – “a handbreadth” – That is about 7 in.

4:6 – “lavens” – These smaller lavens were used to wash the tools and instruments used by the priests.

4:7,8 – “ten lampstands...ten tables” – The Temple now has 10 as opposed to the 1 in the tabernacle.

- What would it have been like to see the light from these lampstands shimmer off the gold and jewels inside the Temple?

4:16 – “bronze” – A metal symbolizing judgment.

- So much bronze is used that it couldn’t be measured for abundance.

- 4:17 – “the plain of Jordan” – This is on the east side of Jordan near Jabbok. Apparently the clay of that region was most suitable for castings.
- They would have had to transport all these items across the Jordan River, down into the Kidron Valley which is about 1,000 ft below sea level, and up to the Temple Mount which is about 2,500 ft. above sea level.

Chapter 5:

- 5:1 – “work” – Holy work is still work. God takes note of workers. Working is just as sacred as public ministry. It was said of Jesus after 30 years in the carpenter shop, “This is My beloved Son in whom I am well pleased.” (Matt. 3:17)
- “His servants shall serve Him.” (Rev. 22:3)
 - “finished” – From determined (2:1), to began (3:1), and then to finished.
 - “Well begun is only half done” – Mary Poppins.
- 5:2 – “in Jerusalem” – This is located a little lower on Mount Moriah, making for about a ¼-mile walk.
- “the ark of the covenant” – The presence of God is what makes this Temple significant.
 - The only article of the previous tabernacle that was not remade was the ark.
- 5:3 – “the feast” – This was the Feast of Tabernacles.
- 5:6 – “sacrificing sheep and oxen” – This is very similar to David when he moved the ark to Jerusalem. (2 Sam. 6:13)
- There is such a contrast between the blood and dead animals and the gold and bronze of the Temple. Jesus is (and will be) both the “lion of the tribe of Judah” and the “lamb bearing the marks of slaughter.”
- 5:10 – “except the two tablets” – The manna, rod of Aaron, and golden emerods of the Philistines are no longer with the ark.
- 5:11 – “all the priests” – All the Levites served together on this day.
- 5:14 – “the cloud” – The shekinah glory of God; the actual presence of God Himself.
- The brightness and color of that light inside the golden Temple must have been awesome.
 - Up until that moment, the Temple was only a very expensive building. God presence is the only thing that makes this valuable.
 - From here on out. Israel is to be a priest-nation for the rest of the world.
 - “the priests could not continue” – How glorious it is when the presence of God is so tangible that all religious activity near it must cease. What a joy it is to be in a place where the presence of God supersedes the work of any person.

Chapter 6:

- 6:4 – “fulfilled with His hands what He spoke with His mouth” – Solomon recognizes that all this was God performing His word.
- God is faithful to accomplish His word in our lives.
- 6:7 – “in the heart of my father David” – The Temple was birthed in David’s heart.
- Solomon gives David the credit for the vision that preceded the building of the Temple.

- 6:8 – “in your heart” – God enjoyed the heart of David.
- David understood that “the Lord searches all hearts and understands all the intent of the thoughts.” (1 Chron. 28:9)
 - “For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart.” (1 Sam. 16:7)
 - God judges and rewards based on our hearts.
- 6:13 – “bronze platform” – Solomon is standing on a platform 7½ ft. by 7½ ft. and 4½ ft tall in the court of the Temple.
- “knelt down on his knees” – The national leaders of Israel are surrendered and looking to the Lord. Solomon sets a great example.
- 6:15 – “spoken with Your mouth and fulfilled it with Your hand” – God starts it and He does it.
- 6:17 – “let Your word come true” – Because God is faithful to His word, He must punish disobedience as well as bless obedience.
- 6:18 – “will God indeed dwell with men on earth” – Jesus is Immanuel; “God with us.”
- “And the Word became flesh and dwelt (tabernacled) among us.” (John 1:14)
 - “How much less this Temple” – This Temple is for man. God didn’t need it.
 - Sacrifice is to be kept separate and holy.
- 6:19 – “listen” – He is asking for more than mere hearing.
- “Listen” and “hear” is used 5 times in vv. 19-21.
- 6:21 – “Hear from heaven” – Today we don’t have a geographical location for worship, but true worshippers will worship Him in spirit and in truth. (John 4:24)
- God answers Solomon’s request in 2 Chron. 7:12 and refers to this Temple as a “house of sacrifice.”
- 6:22 – “If anyone sins” – Solomon is perceptive enough to realize that at this point the people are very excited, but at some point in the near future they will turn away despite all God has done. And Solomon is already asking for God’s grace for the people.
- 6:23 – “bringing his way on his own head” – It is good to let God take care of that Himself.
- 6:24 – “defeated before an enemy” – They would only be defeated in battle as they turned from the Lord.
- Defeat should alarm God’s people. The defeat is not because of God’s lack.
 - “in this Temple” – Lit. “toward this Temple.”
 - This is a beautiful picture of people looking to sacrifice after sin and judgment.
- 6:26 – “When” – Solomon moves from intercession to prophecy. (Also in vv. 28, 34, 36)
- “they pray toward this place” – It is not that God is localized, but the people are looking to the place of God’s grace and blessing. The Temple is the place of sacrifice; they are looking to the death of the innocent substitute.
 - While in Babylon, Daniel prayed three times a day facing Jerusalem and at that time there hadn’t been a Temple or daily sacrifice for nearly 70 years.

- 6:27 – “teach them the good way” – God will use all circumstances to teach His people.
- It is important to pray for God’s leading when helping people who are in difficult circumstances, because sometimes He is using that situation to teach them. Sometimes we can squelch the work of God in someone’s life by taking care of their physical state.
 - In Acts 16:7, the Holy Spirit forbade Paul from going into Bithynia. Paul prayed and waited for an open door.
- 6:30 – “You alone know the hearts” – Good to remember that this is God’s realm.
- But Solomon knows that the people will sin and need to repent. (v. 36)
- 6:32 – “concerning a foreigner” – God has a heart for the Gentiles too and wants the Jews to lead the Gentiles to Him.
- 6:36 – “there is no one who does not sin” – “For all have sinned.” (Rom. 3:23)
- 6:37 – “when they come to themselves” – Disobedience is insanity.
- “carried captive, and repent, and make supplication” – Like Daniel.
- 6:42 – “Your Anointed” – The Messiah.

Chapter 7:

- 7:1 – “fire came down” – The fire falls again as it did for David at the threshing floor of Ornan.
- The fire falls on the sacrifice and not on the worshipper.
 - “consumed the burnt offering” – In general, to accept the burnt sacrifice is, in the Hebrew phrase, to turn it to ashes. (Ps. 20:3)
- 7:5 – “offered a sacrifice” – Every sacrifice in Israel was not to appease God but in response to God’s promise of the future death of an innocent substitute.
- This is Solomon’s own sacrifice. This is a lot of blood, meat, smoke, etc.
- 7:6 – “all Israel stood” – All the people stand as these offerings begin to be sacrificed.
- 7:8 – “Hamath” – Located in modern Syria, about 300 miles north of Jerusalem.
- “Brook of Egypt” – Located near Gaza in the south.
- 7:9 – “seven days” – This is a 14-day feast. The dedication had run from the 8th to the 14th day of the month, and the Feast of Tabernacles from the 15th to the 22nd day. The Day of Atonement was on the 10th day of the 7th month.
- 7:10 – “joyful and glad of heart” – “For you shall go out with joy, And be led out with peace...” (Isa. 55:12)
- 7:11 – “successfully accomplished” – Solomon has completed the task given to him by David.
- 7:12 – “the Lord appeared to Solomon by night” – The people are gone and Jerusalem is quiet, then God comes to speak to Solomon personally.
- “and said to him” – It is a remarkable thing for Almighty God to speak to humans. And yet, we have His word.
 - “house of sacrifice” – This is how God sees this Temple.

7:13 – “When I” – God takes the initiative.

- “I shut up heaven” – God is in control of the rain, the insects, and the pestilence.

7:14 – “My people” – This is not for the nations or unbelievers, but for God’s people.

- Revival begins in the church; taking something that had life at one point and that since has gone dead and breathing new life into it.
- An awakening is for unbelievers...after the Church has been revived.
- “humble themselves” – The first step in this process.
- “pray” – (Heb. “palal”) Lit. “to intervene.” This is intercessory prayer.
- “seek My face” – This is not just to get the request answered, but for fellowship. This is seeking God for who He is and not just what He does; seeking His face and not just His hand.
- “turn from their wicked ways” – Repentance.
 - Revival will never break out on the Church when the Church looks exactly as the world looks.
- “heal their land” – This is a promise given specifically to the nation of Israel and its land.

7:17 – “if” – After seeing all that Solomon saw there shouldn’t be any doubt.

7:18 – “as I covenanted with David” – We are living in the greater covenant of David’s son, Jesus.

7:19 – “forsake My statutes” – The very thing Solomon was guilty of.

- “commandments” – These are not suggestions.

7:21 – “the Lord done thus to...this house” – When the Temple ceases to be a place of worship and sacrifice and it no longer reflects the hearts of God’s people, it becomes worthless and ready to be destroyed.

- Nebuchadnezzar’s army will destroy the Temple and take all the articles by 586 BC.

Chapter 8:

8:1 – “the end of twenty years” – It took about 7 years to build the Temple and 13 years to build his palace.

- This is about 1,000 years BC.

8:2 – “the cities which Hiram had given” – 1 Kings 9:11-13.

8:3 – “Hamath Zobah” – In modern-day Syria.

- “seized it” – This is Solomon’s only recorded military offensive.

8:4 – “Tadmor” – Located in Syria 120 miles northeast of Damascus.

8:5 – “Beth Horon” – Located about 10 miles north of Jerusalem. With the Kidron Valley on the east and the Valley of Hinnom on the west and the south of Jerusalem, the north was its most vulnerable area. Solomon is strengthening the defenses of the city.

8:6 – “all that Solomon desired to build” – Solomon is the major power of the day.

- The high point of Solomon’s life was building the Temple. Now it seems that he is looking for things to do.

8:7 – “the people who were left” – These are the remnants of the ancient Canaanite tribes.

8:11 – “the daughter of Pharaoh” – Solomon is making a political alliance with Egypt.

- “holy” – Solomon marries a woman he cannot take around his God. Chronicles only hints at the great downfall of this great king.
- This is a compromise...trying to have the best of both worlds.

8:16 – “well-ordered” – Solomon must have been a great administrator.

8:18 – “Ophir” – Probably the Saudi Arabia area and possibly as far as India.

