

2 CHRONICLES - A TEACHER'S GUIDE

THE CENTRAL QUESTION:

What does this book/story say to us about God?

This question may be broken down further as follows:

- a. Why did God do it/allow it?
 - b. Why did He record it for our study?
-

1. Who do you think wrote 1 & 2 Chronicles? (1 Chronicles 29:29; compare 2 Chronicles 32:32; 33:18-20) Do these books have a significantly different perspective than 1 & 2 Samuel and 1 & 2 Kings? Do 1 & 2 Chronicles look like a “biased” report? Does God “inspire” people to “compile” books to put in Scripture?

See *1 Chronicles - A Teacher's Guide - #1*.

“When it was first written, Second Chronicles brought a ray of hope to a people desperately in need of encouragement. The Israelite community, reduced to a tiny minority in exile among the Babylonians, was struggling to understand its place. Had God’s promises to Abraham and David been revoked because of the nation’s sins? Was there any hope of reviving David’s dynasty? Could Judaism survive without the temple? Second Chronicles addressed questions like these. Its answers came in a historical review of God’s faithfulness to the Israelites. Although the nation had steadily declined over the centuries, God had always been faithful to those who remained true to Him. The good that God had done in the past would be the pattern for His future acts. God would keep His glorious promises to the Israelites.” (*Nelson Study Bible*)

“Second Chronicles recounts the downfall of the Davidic dynasty from Solomon to the Exile. Chronicles mentions the northern kingdom (Israel) only incidentally and contains the most complete statistical lists found in the entire Bible. The final verses of Chronicles (2 Chr. 36:22,23) are repeated in Ezra 1:1–3. The style, substance, and thrust of the Chronicles are carried on through Ezra and Nehemiah. Many believe Chronicles, Ezra and Nehemiah had the same author. If not, the latter two still serve as a fitting sequel. Chronicles follows the people of God into Exile; Ezra and Nehemiah follow them out of Exile and prepare Israel for the coming of the Messiah....

“THEME: The Religious History of Judah: The Chronicles were written to the returned remnant who were rebuilding Jerusalem following their seventy-year Babylonian captivity. The history of the southern kingdom (Judah) is presented in such a way as to help restore its religious and national heritage by showing its unbroken connection with the patriarchal beginnings. The primary historical theme centers about the priestly worship of Judah, from the time of Saul until the return of the Jewish nation to the land following the decree of Cyrus (538 B.C.). This religious history depicts the faithfulness and promises of God to His people, the power of the Word of God, and the central role of worship in the lives of God’s people. In order to underscore these elements, the genealogies point to the forthcoming Messiah and are completed by those recorded in the New Testament (cf. Matt. 1:1–16; Luke 3:23–38).

Historical Reliability of Chronicles? See 1 Chronicles Teacher’s Guide #12.

Date: “Internal evidence also points to the fact that the book was written or at least completed in the Persian period, about 400 B.C. Monetary values are calculated in “drams,” or darics (1 Chron. 29:7), coins believed to have been introduced by Darius I (522–486 B.C.). The genealogy of David’s family is brought down several generations beyond Zerubbabel (1 Chron. 3:19–24), who returned to Judea

during the reign of Cyrus, 539–530 B.C. (Ezra 1:1, 2; cf. 2:2). However, it is possible that these names were added later (see on 1 Chron. 3:19). Based on the average descent of the Hebrew kings, a generation would be about 23 years. On this calculation six generations after Zerubbabel would extend nearly to 400 B.C. Since Chronicles was presumably once joined to Ezra–Nehemiah, the time of the chronicler can also be secured from the internal evidence of those books. The list of the high priests given in Neh. 12:10, 11, 22, 23, extends to Jonathan, Johanan, and Jaddua. Jonathan is known from the Elephantine papyri to have been high priest at least as early as 410. The evidence thus points to the end of the 5th century B.C., or about 400, as the time of the completion of Chronicles.” (*SDA Bible Commentary*)

“The Hebrew title, “Daily Matters,” like the English title, implies an important and detailed narrative account. Written by the priests of Israel, the books of Chronicles view Israel’s religious institutions—the temple, priesthood, offerings, and feasts—as the essential elements of her national life....

“The case for Ezra’s authorship is well established in Jewish tradition. He was of priestly descent and Levitical training, as well as being the spiritual leader of the new state of Judah after the return from Babylonian captivity. Thus, he would have had access to the records of state and other official documents (cf. 16:11; 20:34; 25:26; 28:26; 32:32; 35:27; 36:8; see note immediately below). Critical arguments for a third century B.C. date are totally unwarranted. Besides, the need for such a book to establish national credibility was much more crucial for Ezra’s community than for the Hasmonean leaders in the second century B.C.

“The details of the history of Israel and Judah in Second Chronicles communicate the great message of redemption—particularly God’s blessing on David and his successors. First Chronicles focuses on the Davidic covenant during David’s time, and Second Chronicles continues that theme in the period after David’s death. Even though Second Chronicles relates the experiences of Solomon and his successors, it continues to emphasize God’s promise of an everlasting dynasty to David. Successors to David came and went. Some were true to the requirements of that covenant—they “walked in the former ways of their father David” (17:3)—and others were not. But God’s commitment to the household of David continued throughout, even after the exile to Babylon.

“Because of this emphasis on covenant, Second Chronicles makes frequent mention of priests, Levites, the temple, and other elements of Israel’s religious life. It tells how Solomon’s temple was built and furnished (2:1–8:16) and includes a thorough description of the temple and its ministry (20:5–13, 24–30; 23:12–21; 24:4–14; 29:2–31:21; 34:2–35:19).

“The centrality of the Davidic covenant also explains why Second Chronicles devotes more attention to Judah than to Israel. Ever since the division into southern and northern kingdoms (10:16–19; see 1 Kin. 11:9–13), Judah had become the inheritors of God’s promises to David. Though David’s successors ruled only the smaller kingdom of Judah, God had remained faithful to His unconditional covenant with David. Judah was the nucleus through which God would accomplish His work of redemption.” (*Nelson Study Bible*)

“The Chronicler retells the history of Israel and Judah in order to provide theological answers to three fundamental questions which arose after the Jews returned from exile in Babylonia. How can it be known who are the heirs to God’s covenant promises after the dislocation of exile and return? What was to become of their central political and religious institutions, the Davidic throne and the Jerusalem temple, and how would they be related to one another in the restored community? Thirdly, how were the people to understand the experience of exile and restoration in the light of God’s law

and grace, His judgment and forgiveness? The discussion of these themes begun in the Introduction to 1 Chronicles is continued here with respect to 2 Chronicles.

