

Book of 2 Chronicles

Commentary

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7 September 2024

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Introduction

Summary of the Second Book of Chronicles

Chapters 1-9:

Here, we find the kingdom of Solomon, the shining kingdom in which peace reigns, a symbol of the kingdom of Christ, the King of Peace. The head of the kingdom, Solomon, is full of wisdom, a symbol of Christ, the hypostasis of wisdom. Solomon is the richest of kings, and Christ is rich and enriches His church. Solomon is the founder and builder of the temple, a symbol of Christ who founded the temple of His body, the church. Once again, we do not find any reference to Solomon's sins, as he symbolizes Christ's shining, enlightened kingdom. We find that Solomon's prayer focuses on God answering everyone who looks at the temple, and this represents that every prayer of ours is responded to in the name of Christ, so we end our Lord's prayer with "Our Father who art in heaven... in Christ Jesus Christ."

The writer was interested in depicting Solomon's kingdom's glory before the fall, which refers to the state of man in paradise; as he was talking to God, he was in glory. God was his partner in every work, so he was happy.

Chapters 10-35:

Here, we see the realistic picture of the kingdom with its strengths, downfalls, and weaknesses. When the kingdom seeks God, it becomes strong, and when it abandons God, it becomes weak and falls under the control of its enemies, who prevail over it so that it is disciplined.

This situation refers to what happened to humanity after the fall. They lost the image of glory, but God did not abandon them when they sought Him and adhered to His command.

Page 36:

Here, we find the kingdom had deviated significantly into paganism, so the tremendous disciplinary punishment was the going into captivity as slaves to Babylon. There, they were disciplined and completely abandoned paganism. This is a symbol of what happened to Adam and his children: because of sin, the creation was subjected to futility: "For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;" (Satan, but in the hope of Christ the Savior) (Romans 8: 20). This is exactly like what Paul the Apostle did with the Corinthian sinner, "deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord [a]Jesus." (1 Corinthians 5: 5). That is, Paul handed him over to diseases and painful strikes by Satan (trials in the flesh).as the humiliation of the body is similar to the humiliation of going into captivity. When the body suffers, there is an opportunity for the spirit to be alert and offer repentance and be saved. When the Corinthian sinner repented, Paul the Apostle accepted him and brought him back from the captivity of Satan (2

Corinthians 2: 5-8). This is what happened with the people: the discipline bore fruit, and they completely abandoned idolatry, so God allowed them to return to Jerusalem (2 Chronicles 36: 22,23). Thus, every sinner in the Kingdom of Christ is allowed some discipline by Christ so that the body may suffer and the person may repent. When he repents, Christ accepts him again, "Return to Me," says the Lord of hosts, "and I will return to you," (Zechariah 1: 3). The Second Book of Chronicles ends with the return from captivity after they were disciplined.

Chapter 1

(Verses 1-17): **Now Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him and exalted him exceedingly. 2 And Solomon spoke to all Israel, to the captains of thousands and of hundreds, to the judges, and to every leader in all Israel, the heads of the fathers' houses. 3 Then Solomon, and all the assembly with him, went to the high place that was at Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the Lord had made in the wilderness. 4 But David had brought up the ark of God from Kirjath Jearim to the place David had prepared for it, for he had pitched a tent for it at Jerusalem. 5 Now the bronze altar that Bezalel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord; Solomon and the assembly sought Him there. 6 And Solomon went up there to the bronze altar before the Lord, which was at the tabernacle of meeting, and offered a thousand burnt offerings on it. 7 On that night God appeared to Solomon, and said to him, "Ask! What shall I give you?" 8 And Solomon said to God: "You have shown great mercy to David my father, and have made me king in his place. 9 Now, O Lord God, let Your promise to David my father be established, for You have made me king over a people like the dust of the earth in multitude. 10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?" 11 Then God said to Solomon: "Because this was in your heart, and you have not asked riches or wealth or honor or the life of your enemies, nor have you asked long life—but have asked wisdom and knowledge for yourself, that you may judge My people over whom I have made you king— 12 wisdom and knowledge are granted to you; and I will give you riches and wealth and honor, such as none of the kings have had who were before you, nor shall any after you have the like." 13 So Solomon came to Jerusalem from the high place that was at Gibeon, from before the tabernacle of meeting, and reigned over Israel. 14 And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. 15 Also the king made silver and gold as common in Jerusalem as stones, and he made cedars as abundant as the sycamores which are in the lowland. 16 And Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the current price. 17 They also acquired and imported from Egypt a chariot for six hundred shekels of silver, and a horse for one hundred and fifty; thus, through their agents, they exported them to all the kings of the Hittites and the kings of Syria.**