- “acquired” – Solomon gathered by commerce. David gathered by conquest.
- Solomon refined copper and iron to trade with Arabia.
- “four hundred and fifty talents” – About 17 tons of gold.

Chapter 9:

9:1 – “Sheba” – Likely Saudi Arabia, about 1,500 miles away.

- Halle Salasi claims that she was from Ethiopia and came back pregnant by Solomon.
- “heard” – She is traveling this distance to meet with Solomon based on merely hearing the report of what has been happening in Israel.
- “The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.” (Matt. 12:42)
- “all that was in her heart” – Solomon could answer every one of her questions.

9:4 – “no more spirit in her” – She fainted, or simply was left breathless.

- 1 Kings 4:20-28 recounts Solomon’s daily provisions.

9:5 – “heard...about your words and your wisdom” – Solomon’s blessings were to be a testimony of God, but seem to bring more glory to Solomon than to God.

9:8 – “Lord your God” – She refers to and knows of Yahweh, the God of Israel.

9:9 – “one hundred and twenty talents of gold” – That is about 4½ tons of gold.

9:11 – “algum wood” – Scholars aren’t sure exactly which wood this is.

9:13 – “six hundred and sixty-six talents” – That is about 25 tons of gold per year worth over \$1 billion worth of gold each year.

- This passage seems to give a picture of the extravagance of Solomon.

9:14 – “gold and silver to Solomon” – Solomon taxed the trade routes through Israel.

- At this time in history (about 1000 BC), camels became domesticated. This makes the trade routes more usable, so Solomon set up toll booths on those trade routes and exacted money.

9:15 – “large shields” – These are the full-body shields.

- “six hundred shekels” – That is about 7½ lbs. per shield.

9:16 – “three hundred shekels” – That is about 3¾ lbs. per shield.

- These are just ornaments and decorations; unnecessary to Israel’s protection.
- By 2 Chron. 12:9 these shields will be taken away by the Egyptians. If we will not use our resources for the testimony of the Lord to this world, we will only be saving it up to give it back to this world as it defeats us.

9:17 – “ivory” – Lit. “elephant tooth.”

- This seems like unnecessary government spending. Solomon could have done good things with all those resources.

9:18 – “six steps” – Six is the number of man.

9:20 – “the House of the Forest of Lebanon” – The house wasn’t located in Lebanon, but much wood from Lebanon was used in its construction.

9:21 – “Tarshish” – Either Spain or Great Britain.

- Solomon had two fleets of ships. One went to Ophir, the other went to Tarshish.

9:22 – “riches and wisdom” – Is the order significant here? Early in Solomon’s life wisdom took precedence, but now it seems that the riches are more important to him.

9:27 – “as common in Jerusalem as stones” – That is remarkable considering how rocky Israel is.

9:28 – “horses” – Solomon has transgressed all three prohibitions given to Jewish kings. He took many wives, multiplied to himself silver and gold, and took horses from Egypt. (Deut. 17:14-17)

- Solomon has fallen into the age-old temptations of the lust of the flesh, the lust of the eyes, and the pride of life.

9:29 – “the rest of the acts of Solomon” – It is interesting how Chronicles, which shares the history of Israel from a spiritual perspective, simply wraps up Solomon’s life at this point. There is no more good in this man’s life.

- Solomon is the story of a failed life.
- David started his life with nothing and ended with everything. Solomon started with everything and ended with nothing. David lived his entire life with a heart for God. Solomon never had the one thing he truly needed.

9:31 – “Rehoboam his son” – Solomon had 1,000 wives and we get the name of only one son.

Chapter 10:

10:1 – “Rehoboam” – He reigned from 930-913 BC.

- Rehoboam is first king of Israel to be raised in the luxury. He, like his father, demonstrates no heart for God.
- “Shechem” – Rehoboam goes to Shechem in the north to be crowned as king.
 - He probably goes north to appease the perceived discontent of those living farther from Jerusalem.

10:2 – “Jeroboam” – 1 Kings 11:26-40 gives more details on the prophecy of Ahijah that seems to be about Solomon’s jealousy and an attempt to kill Jeroboam that causes him to flee to Egypt.

- 10:4 – “yoke heavy” – The prosperity of Solomon came at the people’s expense. It has created a general discontent in the people.
- The great ancient monuments of the world were built on the backs of slaves and the poor.
 - “lighten the burdensome service” – They aren’t asking for the entire load to be lifted.
 - Rehoboam is out of touch with the people. He grew up in the palace while the people were suffering to bring Solomon prosperity.
- 10:6 – “consulted the elders” – Rehoboam consults the elders and the young men, but he never goes to the Lord.
- These elders counseled the wisest man who ever lived. It would seem that they should have some good advice.
- 10:7 – “If you are kind to these people” – They are asking Rehoboam to make peace.
- When in doubt, error on the side of mercy.
 - “kind” – Kindness is not weakness. Rehoboam could win the devotion of the people by being kind.
 - “Good words cost nothing but a little self-denial, and yet they purchase good things” – Matthew Henry.
 - Leaders are to see those they’re serving prosper. David knew from the start that God made him king for the sake of the people of Israel. (2 Sam. 5:12)
- 10:8 – “young men who had grown up with him” – 2 Chron. 13:7 calls them “worthless rogues.”
- 10:10 – “young men” – Rehoboam is 41 years old at this time.
- Rehoboam is getting advice from people who have never worked or suffered.
 - Suffering can make us sensitive.
 - “thicker than my father’s waist” – He is trying to make himself better than Solomon.
- 10:11 – “scourges” – This whip, also called a scorpion, was like a cat-of-nine-tails that had pieces of stone and metal embedded in the leather straps.
- 10:13 – “the king answered them roughly” – Not all revolts are caused by the people. Sometimes they are caused by prideful and insensitive leadership. The king simply “did not listen.” (v. 16)
- 10:15 – “that the Lord might fulfill His word” – God uses the choice of a spoiled king to fulfill his divine plan.
- 10:16 – “no inheritance” – They don’t feel connected to Judah anymore.
- 10:18 – “Hadoram, who was in charge of the revenue” – He held the same office under Solomon. (1 Kings 4:6; 5:14)
- 10:19 – “Israel has been in rebellion” – The glory of Solomon’s kingdom is divided by one poor decision.
- It was a human tongue that divided this nation. Pride always divides.
 - “By pride comes nothing but strife.” (Prov. 13:10)
 - “A soft answer turns away wrath.” (Prov. 15:1)

Chapter 11:

11:1 – “one hundred and eighty thousand chosen men” – Rehoboam is ready for civil war.

- “to fight against Israel” – Israel has been divided. Israel in the north is ruled by Jeroboam. Judah in the south is ruled by Rehoboam.
- Rehoboam is going to war to attempt to reunite the nation. But he is not really concerned for the unity of God’s people or for bringing the people unto God. He simply wants to bring them back under his own authority.

11:4 – “not...fight against your brethren” – You cannot fight with your brethren to establish unity.

- The Church will not be unified by fighting. (James 1:20)
- “they obeyed the words of the Lord” – Rehoboam softens his heart and obeys at this point.

11:5 – “built” – That is “fortified.” (v. 10)

- Rehoboam has the mistaken notion that he will find protection because of his military might and fortified cities. He goes everywhere but to the Lord.

11:13 – “the priests and the Levites...took their stand with him” – The truly spiritual leaders from the northern tribes migrated to Judah and sided with Rehoboam.

11:14 – “the Levites left their common-lands” – God had chosen 48 cities in throughout Israel for Levitical cities. This would scatter their spiritual influence throughout the nation as well as provide for the needs of the Levites.

- The Levitical cities were to be directly connected with the worship of Israel.
- They are sacrificing a physical inheritance for a spiritual one. They place their call of God above their own comfort.
- “Jeroboam and his sons had rejected them” – It is no marvel if he that cast off God cast off his ministers as well.

11:15 – “he appointed for himself priests” – Jeroboam sets up a religious system out of a fear of losing people, and therefore made this religion convenient and easy for the people.

- “demons” – (Heb. “panamindes”) These are the goat gods, which are still prevalent in Satan worship.
- “the calf idols” – Jeroboam set up golden calves at Bethel and Dan to keep the people of Israel from going to Jerusalem to worship.
- He was doing everything he could to not lose people to Judah, but it caused the spiritual people leave and left Jeroboam only with those content with idols.
- Using ungodly means to preserve your situation will only leave you with an ungodly situation. It is better to just trust the Lord.

11:17 – “they strengthened” – As godly people do to any kingdom.

- “strong for three years” – Their strength was a result of their faithfulness to God.
- It is like God is giving Rehoboam a second chance.

11:21 – “Rehoboam loved Maachah” – He has one favorite out of the 78 women.

11:23 – “he gave them provisions...also sought many wives for them” – Rehoboam seems to be placating the sons who were not given the rule of the kingdom with money and women.

Chapter 12:

12:1 – “he forsook the law of the Lord” – Rehoboam had tremendous advantages and God has been very merciful to him. And still he turns from the Lord.

- “all Israel along with him” – The influence of the king. As the king goes, so go the people.

12:2 – “Shishak king of Egypt” – He was the founder of Egypt’s 22nd dynasty.

- In 1939, archeology found an inscription in the temple of Carnak which includes all the names given to us in this chapter.
- Archeologists have also found Shishak’s sarcophagus which was made of silver and encased in gold.
- “because they had transgressed” – God brought Shishak in response to Rehoboam’s sin.

12:4 – “he took the fortified cities” – These are the cities Rehoboam just finished building up. (2 Chron. 11:5-12)

- There is no protection without the Lord.

12:5 – “You have forsaken Me” – If they will not serve and submit to God, then God will turn them over to serve man. (v. 8)

12:6 – “the Lord is righteous” – They are submitting to the discipline of God brought by Shishak.

- Their turning to God doesn’t remove all the consequences.

12:7 – “some deliverance” – The idea is “deliverance for a season.”

- “by the hand of Shishak” – Shishak was a tool in the hand of God to chasten His people.

12:8 – “distinguish My service from the service of the kingdoms” – God will leave some trouble in their lives to make a distinction between serving other gods and serving Jehovah.

- We are going to serve one way or the other; God or the world. And whatever difficulties or hardships we may imagine there are in the way of obedience, it is better a thousand times to go through them than to expose ourselves to the punishment of disobedience.

12:9 – “the gold shields” – These are the 50 shields that Solomon has made for the House of the Forest of Lebanon. (2 Chron. 9:15-16)

12:10 – “bronze shields in their place” – Rehoboam is trying to keep up appearances. He is replicating what was lost with a cheap imitation.