“The United Monarchy under Solomon (1:1–9:31). The opening section of 2 Chronicles depicts Solomon as the divinely blessed successor of David. The Chronicler passes over Solomon’s struggle for power (1 Chr. 23:1) and his later downfall due to intermarriage (1 Kin. 11:1–40). He shows Solomon as the king of “all Israel” (1 Chr. 11:1), and as the prime instrument for constructing the temple in Jerusalem (2:1–8:16). There is a brief notice of his death (9:29–31).

“Solomon’s reign is narrated in a topical and symmetrical form, opening and closing with passages describing the king’s wisdom and wealth (ch. 1; 9:13–28). Just inside these passages are sections about his international relations (ch. 2; 8:17–9:12). Inserted between these passages are sections about the building of the temple and Solomon’s other projects throughout Israel (3:1–5:1; 8:1–16), and in the center is the description of the temple dedication (5:2–7:10) and the divine response to it (7:12–22). A concentric outline of this kind emphasizes the topics in the middle, in this case the dedication of the temple.

“The Divided Kingdom (10:1–28:26). The record of Israel’s history from Rehoboam to Ahaz focuses on events in the southern kingdom of Judah. Although the Book of Kings is the source of much of the information, Chronicles omits large blocks of material dealing with the northern kingdom of Israel. The focus of Chronicles is Judah and its capital Jerusalem, the place of the Davidic king and the temple of God.

“The kings of the period are measured by the ideal of the united monarchy. The king must be faithful to the Law of Moses; he must support the temple order established by David and Solomon; and he must listen to prophetic and priestly instruction. Some kings are evaluated negatively (Jehoram, 21:4–20; Ahaziah, 22:1–9; Ahaz, 28:1–27), others positively (Abijah, 13:1–14:1; Jotham, 27:1–9). For the most part the records are mixed (Rehoboam, 10:1–12:16; Asa, 14:2–16:14; Jehoshaphat, 17:1–21:3; Joash, 22:10–24:27; Amaziah, 25:1–28; Uzziah, 26:1–23).

“God blessed His people when they were faithful, and chastised them when they turned away from Him. Victory, security, and prosperity came to those who sought the Lord. Defeat, trouble, and illness came upon those who forgot Him.

“The Reunited Kingdom (29:1–36:23). Beginning with Hezekiah, Israel entered a new phase of her history. Like David and Solomon, Hezekiah was able to unite the faithful of Israel and Judah around the Davidic throne through worship and celebration at the temple. [The northern kingdom had been destroyed by the Assyrians and only Judah remained. Hezekiah brought together representatives from both kingdoms to form a single, reunited kingdom with one king and one temple in Jerusalem. The writer of Chronicles devotes more attention to Hezekiah than any other king except David and Solomon. He uses material from 2 Kin. 18–20, but he supplements it broadly, including an extensive account of Hezekiah’s temple reforms and Passover celebration (29:3–31:1). Hezekiah’s reign appears as a return to the glory of Solomon’s kingdom.] This reunited people experienced periods of failure: Manasseh’s apostasy (33:1–10), the reign of Amon (33:21–25), and the kings of Judah just before the Babylonian exile (36:2–14). But each failure was followed by God’s gracious renewal of the people: Manasseh’s restoration (33:11–17), Josiah’s reforms (34:3–35:19), and the return from exile in Babylonia (36:22–23).

“Despite the failures of the reunited kingdom, God continued to grant blessings to His repentant people. He extended His mercy to them, offering them His blessing. At the same time, the events of the period demonstrate the requirements placed on those who longed for the full restoration of the kingdom. The nation must turn to the Lord in humility and live faithfully before Him.” (*New Geneva*

Study Bible)

2. There are many other books or letters mentioned in the Bible, especially in Kings and Chronicles: See Numbers 21:14; Joshua 10:13; 1 Kings 11:41; 14:19,29; 15:7,23,31; 16:5,14,20,27; 22:39,45; 2 Kings 1:18; 8:23; 10:34; 12:19; 13:8,12; 14:15,17,28; 15:6,11,15,21,26,31,36; 16:19; 20:20; 21:17,25; 23:21,28; 24:5; 1 Chronicles 9:1; 2 Chronicles 9:29; 12:15; 13:22; 17:9; 25:26; 27:7; 28:26; 32:32; 33:18,19; 35:26; 36:8; 1 Corinthians 5:9; 3 John 9. Do we have any of these books: *The Book of the Lord's Battles; The Book of Jashar; The Acts of Solomon; The Annals of the Kings of Israel; The Annals of the Kings of Judah; The Book of the Covenant; The Book of Samuel the Seer; The Book of Nathan the Prophet; The Book of Gad the Prophet; The Prophecy of Ahijah the Shilonite; The Visions of Iddo the Prophet Concerning Jeroboam the Son of Nebat; The Book of Shemaiah the Prophet; The Genealogical Register; Iddo's History of Judah; The Annals of the Kings of Israel and Judah; The Book of the Law of The Lord; The Annals of the Kings; The Annals of the Kings of Judah and Israel; The Annals of the Prophets; The Collection of Laments.* Were these books inspired? Were some of them used to compose Chronicles? If we found a copy of one of them today, would you add it to the Bible?