Here, it is clearly shown that the Ark was located in Jerusalem inside a tent designated for it. As for the tent of meeting, it was in Gibeon and had the bronze altar (verses 4,6) [for an interpretation of the chapter, refer to 1 Kings 1: 26-29 + 1 Kings 3: 4-15]. We find here that Solomon went to Gibeon with a group of leaders.

Chapter 2

(Verses 1-3): **Then Solomon determined to build a temple for the name of the Lord, and a royal house for himself. 2 Solomon selected seventy thousand men to bear burdens, eighty thousand to quarry stone in the mountains, and three thousand six hundred to oversee them. 3 Then Solomon sent to Hiram king of Tyre, saying: As you have dealt with David my father, and sent him cedars to build himself a house to dwell in, so deal with me.**

(Verses 4-6): **Behold, I am building a temple for the name of the Lord my God, to dedicate it to Him, to burn before Him sweet incense, for the continual showbread, for the burnt offerings morning and evening, on the Sabbaths, on the New Moons, and on the set feasts of the Lord our God. This is an ordinance forever to Israel. 5 And the temple which I build will be great, for our God is greater than all gods. 6 But who is able to build Him a temple, since heaven and the heaven of heavens cannot contain Him? Who am I then, that I should build Him a temple, except to burn sacrifice before Him?**

These verses are not in the Book of Kings, but according to the custom of the writer of the Book of Chronicles, he focuses on everything related to the service of the temple, such as offerings, feasts, and priests. **heaven and the heaven of heavens cannot contain Him** = This is so that Hiram does not think that God, the God of Israel, is like their pagan gods whom they confine to their temples. Note Solomon's testimony about God before a pagan king, **for our God is greater than all gods**. Also note Solomon's humility: **Who am I then, that I should build Him a temple?**

(Verse 7): **Therefore send me at once a man skillful to work in gold and silver, in bronze and iron, in purple and crimson and blue, who has skill to engrave with the skillful men who are with me in Judah and Jerusalem, whom David my father provided.**

a man skillful: Archaeology has shown that the Israelites were not experts in the arts.

(Verses 8-10): **Also send me cedar and cypress and algum logs from Lebanon, for I know that your servants have skill to cut timber in Lebanon; and indeed my servants will be with your servants, 9 to prepare timber for me in abundance, for the temple which I am about to build shall be great and wonderful. 10 And indeed I will give to your servants, the woodsmen who cut timber, twenty thousand kors of ground wheat, twenty thousand kors of barley, twenty thousand baths of wine, and twenty thousand baths of oil.**

(Verse 11): **Then Hiram king of Tyre answered in writing, which he sent to Solomon: Because the Lord loves His people, He has made you king over them.**

Because the Lord loves His people: These words indicate the spread of the knowledge of the Lord among the nations.

(Verses 12-16): **Hiram also said: Blessed be the Lord God of Israel, who made heaven and earth, for He has given King David a wise son, endowed with prudence and understanding, who will build a temple for the Lord and a royal house for himself! 13 And now I have sent a skillful man, endowed with understanding, Hiram my master craftsman 14 (the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father. 15 Now therefore, the wheat, the barley, the oil, and the wine which my lord has spoken of, let him send to his servants. 16 And we will cut wood from Lebanon, as much as you need; we will bring it to you in rafts by sea to Joppa, and you will carry it up to Jerusalem.**

(Verse 17): **Then Solomon numbered all the aliens who were in the land of Israel, after the census in which David his father had numbered them; and there were found to be one hundred and fifty-three thousand six hundred.**

the aliens: The Canaanites who inhabited the land in ancient times and were not expelled by the children of Israel, so David and Solomon subjected them to work.