- Bronze is a picture of judgment throughout the Bible.
- “guarded the doorway” – There was no need to guard the bronze shields. They weren’t of that great a value.

12:12 – “not to destroy him completely” – God is still merciful. He teaches them a lesson without destroying them.

12:13 – “Naamah, an Ammonitess” – She was one of Solomon’s gentile wives.

- In Nehemiah, when the Jews took Ammonitish wives, their children learned the language of Ammon and not the language of the Jews. Because our nature is inclined to this world, if we believe we have an option to serve or not serve God, we won’t serve Him.

12:14 – “prepare” – Lit. “fix.”

- Rehoboam would turn to God in tough times, but he was not steadfast before God at all times.

Chapter 13:

13:1 – “Abijah” – He did evil in the sight of the Lord. (1 Kings 15:3-4)

- Abijah will be humbled and recognize God’s covenant with Judah through the line of David.

13:2 – “Michaiah” – Also called “Maachah” (2 Chron. 11:20-21; 1 Kings 15:2). She was a granddaughter of Absalom.

- “war between Abijah and Jeroboam” – Jeroboam and Israel are taking opportunity to test the new king.

13:3 – “eight hundred thousand” – Judah is outnumbered 2 to 1.

- There are over 1.2 million soldiers on this battlefield.

13:5 – “covenant of salt” – The salt speaks of the unending nature of this covenant. This was a sacred covenant to be preserved by God at all costs.

13:7 – “when Rehoboam was young and inexperienced” – This isn’t exactly correct. Rehoboam lost the kingdom as a result of his disobedience to the Lord.

13:8 – “you think to withstand the kingdom of the Lord” – Abijah is asking them to consider what they are really doing.

- “the sons of David” – The lord kept the southern tribes from Jeroboam due to His covenant with David. Abijah is reminding Israel of that fact.

13:10 – “the Lord is our God” – Abijah knows where the strength of Judah lies.

13:13 – “in front of Judah, and...behind them” – They are surrounded with enemies before and behind.

- Satan wants to get us looking behind us (to our past) or in front of us (to our future)...instead of looking up to Him.

13:15 – “God smote Jeroboam” – It is always good to be on the right side of the battle lines.

13:16 – “God delivered them” – God fought on behalf of His people.

- God is ready to be merciful to repentance. Important for the returning people.

13:17 – “five hundred thousand choice men of Israel fell slain” – This is the largest loss of Jewish men in any single OT battle.

13:18 – “the children of Israel prevailed, because they relied on the Lord God of their fathers” – This is the main point of Chronicles.

- This is the reason, and the only reason, for victory and peace.

Chapter 14:

14:1 – “Asa” – Asa will reign 41 years in Judah and will see 8 kings in Israel.

- “the land was quiet for ten years” – Judah enjoys 10 years of peace.
 - Asa will lead 1 of the 5 major revivals/reforms in the nation of Israel. This revival comes in a time of relative peace and prosperity.

14:2 – “right in the eyes of the Lord” – He was seeking God’s good opinion.

- In our culture, good and right are relative terms. But the only truly good and right is what God says is good and right.

14:3 – “the altars” – These are the strongholds that stood through the reigns of his father, grandfather, and great-grandfather.

14:4 – “commanded Judah to seek the Lord” – Asa makes it a national law to seek God and follow His word.

- “seek the Lord” – Asa not only takes away the wrong things, he also puts the right things in place.
 - In the NT, we are told to “put off the old man with his deeds” and also to “put on the new man who is renewed in knowledge.” (Col. 3:9-10)
- “observe the law” – Breaking the Law would lead to sacrifice.

14:7 – “He has given us rest...So they built” – Asa takes advantage of the time of rest. When the land rested, Asa didn’t; he used it to prepare for the future.

- “Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.” (Acts 9:31)
- Asa has prepared physically and spiritually.

14:8 – “an army of three hundred thousand...and two hundred and eighty thousand men” – Asa has an army of 580,000 men prepared for war.

14:9 – “Zerah the Ethiopian” – He made have been a mercenary fighting in conjunction with Egypt.

- Historians note that Osorkon I, who took over after Shishak, was the Pharaoh of Egypt at this time.
- The invasion appears to have been an attempt to duplicate the attack of Shishak 30 years earlier. (2 Chron. 12:1-12)

14:10 – “Asa went out against him” – This attack comes after 10 years of peace. Every time of rest ends in warfare and trial.

14:11 – “whether with many or with those who have no power” – God is not dependant on the might or size of His people to perform great works. He is not limited by our smallness or weakness.

- “we rest on You” – The idea is “we lean on You.” Asa is taking a position of faith and trust.
 - We typically don’t rest on God until there is nothing else we can do on our own.
- “do not let man prevail against You” – Asa is not seeking victory for himself, but for God. His priority is God’s glory.
 - Asa is letting God know that this is His battle. He is putting God between him and the enemy.

Chapter 15:

15:2 – “he went out to meet Asa” – This seems to be as Asa returns from war.

- We need instructions and warnings after a victory as much as before the battle.
- “The Lord is with you while you are with Him” – The closeness of our fellowship with God and the quality of our relationship with God is never limited by God. He will be as close to us as we want Him to be. And if there is any space between, the fault is on our end.
- “If you seek Him” – This is the responsibility on the human side.
 - Victory in war was God’s work. Seeking Him in fellowship was Asa’s.
- “if you forsake Him” – The thought of forsaking God must seem impossible to Asa at this time. But God is warning Asa knowing how he is bent. (Ch. 16)
 - God’s warnings always have a reason, even after victory.

15:4 – “in their trouble they turned to the Lord...He was found by them” – God didn’t push them away when they were in trouble.

15:7 – “your work shall be rewarded” – The NT teaches that we too will be rewarded for our works.

15:8 – “he took courage” – The end of godly prophecy. (1 Cor. 14:3-4)

- “Ephraim” – He is venturing to the north in Israel.

15:9 – “they came over to him in great numbers” – One life is kindling a flame in others, even in those living far away.

- Israel is devoid of any real spiritual leadership at this time.

15:13 – “to be put to death” – Morality cannot be legislated, but this would definitely clean things up.

- Jesus will one day rule the nations with a rod of iron. He too will clean things up.
- In the OT, Israel was the congregation of the Lord. In the NT, that is the Church.

15:15 – “rejoiced...rest” – These are two great results of seeking the Lord with all of one’s heart.

15:16 – “he removed Maachah” – Asa also takes care of business at home.

- “If anyone comes to Me and does not hate his father and mother...he cannot be My disciple.” (Luke 14:26)

15:19 – “until the thirty-fifth year” – Asa enjoys about 25 years of peace after Ethiopia.

Chapter 16:

16:1 – “the thirty-sixth year of the reign of Asa” – The great danger of growing older with the Lord is moving away from a whole-hearted dependence upon God.

- “Ramah” – Located about 6 miles north of Jerusalem. The north is the vulnerable side of Jerusalem.

16:2 – “Then Asa brought silver and gold” – Asa never turns to God in prayer.

- “silver and gold” – The very blessings of God are now the items Asa turns to rather than turning to the Lord who gave Asa those blessings to begin with.
 - Asa has forgotten his dependence upon God.

16:3 – “a treaty” – Asa is uniting himself with the power of the world.

16:4 – “Ijon, Dan, Abel Maim” – These are cities in the north of Israel.

16:5 – “he stopped building Ramah” – Baasha leaves and Asa is out of danger. The plan seems to be successful.

16:6 – “they carried away the stones and timber” – Asa simply carries the city away and fortifies his own cities with the material he takes.

16:7 – “Hanani the seer” – Years earlier God sent Azariah to Asa with a message. (2 Chron. 15:1)
God always has His messengers.

- “Because you relied on the king of Syria” – Asa doesn’t turn to idolatry and he doesn’t fall into immorality. Instead he turned to the flesh and natural strength.
- “you have relied on the king of Syria, and have not relied on the Lord your God” – We tend to trust in God when we have nothing else to trust in, when need drives us to Him; but when we have other things to trust in, we are apt to trust too much on them and to lean to our own understanding as long as that has anything to offer.
- “Syria has escaped from your hand” – Would God have given a victory to Judah over Syria and Israel if Asa had not done this?

16:8 – “He delivered them into your hand” – God is asking Asa to look at God’s track record with him. God has been faithful to Asa for 35 years, and still Asa forgets Him.

16:9 – “show Himself strong” – Asa’s plan worked, but not in a way that glorifies God. This verse is in the context of the success of Asa’s plan, but the failure of not turning to God.

- God is not looking for the person that is qualified, but available.
- The great danger of natural wisdom is that it can do just enough to survive, but it cannot do enough to prevail. (Jer. 17:5-8)
- “In spite of this they still sinned, And did not believe in His wondrous works... Yes, again and again they tempted God, And limited the Holy One of Israel.” (Ps. 78:32,41)

16:10 – “Asa was angry” – From here, Asa could repent, sacrifice, and seek God’s favor. Instead, he gets angry.

- “...for what son is there whom a father does not chasten?” (Heb. 12:7)
- “angry with the seer, and put him in prison” – When you don’t like the message, kill the messenger. Asa persecutes the messenger rather than yielding to the message.

16:11 – “written in the book” – Our acts are noted and recorded by God too.

16:12 – “he did not seek the Lord” – This after 35 years of walking with the Lord and seeing the Lord bring miraculous victories in his life.

- God seems to be using the foot disease to try to bring Asa back to Him in fellowship.
- “but the physicians” – It is not that physicians are bad. Jesus condoned doctors.

16:13 – “the forty-first year of his reign” – 36 of Asa’s 40+ years as king were good and right.

Chapter 17:

17:1 – “against Israel” – Ahab and Jezebel are ruling in Israel at this time.

17:3 – “his father David” – Jehoshaphat harkens all the way back to David.

- “did not seek the Baals” – They were worshipping the Baals in Israel at this time.

17:6 – “took delight in the ways of the Lord” – This is not just duty, but delight.

17:7 – “the third year of his reign” – This is perhaps the first year of his sole reign after a co-regency of three years with his father, Asa.

17:9 – “the Book of the Law of the Lord” – If you want to teach, this is what to teach.

- “taught the people” – Jehoshaphat sends the governors and priests throughout the cities of Judah to teach the people the way of God.
 - Jehoshaphat not only takes away the old, but he also adds the new.
 - Judah commits national resources to the advancement of spiritual life.
 - They teach the people in Ch. 17 and then send out judges to enforce that in Ch. 19. Doing that the other way around only fills the prisons.