"The chronicler had access to many official documents, which he often mentions by name. These include (1) the book of the kings of Israel and Judah (27:7; 35:27; 36:8); (2) the book of the kings of Judah and Israel (16:11; 25:26; 28:26; 32:32); (3) the book of the kings of Israel (20:34; 33:18); (4) the annals (commentary) of the book of the kings (24:27); (5) the book of Nathan, the prophecy of Ahijah, and the visions of Iddo (9:29); (6) the history of Shemaiah (12:15); (7) the annals of Iddo (13:22); (8) the writings of the prophet Isaiah (26:22); (9) the sayings of Hozai [the seers or prophets] (33:19); and (10) the Laments (35:25). The chronicler also cites the canonical books of First and Second Kings." (*Nelson Study Bible*)

"These are non-canonical source materials, which the author of Chronicles was, under divine inspiration, led to consult. Many other such Hebrew writings are mentioned by the Old Testament authors (e.g., Josh. 10:13; 2 Sam. 1:18; 1 Kin. 11:41; 14:29; 2 Chr. 9:29; 12:15; 13:22; 24:27; 26:22; 33:19) and, doubtless, others existed and were circulated as well. However, no claim can be made for the inspiration of all these now lost books, inspiration being the Holy Spirit's particular work in recording God's revealed truth solely as contained in the canonical Scriptures (cf. Luke 24:44; 2 Tim. 3:16; 2 Pet. 1:21; 3:2)." (*King James Version Study Bible*) There is no indication that any of these "reference works" not included in our Bibles were considered inspired. The Chronicler (probably Ezra) simply used them as a source of information from which he compiled his records of the history of Judah (primarily) and Israel. They consisted of the court and national records of the two kingdoms he was writing about. Apparently a great variety of these documents were available in Ezra's day. God helped him to decide what was reliable and worth recording and what was not. This is one of the forms of "inspiration" that is clearly documented in the Biblical record. (Compare Luke 1:1-4)

3. Solomon's Temple was probably the most impressive house of worship ever built. Do you think God wanted them to go to that degree of expense in decorating His house with gold and silver and precious stones? We seem to discourage the use of these things today. Why did Solomon think everything needed to be done on such a grandiose scale? Why were so many sheep and cattle sacrificed? (2 Chronicles 5:6) Why did God fill the temple with "the dazzling light of the Lord's presence?" (2 Chronicles 5:13,14, *GNB*) What do you think the universe looking on thought of this building? After the Babylonian captivity, when the temple was rebuilt on a much smaller scale by Haggai, Zechariah, Zerubbabel, Joshua the High Priest, the Levites and the people (see Ezra 3:7-9),

God told them that this new temple would be much more glorious than the old one (Haggai 2:3-9)! How could this be true?

The amount of gold that is reported to have been gathered by David and his officials for use in the temple has been estimated by some to be more than all the gold available in the whole world at that time! This raises some questions about whether we correctly understand the numbers and the weights and measures used at that time. (See handout on *Hebrew Numbers*)

Solomon no doubt wanted to honor Yahweh with the very best that he had to offer. God appeared to recognize his efforts with a magnificent display of glory. Unfortunately, all that gold seemed to attract enemies who thought they would like to take some of it! Gold has no appeal to our heavenly Father. All the gold in the universe belongs to Him. What He is interested in is us. For this reason, a temple that, at least temporarily, served as the “headquarters” for the Messiah and His followers actually contained more “glory” and was considered of more value than the magnificent edifice built by Solomon. This is suggested by Haggai 2:9 and Ezra 3:10-13. The very presence of Jesus, the Messiah and King of the Universe made the second temple much more “glorious” than the first. He may have been wearing ordinary clothes, and sandals with dirty feet, but He was still “Wonderful Councilor, Almighty God, Everlasting Father, Prince of Peace” (Isaiah 9:6) God Himself sat down with His children in a quiet place to discuss important issues including their salvation. This is the kind of understanding friendship that God has always been looking for. He found it, at least briefly in that second temple!

4. Notice the details of Solomon’s prayer (2 Chronicles 6:12-42; compare 1 Kings 8:14-61). Did David always obey the law? (2 Chronicles 6:16; 7:17; 1 Kings 11:38; 15:5) Does God hold back the rain? (2 Chronicles 6:26; compare Matthew 5:45) Does God send famine, or epidemics? (2 Chronicles 6:28) Does God send scorching winds or locusts? (2 Chronicles 6:28) Can you forgive someone, and still deal with him as he deserves? (2 Chronicles 6:30) Why didn’t Solomon follow his own suggestion in the treatment of foreigners (2 Chronicles 6:32,33) instead of building all those heathen temples for his many wives? (1 Kings 11:1-11) Solomon seemed to show a clear understanding of our sinful condition—“there is no one who does not sin.” (2 Chronicles 6:36; Ecclesiastes 7:20; 1 Kings 8:46; compare Romans 3:23) Didn’t he recognize that he was a sinner also and was free to sin even more? Why doesn’t 2 Chron. mention Solomon’s wives or concubines or any of his other major problems?

Solomon’s prayer, no doubt given before thousands including many foreigners who came to Jerusalem for this very special occasion, was a model of how to cover most of the “good news” in a few words. How much of what was said was for the specific benefit of their “visitors?” Do you agree with all that Solomon said? It must have been a most memorable occasion. Where did Solomon learn all that he said?

This is a clear example of someone who rises to the occasion and says many things that are clearly “inspired” even though his personal life may not show that he follows his own suggestions or takes his advice to heart! If Solomon and the people of Israel had lived according to this prayer what a different story their history would have been! How often do we speak better than we act?

“Oriental monarchs were not noted for prostrating themselves publicly before anyone. Solomon, however, built a scaffold so that all Israel could see him as he knelt before God with hands spread to the heavens (cf. Ex. 9:29, 33; 1 Kin. 8:54; Ezra 9:5).

“Solomon, who was always rather cosmopolitan, had an insight which may be called prophetic.

He visualized men of all nations coming, because of God's great name, to worship in this temple he had built (Ps. 87; Is. 56:6–8; Zech. 8:20–23; 14:16–21)." (*Believer's Study Bible*)

"**Solomon's** dedicatory **prayer** (cf. 2 Chr. 6:12–42) stresses **God's** faithfulness (vv. 22–25) and the continuing need for His presence in mighty power among them (vv. 26–30). He follows his twofold general prayer with seven specific requests: (1) for His righteous judgment (vv. 31, 32); (2) for His forgiveness of **sin** after defeat by the enemy (vv. 33, 34); (3) for healing of the **land** in time of drought (vv. 35, 36); (4) for removal of various distresses in the land (vv. 37–40); (5) for hearing the prayer of the non-Israelites (vv. 41–43); (6) for hearing the prayer of soldiers sent off to foreign wars (vv. 44, 45); and (7) for hearing the prayer of His **people** when their sin has taken them into captivity (vv. 46–53). The chronicler reports that Solomon closed his dedicatory prayer with a plea for God's salvation and goodness to be realized by His people, and with the invoking of God's grace so as to remember the mercies of David (2 Chr. 6:40–42)." (*King James Version Study Bible*)

5. Doesn't the list of blessings and curses in 2 Chronicles 7:11-22 make it clear that God's promises and threatenings are alike conditional? How is God involved? (2 Chronicles 7:19-22; 15:2; compare Deuteronomy 8:18-20; 27:11-26; 28:1-68; Job 1&2) Who really was responsible for what happened? Was God acting in an arbitrary way?