(Verse 18): **And he made seventy thousand of them bearers of burdens, eighty thousand stonecutters in the mountain, and three thousand six hundred overseers to make the people work.**

Chapter 3

(Verse 1): **Now Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.**

Mount Moriah: The place where the Lord appeared to David (1 Chronicles 21: 18), and David said, “Then David said, “This is the house of the Lord God, and this is the altar of burnt offering for Israel.” (1 Chronicles 22: 1). **the threshing floor of Ornan the Jebusite** was in this place. Here, Abraham also offered his son Isaac.

(Verses 2-3): **And he began to build on the second day of the second month in the fourth year of his reign. 3 This is the foundation which Solomon laid for building the house of God: The length was sixty cubits (by cubits according to the former measure) and the width twenty cubits.**

(Verse 4): **And the vestibule that was in front of the sanctuary was twenty cubits long across the width of the house, and the height was one hundred and twenty. He overlaid the inside with pure gold.**

the height was one hundred and twenty: The vestibule was in front of the sanctuary, and the Book of Kings only mentions the height of the sanctuary as 30 cubits. The vestibule seemed to be an independent, high building in front of the sanctuary.

(Verses 5-17): **The larger room he paneled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it. 6 And he decorated the house with precious stones for beauty, and the gold was gold from Parvaim. 7 He also overlaid the house—the beams and doorposts, its walls and doors—with gold; and he carved cherubim on the walls. 8 And he made the Most Holy Place. Its length was according to the width of the house, twenty cubits, and its width twenty cubits. He overlaid it with six hundred talents of fine gold. 9 The weight of the nails was fifty shekels of gold; and he overlaid the upper area with gold. 10 In the Most Holy Place he made two cherubim, fashioned by carving, and overlaid them with gold. 11 The wings of the cherubim were twenty cubits in overall length: one wing of the one cherub was five cubits, touching the wall of the room, and the other wing was five cubits, touching the wing of the other cherub; 12 one wing of the other cherub was five cubits, touching the wall of the room, and the other wing also was five cubits, touching the wing of the other cherub. 13 The wings of these cherubim spanned twenty cubits overall. They stood on their feet, and they faced inward. 14 And he made the veil of blue, purple, crimson, and fine linen, and wove cherubim into it. 15 Also he made in front of the temple two pillars [g]thirty-five cubits high, and the capital that was on the top of each of them was five cubits. 16 He made wreaths of**

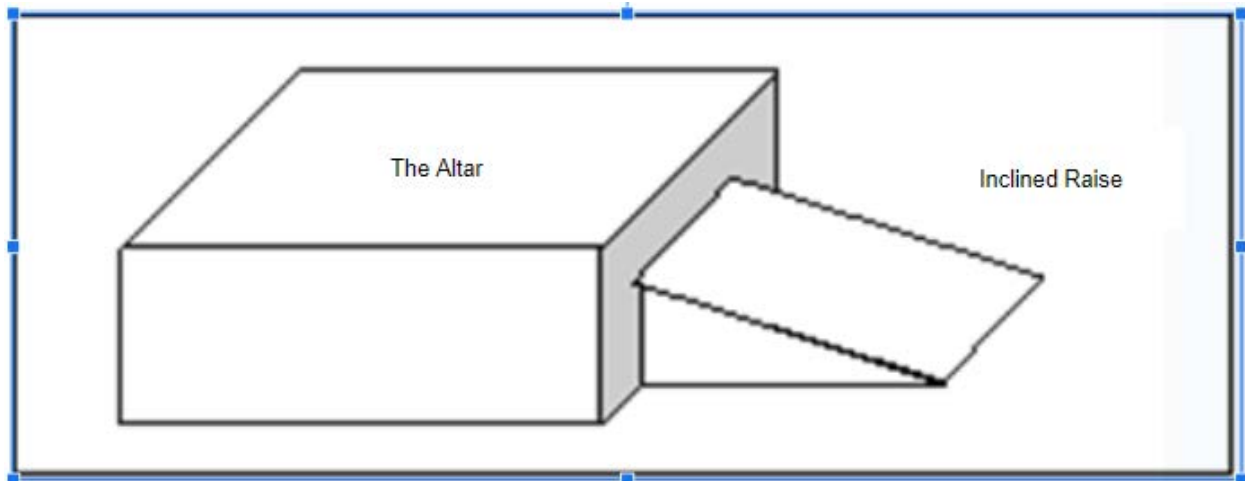
chainwork, as in the inner sanctuary, and put them on top of the pillars; and he made one hundred pomegranates, and put them on the wreaths of chainwork. 17 Then he set up the pillars before the temple, one on the right hand and the other on the left; he called the name of the one on the right hand Jachin, and the name of the one on the left Boaz.