17:12 – “increasingly powerful” – God blessed the land because they esteemed His word.

17:14 – “their numbers” – A total of 1,160,000 men.

- Jehoshaphat didn’t have to gather these men to himself; they came to him in response to his turning to the Lord.

17:16 – “willingly offered himself to the Lord” – Jehoshaphat walked so closely to the Lord that those who wanted to serve God would readily serve alongside him.

Chapter 18:

18:1 – “by marriage” – Jehoshaphat and Ahab arranged for Jehoshaphat’s son, Jehoram, to marry Ahab’s daughter, Athaliah.

- This marriage will result in an attempt by Athaliah to exterminate the Davidic line of Judah.
- “allied himself with Ahab” – This is after Elijah’s confrontation of Ahab and Baal on Mt. Carmel. Ahab seems to be attempting to curry God’s favor by aligning himself with one who walks closely with the Lord.
 - Some people will do anything to earn God’s favor as long as they don’t have to actually change their heart and life.
 - The danger of God’s blessing associated with growth is a vulnerability to evil alliances.
 - Unity and growth are great things, but never at the sake of the truth.

18:3 – “Ramoth Gilead” – The Syrians have taken this city.

- “I am as you are” – Jehoshaphat makes this decision before going to God.

18:4 – “inquire for the word of the Lord” – Jehoshaphat seems to have a check in his heart.

- The NT instructs us to “let the peace of God rule in your hearts” (Col. 3:15) and that “the wisdom that is from above is first pure, then peaceable” (James 3:17). If we don’t have a peace about it, don’t do it.

- 18:5 – “the prophets” – These are false prophets.
 - “four hundred men” – 400 men agree in the name of the Lord and they’re all wrong.
- 18:6 – “a prophet of the Lord” – Jehoshaphat knows these men aren’t speaking truth. He is seeking something more.
- 18:7 – “I hate him, because he never prophesies good concerning me” – Ahab doesn’t realize that his best friend is Micaiah, because Micaiah will tell him the truth. But Ahab would rather listen to flattery than truth.
 - “always evil” – But what else can you say about an evil man?
 - A righteous man can never expect to win the favor of an evil man like Ahab.
- 18:8 – “Bring Micaiah” – Micaiah seems to be in prison. (v. 25)
- 18:10 – “horns of iron” – Prophets with props.
 - “Thus says the Lord” – He speaks with all the religious lingo. He is masking a lie with religious lingo.
 - False prophets will abound in the last days. (2 Pet. 2:1-3)
- 18:13 – “As the Lord lives” – And He does.
- 18:15 – “tell me nothing but the truth” – Evidently Micaiah speaks with a sarcastic or mocking tone.
- 18:16 – “no master” – That means Ahab will die.
 - Those who love a lie over the truth are set up for a fall.
- 18:18 – “hear the word of the Lord” – All the great prophets were students of God’s word first.
- 18:21 – “a lying spirit” – This demonic spirit still has access to God’s presence. (Job 1:6; 2:1)
 - God will use even this demonic spirit to accomplish His will.
- 18:23 – “struck Micaiah” – Sometimes there is a personal cost to telling the truth.
 - There is no way for a prophet in Israel to please both man and God.
 - Micaiah is more than a priest; he is a messenger.
 - Paul was also struck for speaking the word of God. (Acts 23:2)
- 18:26 – “until I return in peace” – He says this in direct contrast to the word given by Micaiah.
- 18:27 – “all you people” – They are all accountable to the truth. They are not accountable to Ahab.
- 18:29 – “I will disguise myself” – Ahab is afraid. He seems to believe Micaiah’s word.
 - There is a big difference between believing the word of God and yielding to it. (James 2:19)
- 18:31 – “God diverted them from him” – They recognize Jehoshaphat as a decoy.
- 18:33 – “at random” – There are over 1 million men in Judah’s army alone.
 - “between the joints of his armor” – Possibly at the neck, where the helmet and armor come together

Chapter 19:

19:1 – “returned safely” – This was God’s mercy toward Jehoshaphat.

19:2 – “Jehu” – He takes a bold stand in light of what happened to his father, Hanani.

- “Hanani” – He was the prophet that spoke a rebuke to Asa and was put in prison for it. (2 Chron. 16:7-10)

19:3 – “removed the wooden images” – God blesses him for what He got right.

- Jehoshaphat’s struggle was not idolatry, but compromise. He couldn’t say “no.”

19:4 – “Jehoshaphat” – means “the Lord judges.”

- “brought them back to the Lord” – Jehoshaphat’s compromise with Ahab has sent the wrong message and misled the people of Judah away from the Lord.

19:5 – “he set judges in the land” – Jehoshaphat set the judicial system of Judah in place.

19:6 – “Take heed to what you are doing” – This is a personal lesson Jehoshaphat has learned himself.

- “you do not judge for man but for the Lord” – This is a warning because they are servants of the Lord.
- Judges need to know that they will be judged by the Lord for how they judge His people.
- Their national judicial system is based on “the fear of the Lord.” (v. 9)

19:7 – “the fear of the Lord” – This is in contrast to the fear of man. (Prov. 29:25)

19:9 – “fear of the Lord...faithfully...a loyal heart” – Three things all who are in a position of authority should consider and obey.

- “faithfully” – This speaks of how they are to handle their responsibilities.
- “loyal heart” – This speaks of how they are to handle their relationship with the Lord.

19:10 – “Do this, and you will not be guilty” – The fear of the Lord will lead to right service and living.

19:11 – “Behave courageously” – It takes courage to live a holy, righteous life.

- “the Lord will be with the good” – God can bless what is right.

Chapter 20:

20:1 – “others with them” – Those from Mount Seir are the Edomites.

- These nations must see Judah as weak after its defeat with Israel by Syria.
- “to battle against Jehoshaphat” – Jehoshaphat is in obedience, but he gets attacked anyway.

20:2 – “En Gedi” – This is on the western side of the Dead Sea.

20:3 – “set himself to seek the Lord” – Jehoshaphat’s heart shines at these difficult times.

20:4 – “gathered together to ask help from the Lord” – It is one thing for an individual to seek the Lord, but it is a rarer thing still to see a group do it collectively.

- “ask help from the Lord” – This is what God is waiting for.

- 20:6 – “do You not rule over all the kingdoms of the nations” – “The Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.” (Dan. 4:17)
- In light of a trial like this one, it is good to remember the bigness and power of God.
- 20:7 – “Abraham Your friend” – This is the first time historically that Abraham has been called this. (James 2:23)
- 20:9 – “If disaster comes upon us” – This is from Solomon’s prayer at the dedication of the Temple. (2 Chron. 6)
- Jehoshaphat is making an appeal to the word of God. He is praying in faith on the promises of God.
- 20:10 – “whom You would not let Israel invade” – These nations are Lot’s children, Abraham’s family, and God kept them from fighting against them as Israel passed through the wilderness. (Deut. 2:5,9,19)
- 20:12 – “no power...nor do we know what to do...our eyes are upon You” – They are powerless, plan-less, and panic-less.
- “our eyes are upon You” – They are waiting for God to speak.
- 20:13 – “with their little ones” – These are great examples and lessons for the children.
- This is the legacy we would like to leave our children, looking to God in all circumstances.
- 20:14 – “the Spirit of the Lord came upon” – The “epi” work of the Holy Spirit is mentioned frequently throughout Chronicles.
- God picks one guy out of the congregation to share the message of God to the nation.
- 20:15 – “Thus says the Lord to you” – This is God’s word to Jehoshaphat and Judah.
- This is God’s response to the prayer of Jehoshaphat.
 - “Do not be afraid” – No matter where we are, if we are there for the cause of Christ, this verse is for us.
 - “the battle is not yours, but God’s” – God has taken up for His people.
- 20:16 – “go down against them” – They have to go out against the enemy.
- They have to go out in faith at the word of God through the prophet.
- 20:17 – “stand still” – Fighting would have been disobedience.
- “Be still, and know that I am God.” (Ps. 46:10)
 - This is how we got saved, with no strength of our own, but merely by faith in the word of God.
 - “Do not fear...the Lord is with you” – The awareness of the presence of God settles fear.
 - “Perfect love casts out fear.” (1 John 4:18)
- 20:18 – “worshiping the Lord” – They receive the word of God in faith.
- They seem to have a great sense of the unction and power of God.

20:20 – “Tekoa” – This was a city about 12 miles south of Jerusalem.

- “you shall be established” – It is the word of God that establishes us.

- “But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.” (1 Pet. 5:10)

20:21 – “they went out before the army” – They send the musicians and singers out first. The singers go out before the soldiers.

20:22 – “the Lord set ambushes” – These are not Israelites.

20:23 – “they helped to destroy one another” – The different parties of the enemy army turn on and kill each other.

20:25 – “to take away their spoil” – They are living off the spoils of someone else’s victory.

20:26 – “Berachah” – means “blessing.”

- This blessing is the result of faith and obedience.

20:27 – “they returned, every man” – Not one fell in battle.

20:29 – “the Lord had fought” – How many battles do we let the Lord fight for us?

20:30 – “rest” – This is the result of trusting the Lord.

20:35 – “Jehoshaphat king of Judah allied himself” – He did it again, after all those lessons and warnings. Jehoshaphat is bent toward this kind of failure.

- Ahaziah is Jehoshaphat’s daughter-in-law’s brother.

20:37 – “the ships were wrecked” – Jehoshaphat learned his lesson after this loss. (1 Kings 22:48-49)

- Solomon built ships to get gold from Ophir too. Solomon’s ships prospered.
(2 Chron. 8:17-18)

Chapter 21:

21:1 – “Jehoram” – Jehoram, son of Ahab, is ruling in Israel at this time.

21:4 – “killed all his brothers” – Similar to the action of Athaliah in 2 Chron. 22:10.

21:6 – “daughter of Ahab” – Athaliah, the wife of king Jehoram, was the daughter of Ahab and Jezebel.

- Jehoshaphat’s affinity for the evil kings of Israel likely led Jehoram to take a wicked wife and kill all of his brothers.

21:7 – “a lamp” – The lineage of David pointing to the Messiah.

21:8 – “Edom revolted against Judah” – Jehoshaphat subdued Edom in 2 Chron. 20.

21:10 – “Libnah” – A city under the authority of Judah located between Judah and Philistia.

- “because he had forsaken the Lord God of his fathers” – They revolt against Jehoram because Jehoram revolted against the Lord.
- The only thing that gives us the authority to keep this rebellion down is submission to God.
- “The authority you walk in directly corresponds to the throne you bow your knee to” – Joe Focht.

