

# 2 CHRONICLES

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## BACKGROUND

See [A Comparison of Chronicles and Samuel-Kings](#).

## AUTHOR

See [1 Chronicles: Author](#).

## DATE AND LOCATION

See [1 Chronicles: Date and Location](#).

## RECIPIENTS

See [1 Chronicles: Recipients](#).

## PURPOSE

See [1 Chronicles: Purpose](#). 2 Chronicles shows God's continuing faithfulness to the house of David ([2 Chron. 7:17-18](#)).

## UNIQUE FEATURES

The following material is found only in 2 Chronicles and not in the parallel account of 1-2 Kings:

- the miracle at the end of Solomon's prayer ([2 Chron. 7:1-3](#))
- the defection of godly Levites and other northern Israelites to Judah after the civil war ([2 Chron. 11:13-17](#))
- the temporary humbling of Rehoboam ([2 Chron. 12:2-8](#), [12](#))
- the stoning of Zechariah ([2 Chron. 24:20-22](#))
- the conversion of Manasseh ([2 Chron. 33:10-17](#))
- various additional details about Jehoshaphat, Uzziah (Azariah), Hezekiah, and Josiah

## COMPARISON WITH OTHER BIBLE BOOKS

*1, 2 Kings:*

- See [Unique Features](#).

*Exodus:*

- Among the numerous parallels between the building of the Tabernacle and the building of the Temple:

- As Bezalel was designated by name to build much of the Tabernacle ([Exodus 31:2](#)), so Solomon was designated by name to build the Temple ([1 Chron. 28:6](#)).
- Both Bezalel and Solomon were from the tribe of Judah.
- Both Bezalel and Solomon were guided by the Spirit in their work ([2 Chron. 1:1-12](#); [Exodus 31:3](#)).
- The glory of God appeared at the dedication of both Tabernacle and Temple ([2 Chron. 7:1](#); [Exodus 40:34](#)).

## OUTLINE

1. THE REIGN OF SOLOMON ([2 Chron. 1-9](#))
  1. Solomon requests wisdom ([2 Chron. 1](#))
  2. Solomon recruits builders for the Temple ([2 Chron. 2](#))
  - C. Solomon's realization of the Temple ([2 Chron. 3-4](#))
  - D. Solomon receives the Ark in the Temple ([2 Chron. 5](#))
  - E. Solomon reviews the Temple's construction ([2 Chron. 6:1-11](#))
  - F. Solomon requests God's blessing on the Temple ([2 Chron. 6:12-7:11](#))
  - G. God responds: "Will it be blessed or cursed?" ([2 Chron. 7:12-22](#))
  - H. Review of Solomon's reign ([2 Chron. 8](#))
  - I. Solomon receives the Queen of Sheba ([2 Chron. 9:1-12](#))
  - X. Further review of Solomon's reign ([2 Chron. 9:13-31](#))
- II. THE KINGS OF JUDAH ([2 Chron. 10-36](#))
  - A. Rehoboam ([2 Chron. 10-12](#))
    - A. He rebuffs the northern tribes ([2 Chron. 10:1-15](#))
    - B. He faces their revolt ([2 Chron. 10:16-11:23](#))
    3. His relapse, repentance, and restoration ([2 Chron. 12](#))
  - B. Abijah ([2 Chron. 13](#))
  - C. Asa ([2 Chron. 14-16](#))
  - D. Jehoshaphat ([2 Chron. 17-20](#))

1. His advocacy of the law ([2 Chron. 17](#))
  2. His alliance with Ahab ([2 Chron. 18](#))
  3. His advocacy of the law renewed ([2 Chron. 19](#))
  4. His army of singers ([2 Chron. 20](#))
- E. Jehoram ([2 Chron. 21](#))
- F. Ahaziah ([2 Chron. 22:1-9](#))
- G. Athaliah and Joash ([2 Chron. 22:10-24:27](#))
1. Joash survives Athaliah's purge ([2 Chron. 22:10-24:3](#))
  2. Joash supervises the Temple repairs ([2 Chron. 24:4-14](#))
  3. Joash succumbs to evil advisors ([2 Chron. 24:15-27](#))
- H. Amaziah ([2 Chron. 25](#))
- I. Uzziah ([2 Chron. 26](#))
- X. Jotham ([2 Chron. 27](#))
- K. Ahaz ([2 Chron. 28](#))
- L. Hezekiah ([2 Chron. 29-32](#))
1. His consecration of the Temple ([2 Chron. 29](#))
  2. His celebration of Passover ([2 Chron. 30](#))
  3. His contributions for worship ([2 Chron. 31](#))
  4. His conflict with Assyria ([2 Chron. 32](#))
- M. Manasseh ([2 Chron. 33:1-20](#))
- N. Amon ([2 Chron. 33:21-25](#))
- O. Josiah ([2 Chron. 34-35](#))
1. His dedication to reform ([2 Chron. 34:1-13](#))
  2. His discovery of the law ([2 Chron. 34:14-33](#))

- 3. His devotion to the Passover ([2 Chron. 35:1-19](#))
- 4. His death ([2 Chron. 35:20-27](#))
- P. Jehoahaz ([2 Chron. 36:1-4](#))
- Q. Jehoiakim ([2 Chron. 36:5-8](#))
- R. Jehoiachin ([2 Chron. 36:9-10](#))
- S. Zedekiah ([2 Chron. 36:11-14](#))
- T. Fall of Jerusalem; decree of Cyrus ([2 Chron. 36:15-23](#))

## TIMELINE

971 B.C.:	Solomon begins reign
931 B.C.:	Kingdom divides, Israel, Judah
841 B.C.:	Joash, last in line of David, survives purge
722 B.C.:	Fall of Israel
621 B.C.:	Discovery of Law sparks Josiah's revival
586 B.C.:	Fall of Judah, exile to Babylon
538 B.C.:	Cyrus's decree, exiles return

**[2 Chron. 1:1-6](#)** *Solomon's gift to God at Gibeon.* Having noted the death of King David in 971 B.C. (see [1 Chron. 29:26-30](#)), the chronicler notes once again that God "was with [Solomon] and made him very powerful" (compare [2 Chron. 1:1](#) with [1 Chron. 29:25](#)). He then reports Solomon's sacrifice of a thousand offerings at Gibeon. Though David had taken the Ark to Jerusalem and made a special housing for it (see [1 Chron 15:1](#)), the Tabernacle remained at Gibeon.