In (verse 6): **precious stones for beauty, and the gold was gold from Parvaim** = a symbol of heaven (Revelation 21: 18-21). **Parvaim** = an unknown place in the east. The rest of the chapter is interpreted in (1 Kings 6: 23-28 + 1 Kings 7: 15-22).

Chapter 4

(Verses 1-22): **Moreover he made a bronze altar: twenty cubits was its length, twenty cubits its width, and ten cubits its height. 2 Then he made the Sea of cast bronze, ten cubits from one brim to the other; it was completely round. Its height was five cubits, and a line of thirty cubits measured its circumference. 3 And under it was the likeness of oxen encircling it all around, ten to a cubit, all the way around the Sea. The oxen were cast in two rows, when it was cast. 4 It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea was set upon them, and all their back parts pointed inward. 5 It was a handbreadth thick; and its brim was shaped like the brim of a cup, like a lily blossom. It contained three thousand baths. 6 He also made ten lavers, and put five on the right side and five on the left, to wash in them; such things as they offered for the burnt offering they would wash in them, but the Sea was for the priests to wash in. 7 And he made ten lampstands of gold according to their design, and set them in the temple, five on the right side and five on the left. 8 He also made ten tables, and placed them in the temple, five on the right side and five on the left. And he made one hundred bowls of gold. 9 Furthermore he made the court of the priests, and the great court and doors for the court; and he overlaid these doors with bronze. 10 He set the Sea on the right side, toward the southeast. 11 Then Hiram made the pots and the shovels and the bowls. So Hiram finished doing the work that he was to do for King Solomon for the house of God: 12 the two pillars and the bowl-shaped capitals that were on top of the two pillars; the two networks covering the two bowl-shaped capitals which were on top of the pillars; 13 four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the pillars); 14 he also made carts and the lavers on the carts; 15 one Sea and twelve oxen under it; 16 also the pots, the shovels, the forks—and all their articles Hiram his [d]master craftsman made of burnished bronze for King Solomon for the house of the Lord. 17 In the plain of Jordan the king had them cast in clay molds, between Succoth and Zeredah. 18 And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined. 19 Thus Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which was the showbread; 20 the lampstands with their lamps of pure gold, to burn in the prescribed manner in front of the inner sanctuary, 21 with the flowers and the lamps and the wick-trimmers of gold, of purest gold; 22 the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the sanctuary, its inner doors to the Most Holy Place, and the doors of the main hall of the temple, were gold.**

Certainly, the temple had doors, and there were gatekeepers for the doors, but we do not find any mention of the doors here, as it is a symbol of the heavenly Jerusalem, where there is no night, as God is its protector and light. The bronze altar was 20 x 20 cubits and 10 cubits high, so there had to be stairs to ascend to the altar, but because God forbade the stairs (Exodus 20: 26), there was probably an inclined raise.



In verse 17: **In the plain of Jordan the king had them cast in clay molds, between Succoth and Zeredah.** Zeredah has another name, Zaretan (1 Kings 7: 46).

Chapter 5

(Verses 1-10): **So all the work that Solomon had done for the house of the Lord was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and all the furnishings. And he put them in the treasuries of the house of God. 2 Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, in Jerusalem, that they might bring the ark of the covenant of the Lord up from the City of David, which is Zion. 3 Therefore all the men of Israel assembled with the king at the feast, which was in the seventh month. 4 So all the elders of Israel came, and the Levites took up the ark. 5 Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up. 6 Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude. 7 Then the priests brought in the ark of the covenant of the Lord to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim. 8 For the cherubim spread their wings over the place of the ark, and the cherubim overshadowed the ark and its poles. 9 The poles extended so that the ends of the poles of the ark could be seen from the holy place, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day. 10 Nothing was in the ark except the two tablets which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they had come out of Egypt.**

In verse 9, **The poles extended so that the ends of the poles of the ark could be seen from the holy place, in front of the inner sanctuary.** The verse is in (1 Kings 8: 8) “The poles extended so that the ends of the poles could be seen from the holy place, in front of the inner sanctuary; but they could not be seen from outside.” In the Book of Kings, the sanctuary refers to the cherubim on the mercy seat.