21:11 – “harlotry” – That is both physical and spiritual adultery.

21:12 – “Elijah” – Elijah was a prophet in Israel, to the north, but here sends a message to the king of Judah, in the south.

- This is the only known writing of Elijah.
- The account in Kings seems to place Elijah’s death during Jehoshaphat’s reign, but Kings may not place Elijah’s death in chronological order.

21:15 – “your intestines come out by reason of sickness” – This is reason enough to repent.

21:16 – “Arabians” – This seems to refer to the people of North Africa.

21:17 – “Jehoahaz” – He is also called Ahaziah. (2 Chron. 22)

- The line of the Messiah is reduced to one man.

21:19 – “two years” – He is given time to turn.

21:20 – “to no one’s sorrow” – Nobody cares that he died.

- It is a wasted life that hasn’t impacted anyone throughout one’s life.

Chapter 22:

22:2 – “forty-two years old” – 2 Kings 8:26 says he was 22.

- Jehoram, the father of Ahaziah, was only 40 years old when he died (2 Chron. 21:20), so the account of Ahaziah being 22 years old seems more accurate.
- Some make this 42 to be the age of his mother, Athaliah, for in the original it is, “he was the son of forty-two years.”
- “Athaliah” – means “afflicted or carried away by the Lord.”

22:3 – “his mother advised him to do wickedly” – She not only fails to correct the sinful bent in her child, but she encourages that wickedness and teaches new wickedness.

- “The hand that rocks the cradle rules the world” – Napoleon.

22:4 – “counselors” – Our counselors are the people whose advice we follow. (v. 5)

- Any advice that fails to take God into account is ungodly counsel.

22:5 – “Jehoram the son of Ahab” – He was Ahaziah’s uncle.

- “war against Hazael king of Syria at Ramoth Gilead” – Ahab was killed in a similar battle. (2 Chron. 18:28-34))

- 22:8 – “Jehu was executing judgment” – God was using Jehu to judge the wicked house of Ahab.
- Ahaziah gets caught in the judgment on the wicked, because of his refusal to separate from the wicked. “Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.” (2 Cor. 6:17)
 - Ahaziah desires to sympathize with one that God is judging.
- 22:10 – “destroyed all the royal heirs” – Athaliah is usurping the throne of Judah.
- The promised line of the Messiah is reduced to one baby.
 - The influence of Satan throughout the Scriptures has always been to destroy the Messianic line. He desires to prevent the arrival and work of Jesus Christ.
- 22:11 – “Jehoshabeath, the daughter of King Jehoram” – She was the sister of Ahaziah.
- Whenever an evil Athaliah rises up, God is faithful to raise up a Jehoshabeath to preserve the godly line and witness.
 - “Jehoiada the priest” – He was a godly influence on Joash the rest of his life.
 - Praise God for the influence of a Jehoiada and a Jehoshabeath when your family includes an Ahaziah and an Athaliah.
- 22:12 – “six years” – For six years, it looks like the word of God has been broken.
- Instead of asking why God’s word has failed, we can ask how He is going to uphold that word in the face of failure.
 - “Athaliah reigned” – Athaliah is the only woman to sit on David’s throne.

Chapter 23:

- 23:1 – “Jehoiada” – He works among the politics, the military, and the religious leaders to usher the right king to the throne and righteousness to the land.
- 23:3 – “as the Lord promised” – According to the word spoke to David in 2 Sam. 7:11-16.
- 23:6 – “the house of the Lord” – Athaliah tore down part of the Temple so that her sons could steal from the Temple and furnish the places of idol worship in Judah. These men are securing these parts of the Temple.
- 23:7 – “every man with his weapons in his hand” – Levites with swords.
- 23:8 – “the priest had not dismissed the divisions” – They are keeping all the Levites on duty.
- 23:11 – “the Testimony” – He was given the word of God and then expected to read and copy it for himself.
- “made him king” – Joash is 7 years old at this time.
- 23:13 – “Treason! Treason!” – This wicked murderer Athaliah is upset when the same things happen to her that she did to others.
- 23:15 – “they killed her there” – Kings told us that they then trampled her with horses, in much the same way that Jezebel was killed.
- 23:16 – “that they should be the Lord’s people” – This is a beautiful time of rededication.

- 23:18 – “with rejoicing and with singing” – It has been 6 long years without this worship.
- When the right king is on the throne, all else falls into place.

Chapter 24:

- 24:2 – “Jehoiada” – The man who saved, preserved, and mentored young Joash.
- Jehoiada was the real influence in Joash’s life for godliness. Joash will turn away from the Lord when Jehoiada dies.
- 24:4 – “after this” – Joash is likely about 13 or 14 years old at this time.
- Joash will be 30 years old when he confronts Jehoiada about the progress at the Temple. (2 Kings 12:6-8)
- 24:9 – “the collection” – This is the Temple Tax, a half-shekel of silver per man. (Exod. 30:12-15)
- 24:10 – “all the people rejoiced” – The people were giving generously and graciously. (2 Cor. 9:7)
- 24:12 – “masons and carpenters” – These are as important to the work of God as the Levites.
- 24:13 – “they restored the house of God” – This is the most notable act of Joash’s life, but much of it seems to be reform and not revival. And undoubtedly, this work is motivated by Jehoiada.
- 24:15 – “he was one hundred and thirty years old when he died” – The Temple is 130 years old at this time and Jehoiada dies at 130. It may be that Jehoiada was born the same year the Temple was dedicated. He may have some memories of King Solomon.
- Jehoiada lived to 130 years because God wasn’t done with him yet.
- 24:16 – “buried him in the City of David among the kings” – Jehoiada, the priest, is buried with the kings.
- Joash will not be buried with the kings. (v. 25)
- 24:17 – “the king listened to them” – Joash takes on different influences in his life.
- Joash seems to rely heavily on the opinions and influence of those around him. He has lived off the spirituality of Jehoiada for years – and now has no personal relationship and backbone to resist these guys.
- 24:18 – “served wooden images and idols” – The people want to worship idols and Joash tolerates it.
- Joash is a man of a divided heart. The heart always makes a convert of the mind.
- 24:19 – “Yet” – This word speaks of God’s grace. God always leaves a testimony.
- “they would not listen” – Joash will listen to his advisors, but not to God’s prophets.
 - Amos speaks of the situation where there is a famine of the hearing of the word of God. It is not a famine of the word of God; the prophet is there. But “they would not listen.”
- 24:20 – “Zechariah the son of Jehoiada” – Joash and Zechariah grew up together under Jehoiada.
- 24:22 – “killed his son” – Joash kills the son of the man who saved his life and established his kingdom.
- If we raise our children to be prophets in this generation, they may die an early death.

24:24 – “the Syrians came with a small company” – In contrast to the “great multitude” that came up against Jehoshaphat. (2 Chron. 20:2)

- When God is on our side, it doesn't matter how large the enemy host is.

24:25 – “severely wounded” – Evidently, Joash is wounded and suffering.

24:26 – “the ones who conspired against him” – The enemy brought him all the way down.

- Joash is only 47 years old when he dies.

Chapter 25:

25:1 – “Amaziah was twenty-five years old when he became king” – 25 years old is a pretty young king too.

25:2 – “not with a loyal heart” – The doing was there, but the heart wasn't.

- Amaziah acts much like his father, Joash.

25:4 – “a person shall die for his own sin” – This is an important biblical principle. (Deut. 24:16; Ezek. 18)

25:5 – “three hundred thousand” – Jehoshaphat had over 1 million men in his army.

25:6 – “from Israel” – Israel is only a few generations from being deported by the Assyrians.

25:9 – “the hundred talents” – That is 3¾ tons of silver.

- “the Lord is able to give you much more” – We will never be the less for sacrificing anything in favor of God.
- When you get yourself invested into some form of compromise and you realize you were wrong, cut your losses and get out. For Amaziah, it is either the money or his life.

25:10 – “their anger was greatly aroused against Judah” – They were looking forward to taking the spoil from the battle. (v. 13)

- Judah is going to war against Edom in the region of Petra, which is a very wealthy region. The soldiers of Israel want some of that spoil.

25:11 – “Valley of Salt” – That is the region of the Dead Sea.

25:13 – “they raided the cities of Judah” – There is a cost to this compromise. But it would have been more costly to keep them in the army.

- Amaziah should have prayed before bringing the soldiers of Israel down to him, because once he got into it, there was no clear way to get out of it.

25:14 – “the gods of the people of Seir” – Yahweh just gave Judah victory of the Edomites and their gods; now Amaziah takes the fallen gods to himself. This is insanity.

25:16 – “not heeded my advice” – Our responsibility is to share, not convince.

- We share because God tells us to and because they need it, not because it benefits us if they receive it. We need to quit acting like they are doing us a favor for listening to us share the truth...they need it!
- We make lousy Holy Spirits.

25:17 – “asked advice” – Amaziah won’t take godly advice, but he will listen to his own counselors.

He has “itching ears.” (2 Tim. 4:3)

- “face one another in battle” – Amaziah is calling him out.

25:19 – “your heart is lifted up” – Amaziah is proud of himself for the victory God gave them over the Edomites. He wins one battle and gets proud.

- “why should you meddle with trouble, that you should fall” – Godly instruction is for our own protection.

25:20 – “it came from God” – God is going to use Israel to chasten Judah.

25:22 – “Judah was defeated by Israel” – Some of the fruit of meddling is: 1. being defeated (v. 22), 2. defenses being broken down (v. 23), 3. treasure of the house of God gets taken (v. 24), and 4. loss of freedom (v. 24).

25:23 – “broke down the wall” – He has made Jerusalem vulnerable.

- Joash, king of Israel, breaks down the northern wall, where Jerusalem has historically been the most vulnerable.

25:24 – “Obed-Edom” – The family of Obed-Edom was the Levitical family into whose care the Temple storehouse had been entrusted. (1 Chron. 26:15)

25:27 – “a conspiracy against him” – This is the same way his father, Joash, was killed.

Chapter 26:

26:1 – “Uzziah” – Under Uzziah and his contemporary in the north, Jeroboam II, the borders of Israel and Judah briefly reached the extent they had attained under David and Solomon. In part, this flourishing of the two kingdoms was facilitated by the removal of the Syrian threat by Assyria under Adadnirai III (802 BC), following which Assyria herself went into a period of weakness.

26:3 – “he reigned fifty-two years” – Only Manasseh, the most wicked king of Judah, reigned longer.

26:4 – “in the sight of the Lord” – This is how all of life is to be evaluated.