**[2 Chron. 1:7-12](#)** *He gets what he asks for and what he doesn't ask for as well.* Following Solomon's sacrifices, God offered to give him anything he desired. Solomon asked only for the wisdom to govern his nation. Because of Solomon's wise request, God promised him great wealth as well (see [Proverbs 4:7](#); [Proverbs 8:11](#); [Proverbs 9:10](#); [1 Kings 3:5-13](#)).

**[2 Chron. 1:13-17](#)** *God keeps his promise of gold.* Solomon's amazing acquisitions of gold, silver, horses, and chariots are cited as proof that God kept his promise to make Solomon wealthy.

**[2 Chron. 2:1-2](#)** *Wanted: 150,000 workers and 3,600 foremen.* [2 Chron. 2-4](#) outline Solomon's building of the Temple. [2 Chron. 2:1-2](#) shows the magnificent scope of the project: It would require 150,000 laborers and 3,600 supervisors.

**[2 Chron. 2:3-10](#)** *Furniture and fabric for food.* Solomon sought building supplies and skilled labor from Hiram, king of Tyre, in exchange for wheat, barley, wine, and olive oil. In dealing with his Tyrian friends, Solomon boldly exalted the Lord ([2 Chron. 2:5-6](#); see [1 Kings 5:1-7](#)).

**2 Chron. 2:11-16** *"I'm sending you my very best!"* Hiram responded favorably to Solomon's request. He sent Hiram-abi, his "master craftsman," to oversee the work (see [1 Kings 5:8-10](#); [1 Kings 7:13-14](#)).

**2 Chron. 2:17-18** *Alien laborers.* Solomon took a census of the aliens working on the Temple project. Their total number, 150,000, matches [2 Chron. 2:2](#). Apparently, Solomon used non-Israelites for most of the manual labor (see [1 Kings 5:11-18](#); see exposition on [§1 Kings 9:15-25](#)).

**2 Chron. 3:1-7** *Only the best for God's house.* The Temple was built on Mount Moriah, where Abraham had offered Isaac (see [Genesis 22:2](#)). It was about 90 by 30 by 45 feet high, with a front porch area attached. The outer sanctuary (the Holy Place) was decorated with gold and precious jewels (see [1 Kings 6:1-3](#)). The work began in 967 and would be completed in 960.

**2 Chron. 3:8-14** *Even more gold for the Most Holy.* The Temple's inner sanctuary, the Most Holy Place, was even more elaborately garnished with gold. It was half the size of the outer sanctuary, the same proportion as in the Tabernacle. This new home of the Ark of the Covenant featured two gold-plated wood cherubim with wing spans of 15 feet each. The Most Holy Place was separated from the outer sanctuary by a linen curtain of colorful embroidery.

**2 Chron. 3:15-17** *Jakin and Boaz: They stand for God.* Two pillars stood outside the front of the Temple, which faced east. The southern pillar was named Jakin, meaning "he establishes"; the northern pillar was named Boaz, meaning "in him is strength." They symbolized God, who established and strengthened Israel.

**2 Chron. 4:1-10** *An altar, a washbasin, and 10 lampstands.* The Temple's huge altar (30 by 30 by 15 feet) was probably located outside the Temple, near its eastern entrance. A water tank or laver, 15 feet across, was near the altar and was used for the washing ceremonies of the priests. The 10 basins of [2 Chron. 4:6](#) were for washing burnt offerings (see [1 Kings 7:23-26](#)).

**2 Chron. 4:11-22** *A job well done!* The chronicler now gives a short summary of items built for the Temple, reminding the reader of the chief craftsman (Hiram-abi, [2 Chron. 4:11, 16](#)) and of the one who commissioned him (Solomon, [2 Chron. 4:16, 18](#); see [1 Kings 7:40-50](#)).

**2 Chron. 5:1-14** *Israel's holiest possession comes to Israel's holiest place.* The Levites and priests moved the Ark of the Covenant from its temporary tent home into the Most Holy Place. They worshiped God, and God honored their worship by filling the Temple with his shekinah-glory cloud—a literal application of [Psalm 22:3](#)! (See exposition on [§Exodus 14:19-20](#) and exposition on [§Ezekiel 11:22-25](#); [1 Kings 8:1-11](#).)

**2 Chron. 6:1-11** *Their king preaches . . .* Solomon then addressed the assembled people, speaking of God's past actions and promises ([2 Chron. 6:5-9](#)) and of his making the Temple his special home on earth ([2 Chron. 6:1-2](#); see [1 Kings 8:12-21](#)).

**2 Chron. 6:12-42** *. . . then he prays . . .* Solomon then prayed, kneeling on a specially built platform in front of the altar. He began by praising and acknowledging God. While he made several

detailed requests on his people's behalf, the overall thrust of his prayer was the centrality of the Temple in the relationship between God and his people (see [1 Kings 8:22-53](#)).

**[2 Chron. 7:1-3](#)** . . . *and then the fire falls!* After Solomon's prayer, fire from heaven burned up the sacrifices, signifying God's acceptance of the Temple. The people responded with worship and a sense of awe. For a similar display of fire from heaven, see [1 Kings 18:36-38](#).

**[2 Chron. 7:4-11](#)** *A seven-day celebration.* Next came a seven-day celebration, with continual sacrifices and singing. It extended throughout the whole nation, not just Jerusalem ([2 Chron. 7:8](#); see [1 Kings 8:62-66](#)).

**[2 Chron. 7:12-22](#)** *"When they're humble, I will hear and heal!"* God appeared to Solomon a second time (see [2 Chron. 1:7-12](#)), promising to hear and heal the people when they humbly turn to him. He reaffirmed Solomon's inheritance of the Davidic covenant, providing he and his descendants follow the Lord ([2 Chron. 7:17-18](#); see [1 Kings 9:1-9](#)). This provisional clause did not mean that the Davidic covenant as a whole was conditional, only that the inclusion in the covenant of individual kings depended on their individual obedience (see [Psalm 89:3-4](#), [30-37](#)).