Since the days of Deuteronomy God has promised bountiful blessings for obedience and terrible curses for disobedience. These are not arbitrary in any way. Each action produces a result that yields its own harvest. Of course, the Devil loves to get involved and do everything he can to prevent God's people from experiencing His greatest blessings. God simply cannot use the Devil's methods: lying, deceit, force, etc. God can only use truth and love. So if we are not moved by that God finally and ultimately has to give up on us. When He does, the consequences are terrible.

⁷ "Do not deceive yourselves; no one makes a fool of God. People will reap exactly what they sow." (*GNB*)

"We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death." Letter 96, 1896; *Selected Messages*, Book 1, p. 235; *FLB* 84; *6BC* 1085,1110; *1MR* 130,131; *The EGWhite 1888 Materials*, p. 1576

6. Why did Jeroboam and his army of 800,000 take their golden calf "gods" to war with them? (2 Chronicles 13:1-18) Why do you think the Philistines started carrying their "gods" into battle? (1 Chronicles 14:8-12; compare Numbers 31:6,48,49; 1 Samuel 4:1-11; 2 Chronicles 25:14,15; 28:22,23) Doesn't it appear that these "gods" were carried along as "good luck charms"? Did they **ever** help?

It is interesting to note that almost universally in the battles reported in Scripture in which nations carried their "gods" into battle, they lost! Look at the verses suggested above.

Numbers 31:6,48,49: ⁶ Moses sent them to war under the command of Phinehas son of Eleazar the priest, who took charge of the sacred objects [some translations read "ark" and others suggest it might have been the Urim and Thummim] and the trumpets for giving signals...

⁴⁸ Then the officers who had commanded the army went to Moses ⁴⁹ and reported, “Sir, we have counted the soldiers under our command and not one of them is missing.” (GNB) Contrast Numbers 14:44. (This is one of the rare occasions when God commanded them to carry the “vessels” with them and they accomplished a resounding victory.)

1 Samuel 4:1-11: ¹ At that time the Philistines gathered to go to war against Israel, so the Israelites set out to fight them...**Let’s go and bring the Lord’s Covenant Box from Shiloh, so that he will go with us and save us from our enemies.**” ⁴ So they sent messengers to Shiloh and fetched the Covenant Box of the Lord Almighty, who is enthroned above the winged creatures. **And Eli’s two sons, Hophni and Phinehas, came along with the Covenant Box.**

⁵ When the Covenant Box arrived, the Israelites gave such a loud shout of joy that the earth shook....

¹⁰ The Philistines fought hard and defeated the Israelites, who went running to their homes. There was a great slaughter: 30,000 Israelite soldiers were killed. **11 God’s Covenant Box was captured, and Eli’s sons, Hophni and Phinehas, were both killed.**” (GNB)

1 Chronicles 14:8-12: ⁸ When the Philistines heard that David had now been made king over the whole country of Israel, their army went out to capture him. So David marched out to meet them. ⁹ The Philistines arrived at the Valley of Rephaim and began plundering. ¹⁰ David asked God, “Shall I attack the Philistines? Will you give me the victory?”

The Lord answered, “Yes, attack! I will give you the victory!”

¹¹ So David attacked them at Baal Perazim and defeated them. He said, “God has used me to break through the enemy army like a flood.” So that place is called Baal Perazim. **12 When the Philistines fled, they left their idols behind, and David gave orders for them to be burnt.**” (GNB)

2 Chronicles 13:1-18: “War broke out between Abijah and Jeroboam. ³ Abijah raised an army of 400,000 soldiers, and Jeroboam opposed him with an army of 800,000....

“You have a huge army and have with you the gold bull calves that Jeroboam made to be your gods.... ¹⁴ The Judeans looked round and saw that they were surrounded. They cried to the Lord for help, and the priests blew the trumpets. ¹⁵ The Judeans gave a loud shout, and led by Abijah, they attacked; God defeated Jeroboam and the Israelite army. ¹⁶ The Israelites fled from the Judeans, and God let the Judeans overpower them. ¹⁷ Abijah and his army dealt the Israelites a crushing defeat—half a million of Israel’s best soldiers were killed. ¹⁸ And so the people of Judah were victorious over Israel, because they relied on the Lord, the God of their ancestors.” *Good News Bible*

Remember what happened to the Egyptians? Exodus 12:12: ¹² “On that night I will go through the land of Egypt, killing every firstborn male, both human and animal, and punishing all the gods of Egypt. I am the Lord.” *Good News Bible: Today’s English Version*

Yahweh must defend His honor and His name. Even when people have mistaken ideas about their “gods”, Yahweh must act to defend His name and His reputation. When people act as if these “idols” are somehow a match for the One and only God, Yahweh, He needs to speak and act in unmistakable terms. This seems to be what is happening in these situations.

7. Could God have been responsible for helping Asa kill 1,000,000 Sudanese? (2 Chronicles 14:9-15) Who actually did the killing? (2 Chronicles 14:12) Was it right for Judah’s army to do all that looting?

(2 Chronicles 14:13-15)

There is a great deal of discussion among Old Testament scholars as to the reality of these large numbers that we read in some passages. It is possible that we have misread some of them. (See handout on **Hebrew Numbers**) The NIV has this footnote: Hebrew: “with an army of a thousand thousands or with an army of thousands upon thousands.”

“A thousand thousand. Some think that this symmetrical number expresses the thought of a very large host in the same way as we today speak of a “myriad” without intending to convey the idea of exactly or even approximately “ten thousand,” the literal meaning of the term. Those who hold this opinion point out that a million men would be entirely out of proportion. Be that as it may, Zerah’s forces were obviously an overwhelming “multitude” to Asa and his army.” (*SDA Bible Commentary*)

This does not change the basic question as to whether God would assist Asa in killing a large number of people.