26:5 – “Zechariah” – This is an unknown Zechariah. This is not the Zechariah that was martyred by Joash (2 Chron. 24:20-22) or the Zechariah the son of Iddo who wrote the book of Zechariah.

- Contemporary prophets at this time include: Hosea, Amos, and Isaiah.
- “as He sought the Lord, God made him prosper” – This is the secret to biblical prosperity.
- Biblical prosperity is not having a lot, but doing a lot with what you have. Modern prosperity doctrine teaches us to give so that we can get (therefore playing on our covetousness), instead of the more biblical mindset of getting so that we can give.
- “But seek the kingdom of God, and all these things shall be added to you.” (Luke 12:31)

26:9 – “the Corner Gate” – This is the portion of the wall broken down in the days of Amaziah. (2 Chron. 25:23)

- 26:10 – “farmers and vinedressers” – Judah is flourishing in agricultural development.
- “he loved the soil” – Uzziah was a ruler that was connected to the land and to the people of his country.
- 26:11 – “companies” – These are smaller, specialized fighting groups. These are the special forces.
- 26:12 – “chief officers” – These were the commanders of his army.
- 26:15 – “to shoot arrows and large stones” – These seem like large crossbows and catapults.
- “he was marvelously helped” – Because he sought the Lord, God could personally work on his behalf. (vv. 5, 7)
 - We want and need what God does, not just the good that we can do.
- 26:16 – “when he was strong his heart was lifted up” – He gets proud, as if he is the reason for the prosperity in his life.
- “Humble yourselves under the mighty hand of God, that He may exalt you in due time.” (2 Pet. 5:6)
 - His lack of desperation led to a lack of dependence.
 - “lifted up” – Uzziah will not only see himself as above the people, but also as above the word of God.
 - “transgressed” – Lit. “he stepped over the line.” He knowingly crosses the line.
 - “to burn incense” – Uzziah is taking the priesthood to himself.
 - This was a capital offense in Israel. (Exod. 30:34-38)
- 26:18 – “they withstood king Uzziah” – 81 priests confront the king.
- Uzziah had been a good king and had brought great prosperity to their land. Yet the priests are still willing to confront him. God is no respecter of persons. (Acts 10:34)
 - Those who refuse to humble themselves privately in their heart will be humbled by God publicly.
- 26:19 – “he was angry with the priests” – Instead of accepting a godly rebuke and repenting, he gets angry at the messengers and turns on them.
- Korah had challenged Moses in much the same way and was punished for it. (Num. 16)
 - “leprosy broke out on his forehead” – 2 Kings 15:5 says “the Lord struck the king, so that he was a leper.” Uzziah’s conflict was with God; it wasn’t against Azariah.
 - Josephus says that Uzziah threatened the priests with death as they opposed him, and that then the earth shook, the roof of the Temple opened, and through the cleft a beam of the sun darted directly upon the king’s face, wherein immediately the leprosy appeared. (Amos 1:1; Zech. 14:5)
- 26:21 – “cut off from the house of the Lord” – There is great irony here. Uzziah, who wanted to act like a priest, is now not even allowed in the Temple precincts.
- “Jotham his son was over the king’s house” – Jotham now rules as a co-regent with his father while Uzziah is in isolation.
- 26:22 – “Isaiah the son of Amoz” – It is at this time that Isaiah sees the great vision of God. (Isa. 6:1)

Chapter 27:

27:1 – “Jotham” – means “the upright one.”

- “he reigned sixteen years” – He also served an additional 11 years as co-regent with Uzziah.

27:2 – “did what was right in the sight of the Lord” – Jotham served the Lord, but avoided the Temple; possibly as a result of Uzziah contracting leprosy in the Temple.

- This inconsistency of serving the Lord and yet staying away from the Temple had a negative impact on those Jotham was to lead.
- “the people acted corruptly” – 2 Kings 15:35 says that “the high places were not removed.”
 - At least Jotham was loyal to the Lord despite the turning away of the people.

27:6 – “prepared his ways before the Lord” – He allowed God to direct his path. (Prov. 3:5-6)

- “The steps of a good man are ordered by the Lord, and He delights in his way.” (Ps. 37:23)
- It doesn’t say that Jotham prepared his ways before the Lord so that he could become mighty. That is just one of the natural consequences of his decision.

27:8 – “he reigned sixteen years” – Jotham has a quiet and effective reign.

- Better to reign in peace, than to get headlines for evil.

27:9 – “Ahaz his son” – Jotham is a godly king; he isn’t reproached by God. Yet his son, Ahaz, turns out to be one of the most ungodly kings of Judah.

- At the end of the millennium, Satan will be able to initiate a rebellion and lead an army against God revealing that the problem of humanity is not environment, but the heart.

Chapter 28:

28:1 – “Ahaz” – means “possessor.”

- The only king in Chronicles that has nothing good to said of him.
- “the sight of the Lord” – Ahaz seems to be unconcerned with the opinion of the Lord.

28:2 – “the kings of Israel” – Pekah has been ruling in Israel for about 20 years by this time and seems to be prospering. Maybe Ahaz misinterprets that.

28:3 – “burned his children in the fire” – He sacrificed some of his sons to Molech.

- There have been over 40 million abortions in the US since Roe v. Wade.
- Parents are still sacrificing their children to gods of their own making.

28:5 – “the Lord his God” – God is gracious to Ahaz.

- “Syria...Israel” – Rezin, king of Syria, and Pekah, king of Israel, seem to be angry with Ahaz for aligning Judah with Assyria instead of aligning with Syria and Israel. (v. 16)

28:6 – “because they had forsaken the Lord” – God deals with Judah in their compromise.

28:9 – “Oded” – A single man from the Lord will reprove an entire army flush with victory for their cruelty against Judah.

- “killed them in a rage” – They have gone overboard in their punishment of Judah.
 - Gal. 6:1 says that any rebuke of a brother is for the purpose of restoration, not for his destruction.

28:10 – “are you not also guilty” – He challenges them with their own hypocrisy.

- 28:15 – “they brought them to their brethren” – This is God’s grace to Judah.
- 28:16 – “the kings of Assyria” – That is Tiglath-Pileser. (v. 20)
- God implored Ahaz to trust Him; instead Ahaz chooses to trust Assyria. (Isa. 7:1-9)
- 28:17 – “Edomites” – They were revenged for Amaziah’s defeat and cruel treatment of them. (2 Chron. 25:12)
- 28:18 – “the Philistines” – They were revenged for the incursions which Uzziah made upon them. (2 Chron. 26:6)
- 28:19 – “moral decline” – This refers to how they treat each other.
- “continually unfaithful” – This refers to their relationship with God.
- 28:20 – “distressed him” – This is from the man Ahaz has paid to help him.
- 28:22 – “in the time of his distress King Ahaz became increasingly unfaithful” – This is absolute, hard-headed rebellion.
- God still saw Ahaz as of the line of David and gives him opportunity to turn. (Isa. 7:1-16)
 - “increasingly unfaithful” – He will turn to anything except to God Himself.
- 28:24 – “altars in every corner” – Every form of worship and sin has a public expression except the worship of the true and living God.
- 28:25 – “to burn incense to other gods” – Ahaz turns to other gods and God seems silent, but Ahaz is running out of room and will soon be judged.
- 28:27 – “not bring him into the tombs of the kings” – The people didn’t respect Ahaz enough to bury him with the other kings of Judah.
- “Hezekiah his son” – Hezekiah was the excellent son of a miserable father.

Chapter 29:

- 29:1 – “Hezekiah” – Next to David, Hezekiah was the second greatest king of Israel/Judah.
- Eleven chapters of the Bible are devoted to Hezekiah: 2 Kings, 2 Chronicles, and Isaiah.
- 29:3 – “the first year of his reign” – Hezekiah must have developed some serious personal convictions while watching his wicked father Ahaz for 25 years.
- Hezekiah turns to the Lord first, not to the military or the economy. He knew that Judah’s success was dependant on its relationship with God.
 - Hezekiah has seen brothers sacrificed to Molech (2 Chron. 28:3) and murdered by Zichri (2 Chron. 28:7).
 - “repaired them” – The repairs to the doors included new gold overlay. (2 Kings 18:16)

- 29:5 – “sanctify yourselves” – The people must be clean before the house will be clean.
- Sanctify means “to set apart.” It’s being set apart from sin and set apart to God.
 - In Acts 6, they had to be full of wisdom and the Holy Spirit simply to wait on tables.
 - God will not use an unsanctified life to reach an unsanctified generation.
- “sanctify the house of the Lord” – They are setting the place of worship to God’s purposes and glory.
- The worship of God at the Temple has been on hold for years now.
- 29:6 – “our fathers have trespassed” – The priests trespassed as well as the kings; Urijah the priest had joined with Ahaz in setting up an idolatrous altar in Jerusalem. (2 Kings. 16:10-16)
- 29:8 – “to desolation, and to jeering” – Other nations were oppressing and mocking Judah and Israel.
- 29:11 – “my sons” – 25 year-old Hezekiah is calling these old priests his “sons.”
- “the Lord has chosen you to stand before Him” – All NT believers are now the “holy priesthood” of the Lord. (1 Pet. 2:5)
- 29:12 – “these Levites arose” – God notes those who stand up at such a time as this.
- This is after years of having their calling set aside.
- 29:17 – “they finished” – It took them 16 days to clean up a 2,700 sq. ft. building.
- Evidently, they worked from the inside-out.
- 29:21 – “sin offering” – The first step to worship is the sin offering.
- Many in this crowd are young enough to be seeing this scene for the first time.
- 29:24 – “an atonement” – Only the death of an innocent substitute can cover the sins that previously separated us from God.
- “for all Israel” – This is not just for Judah.
- 29:31 – “thank offerings” – These are the fellowship offerings.
- “as many as were of a willing heart” – Individual consecration followed the corporate cleansing.
 - “burnt offerings” – These are offerings of consecration.
- 29:34 – “the priests were too few” – It seems that not all the priests took Hezekiah seriously to sanctify themselves ahead of time.
- The priests underestimated the stirring in the hearts of the people to worship like this.
 - All the blood and dead animals must have made quite an impression.
- “the Levites helped them” – This was not according to the Law. (Lev. 1:6)
- “more diligent” – The Levites were eager and expectant.
- The diligence of the Levites may have corresponded to the instructions of Hezekiah for the cleansing of the Temple.
- 29:36 – “God had prepared the people...took place so suddenly” – The preparation happens slowly and privately for what seems like a sudden work of God.
- God has been stirring in the hearts of the people while wicked king Ahaz was ruling.