[2 Chron. 7:14](#) lists four conditions for revival: humility, prayer, earnest seeking of God, and repentance.

**[2 Chron. 8:1-10](#)** *Public works of the world's wisest man.* The chronicler highlights the completion of Solomon's building projects, the beginning of his foreign conquests, and the use of non-Israelite labor for his projects (see [1 Kings 9:10-23](#)). (See, however, exposition on [1 Kings 9:15-25](#).)

**[2 Chron. 8:11](#)** *Relocated for religious reasons.* Feeling that it wasn't right to live in a house where the Ark had been kept, Solomon built a new house for his wife (see [1 Kings 9:24](#)).

**[2 Chron. 8:12-16](#)** *Strict about the sacrifices.* Solomon strictly followed Moses' prescriptions for sacrifices and David's organizational plan for Temple service (see [1 Kings 9:25](#)).

**[2 Chron. 8:17-18](#)** *Both king and admiral.* Much of Solomon's financial success was apparently due to the development of a fleet of merchant ships for international trade (see [1 Kings 9:26-28](#)).

**[2 Chron. 9:1-12](#)** *She comes, she sees, he conquers.* The skeptical and pagan Queen of Sheba came to Jerusalem to see for herself if Solomon lived up to his reputation. Testing Solomon's wisdom, she found it beyond what she had expected. Seeing the great buildings he had built and the riches he possessed, she honored the God who had so richly blessed him. Solomon and the Queen of Sheba exchanged many gifts before she returned home. The gold alone weighed almost 10,000 pounds (see [1 Kings 10:1-13](#))!

**[2 Chron. 9:13-31](#)** *The wisest and wealthiest of all.* Before recording his death, the chronicler speaks once again of Solomon's God-given wisdom and how it enabled his accumulation of such great wealth ([2 Chron. 9:22-24](#); see [1 Kings 10:14-29](#); [1 Kings 11:41-43](#)).

**2 Chron. 10:1-5** *"He was bad; please be better!"* Solomon's son Rehoboam succeeded him as king and ruled from 931 to 913 B.C. A delegation led by Jeroboam asked him to relax the burdens of forced labor (see exposition on [§1 Kings 9:15-25](#)) and, presumably, high taxes, which Solomon had placed upon the nation (see [1 Kings 12:1-4](#)).

As [2 Chron. 10:2](#) notes, Jeroboam had just returned from Egypt, having fled there "to escape from King Solomon." Jeroboam was one of several leaders who had opposed Solomon after his apostasy (see [1 Kings 11:14-40](#)).

**2 Chron. 10:6-15** *"To the contrary, I'll be much worse!"* Rehoboam sought advice concerning how he should answer Jeroboam's delegation. Refusing the counsel of the older and wiser men, he followed the advice of his peers and foolishly told the delegation that he would be harsher than his father was (see [1 Kings 12:6-14](#)). The chronicler notes that Rehoboam's ill-considered response, which would lead to the division of the kingdom, was within God's providence ([2 Chron. 10:15](#); see exposition on [§1 Kings 11:26-40](#)).

**2 Chron. 10:16-19** *"Then we'll be independent."* Rehoboam's decision and attitude angered the delegation and the people they represented. Jeroboam led the northern 10 tribes to declare independence from the Davidic dynasty (see [1 Kings 12:15-19](#)).

**2 Chron. 11:1-4** *Forbidden to fight.* Quite naturally, Rehoboam began to raise an army to recover his lost territory and subjects, but the Lord stopped him through the words of a prophet, confirming once again that the division of the northern and southern kingdoms was according to God's plan (see [1 Kings 12:20-24](#)).

**2 Chron. 11:5-23** *All in all, a good start.* Rehoboam gave up hopes of reclaiming the northern tribes but did take steps to preserve what was left of his kingdom—Judah and Benjamin. Meanwhile Jeroboam was moving swiftly to establish new religious practices for his 10 tribes, and this led many priests and Levites and other faithful northern Israelites to defect to Rehoboam ([2 Chron. 11:13-17](#)).

Though it didn't rival that of his father, Solomon, Rehoboam's family was quite large ([2 Chron. 11:18-23](#)).

**2 Chron. 12:1-13** *Sin brings suffering; repentance brings restoration.* Having become firmly established as king over Judah and Benjamin, Rehoboam forsook the Lord and suffered invasion by Egypt as a result. When a prophet spoke to them about their sin, however ([2 Chron. 12:5](#)), Rehoboam and the other leaders repented, and God delivered the nation (see [1 Kings 14:25-28](#)).

**2 Chron. 12:14-16** *The bottom line: A bad king.* The chronicler's overall assessment of Rehoboam as king is negative. Rehoboam had not followed God as had his grandfather David (see [1 Kings 14:29-31](#)).

**2 Chron. 13:1-12** *Abijah (913-911): A sermon for the enemy.* Abijah (called Abijam in 1 Kings) succeeded his father, Rehoboam, as king. The north-south conflict that had raged throughout Rehoboam's reign (see [2 Chron. 12:15](#)) continued, and in one battle Abijah found himself outnumbered two to one by Jeroboam's men. Before the battle Abijah "shouted" to the northern Israelite troops (from a distance, no doubt), charging them with three sins:

- they had ignored the Davidic covenant ([2 Chron. 13:5-7](#))
- they were worshiping idols ([2 Chron. 13:8](#))
- they had expelled the legitimate priests ([2 Chron. 13:9](#))

Abijah then predicted that Judah, having remained faithful to God, would win the battle ([2 Chron. 13:10-12](#); see [1 Kings 15:1-2](#)).

**[2 Chron. 13:13-19](#)** *Surrounded, but saved by the Lord.* Jeroboam's troops set an ambush behind Judah. The men of Judah called on the Lord and, because they did, God helped them win the battle, at the cost of a half-million northern troops ([2 Chron. 13:17](#)).

**[2 Chron. 13:20-22](#)** *Death for one king, prosperity for the other.* Jeroboam never recovered from this great loss and died by God's hand. Abijah, on the other hand, "grew more and more powerful" and lived long enough to marry 14 wives and father 38 children.