“Israel’s victory is frequently highlighted by reporting the numbers of the opposing army (15:18–22; 2 Chr. 12:2–4; 13:3; 14:9).” (*New Geneva Study Bible*)

“The Ethiopians that attacked Judah (2 Chr. 12:9–10) were from an ancient African nation just to the south of Egypt, in a region sometimes called Nubia or Cush. This land was known for its rivers, the Blue Nile and the White Nile (Is. 18:1), its papyrus boats (18:2), and its precious topaz gems (Job 28:19). The people were known for their black skin (Jer. 13:23), their tallness and smooth skin (Is. 18:2), and their fierceness in battle (Jer. 46:9).

“The Ethiopians were descended from Noah’s son Ham (Gen. 10:6; 1 Chr. 1:8–10), as were the Egyptians (called Mizraim). These two nations were closely connected throughout their histories, and the biblical writers often mention the two together (for example, Is. 20:3–5; Ezek. 30:4–5). Ethiopia was generally controlled by the Egyptians until after the time of David (about 1000 A.D.). During this period, the Ethiopians often served as hired soldiers for the Egyptian army and others (2 Sam. 18:21–32; 2 Chr. 12:3).

“The Ethiopians attained their greatest strength during the time of Hezekiah (about 700 A.D.), when Egypt was suffering from internal disunity and political instability. An Ethiopian dynasty ruled Egypt for 60 years during this period, but an invasion by the Assyrian kings Esarhaddon and Ashurbanipal eventually brought its power to an end (Is. 20:2–6). Later the prophets Ezekiel (Ezek. 30:4–10) and Jeremiah (Jer. 46:9–10, 13–14) predicted that Ethiopia and Egypt would be attacked by the king of Babylon, and the prophet Isaiah foretold a Persian conquest of the territory (Esth. 1:1; 8:9; Is. 43:3).

“Yet in the midst of these judgments, the Lord promised that someday people of His would return to the Holy Land from Ethiopia (11:11). In fact, Ethiopians would be included among those who would come to Jerusalem to worship the true God (Ps. 68:31; Is. 45:14). The New Testament records a partial fulfillment of this promise when an Ethiopian treasurer came to Jerusalem and was converted to Christianity (see Acts 8:27–39).” (*Word in Life Study Bible*)

“Asa’s prayer is a remarkable display of faith. **It is nothing with thee to help ... with many ... with them that have no power.** He knew he was outnumbered approximately two to one (vss. 8–9); but more importantly, he knew that God’s victories did not depend upon the number or strength of men (cf. Jonathan’s similar statement in 1 Sam 14:6).” (*KJV Bible Commentary*)

8. Asa removed all the detestable idols from Judah and Benjamin and the captured territory of Ephraim. (2 Chronicles 14:2,3; 15:8,16 but see verse 17) Why were they there in the first place? What do you think was the attraction of these “idols?”

“According to the account in 1 Kings 15:11–15, Asa zealously destroyed idols, including one made by or for his grandmother; he placed dedicated treasures in the temple, and he drove the “perverted persons” out of the land. 2 Chronicles 14:3 appears in conflict with 15:17. There are two points which bring the verse into harmony. One is that the reforms of Asa described in 14:2–5 occurred at the beginning of his reign, whereas 15:17 is an evaluation from near the end of his reign. Also, 14:4 specifically mentions “Judah,” whereas the evaluation in 15:17 concerned “Israel” (see 10:16). It may be that toward the end of his reign, territory in Judah once belonging to Israel saw a re-emergence of unauthorized worship.” (*Believer’s Study Bible*)

We will probably never fully understand what the attraction was in these idols. There were probably multiple factors. There were few other types of “entertainment” available in their day. The alcohol and the sexual perversion were certainly factors as well. Would the quiet, serious worship of Yahweh seem boring after one of these fertility cult ceremonies? Surely the Devil did everything he could to lead people away from the true worship of Yahweh.

9. Why would they say, “All who would not seek the Lord, the God of Israel, were to be put to death, whether small or great, man or woman?” (2 Chronicles 15:13) Has the attitude and understanding of the people significantly improved or changed since the time of Joshua? (see Joshua 1:18; Deuteronomy 17:2-13; cf. Ex. 22:20; Deut. 13:6–10, 12–15)

Deuteronomy 17:2-13: 2 “Suppose you hear that in one of your towns some man or woman has sinned against the LORD and broken his covenant by worshiping and serving other gods or the sun or the moon or the stars, contrary to the LORD’s command. 4If you hear such a report, then investigate it thoroughly. If it is true that this evil thing has happened in Israel, 5then take that person outside the town and stone him to death. However, he may be put to death only if two or more witnesses testify against him; he is not to be put to death if there is only one witness. The witnesses are to throw the first stones, and then the rest of the people are to stone that person; in this way you will get rid of this evil.

8 “It may be that some cases will be too difficult for the local judges to decide, such as certain cases of property rights or of bodily injury or those cases that involve a distinction between murder and manslaughter. When this happens, go to the one place of worship chosen by the LORD your God, 9and present your case to the levitical priests and to the judge who is in office at that time, and let them decide the case. 10They will give their decision, and you are to do exactly as they tell you. 11Accept their verdict and follow their instructions in every detail. 12**Anyone who dares to disobey either the judge or the priest on duty is to be put to death; in this way you will remove this evil from Israel.** 13Then everyone will hear of it and be afraid, and no one else will dare to act in such a way.” (*GNB*)

Is God suggesting here in Deuteronomy that this is the way He wants such matters to be handled down through the history of Israel? If they had followed this covenant would there have been so many idols in the land? As we have noted earlier in our studies, death penalties were prescribed for almost every violation of the ten commandments. See *Leviticus Teacher’s Guide #7*.