(Verses 11-14): **And it came to pass when the priests came out of the Most Holy Place (for all the priests who were present had sanctified themselves, without keeping to their divisions), 12 and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets— 13 indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying: “For He is good, For His mercy endures forever,” that the house, the house of the Lord, was filled with a cloud, 14 so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of God.**

all the priests: Often, on such an occasion, the priests of the group assigned to the service attend with other priests, as it is a public occasion. This chapter does not mention Solomon’s blessing of the people, perhaps because the writer did not accept that the king blesses the people instead of the priest. The

image before us in these verses is identical to the psalm “Behold, how good and how pleasant it is For brethren to dwell together in unity! It is like the precious oil upon the head, Running down on the beard, The beard of Aaron, Running down on the edge of his garments.” (Psalm 133). It is identical to the image of the upper room where the apostles gathered on the day of Pentecost, praying with one accord, and the Holy Spirit descended upon them.

without keeping to their divisions: Everyone was praising in joy. The customary was for each period to have a group that would sing (1 Chronicles). But with this joy, everyone started to sing with joy, so the glory of the Lord appeared.

Chapter 6

(Verses 1-42): Then Solomon spoke: "The Lord said He would dwell in the dark cloud. 2 I have surely built You an exalted house, And a place for You to dwell in forever." 3 Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing. 4 And he said: "Blessed be the Lord God of Israel, who has fulfilled with His hands what He spoke with His mouth to my father David, saying, 5 'Since the day that I brought My people out of the land of Egypt, I have chosen no city from any tribe of Israel in which to build a house, that My name might be there, nor did I choose any man to be a ruler over My people Israel. 6 Yet I have chosen Jerusalem, that My name may be there, and I have chosen David to be over My people Israel.' 7 Now it was in the heart of my father David to build a temple for the name of the Lord God of Israel. 8 But the Lord said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart. 9 Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.' 10 So the Lord has fulfilled His word which He spoke, and I have filled the position of my father David, and sit on the throne of Israel, as the Lord promised; and I have built the temple for the name of the Lord God of Israel. 11 And there I have put the ark, in which is the covenant of the Lord which He made with the children of Israel." 12 Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands 13 (for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven); 14 and he said: "Lord God of Israel, there is no God in heaven or on earth like You, who keep Your covenant and mercy with Your servants who walk before You with all their hearts. 15 You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day. 16 Therefore, Lord God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk in My law as you have walked before Me.' 17 And now, O Lord God of Israel, let Your word come true, which You have spoken to Your servant David. 18 "But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! 19 Yet regard the prayer of Your servant and his supplication, O Lord my God, and listen to the cry and the prayer which Your servant is praying before You: 20 that Your eyes may be open toward this temple day and night, toward the place where You said You would put Your name, that You may hear the prayer which Your servant makes toward this place. 21 And may You hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, forgive. 22 "If anyone sins against his neighbor, and is forced to take an oath, and comes and takes an oath before Your altar in this temple, 23 then hear from heaven, and act, and judge Your servants, bringing retribution on the wicked by bringing his way on his own head, and justifying the righteous by giving him according to his righteousness. 24 "Or if Your people Israel are defeated before an enemy because they have sinned against You, and return and confess Your name, and pray and make supplication before You in this temple, 25 then hear from

heaven and forgive the sin of Your people Israel, and bring them back to the land which You gave to them and their fathers. 26 “When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them, 27 then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance. 28 “When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemies besiege them in the land of their cities; whatever plague or whatever sickness there is; 29 whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows his own burden and his own grief, and spreads out his hands to this temple: 30 then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of the sons of men), 31 that they may fear You, to walk in Your ways as long as they live in the land which You gave to our fathers. 32 “Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for the sake of Your great name and Your mighty hand and Your outstretched arm, when they come and pray in this temple; 33 then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name. 34 “When Your people go out to battle against their enemies, wherever You send them, and when they pray to You toward this city which You have chosen and the temple which I have built for Your name, 35 then hear from heaven their prayer and their supplication, and maintain their cause. 36 “When they sin against You (for there is no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to a land far or near; 37 yet when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have done wrong, and have committed wickedness’; 38 and when they return to You with all their heart and with all their soul in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the city which You have chosen, and toward the temple which I have built for Your name: 39 then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You. 40 Now, my God, I pray, let Your eyes be open and let Your ears be attentive to the prayer made in this place. 41 “Now therefore, Arise, O Lord God, to Your resting place, You and the ark of Your strength. Let Your priests, O Lord God, be clothed with salvation, And let Your saints rejoice in goodness. 42 “O Lord God, do not turn away the face of Your Anointed; Remember the mercies of Your servant David.”