**[2 Chron. 14:1-8](#)** *Asa (911-870): Revivalist, builder, soldier.* [2 Chron. 14-16](#) record the reign of Asa, who followed his father Abijah as king of Judah. [2 Chron. 14:1-8](#) summarizes Asa's positive accomplishments:

- He followed God, encouraged revival, and destroyed pagan places of worship.
- He built fortified cities to protect Judah.
- He gathered an army and kept it intact.

(see [1 Kings 15:8-12](#))

**[2 Chron. 14:9-15](#)** *He cries out in fear, they march out in faith.* An extremely large army of Ethiopians caused Asa to cry out to God for help; God enabled Israel to soundly defeat them.

**[2 Chron. 15:1-7](#)** *"Don't do as they did."* The prophet Azariah challenged Asa to follow the Lord fully and not allow the nation to experience the trauma of a past time—perhaps the time of the judges—when it "was without the true God" and experienced "every kind of problem" (see [Judges 21:25](#)).

**[2 Chron. 15:8-15](#)** *Revival results in rewards.* Asa responded to Azariah's exhortation by continuing his reforms, eliminating places of false worship from the land, and encouraging the renewal of the Mosaic covenant. He even legislated death for those who refused to cooperate ([2 Chron. 15:13](#)). God rewarded his efforts with several years of peace ([2 Chron. 15:15, 19](#)).

**[2 Chron. 15:16-19](#)** *Even his mother is removed from office!* Asa was so serious about reform that he removed his own mother from her official position as queen mother because of her involvement in pagan religion (see [1 Kings 15:13-15](#)). On the "pagan shrines" (or "high places," [2 Chron. 15:17](#)), see exposition on [Numbers 33:50-56](#).

**[2 Chron. 16:1-10](#)** *Wrong enemy, wrong friend.* Baasha, king of northern Israel (909-886 B.C.), began building a fortress near Jerusalem, apparently to prevent his subjects from defecting to the southern kingdom. Asa responded by paying the Syrians to break their treaty with the north so that Baasha would withdraw. The plan worked, and Baasha retreated (see [1 Kings 15:17-22](#)).

The prophet Hanani pronounced judgment on Asa's action, saying that the nation's long period of peace would now come to an end. Asa became angry and imprisoned Hanani.

**[2 Chron. 16:11-14](#)** *The tragic end of a tremendous king.* Asa contracted a foot disease and sought the help of physicians but failed to seek the Lord's help. As a result, he died (see [1 Kings 15:23](#)). Asa's failure to consult the Lord may have stemmed in part from his bitterness following Hanani's rebuke. Though Asa began well, he did not finish well.

**[2 Chron. 17:1-19](#)** *Jehoshaphat (873-848): Taking God's word to God's people.* Jehoshaphat continued the revival begun by his father, Asa. Most notably, he sent teachers and priests throughout the land to teach the law. The people of Judah gave great wealth to their good king ([2 Chron. 17:5](#)), and all the surrounding nations paid him tribute ([2 Chron. 17:10-11](#)). During this time of peace and prosperity, Jehoshaphat amassed much property and a strong army ([2 Chron. 17:12-19](#)).

**[2 Chron. 18:1-3](#)** *A wedding and a war: Two unwise alliances.* Following his early success and spiritual leadership, Jehoshaphat made two unfortunate mistakes: He arranged the marriage of his son Jehoram to the daughter of Israel's wicked king Ahab ([2 Chron. 18:1](#); see [2 Chron. 21:6](#)), and he agreed to join Ahab in battle to reclaim Ramoth-gilead from Syria (see [1 Kings 22:1-4](#)).

**[2 Chron. 18:4-5](#)** *Four hundred say, "You'll return a conqueror!"* Jehoshaphat asked Ahab (874-853 B.C.) to seek guidance from the prophets concerning their battle plans. The prophets all encouraged them to pursue their plans (see [1 Kings 22:5-6](#)).

**[2 Chron. 18:6-22](#)** *But one says, "You'll return a corpse!"* Jehoshaphat realized, however, that the prophets Ahab had consulted were false prophets, so he asked him to find a "prophet of the LORD." Ahab called for Micaiah, even though he disliked him because of his negative prophecies. Micaiah prophesied that, if they tried to take Ramoth-gilead, they would be defeated and Ahab would die. Despite Micaiah's further warnings ([2 Chron. 18:18-22](#)), Ahab refused to listen (see [1 Kings 22:7-23](#)).

**[2 Chron. 18:23-27](#)** *"Remember," he says, "you won't return!"* Micaiah also prophesied against one of the prophets, Zedekiah, who had been very dramatic in his predictions of victory ([2 Chron. 18:10](#)). Ahab imprisoned Micaiah for his negative prophecies, but Micaiah continued his warnings even from prison (see [1 Kings 22:24-28](#)).

**[2 Chron. 18:28-32](#)** *How foolish can a good man be!* Ahab convinced Jehoshaphat to wear his royal robes into battle, while Ahab himself wore a disguise. When the Syrians saw Jehoshaphat, they assumed he was Ahab and attacked him. Jehoshaphat cried out to God for help, and God protected him (see [1 Kings 22:29-33](#)).

**[2 Chron. 18:33-34](#)** *A random arrow, a fulfilled prophecy.* Ahab's treacherous disguise did not prevent him from being randomly and fatally wounded in the battle, just as Micaiah had predicted (see [1 Kings 22:34-37](#)).

**[2 Chron. 19:1-11](#)** *The other king returns and resumes his reforms.* Jehoshaphat survived the defeat and returned to Judah, where Jehu the prophet confronted him concerning his alliance with "those who hate the LORD." Evidently taking the rebuke to heart, Jehoshaphat renewed his reform efforts (see

[2 Chron. 17:1-9](#)). He established a legal system based on the law and traveled throughout the land to encourage revival.

[2 Chron. 20:1-13](#) *A timely prayer at the Temple.* The movement of enemy troops against Judah caused Jehoshaphat to call for a time of national fasting and prayer. Reminding the Lord of his past faithfulness, he described the nation's present predicament and asked him to help once more.

[2 Chron. 20:14-17](#) *"Stand still and watch me work!"* The Lord responded by promising that he would fight for his people, and that they would not have to fight at all! They were, however, to gather for battle to watch what God would do.

[2 Chron. 20:18-24](#) *Success by singers instead of soldiers.* Jehoshaphat led his armies, while singers praised the Lord as they went into battle. God sent confusion to the enemy armies; they turned against each other and were all killed.