10. We have studied at least two stories (1 Kings 13 & 2 Chronicles 18; compare 1 Kings 22) where “prophets” have lied. Why doesn’t God communicate directly with each one of us and thus eliminate this risk? Why does He pick out a prophet here and a prophet there and then tell the kings of Israel to inquire of them? What if Ahab had not questioned Micaiah, being left with Micaiah’s first message and going off to battle and getting slaughtered? What kind of prophets were these who were

prophesying for Ahab? Were they recognized as bringing words from Jehovah, Baal, Ashtoreth or who? Wasn't it pretty clear that Ahab already knew what he wanted to do, and probably wouldn't have changed his plans no matter what Micaiah said? Does God ever convene the heavenly council to try to decide how to tempt someone to do something wrong—even get themselves killed? Can you think of any other stories in the Bible that might compare in “incredibility” with this one? (What about the rich man and Lazarus—Luke 16:19-31?)

Look at the extensive discussion of this story in the handout **1 Kings - A Teacher's Guide # 26**.

The problem of false prophets became very acute in Jeremiah's day. (See Jeremiah 14:10-16 and 23:15-32)

11. Notice the context of 2 Chronicles 20:20, our key text for believing the prophets. If God could so easily send a message through the prophet and then “miraculously” defeat the enemies of His people, why didn't He do it many times before this? (Compare Joshua 6; 2 Kings 19:35; 2 Chronicles 32:21; Isaiah 37:36) If David was so close to God that he could ask detailed instructions about when and how to go to battle, why didn't God just win the battles for him as God did in this story? Then David may have been able to build the Temple. (1 Chronicles 28:3)

The strategy and outcome of this battle form a striking contrast to Jehoshaphat's previous battle! (18:28–34) Jehoshaphat's previous battle was arranged by Ahab against the Lord's advice, but this one was done following the Lord's advice. What a difference!

There are many questions for which we cannot have complete answers here in this life. These are some of the things that we will spend a great deal of time discussing in heaven! God always has many ways of dealing with issues and problems that arise here on earth, but He often chooses to do things in a way that doesn't seem like the best way to go in our eyes. In this case God clearly worked a “miracle” to help the Hebrews to win a decisive battle. If God had offered to win some of David's battles for him, would David have accepted? God did apparently guide David at times.

“God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. ‘Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.’ Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor.” DA 224.5-225

12. Why was it that as long as Jehoiada was alive sacrifices were offered continuously at the temple? (2 Chronicles 24:14) Why did they so soon abandon this practice after he died? (2 Chronicles 24:15-18) What caused the tremendous reversal in the life history of Joash? (2 Chronicles 24)

“The high **priest, Jehoiada**, was Jehoash's counselor and spiritual advisor. Despite the reform during Joash's kingship, it appears that the young king's religious experience was heavily dependent upon the high priest and was decidedly less than a full commitment to the Lord (cf. 2 Chr. 24:2). After Jehoiada's death, **Jehoash** found new counselors and friends who turned his heart away from God, so much so that he did not intervene when his new associates put to death Zechariah, Jehoiada's son, for his faith (cf. 2 Chr. 24:17–22). Faith must be personal, not just ‘official.’” (*King James Version Study Bible*)

“Jehoiada died at the age of 130, and in recognition of his service to the nation he was buried

among the kings of Judah in the City of David (vs 15, 16). Joash revealed shocking ingratitude after Jehoida's death not only by allowing the people to relapse into idolatry but also by stoning his benefactor's son, Zechariah, who cried out against the people's return to idolatry (vs 17–22)." (*SDA Bible Dictionary*)

This is a very sad commentary on the life of Joash (Jehoash). In his early years he was protected and cared for by the high priest and his family. But when the priest died, Joash apparently quickly abandoned the ways of Yahweh. It isn't possible for us to understand at this point all of the issues that led to the change that came after Jehoiada's death, but it could be that the generational gap between a "father figure" who was over 100 and a young boy was just too large!

13. Why did God strike Uzziah with leprosy because he tried to offer incense on the altar in the temple? (2 Chronicles 26:16-21) Compare Uzzah (2 Samuel 6:6,7); Nadab and Abihu (Leviticus 10:1-11); Korah, Dathan, and Abiram (Numbers 16:1-35).

"The account of Uzziah's violation of and intrusion into the holy place demonstrates several important truths: (1) even rulers are subject to the laws of God; (2) those who violate God's laws suffer His judgment; (3) the strength and courage of Azariah and the priests in withstanding the king are exemplary for spiritual people in every age. Uzziah spent the remainder of his life with the loathsome disease of leprosy." (*Believer's Study Bible*)

"This passage illustrates the truth that although the believer should obey (Matt. 22:21) and support the legally constituted government (1 Pet. 2:13–17) and even pray for governmental leadership (1 Tim. 2:1–3), where rulers violate the law of God, the believer is to stand for God. No man is above the law of the land or the law of God." (*King James Version Study Bible*)

There are many examples of others in Scripture whom God humbled: Pharaoh (Ex. 6,8,15); Saul (1 Samuel 15:22-26; 31:1-6); Nabal (1 Samuel 25); Solomon (1 Kings 11; Ecclesiastes 2); Haman (Esther 3-7); Lucifer (Isaiah 14:12-17); Nebuchadnezzar (Daniel 4:28-37); Belshazzar (Daniel 5); Herod Agrippa I (Acts 12:20-23). This should be a warning to those who choose to defy God and go their own way.

14. Most of the time it seemed that when the king did what was right the people followed, and vice versa, but not always. Occasionally the people ignored the king. Look at Jotham, who did what was right, while the people worshiped other "gods". (2 Chronicles 27:2) See **2 Kings Teacher's Guide #9**.