See (1 Kings 8:12-53). The idea that whoever looks at the temple will have his prayer answered symbolizes what is happening now. The temple is a symbol of Christ, and every prayer is answered for us if it is in the name of Christ: “whatever you ask the Father in My name He will give you.” **Let Your priests, O Lord God, be clothed with salvation** = The image of the priesthood is the image of Christ as a priest of the New Testament.

Let Your priests, O Lord God, be clothed with salvation = David says in (Psalm 132: 16) “I will also clothe her priests with salvation.” The prophet Isaiah says, “Behold, God is my salvation” (Isaiah 12: 2). And the apostle Paul says, “But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.” (Romans 13: 14). From all this we understand that all Christians are priests of the Lord in the general sense and they must have the image of Christ their Savior, so they must not behave evilly. Saying that God is my salvation is stronger than saying God is my Savior. Because the word my salvation means God’s continuous work to save me.

Chapter 7

(Verses 1-22): **When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple. 2 And the priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord's house. 3 When all the children of Israel saw how the fire came down, and the glory of the Lord on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the Lord, saying: "For He is good, For His mercy endures forever." 4 Then the king and all the people offered sacrifices before the Lord. 5 King Solomon offered a sacrifice of twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. 6 And the priests attended to their services; the Levites also with instruments of the music of the Lord, which King David had made to praise the Lord, saying, "For His mercy endures forever," whenever David offered praise by their ministry. The priests sounded trumpets opposite them, while all Israel stood. 7 Furthermore Solomon consecrated the middle of the court that was in front of the house of the Lord; for there he offered burnt offerings and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offerings, the grain offerings, and the fat. 8 At that time Solomon kept the feast seven days, and all Israel with him, a very great assembly from the entrance of Hamath to the Brook of Egypt. 9 And on the eighth day they held a sacred assembly, for they observed the dedication of the altar seven days, and the feast seven days. 10 On the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the good that the Lord had done for David, for Solomon, and for His people Israel. 11 Thus Solomon finished the house of the Lord and the king's house; and Solomon successfully accomplished all that came into his heart to make in the house of the Lord and in his own house. God's Second Appearance to Solomon 12 Then the Lord appeared to Solomon by night, and said to him: "I have heard your prayer, and have chosen this place for Myself as a house of sacrifice. 13 When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, 14 if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. 15 Now My eyes will be open and My ears attentive to prayer made in this place. 16 For now I have chosen and [d]sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually. 17 As for you, if you walk before Me as your father David walked, and do according to all that I have commanded you, and if you keep My statutes and My judgments, 18 then I will establish the throne of your kingdom, as I covenanted with David your father, saying, 'You shall not fail to have a man as ruler in Israel.' 19 "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them, 20 then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a byword among all peoples. 21 "And as for this house, which is exalted, everyone who passes by it will be astonished and say, 'Why has the Lord done thus to this land and this house?' 22 Then they will answer, 'Because they forsook**

the Lord God of their fathers, who brought them out of the land of Egypt, and embraced other gods, and worshiped them and served them; therefore He has brought all this calamity on them.’ ”

Just as fire descended after offering the sacrifices that they were sanctified with, thus the Holy Spirit descended in the form of tongues of fire after the sacrifice of Christ sanctified the earth.

In (verse 1): **When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices** = The descent of fire from heaven is a sign that Solomon is the accepted king and that this worship in this place is acceptable to God. The people are acceptable to God, and the house will be the house of God.