[2 Chron. 20:25-30](#) *A victory rally in the valley.* It took three days for the men of Judah to carry away the spoils of war. On the fourth day they held a celebration and named the valley Beracah, meaning "praise," because of what the Lord had done.

[2 Chron. 20:31-37](#) *Overall, an A on his report card.* The chronicler's summary of Jehoshaphat's reign highlights his following the Lord, while noting that he had failed to destroy the pagan high places. He had also tried once more to ally himself with a wicked northern king, but the Lord frustrated that venture as well ([2 Chron. 20:35-37](#); see [1 Kings 22:41-50](#)).

[2 Chron. 21:1-11](#) *Jehoram (853-841): Killing the competition.* Jehoshaphat's son Jehoram succeeded him as king of Judah. He began his reign by killing all his brothers to eliminate any competition for the throne. The writer noted that Jehoram, though a king of Judah, "followed the example of the kings of Israel." He noted further that this was in part because of the wicked influence of his wife ([2 Chron. 21:6](#)), Athaliah ([2 Chron. 22:2](#)), daughter of the northern king Ahab.

Despite Jehoram's wickedness, the Lord remained faithful to his promise that David's descendants would rule over at least part of Israel's 12 tribes ([2 Chron. 21:7](#); see [2 Chron. 7:17-18](#); [2 Samuel 7:8-17](#)). Because of Jehoram's apostasy, Judah lost control of Edom and Libnah ([2 Chron. 21:8-11](#); see [2 Kings 8:16-22](#)).

[2 Chron. 21:12-15](#) *Devastating words from a departed prophet . . .* Elijah the prophet had sent a message to Jehoram predicting that a plague would fall on the land and that he himself would die a painful death. These judgments would come because he had killed his brothers and led the nation into idolatry.

How this prophecy came from Elijah is unclear, since he supposedly had been taken up to heaven during the reign of Jehoram's father, Jehoshaphat (see [2 Kings 2:9-11](#)). Some scholars assume the letter to have been prophetic. Others believe that Elijah was not taken up till after Jehoram's reign began.

[2 Chron. 21:16-20](#) . . . *and a devastating fulfillment.* Shortly thereafter, Elijah's prophecy was fulfilled, as invaders carried away all but one of Jehoram's sons and he himself died—to no one's

sorrow. The sparing of Jehoram's youngest son ([2 Chron. 21:17](#)) shows God's continuing faithfulness to his promise to keep David's descendants on the throne.

**[2 Chron. 22:1-9](#)** *Ahaziah (841): Like mother, like son.* As the only surviving son, Ahaziah succeeded his father, Jehoram, and continued his evil policies—in large part because of the influence of his mother, Athaliah. Thus Judah continued to be affected by the paganism which characterized the northern tribes at this time.

Ahaziah joined with the northern king Jehoram in another attempt to regain Ramoth-gilead. While visiting Jehoram later, Ahaziah was killed by Jehu, the military leader who had been anointed by God to become king of the northern kingdom in place of Ahab's descendants (see [2 Kings 8:25-29](#)).

In some versions, Ahaziah is also called Jehoahaz ([2 Chron. 21:17](#)) and Azariah ([2 Chron. 22:6](#)).

**[2 Chron. 22:10-12](#)** *Athaliah (841-835): Judah's only, and deadly, queen.* Hearing that Ahaziah, her son, was dead, Athaliah tried to exterminate all his children (her own grandchildren!). Had she succeeded, God's promise to David (see [2 Samuel 7:10-16](#)) would have failed. However, Joash survived the purge and was hidden in the Temple (see [2 Kings 11:1-3](#)).

**[2 Chron. 23:1-15](#)** *Joash (835-896): Crowned in a careful coup.* While Athaliah reigned, Jehoiada the priest led a conspiracy to bring the young Joash to the throne and thus restore the Davidic dynasty. With their plans in place, the conspirators publicly proclaimed Joash king ([2 Chron. 23:11](#)). When Athaliah heard the noise of the coronation ceremony, she came to investigate, whereupon she was killed (see [2 Kings 11:4-16](#)).

**[2 Chron. 23:16-24:3](#)** *A role model for the young monarch.* As the seven-year-old Joash began his reign, Jehoiada led a revival throughout the nation. His good influence over Joash is suggested by his arranging marriages for him ([2 Chron. 24:3](#)) and by the fact that, though Joash did well while Jehoiada lived ([2 Chron. 24:2](#)), he would fall to evil influences after Jehoiada's death ([2 Chron. 24:17-22](#); see [2 Kings 11:17-12:3](#)).

**[2 Chron. 24:4-14](#)** *His collection box brings a construction boom.* Probably through Jehoiada's influence, the young Joash ordered repairs to the Temple, which had apparently fallen into disrepair under the preceding three monarchs, especially under Athaliah, who had allowed her sons to break in and steal from it ([2 Chron. 24:7](#)). By the time Joash reached adulthood, it had become apparent that the money intended for the repairs was not reaching Jerusalem ([2 Chron. 24:6](#)), so Joash set up a special box in the Temple to receive offerings. That system worked much better, and the project was brought to a successful conclusion (see [2 Kings 12:1-16](#)).

**[2 Chron. 24:15-22](#)** *When the godly exit, the godless enter.* Jehoiada, leader of the coup and counselor to the king, died at age 130 and was praised by the writer for his faithful service. With Jehoiada's good influence gone, Joash began listening to godless advisors. Despite the warnings of prophets, he allowed the reinstatement of idol worship. When Zechariah, either the son or grandson of Jehoiada, prophesied against Joash, Joash had him killed ([2 Chron. 24:20-22](#)). As he died, Zechariah called on the Lord to exact retribution for his death.

**[2 Chron. 24:23-27](#)** *Wounded by his foes, finished off by his friends.* God allowed Syria to attack Judah as a judgment against Joash's apostasy. Joash was injured on the battlefield; then, while

recovering from his wounds, he was killed by his own men in retaliation for his murder of Zechariah (see [2 Kings 12:17-21](#)).