Chapter 30:

30:1 – “Hezekiah sent to all Israel” – Israel will be deported by Assyria 7 years from the start of Hezekiah’s reign.

- Hezekiah doesn’t judge Israel, but reaches out to them.
- “the Passover” – Israel’s remembrance of God’s deliverance of Israel from Egypt. (Exod. 12; Deut. 16:1-8)

30:2 – “in the second month” – The Law made provision to keep the Passover in the second month when they missed it the first month. (Num. 9:1-14)

30:6 – “return to the Lord” – God is giving them room for repentance.

30:8 – “do not be stiff-necked” – God is calling the stubborn to surrender.

30:10 – “mocked them” – The natural always mocks the spiritual.

30:11 – “some...humbled themselves” – We go, share, and teach for the “some.”

30:15 – “the Levites were ashamed” – The people were so forward and zealous that the priests and Levites blushed to see themselves out-done by the common people; to see them more ready to bring sacrifices than they were to offer them.

- There is a brokenness here.

30:19 – “his heart” – This is what God is looking at, despite the irregularities of this Passover (it is the wrong month, it is twice as long, the worshippers are unclean, and the priests are replaced by the Levites).

- Many of these people had never experienced a Passover before.
- Man wasn’t made for ritual, but ritual for man.
- Sacrifice was central to the Passover. And sacrifice was meant for people like this.

30:20 – “healed” – This speaks of a physical healing.

30:25 – “the sojourners” – These are Gentiles that have come to be a part of Israel.

30:22 – “the Levites who taught” – They are teaching the Scriptures to the people.

- They have all the worship, praise band and all, but they also have the teaching of the word.

30:27 – “their prayer came up to His holy dwelling place” – Despite all the divergences from the ritualistic norm, God still heard and accepted this worship.

Chapter 31:

31:1 – “Ephraim, and Manasseh” – They are even removing idolatry from Israel.

- The Israelites continue the work of cleaning up idolatry abroad. (30:14)
- They go out and follow through to live out in life what they experienced in corporate worship.
- This is more than mere reform; this is revival. Holiness is a result of revival.

31:3 – “the king also appointed a portion of his possessions” – The king offers first.

- 31:4 – “devote themselves to the Law of the Lord” – They are supporting those who will teach and apply the Scriptures to life in Judah.
- “Then the twelve summoned the multitude of the disciples and said, ‘It is not desirable that we should leave the word of God and serve tables.’” (Acts 6:2)
 - Revived hearts are turned toward the Word of God.
- 31:5 – “they brought in abundance” – Their stirred hearts are reflected in their giving.
- 31:6 – “the heaps” – These are the leftovers.
- 31:7 – “third month” – This is when the harvest begins. Grains were harvested in the third month.
- “the seventh month” – The fruits were harvested in the seventh month.
- 31:11 – “rooms in the house of the Lord” – The storehouses for the leftovers.
- 31:13 – “the ruler of the house of God” – He was the High Priest.
- 31:16 – “from three years old and up” – All the priests, 3 years and older, were provided for.
- 31:21 – “he prospered” – In light of this blessing, here come the Assyrians.

Chapter 32:

- 32:1 – “After these deeds of faithfulness” – This is in Hezekiah’s 14th year.
- Faithfulness and obedience to the Lord do not guarantee ease and freedom from conflict.
 - “Assyria” – The Assyrians were ruthless and prevailing. They are the prevailing world power of the day. They have already taken Israel captive. They are so brutal that entire villages would commit suicide before being taken captive by Assyria.
 - One of the first things Hezekiah did as king of Judah was break the treaty Ahaz had established with Tiglath-Pileser king of Assyria. (2 Kings 18:7)
 - Sennacherib had already taken 46 fortified cities and thousands of captives in Judah and he considered Jerusalem a “bird in a cage.”
 - Jonah and Isaiah are prophesying at this time. Jonah specifically deals with the Assyrians at their capital of Nineveh.
- 32:2 – “to make war against Jerusalem” – Assyria has already defeated Syria, Babylon, and Israel. Now they are looking to take Judah.
- 32:3 – “the springs” – Hezekiah dug a tunnel to divert the water from the Gihon Springs outside the city to the Pool of Siloam inside the walls of the city.
- The tunnel was burrowed a total of 1,775 ft. from opposite direction and met in the middle.
 - Typically, Assyria would simply siege a city and wait until the water and food supplies dried up and the city starved.
- 32:8 – “an arm of flesh” – Hezekiah doesn’t discount Assyria’s might. The “arm of flesh” was visible, formidable, and intimidating.
- “the Lord our God” – Hezekiah had previously tried to buy off the Assyrians with gold and silver from the Temple (2 Kings 18:13-16), but it didn’t work.

- 32:10 – “Thus says Sennacherib” – The Rabshakeh is reading this letter from Sennacherib in Hebrew in the hearing of all the people. Judah’s leaders ask him to communicate with them in Assyrian, but he refuses because he intends to frighten the people.
- 32:12 – “taken away His high places” – The world completely misunderstands true worship and devotion.
- We must know the Word so we don’t get confused by the world’s wisdom.
- 32:15 – “no god of any nation or kingdom was able to deliver” – This is setting up a distinction between the gods of the world and the God of Judah.
- “mine hand” – This refers to the might of Assyria.
- 32:18 – “that they might take the city” – They are trying to get Judah to surrender Jerusalem to them.
- 32:20 – “prayed and cried out to heaven” – This whole scene changes in a prayer closet.
- Hezekiah would take a letter and lay it out before the Lord in 2 Kings 19:14.
- 32:21 – “an angel” – This is done by just one angel.
- There is an angel who will bind Satan for 1,000 years in Rev. 20:1-3.
 - Jesus could have called down twelve legions of angels to aid Him. (Matt. 26:53)
 - Angels are “ministering spirits sent forth to minister for those who will inherit salvation.” (Heb. 1:14)
 - “every mighty man of valor” – That was 185,000 Assyrian soldiers. (2 Kings 19:35)
 - This event breaks that back of the Assyrian army and they begin to decline. The rising Babylonians will now be the next world power.
 - “the temple of his god” – Nisroch. (2 Kings 19:37)
 - “cut him down with the sword” – Sennacherib was killed 20 years after this defeat. Assyria was defeated at Jerusalem in 701 BC and Sennacherib was killed in 681 BC.
- 32:23 – “exalted in the sight of the nations” – The other nations are happy to be rid of the Assyrians and are sending Hezekiah gifts of thanks. This leads to Hezekiah’s pride. (v. 25)
- Hezekiah seems to be taking a God-given victory as his own.
- 32:26 – “Hezekiah humbled himself” – It is God’s mercy to give Hezekiah the chance to humble himself.
- 32:31 – “the ambassadors of the princes of Babylon” – 2 Kings 20:12-21.
- “the wonder that was done in the land” – The wonder is either the defeat of the Assyrians or the shadow moving back ten steps.
 - “that He might know” – This is so Hezekiah, not God, would know.
- 32:33 – “Manasseh his son” – He was the wicked son of a good father.

Chapter 33:

33:1 – “Manasseh” – means “forgetting, or to lay aside.”

- Deuteronomy repeatedly encouraged the people of Israel to remember (not forget) the Lord, what He did, or His commandments. (Deut. 6)
- “he reigned fifty-five years” – The longest reign of a king of Judah.
 - Manasseh is the most wicked king of Judah and his reign is the longest reign of Judah lasting 55 years.
 - Manasseh will be the vehicle for Judah to demonstrate its idolatrous heart.

33:2 – “he did evil” – We are not given a reason for his turning away. It seems he was just determined to rebel against God and his father.

33:3 – “he rebuilt the high places which Hezekiah his father had broken down” – Could there be anything worse for a parent than for their children to determine to tear down all they built up and to build up all they tore down?

- Manasseh promoted pornography and fornication, astrology, child sacrifice, spells and enchantments, drug use and communicating with the demonic realm.
- “wooden images” – The pornographic phallic symbols of the worship of Ashtoreth.
- “the host of heaven” – This is astrology.

33:6 – “sons to pass through the fire” – Manasseh was sacrificing his sons to Molech.

- “sons” – Plural. Generally, they would only sacrifice their firstborn son.
- “soothsaying” – This is another word for astrology.
- “witchcraft” – That is the use of drugs to transcend states and spiritual realms.
- “mediums” – These are those who channeled spirits.

33:7 – “a carved image...in the house of God” – Manasseh sets up an idol in the Temple.

- In 7 verses, Manasseh has broken all 10 Commandments.
- “only if” – This was the condition to their blessing.

33:9 – “seduce” – This seems to speak of a plan and an agenda to turn people from the Lord.

33:10 – “the Lord spoke to Manasseh” – God sent the prophets Isaiah, Nahum, and others.

- 2 Kings 21:16 says “Manasseh shed very much innocent blood.” Tradition says he sawed Isaiah in half.
- “would not listen” – It doesn’t say they “could not listen.” It was a matter of the will.

33:11 – “carried him off to Babylon” – Manasseh is about 35 years old at this time.

- “Babylon” – This was the capital of idols.

33:12 – “his God” – This is the relationship God sees in all this.

- “humbled himself” – How long does it take us in the dungeon to humble ourselves?
 - This humbling is what God wants, and what He waits on to bless us. (1 Pet. 5:5-6)
 - The prerequisite of receiving God’s grace is humbling oneself. (v. 12) God’s grace cannot be earned, but it must be received.

33:13 – “He received his entreaty” – God’s marvelous grace!

- God restores Manasseh just as the Father did for the prodigal son.
- The Messiah came through the line of Manasseh. (Matt. 1)

33:14 – “he built a wall” – Manasseh is fortifying Jerusalem.

33:15 – “took away the foreign gods” – This is the fruit of his repentance and evidence of a genuine change.

- This is true repentance, not just confession.

33:16 – “commanded Judah to serve the Lord” – Morality cannot be legislated.

33:17 – “sacrificed on the high places” – They are worshipping God in an un-prescribed way.

33:21 – “he reigned two years” – It is God’s grace to move Amon out of the way after only 2 years.

33:22 – “as his father Manasseh had done” – Amon picks up the evil example of his father, but fails to see the repentance and goodness of his father.

- God wasn’t as real to Amon as He had become to Manasseh.
- “the carved images which his father Manasseh had made” – Manasseh had thrown out these idols, but Amon finds them and brings them back.

Chapter 34:

34:1 – “Josiah” – King Josiah will come on the scene at the darkest time in Israel’s history. The northern nation of Israel has been carried away by the Assyrians and Judah will be deported by the Babylonians less than 4 years after the death of Josiah.