Chapter 8

(Verses 1-18): **It came to pass at the end of twenty years, when Solomon had built the house of the Lord and his own house, 2 that the cities which Hiram had given to Solomon, Solomon built them; and he settled the children of Israel there. 3 And Solomon went to Hamath Zobah and seized it. 4 He also built Tadmor in the wilderness, and all the storage cities which he built in Hamath. 5 He built Upper Beth Horon and Lower Beth Horon, fortified cities with walls, gates, and bars, 6 also Baalath and all the storage cities that Solomon had, and all the chariot cities and the cities of the cavalry, and all that Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion. 7 All the people who were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were not of Israel— 8 that is, their descendants who were left in the land after them, whom the children of Israel did not destroy—from these Solomon raised forced labor, as it is to this day. 9 But Solomon did not make the children of Israel servants for his work. Some were men of war, captains of his officers, captains of his chariots, and his cavalry. 10 And others were chiefs of the officials of King Solomon: two hundred and fifty, who ruled over the people. 11 Now Solomon brought the daughter of Pharaoh up from the City of David to the house he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel, because the places to which the ark of the Lord has come are holy." 12 Then Solomon offered burnt offerings to the Lord on the altar of the Lord which he had built before the vestibule, 13 according to the daily rate, offering according to the commandment of Moses, for the Sabbaths, the New Moons, and the three appointed yearly feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. 14 And, according to the order of David his father, he appointed the divisions of the priests for their service, the Levites for their duties (to praise and serve before the priests) as the duty of each day required, and the gatekeepers by their divisions at each gate; for so David the man of God had commanded. 15 They did not depart from the command of the king to the priests and Levites concerning any matter or concerning the treasuries. 16 Now all the work of Solomon was well-ordered from the day of the foundation of the house of the Lord until it was finished. So the house of the Lord was completed. 17 Then Solomon went to Ezion Geber and Elath on the seacoast, in the land of Edom. 18 And Hiram sent him ships by the hand of his servants, and servants who knew the sea. They went with the servants of Solomon to Ophir, and acquired four hundred and fifty talents of gold from there, and brought it to King Solomon.**

Here, we see a kingdom fortified against enemies. This is how the kingdom of God is, and the kingdom has sovereignty over those around it.

In (verse 3) **Hamath Zobah** = is either the now-known Hamath or another Hamath in the kingdom of Zobah. In (verse 11) **My wife shall not dwell in the house of David king of Israel** = they are pagans or their maids are pagans.

(Verse 16) **Now all the work of Solomon was well-ordered from the day of the foundation of the house of the Lord until it was finished. So the house of the Lord was completed** = it has a clearer translation "Thus was the work of all that Solomon planned from the day of laying the foundation until the completion of the construction of the temple"

Ezion Geber = on the Gulf of Aqaba next to Elah. **Ophir** = in Yemen.

Chapter 9

(Verses 1-31): Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with hard questions, having a very great retinue, camels that bore spices, gold in abundance, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart. 2 So Solomon answered all her questions; there was nothing so difficult for Solomon that he could not explain it to her. 3 And when the queen of Sheba had seen the wisdom of Solomon, the house that he had built, 4 the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers and their apparel, and his entryway by which he went up to the house of the Lord, there was no more spirit in her. 5 Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom. 6 However I did not believe their words until I came and saw with my own eyes; and indeed the half of the greatness of your wisdom was not told me. You exceed the fame of which I heard. 7 Happy are your men and happy are these your servants, who stand continually before you and hear your wisdom! 8 Blessed be the Lord your God, who delighted in you, setting you on His throne to be king for the Lord your God! Because your God has loved Israel, to establish them forever, therefore He made you king over them, to do justice and righteousness." 9 And she gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones; there never were any spices such as those the queen of Sheba gave to King Solomon. 10 Also, the servants of Hiram and the servants of Solomon, who brought gold from Ophir, brought algum wood and precious stones. 11 And the king made walkways of the algum wood for the house of the Lord and for the king's house, also harps and stringed instruments for singers; and there were none such as these seen before in the land of Judah. 12 Now King Solomon gave to the queen of Sheba all she desired, whatever she asked, much more than she had brought to the king. So she turned and went to her own country, she and her servants. 13 The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold, 14 besides what the traveling merchants and traders brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. 15 And King Solomon made two hundred large shields of hammered gold; six hundred shekels of hammered gold went into each shield. 16 He also made three hundred shields of hammered gold; three hundred shekels of gold went into each shield. The king put them in the House of the Forest of Lebanon. 17 Moreover the king made a great throne of ivory, and overlaid it with pure gold. 18 The throne had six steps, with a footstool of gold, which were fastened to the throne; there were armrests on either side of the place of the seat, and two lions stood beside the armrests. 19 Twelve lions stood there, one on each side of the six steps; nothing like this had been made for any other kingdom. 20 All King Solomon's drinking vessels were gold, and all the vessels of the House of the Forest of Lebanon were pure gold. Not one was silver, for this was accounted as nothing in the days of Solomon. 21 For the king's ships went to Tarshish with the servants of Hiram. Once every three years the merchant ships came, bringing gold, silver, ivory, apes, and monkeys. 22 So King Solomon surpassed all the kings of the earth in riches and wisdom. 23 And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart. 24 Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set