**[2 Chron. 25:1-4](#)** *Amaziah (796-767): Right actions, wrong attitude.* Joash's son Amaziah became king following his father's death. His first action as king was to execute those who had killed his father. The author noted that Amaziah spared the children of those men, as the law decreed. He noted that, in general, Amaziah "did what was pleasing in the LORD's sight, but not wholeheartedly" ([2 Chron. 25:2](#); see [2 Kings 14:1-6](#)).

**[2 Chron. 25:5-13](#)** *"God is not with the north."* Amaziah raised an army of 300,000 from his own land of Judah and hired 100,000 mercenary soldiers from the northern kingdom. A prophet confronted him about hiring the mercenaries, declaring that God was "not with" the northern kingdom, so they were to be sent home immediately. Amaziah obediently sent the northern mercenaries home. Soon thereafter he went to battle against the Edomites (the people of Seir referred to in [2 Chron. 25:11, 14](#)) and was victorious. Meanwhile the mercenaries, angry at being sent home, captured some of Judah's territory (see [2 Kings 14:7](#)).

**[2 Chron. 25:14-28](#)** *From apostasy to arrogance to assassination.* Amazingly, after defeating the Edomites, Amaziah began worshipping their gods! A prophet confronted him about this and, when Amaziah rebuffed him, predicted Amaziah's death. Soon thereafter Amaziah, overconfident after defeating the Edomites, challenged the northern king Joash to battle. Joash responded with an insulting parable ([2 Chron. 25:18](#)), and the fight was on. The northerners defeated Amaziah and plundered Jerusalem and the Temple ([2 Chron. 25:22-24](#)). Several years later, Amaziah was assassinated by his own people ([2 Chron. 25:25-28](#); see [2 Kings 14:8-20](#)).

King Joash implied in his parable that it would be foolish for Amaziah to attack Israel. [2 Chron. 25:20](#) reveals that God caused Amaziah to make this foolish choice because of his earlier foolish choice to worship the Edomite gods.

**[2 Chron. 26:1-15](#)** *Uzziah (790-740): A glorious beginning.* Uzziah followed his father, Amaziah, as king of Judah and prospered in battle and in civilian pursuits. The chronicler highlighted Uzziah's success in his many building and farming projects ([2 Chron. 26:9-10](#)) and as a military leader and inventor ([2 Chron. 26:11-15](#)). He underscored the connection between the king's success and his obedience to God ([2 Chron. 26:5](#); see [2 Kings 14:21-22](#); [2 Kings 15:1-4](#)); in some versions, 2 Kings refers to Uzziah as Azariah—not to be confused with Azariah the chief priest ([2 Chron. 26:17](#)).

[2 Chron. 26:5](#) introduces another prophet named Zechariah (see [2 Chron. 24:20](#)). The Bible mentions 34 men named Zechariah!

**[2 Chron. 26:16-23](#)** *The price he pays for pride.* Uzziah burned incense on the altar—an action the law reserved for priests. When Azariah the chief priest confronted him about this sin, Uzziah responded in anger, and God struck him with leprosy. He would remain a leper for the rest of his life, living in isolation while his son Jotham ran the government (see [2 Kings 15:5-7](#)).

**[2 Chron. 27:1-9](#)** *Jotham (750-731): Good king, evil nation.* Jotham is given higher marks than his father because he respected the sanctity of the Temple. Jotham built many fortresses around the nation

and defeated the Ammonites. Yet while he was winning God's approval ([2 Chron. 27:6](#)), the people of Judah as a whole "continued in their corrupt ways" ([2 Chron. 27:2](#); see [2 Kings 15:32-38](#)).

**[2 Chron. 28:1-4](#)** *Ahaz (735-715): One of Judah's very worst.* Jotham's son Ahaz failed to learn from his father's example. Instead, he was influenced by the pagan religion of the north and actively promoted it in Judah. He even sacrificed his own children to false gods (see [2 Kings 16:1-4](#)).

**[2 Chron. 28:5-8](#)** *The price for perversion: Defeat, death, and deportation.* In response to these terrible crimes against humanity, God allowed both Syria and Israel's northern kingdom to defeat Judah. Many of the people of Judah were taken captive to the northern kingdom (see [2 Kings 16:5-6](#)).

**[2 Chron. 28:9-15](#)** *"Don't push your victory too far!"* The prophet Oded confronted the men of Israel as they led the Judahites captive. He warned them they should not enslave their "own relatives," especially considering their own guilt before God. The northerners felt convicted and, after feeding and clothing their captives, released them.

**[2 Chron. 28:16-21](#)** *Attempts to bribe Assyria, to no avail.* Because of his terrible sins, Ahaz and his kingdom remained weak ([2 Chron. 28:19](#)), and because of this weakness both the Philistines and the Edomites attacked them. Ahaz sought help from Assyria's king Tiglath-pileser, who had just defeated Syria on Ahaz's behalf (see [2 Kings 16:5-9](#)). Though Ahaz paid tribute to Tiglath-pileser, however, he refused to help him this time and attacked him instead ([2 Chron. 28:20](#)).

**[2 Chron. 28:22-27](#)** *Before he dies, he nails the Temple doors shut.* In desperation over his military defeats, Ahaz began sacrificing to the gods of Syria and destroying the objects of true worship in the Temple. (See also [2 Kings 16:10-18](#).) Finally, he closed the doors of the Temple and built pagan altars throughout the whole country. As with many evil kings before him, Ahaz was buried in Jerusalem but not in the royal tombs.

**[2 Chron. 29:1-19](#)** *Hezekiah (728-686): Undoing what his father had done.* Ahaz, one of Judah's worst kings, was succeeded by his son Hezekiah, who would be one of Judah's best kings (see [2 Kings 18:1-3](#)). Hezekiah repaired the Temple doors, then selected 14 Levites to help him restore Temple worship and reverse the perversions of his father. They removed the pagan items Ahaz had brought to the Temple, presumably burning them in the Kidron Valley, and replaced the items of true worship that he had discarded. They consecrated the Temple's outer court and then the Temple itself.

**[2 Chron. 29:20-30](#)** *The grand reopening.* The Temple's reopening was marked by a time of sacrificing and singing, led by Hezekiah. Though smaller in scope, the spirit of this rededication recalls the Temple's original dedication by Solomon ([2 Chron. 6-7](#)).