[Jotham] "Reigned 750–732 B.C. Jotham reigned during the period of his father Uzziah's leprosy (750–740 B.C.), and had co-regency with his son Ahaz (735–732 B.C.). For six years he was the sole monarch. The figure "sixteen years" here and in v. 8 probably refers to his co-regency with his father and his independent reign. Adding his four years with Ahaz brings the total to twenty years (2 Kin. 15:30)." (*New Geneva Study Bible*)

"The writer of Kings further explains 2 Chronicles 27:2 by stating that 'the people sacrificed and burned incense still in the high places' (2 Kings 15:35). The utterances of the prophets of this period give evidence that there existed a deep-seated moral corruption that was sapping the strength of the nation (Isa. 1:4, 21–24; Hosea 4:1, 2; Micah 3:10–12)." (*SDA Bible Commentary*)

Because of his father's sin Jotham had to bear many of the burdens of the government during the final years of his father's reign. It seems that this had a sobering effect on Jotham. But he was unable to bring about reform among the people of Judah. It is interesting to note that most of his predecessors had positive and negative things said about them. There are only positive things said

about Jotham himself. (Compare 2 Kings 15:32-38)

[In the early days of Isaiah and Jotham] “(t)he outlook was particularly discouraging as regards the social conditions of the people. In their desire for gain, men were adding house to house and field to field. See Isaiah 5:8. Justice was perverted, and no pity was shown the poor. Of these evils God declared, ‘The spoil of the poor is in your houses. Ye beat My people to pieces, and grind the faces of the poor.’ Isaiah 3:14, 15. Even the magistrates, whose duty it was to protect the helpless, turned a deaf ear to the cries of the poor and needy, the widows and the fatherless. See Isaiah 10:1, 2. {PK 306.1}

“With oppression and wealth came pride and love of display, gross drunkenness, and a spirit of revelry. See Isaiah 2:11, 12; 3:16, 18-23; 5:22, 11, 12. And in Isaiah’s day idolatry itself no longer provoked surprise. See Isaiah 2:8, 9. Iniquitous practices had become so prevalent among all classes that the few who remained true to God were often tempted to lose heart and to give way to discouragement and despair. It seemed as if God’s purpose for Israel was about to fail and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah.” {PK 306.2}

15. What was the reason for the disastrous wars between Judah and Israel? (2 Chronicles 28:5,6; 2 Kings 16:5) What else was happening during this time? (Isaiah 7-9) Why do you think the Israelites returned the Judean prisoners in the times of Ahaz? (2 Chronicles 28:8-15) Who was more wicked at the time—Israel or Judah? Why did God allow Israel to win? King Ahaz offered sacrifices to the “gods” of Damascus because they had beaten him in war. (2 Chronicles 28:22,23) He went on to become very wicked. (vs. 24,25)

Ahaz (a)pparently sacrificed [his own children] as burnt offerings to Molech (see on Lev. 18:21; 20:2; Deut. 18:10; 32:17). Human sacrifice was one of the most terrible abominations of Palestine, and in the period of Judah it became a not uncommon feature of religious worship (Jer. 7:31; 19:2–6; 32:35; Eze. 16:20, 21).” (*SDA Bible Commentary*)

“The spiritual leadership that began with Uzziah and continued with Jotham disappeared with Ahaz. We wonder why the godly examples of his father and grandfather did Ahaz no good. Historians tell us that Ahaz was co-regent with his father for four years, which means he started when he was sixteen. Did Ahaz become proud? Did he listen to wrong counsel?

“The Ammonite god Molech was worshiped in the Valley of the Son of Hinnom. The king even put his children on the heathen altar. When a father is disobedient to God, often the children suffer most. King Josiah defiled the place (2 Kings 23:10) and made it a garbage dump. The word *gehenna* came to refer to the place of eternal judgment, hell.

“Judah experienced a humiliating defeat from Israel, but God mercifully overruled and rescued the people. It was a prophet, not a king or general, who saved the day.

“Instead of repenting and returning to the God of his father and grandfather, Ahaz adopted the gods of the victorious enemy. It seemed logical to him because the enemy was winning! Instead of going by the Word of God, he took the pragmatic approach (Prov. 3:5–6). Have you ever done that? It is dangerous!” (*With the Word Bible Commentary*)

It is clear from the surrounding context that Ahaz was a very wicked ruler of Judah. He was leading his people away from God’s plans for them as fast as he could. At the same time, several of the leaders of the northern kingdom of Israel seemed to be quite concerned about their status with Yahweh. A prophet of God named Oded gave clear instruction (2 Chronicles 28:9-15) which was followed for a change! In this context God seems to have blessed the northern kingdom for coming closer to His will than their southern neighbors!

“Ahaz’s apostasy was so complete that he practiced human sacrifice. See Lev. 18:21; Deut. 12:31; 18:10; 2 Kin. 16:3; 17:17; 21:6; 23:10; 2 Chr. 33:6; Ps. 106:37, 38; Is. 57:5; Jer. 7:30, 31; 19:5; 32:35; Ezek. 16:20, 21; Mic. 6:7.” (*New Geneva Study Bible*)

16. Look at the incredible sins that Manasseh did (2 Chronicles 33)—offering his children in the fire, putting heathen idols and altars in the temple, consulting mediums and spiritists, rebuilding the high places, making altars to Baal and Asherah, bowing down to the starry host—Manasseh even put Isaiah in a hollow log and sawed him in two (Hebrews 11:37; PK 382; 4BC 1137; The Pseudepigraphical book of *the Martyrdom of Isaiah*). Could God take such a person to heaven after this history? See **2 Kings Teacher’s Guide** #19.

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital. This affliction brought the king to his senses; ‘he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.’ 2 Chronicles 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.” PK 382.3-383

“In the case of Manasseh the Lord gives us an instance of the way in which He works. [2 Chron. 33:9-13 quoted.] {3BC 1132.7}

“The Lord has often spoken to His people in warning and reproof. He has revealed Himself in mercy, love, and kindness. He has not left His backsliding people to the will of the enemy, but has borne long with them, even during obdurate apostasy. But after appeals have been made in vain, He prepares the rod for punishment. What compassionate love has been exercised toward the people of God! The Lord might have cut down in their sins those who were working at cross purposes with Him, but He has not done this. His hand is stretched out still. We have reason to offer thanksgiving to God that He has not taken His Spirit from those who have refused to walk in His way (Letter 94, 1899).” 3BC 1132.8

“Following the death of Hezekiah, true religion in Judah not only declined; it was replaced by gross idolatry under the long kingship of Manasseh (vv. 3–20; cf. 2 Kin. 21:1–18). The chronicler asserts that Manasseh’s captivity and affliction (vv. 11, 12) were the direct result of his activities.

“Assyrian annals indicate that Esarhaddon (681–669 B.C.) assembled at Nineveh all the kings of the “westland” to secure Ashurbanipal’s succession. Manasseh is listed among the 22 kings of the “Hatti-country” who were in vassalage to Esarhaddon.