- “eight years old” – That means that Josiah was born when Amon was 16 years old.
 - Manasseh, in his old age and repentance, may have instructed Josiah in righteousness. Josiah didn’t get this from his 16-24 year old father.

34:2 – “he did what was right in the sight of the Lord” – Zephaniah, Hilciah, and Huldah, were all prophesying during the time of Josiah.

- Jeremiah begins to prophesy in Josiah’s 12th or 13th year, when Josiah is about 21 years old.
- We may not be able to expect a lot out of an 8-year-old, but they can hate evil. They can be taught right and wrong at a young age.
- “his father David” – Josiah’s father, Amon, wasn’t much of an example. So Josiah looks for another example in David.

34:3 – “the eighth year” – When Josiah was 16 years old.

- It seems that by this time in Josiah’s life, God is beginning to deal with his conscience. “Come now, let us reason together.” (Isa. 1:18)
- “the God of his father David” – He makes David’s God his own. God becomes personal to him.
- “the twelfth year” – When Josiah was 20 years old.
 - One person, a 20-year-old, will change the course of an entire nation.
- “purge Judah and Jerusalem of the high places” – The first act after 4 years of seeking the Lord is to remove idolatry.
 - These actions will not remove God’s judgment; Israel has already earned it. But it will forestall the judgment and destruction.

34:6 – “cities of Manasseh, Ephraim” – They are even going up into Israel in the north.

- 34:8 – “the eighteenth year of his reign” – When Josiah is 26 years old.
- “repair the house of the Lord” – Josiah doesn’t just tear down, he builds up too.
- 34:10 – “put it in the hand of the foremen” – The money is given directly to the workers.
- 34:12 – “Their overseers were” – God gives us the names of these workers who otherwise serve in obscurity.
- 34:15 – “found the Book of the Law in the house of the Lord” – The Scriptures had been lost, and yet preserved, in the house of the Lord.
- God is not only smart enough to write the Scriptures, He is also smart enough to preserve them.
 - “the Book of the Law” – This is either the Pentateuch or Deuteronomy.
 - Manasseh had attempted to remove every copy of the Scriptures from Judah.
 - They find this copy of the Scriptures at least 5 years into Jeremiah’s public ministry.
- 34:19 – “he tore his clothes” – Josiah receives this as the very words of God Himself and receives God’s standard.
- No doubt, Josiah had heard pieces of the Law through oral tradition.
- 34:21 – “inquire of the Lord for me” – He seeks God for the application of the word.
- God will apply the word of God to our lives if our hearts are soft.
 - “to do” – The Scriptures are not merely for information, but for doing.
- 34:22 – “Huldah” – At a time when Zephaniah and Jeremiah were prophesying, she is the one who stood out.
- “keeper of the wardrobe” – This is probably the overseer of the king’s tailors and seamstresses.
- 34:27 – “I also have heard you” – God implies that Josiah has heard God’s voice through His word.
- 34:28 – “gathered to your grave in peace” – Josiah will die at the hands of Pharaoh-Neco in battle in 609 BC.
- God knows how to separate the righteous from the wicked in the day of judgment. (2 Pet. 2:9)
 - “your eyes shall not see all the calamity” – God delays His judgment for Josiah.
 - Even though Josiah is pleased to hear that God is going to delay judgment until after his death, he still mourns the judgment that is to come after he passes.
- 34:31 – “to follow the Lord...with all his heart” – Josiah goes all out for the Lord even though he knows judgment is coming. There is no earthly reward for his devotion. He is simply satisfied with living out his life with God.
- True success is hearing the “well done, good and faithful servant” at the end. (Matt. 25:21,23)

34:33 – “they did not depart from following the Lord” – This is certainly not revival, but reform. Nevertheless, Josiah brought proper sacrifice back to Israel and many hearts must have changed.

- Jeremiah’s prophecies that pertain to this time reveal a nation that is dealing in religious hypocrisy and heart-less worship. Even Josiah couldn’t legislate morality.
- The brightest lights shine at the darkest times.

Chapter 35:

35:1 – “Passover” – Passover is a pre-Law, pre-Levitical feast. (Exod. 12)

- Josiah is 26 years old at this time and turning a nation to the Lord.

35:3 – “Put the holy ark in the house” – Why had the ark been taken out? Were they protecting it from Manasseh or Amon?

35:4 – “Prepare” – This is the key word in this chapter. “Prepare” and “prepared” are used 8 times in this chapter. (v. 4, 6, 10, 14 (twice), 15, 16, and 20)

- Every great revival throughout church history has been preceded by a time of prayer and preparation. God will not pour out His Spirit and His resources upon a people (and a wineskin) that cannot hold it. The people must be prepared to handle what God does so that the power and movement of God is not lost.

35:7 – “for all who were present” – Josiah feeds all the people from his own resources.

- The people are drawing from the king’s resources.
- “thirty thousand” – It is estimated that 1 lamb was sacrificed for every 10 people. This means there may be as many as 30,000 people keeping this Passover.
- There will be a total of 41,400 animals given for this Passover.

35:11 – “with their hands” – The blood is dripping off their hands.

- Imagine what the Temple courts looked, smelled, and sounded like with all those sacrifices being slaughtered there. The priest and Levites garments were white when they started the day, but by the end they are blood-soaked.

35:18 – “no Passover kept in Israel like that” – This is greater than the Passover under Hezekiah. (2 Chron. 30)

- Could the US experience its greatest Passover just before its end as well?

35:20 – “After all this” – This is 13 years later.

- “Egypt came up to fight against Carchemish” – Egypt would go through Israel to fight against Babylon.
- “Josiah went out against him” – Josiah is siding with the Babylonians against the Assyrian and Egyptian alliance that is attempting to defend Assyrian supremacy. (2 Kings 23:29)
 - There is no mention of prayer or seeking God’s will here. This is Josiah’s great mistake.
 - Hezekiah had established some relationship with Babylon. (2 Kings 20:12-19)

35:21 – “Refrain from meddling with God” – Josiah is being warned by a Gentile king.

- God is leading Egypt and Necho to their downfall. Josiah will only get in the way.

35:22 – “disguised himself” – If you have to disguise yourself, you are probably fighting the wrong battle.

- This is what Ahab did in an earlier battle. (1 Kings 22:29-40)

35:23 – “the archers shot King Josiah” – Don’t get into a battle, no matter how good the cause may be, unless God is leading you there.

35:24 – “Jerusalem mourned for Josiah” – He was only 39 and was a blessing to the nation.

- Josiah’s are zealots; fiery people who see everything as black and white. They must be careful to only get involved in the things God directs. Here Josiah’s zeal got him into trouble.

35:25 – “written in the Laments” – Jeremiah wrote lamentations for Josiah. (Jer. 32)

Chapter 36:

36:1 – “Jehoahaz” – He was not the oldest son, but he must have had the favor.

- “the son of Josiah” – Josiah had three godless sons.
 - Josiah didn’t have a good father to model parenting to him. But he also didn’t have a good model of a king either, and yet he walked in a pretty godly way in that particular area.

36:5 – “Jehoiakim...became king” – Jehoiakim is the king of Judah as the power of that region shifts from Egypt and Assyria to Babylon.

36:6 – “carry him off to Babylon” – This is the first deportation in 605 BC.

- In 605 BC, Nebuchadnezzar defeated Pharaoh Necho and took control of Judah. While in Judah, Nebuchadnezzar’s father, Nebo-Pilasar, died. Nebuchadnezzar went back to Babylon to take the throne, but on his way back he also took the honorable youths of Israel to keep Judah in line until he came back. Among those youths were Daniel, Hananiah, Mishael, and Azariah. (Dan. 1:7)
- Jeremiah gives us the account of God pleading with the nation of Judah to repent right up to the day before Babylon actually entered the city. (v. 16)

36:9 – “Jehoiachin” – In the 37th year of his captivity, Jehoiachin was released and given a seat at the king of Babylon’s table. (2 Kings 25:27-30)

- “eight years old” – Scholars disagree if this is 8 or 18 years old. (2 Kings 24:8)

36:10 – “took him to Babylon” – This is the second deportation in 597 BC. 10,000 Jews were taken captive. Ezekiel was also taken to Babylon at this time.

36:12 – “He did evil in the sight of the Lord” – Zedekiah was the most rebellious of Judah’s kings, sinning against great light.

- “did not humble himself before Jeremiah” – Zedekiah threw Jeremiah into prison.

36:14 – “defiled the house of the Lord” – Ezekiel was transported in a vision from Babylon to the Temple in Jerusalem and shown all the perversion of the priests as they brought Asherah worship into the Temple precincts.

36:15 – “rising up early and sending them” – The Hebrew phrase is literally “continually and carefully rising up” prophets.

36:16 – “there was no remedy” – God measures time morally. He waits until there is no more redemption to be gleaned from a people, and then the judgment will come.

36:19 – “they burned the house of God” – This is a sad testimony of their wickedness. God would rather give the Temple into the hands of the heathen so they will destroy it, instead of allowing His people to continue to defile it.

36:20 – “he carried away to Babylon” – This is the third deportation in 586 BC.

- As Nebuchadnezzar was taking Jerusalem, Zedekiah tried to escape but was caught in the plain near the Jordan. So Nebuchadnezzar killed Zedekiah’s sons in front of him, gauged out his eyes, and then took Zedekiah to Babylon.

36:21 – “as she lay desolate she kept Sabbath” – Israel and Judah refused to keep the Sabbath year for 490 years. (Lev. 26:40-45)

- “to fulfill seventy years” – Jeremiah also prophesied to the length of the captivity. (Jer. 25:11; 29:10)
- Daniel, who was reading Jeremiah’s prophecies, knew to begin praying for the return of the captivity when the 70 years grew near. (Dan. 9:2)

36:22 – “the first year of Cyrus” – That is 538 BC.

- “stirred up the spirit of Cyrus” – He was prophesied of by Isaiah in Isa. 44:28-45:4.
- Tradition says that when Cyrus came to Babylon to take the city that an aged Daniel met him at the gate and presented him with the scroll of Isaiah. This stirred Cyrus to later be merciful to the Jews.
- God grants us a glimpse of His redemption at the end of all this.

36:23 – “let him go up!” – This is the last verse of the Hebrew Scriptures.

Concluding Thought:

From the time of the Babylonian captivity to the return of Israel to its land in 1948, Israel will fail to be an independent nation. They go from the control of the Babylonians, to the Medo-Persians, to the Romans, to being scattered all over the world by Titus Vespasian in 70 AD.