**[2 Chron. 29:31-36](#)** *Plenty of helpers, but where are the priests?* After the official sacrifices under Hezekiah's leadership, the people themselves were allowed to bring sacrifices and offerings to the priests. However, there were not enough priests to handle all who came, so the Levites had to perform more than their customary duties as assistants. By noting that the Levites were "more conscientious about purifying themselves than the priests" ([2 Chron. 29:34](#)), the author hints that the priests may have been more involved than the Levites in false worship under Ahaz.

**2 Chron. 30:1-9** *A royal invitation to a special service.* Hezekiah invited all of Israel to come to Jerusalem and celebrate the Passover. Perhaps viewing this as an opportunity to reunify the nation, he invited those from the northern tribes who had escaped the north's fall to Assyria ([2 Chron. 30:6](#); see exposition on [2 Kings 17:5-23](#); exposition on [1 Chron. 5:23-26](#)). Hezekiah had to delay the Passover for a month to allow the priests more time to sanctify themselves (see exposition on [2 Chron. 29:31-36](#)). Such a delay was allowed by the law (see [Numbers 9:10-11](#)). (See also exposition on [2 Kings 23:21-23](#).)

**2 Chron. 30:10-12** *Some ridicule, others respond.* While most of the northern tribes rejected and even mocked King Hezekiah's invitation, some from the tribes of Asher, Manasseh, and Zebulun "humbled themselves" and agreed to attend. [2 Chron. 30:12](#) indicates that the occasion brought great unity to Judah, the host tribe.

**2 Chron. 30:13-20** *Special remission for those not ready.* As they gathered for the Passover, the people began purging Jerusalem of pagan religious items—just as the priests had cleansed the Temple (see [2 Chron. 29:16](#)). During the Passover, the leaders realized that many of the people were ceremonially unfit to partake. Hezekiah prayed on their behalf, and God "healed the people," allowing them to partake. Even under the law, God was more interested in the heart than in outward rituals.

**2 Chron. 30:21-27** *Seven days of celebration are not enough.* The joy of the renewed Passover was so great that everyone agreed to extend it from the customary seven days to two weeks. The writer observes that this was the most remarkable event to take place in Jerusalem since the days of Solomon.

**2 Chron. 31:1** *Rejoicing leads to revival.* The Passover led to genuine revival, as the worshipers went throughout the land, destroying all symbols of paganism.

**2 Chron. 31:2-10** *Tithes, tithes, and more tithes!* Hezekiah organized the priests and reminded the people of their obligation to tithe toward the priests' support. The response was overwhelmingly positive—another sign that true revival had occurred.

**2 Chron. 31:11-21** *Levite accountants.* Hezekiah appointed Levites to receive and disburse the tithe money and other offerings.

**2 Chron. 32:1-8** *"We'll stop up the wells and stop Sennacherib!"* When Sennacherib, king of Assyria, invaded Judah and threatened Jerusalem, Hezekiah helped the people prepare for the coming battle: They organized the army; made more weapons; strengthened Jerusalem's fortifications; and stopped up the water sources outside the city, so that the enemy soldiers would have nothing to drink. Most important, Hezekiah encouraged the people in their faith ([2 Chron. 32:6-8](#)).

**2 Chron. 32:9-19** *He scorns Judah's God in Judah's language.* A delegation from Sennacherib shouted threats to the people of Jerusalem, boasting of all the other nations that had fallen to Assyria and daring Judah's God to prove himself more powerful than the gods of those nations. Despite a request that they speak in Aramaic (see [2 Kings 18:26](#)), the Assyrians shouted their threats in Hebrew so that their message would have its full effect on the general populace, who would not have understood Aramaic (see [2 Kings 18:17-37](#); [Isaiah 36:2-12](#)).

**2 Chron. 32:20-21** *Death to the army, then to the king.* Encouraged by the prophet Isaiah, Hezekiah responded to Sennacherib's threats with earnest prayer. In answer, God's angel killed the entire Assyrian army. Later, Sennacherib was killed by his own sons (see [2 Kings 19](#); [Isaiah 37](#)).

**2 Chron. 32:22-26** *Pride brings pain, humility brings healing.* Israel then enjoyed a time of peace and prosperity. The prosperity caused Hezekiah to become proud, however, and God judged him with a terminal illness while at the same time threatening the nation as well. Hezekiah then "repented of his pride," and God spared both him and the nation (see [2 Kings 20:1-11](#); [Isaiah 38](#)).

**2 Chron. 32:27-33** *A good king fails his finals.* After recovering from his illness, Hezekiah became still more prosperous. When Babylon sent ambassadors to Hezekiah, God used the occasion to "test [Hezekiah] and to see what was really in his heart" ([2 Chron. 32:31](#)). The 2 Kings account reports the sad results of Hezekiah's spiritual final exam: He proved to be proud and foolish (see [2 Kings 20:12-13](#)), and selfish as well (see [2 Kings 20:14-19](#); [Isaiah 39](#)).

Nevertheless, Hezekiah's people "honored him at his death." Unlike Israel's less admirable kings, such as Ahaz (see [2 Chron. 28:27](#)), Hezekiah was buried in the royal tombs.

**2 Chron. 33:1-9** *Manasseh (695-642): By any standard, the most godless of all.* Hezekiah's son Manasseh restored the pagan worship his father had eradicated. He allowed satanic practices, child sacrifices, and defamation of the Temple. His evil influence on Judah was even worse than that of the Canaanites ([2 Chron. 33:9](#); see [2 Kings 21:1-9](#)).

**2 Chron. 33:10-13** *But God gets his attention!* As a judgment against Manasseh, God allowed the Assyrians to attack Judah and take Manasseh captive to Babylon. While in captivity, Manasseh repented and God forgave him and restored him to the throne.

**2 Chron. 33:14-20** *What a change conversion brings!* Manasseh demonstrated the sincerity of his conversion by rebuilding the nation's defenses, removing the idols he had built, and encouraging true worship (see [2 Kings 21:17](#)).

**2 Chron. 33:21-25** *Amon (642-640): Like his father, corrupt; but unlike his father, unrepentant.* Manasseh's son Amon repeated the wicked deeds of his father, but, unlike his father, he never repented. Finally, his own servants assassinated him (see [2 Kings 21:18-24](#)). Evidently, the idols Manasseh had removed from public places had not been destroyed, for Amon found them and worshiped them ([2 Chron. 33:22](#)).