“The “Prayer of Manasseh,” one of the 14 books of the O.T. Apocrypha, is based entirely on 2 Chronicles 33:13-16. (cf. vv. 18, 19)

“There is no mention of this prayer in the biblical Books of Kings (cf. 2 Kin. 21:1–18); thus, this reference to the “book of the kings of Israel” must surely refer to a non-canonical record with the same or a similarly derived title.” (*Believer’s Study Bible*)

“People who come to faith late in life have much for which to be thankful. Yet often they find it difficult to undo a lifetime of living apart from God. Old habits die hard and little time is left to bring lasting change to the world they are leaving behind. Such may well have been the case for Manasseh

after his repentance in Babylon (2 Chr. 33:10–12).

“During most of Manasseh’s reign, Judah paid tribute to Assyria as a vassal state—a fact that may have contributed to Manasseh’s fascination with idolatry (33:2–9), as it had in the days of his grandfather Ahaz. Having resisted repeated warnings from the Lord (33:10), Manasseh was eventually captured and shamed by the Assyrians and deported to Babylon.

“However, when Manasseh recognized his errors and repented, the Lord, true to His promises (for example, Lev. 26:40–45), delivered him (2 Chr. 33:13). It was a testimony to the great lengths to which God will go to retrieve a person from sin. It also showed that no matter how evil or outrageous one’s sin might be, God is still able and willing to forgive when He sees genuine repentance.

“Manasseh returned to Jerusalem and immediately began a program of spiritual reform (33:15–17). But it was a case of too little, too late. He had spent his life completely destroying the positive trends initiated by his father Hezekiah. Now he was too old to reclaim that lost ground. Furthermore, he could do little at that point to reverse the generations of wickedness that both preceded and followed him. God’s judgment of Judah was poised to fall. It was only a matter of time (2 Kin. 20:16–18).

“Thus Manasseh’s life left behind a bittersweet legacy. He had time enough to repent, but very little time to reform. He showed that it is never too soon to turn to God and start living according to His ways.” (*Word-in Life Study Bible*)

We do not know for sure if Manasseh will be in the kingdom of heaven. If he is, it will certainly be because of the incredible forgiveness of God and His mercy toward sinners. How sad that Manasseh had to be dragged to Babylon (then the southern province of Assyria) with a hook in his nose in order to realize his sins! If Manasseh makes it to heaven, it should be possible for anyone! It will no doubt be somewhat of a shock for all the faithful people who died at Manasseh’s hands, including the prophet Isaiah.

17. What is implied by God’s summary of why He had to let the people go off to Babylonian captivity? (2 Chronicles 36:15-16; compare 2 Kings 17:5-23) When God’s people are so bad that they hold God up to open shame, is God losing in the great controversy? That is the battlefield that really counts! Why do you suppose God decided at this point that He had to “let them go?” What is He waiting for in our day?

2 Chronicles 36:15,16: ¹⁵ The Lord, the God of their ancestors, had continued to send prophets to warn his people, because he wanted to spare them and the Temple.¹⁶ But they ridiculed God’s messengers, ignoring his words and laughing at his prophets, until at last the Lord’s anger against his people was so great that there was no escape. *Good News Bible: Today’s English Version*

“After Josiah’s death, the kings of Judah were weaklings, mere puppets in the hands of the politicians in Jerusalem or the nations around Judah. The last king was Zedekiah, and then the nation fell to Babylon in 586 B.C.

“Why did Judah decay? Because the people turned from the Lord and worshiped false gods. At first, their godless worship was in secret: they worshiped the Lord in the temple, but also worshiped Baal and other gods in secret. Then they openly turned from the Lord to worship the gods of their enemies. When the Lord sent chastening to them, they repented for a time, but soon they went back to their evil ways. Whenever the Lord would raise up a godly king, his influence didn’t last, because the people ‘reformed’ but didn’t repent and turn to God with all their hearts. Whatever the king did was the popular thing to do, so they did it.

“The church today must beware of the same kind of spiritual decay. Are we worshiping the gods

of the enemy? Are we proud of our buildings and budgets and statistics? Is there evidence of true holiness and a fear of God in our worship? Are we dependent on the spiritual leaders God gives us? Are we experiencing success because the Lord is with us or because we cooperate with the world? Do we think that because we have the Bible and church buildings and 'successful ministries' that God will overlook our sins and stay His hand of discipline? 'For the time has come for judgment to begin at the house of God' (1 Peter 4:17).

"At any time during those centuries of spiritual decay, the people of Judah could have met the conditions of 2 Chron. 7:14, and God would have healed their land. But they would not turn back to God, so God had to turn against them.

2 Chronicles 7:14: "¹⁴ if they pray to me and repent and turn away from the evil they have been doing, then I will hear them in heaven, forgive their sins, and make their land prosperous again." (GNB)

"What a lesson for God's people today!" *Wiersbe's Expository Outlines on the Old Testament*

© Copyright 1998-2006, Kenneth Hart
khart@llu.edu

Last Modified: March 20, 2006
C:\My Documents\WP\TG\2CHRONICLEStg.wpd

Appendix:
Kings of Judah and Israel

Judah

Israel

Saul ca. 1050-1011			
David ca. 1011-971			
Solomon ca. 971-931			
Rehoboam	931-913	Jeroboam I	931-910
Abijam	913-911	Nadab	910-909
Asa	911-869	Baasha	909-886
Jehoshaphat	872-848*	Elah	886-885
Jehoram	854-841*	Zimri	885
Ahaziah	841	Tibni	885-880**
Athaliah	841-835	Omri	885-874
Joash	835-796	Ahab	874-853
Amaziah	796-767	Ahaziah	853-852
Azariah (Uzziah)	790-739*	Joram	852-841
Jotham	750-731*	Jehu	841-814
Ahaz	735-715*	Jehoahaz	814-798*
Hezekiah	729-686	Jehoash	798-782
Manasseh	697-642	Jeroboam II	793-753*
Amon	642-640	Zechariah	753-752
Josiah	640-609	Shallum	752
Jehoahaz	609	Menahem	752-742
Jehoiakim	609-598	Pekahiah	742-740
Jehoiachin	598-597	Pekah	752-732
Zedekiah	597-586	Hoshea	732-722
*Includes years as corregent		**Rival rule	