**2 Chron. 34:1-7** *Josiah (640-609): By any standard, the most godly of all.* Amon's son Josiah began his reign as a child. At age 16 he turned to God and began to purge the land of false worship (see [2 Kings 22:1-2](#)).

**2 Chron. 34:8-13** *He resolves to repair the Temple.* At age 26, Josiah initiated an effort to repair the Temple. After the repairs under Joash some 180 years previously, and the more recent (and perhaps more minor) work under Hezekiah, the Temple had apparently been in disuse for a number of years and was again in need of repair (see [2 Kings 22:3-7](#)) [2 Chron. 34:6, 9](#) shows that many who had escaped the fall of the northern kingdom were looking to the south for leadership (see [2 Chron. 30:6](#)).

**2 Chron. 34:14-18** *Found: The manuscript of Moses!* During the work on the Temple, Hilkiah the priest discovered a copy of the law of Moses (the entire Pentateuch) and had it delivered to the king and read in his presence (see [2 Kings 22:8-14](#)). This could have been the only surviving copy of the Law, perhaps hidden for safekeeping during the almost total abolition of Israelite worship by Manasseh and Amon.

**2 Chron. 34:19-28** *"Judgment will come after you're gone."* Upon hearing the law read, Josiah mourned over the sins of Israel, realizing that God was surely angry with the nation. At Josiah's direction, Hilkiah consulted the prophetess Huldah concerning Israel's fate. She replied that Israel would indeed be judged but that, because he had mourned and humbled himself, the judgment would not come during Josiah's lifetime (see [2 Kings 22:15-20](#)).

**2 Chron. 34:29-33** *His reading plus their response brings revival.* Josiah read the law to the people, then publicly made a covenant to follow God and challenged the people to do so as well. The people responded positively, and revival spread throughout the nation (see [2 Kings 23:1-3](#)).

**2 Chron. 35:1-19** *The greatest Passover since Samuel!* Josiah led the nation in the restoration of the Passover. More than 41,000 animals were brought for sacrifice, and the Ark was restored to its rightful place in the Temple—presumably after having been removed during the repairs. The chronicler describes this as the greatest Passover since the time of Samuel ([2 Chron. 35:18](#)), apparently surpassing even the 14-day celebration led by Hezekiah (see [2 Chron. 30](#); exposition on [2 Kings 23:21-23](#)).

**2 Chron. 35:20-27** *A foolish fight, a fatal wound.* In 609 B.C., the Egyptian army was marching through Judah on its way to Carchemish on the Euphrates River, to help Assyria fight Nebuchadnezzar and the Babylonians. Despite Pharaoh Neco's claim that he had no quarrel with Judah and didn't want to fight them, Josiah attacked the Egyptians and was fatally wounded. He was buried amid great mourning (see [2 Kings 23:28-30](#)). Pharaoh's march was itself doomed: Nebuchadnezzar would defeat him at Carchemish in 605 and would soon thereafter defeat Judah as well.

**2 Chron. 36:1-4** *Jehoahaz (609): Judah's king, deposed by Egypt's king.* Josiah's son Jehoahaz succeeded him but ruled only 90 days before Pharaoh Neco deposed him, forced Judah to pay tribute, and installed Jehoahaz's brother Eliakim as Judah's next king. Neco changed Eliakim's name to Jehoiakim, a further indication of Egypt's power over Judah at this time (see [2 Kings 23:31-34](#)).

**2 Chron. 36:5-8** *Jehoiakim (609-597): Installed by Egypt, bound by Babylon.* During Jehoiakim's reign, in 605 B.C., Nebuchadnezzar took some Israelites, including Daniel, as well as some of the Temple treasures, to Babylon (see [Daniel 1:1-6](#)). Verse 6 can be translated "bound him . . . to take him to Babylon" (see NIV, KJV), which may indicate that Jehoiakim was actually allowed to remain in Judah after promising loyalty to Nebuchadnezzar. This would explain his continuing in power till 597 B.C. (see [2 Kings 23:36-24:6](#)).

**2 Chron. 36:9-10** *Jehoiachin (597): His first and last 100 days.* Jehoiakim's son Jehoiachin succeeded him as king and ruled just 100 days (90 days, according to [2 Kings 24:8](#)) before Nebuchadnezzar took him captive, along with many other Israelites, including Ezekiel (see [2 Kings 24:8-17](#); [Ezekiel 1:2](#); [Ezekiel 40:1](#)). The NLT, following many OT manuscripts, gives Jehoiachin's age as 18, which fits the context better than other versions that cite his age as 21.

**2 Chron. 36:11-14** *Zedekiah (597-586): Judah's foolish final king.* Zedekiah, Judah's last king before the Babylonian captivity, was evil as most of his predecessors had been and failed to repent when warned by Jeremiah (see [Jeremiah 21:3-7](#)). He also ignored the warnings of Nebuchadnezzar and rebelled against Babylon (see [2 Kings 24:18-20](#)). While the chronicler's account focuses on Judah's kings, he notes that all of the nation's civil and religious leaders were becoming more and more ungodly.

**2 Chron. 36:15-21** *Judah's judgment: Jerusalem falls.* Concluding that his people were beyond repentance ([2 Chron. 36:15-16](#)), God allowed the Babylonians to invade again. This time they brutally slaughtered many people, ransacked the Temple, burned the city, and took the survivors captive to Babylon. God had earlier come to the same conclusion with regard to the northern kingdom (see [2 Kings 17](#)).

One reason given for this terrible judgment was the need to let the land rest, since Judah had not observed the law's requirement that the land lie fallow each seventh year ([2 Chron. 36:21](#)). God decreed 70 years of captivity, implying that the Sabbath year had not been kept for 490 years (see [Leviticus 25:1-7](#); [Leviticus 26:27-43](#); [2 Kings 25](#); [Jeremiah 29:10](#); exposition on [Daniel 9:20-27](#)).

**2 Chron. 36:22-23** *But after 70 years, a new era!* The chronicler ended his book optimistically, noting the decree of the Persian king Cyrus that enabled the Jews to return to Jerusalem from their captivity in Babylon (see exposition on [Ezra 1:1-4](#)).