rate year by year. 25 Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the king at Jerusalem. 26 So he reigned over all the kings from the River to the land of the Philistines, as far as the border of Egypt. 27 The king made silver as common in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which are in the lowland. 28 And they brought horses to Solomon from Egypt and from all lands. 29 Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? 30 Solomon reigned in Jerusalem over all Israel forty years. 31 Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.

All wealth, wisdom and power are with Solomon. God is all rich, all wise and all-powerful.

the wisdom of Solomon: is a symbol of Christ's wisdom, the hypostasis of wisdom and the gifts of the Queen of Sheba: **the queen of Sheba gave to King Solomon** = refers to the gifts of the Magi to Christ, this amazing King. There is no mention of Solomon's sins, either because of his repentance or because this is the philosophy of the writer of the book, who painted the perfect picture of the kingdom of Christ and also as a symbol of Christ who is sinless and Solomon (whose name means peace) is a symbol of Christ, the King of Peace. Indeed, Solomon's reign was distinguished by the absence of wars. He is the son of David and the builder of the temple and the one filled with wisdom, a symbol of Christ, the son of David and the founder of the church, the temple of His body, who is the wisdom of God (Matthew 1: 1 + John 2: 21 + 1 Corinthians 1: 24).

Verse 12: "**Now King Solomon gave to the queen of Sheba all she desired, whatever she asked, much more than she had brought to the king. So she turned and went to her own country, she and her servants**" Solomon gave the queen of Sheba valuable gifts in addition to gifts of the products of the Jewish land, and most importantly, he answered all her questions with divine wisdom, and this is what brought her here.

Verse 9: "**And she gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones; there never were any spices such as those the queen of Sheba gave to King Solomon.**"

Verse 23: "**And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.**"

We find everyone seeking to hear the wisdom of Solomon, as he symbolizes Christ, the hypostasis of wisdom.

With this chapter, the Book of Chronicles concludes by talking about Solomon without mentioning his sins and failures. Not mentioning them here may indicate his repentance and God's acceptance of his repentance and forgiveness of him. In general, this is how the writer of Chronicles focuses on the bright

aspects of David and Solomon because he sees them as a symbol of the kingdom of Christ. Let us learn that the kingdom of Christ must be sinless, bright and glorious, and the interpretation of the rest of the chapter can be found in (1 Kings 10).

The book did not record the rest of the news of the king that were recorded in other books, as the book is only concerned with the history of salvation.

Chapter 10

(Verses 1-19): **And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king. 2 So it happened, when Jeroboam the son of Nebat heard it (he was in Egypt, where he had fled from the presence of King Solomon), that Jeroboam returned from Egypt. 3 Then they sent for him and called him. And Jeroboam and all Israel came and spoke to Rehoboam, saying, 4 "Your father made our yoke heavy; now therefore, lighten the burdensome service of your father and his heavy yoke which he put on us, and we will serve you." 5 So he said to them, "Come back to me after three days." And the people departed. 6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, saying, "How do you advise me to answer these people?" 7 And they spoke to him, saying, "If you are kind to these people, and please them, and speak good words to them, they will be your servants forever." 8 But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him. 9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us?'" 10 Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to the people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it lighter on us'—thus you shall say to them: 'My little finger shall be thicker than my father's waist! 11 And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!'" 12 So Jeroboam and all the people came to Rehoboam on the third day, as the king had directed, saying, "Come back to me the third day." 13 Then the king answered them roughly. King Rehoboam rejected the advice of the elders, 14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I will chastise you with scourges!" 15 So the king did not listen to the people; for the turn of events was from God, that the Lord might fulfill His word, which He had spoken by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. 16 Now when all Israel saw that the king did not listen to them, the people answered the king, saying: "What share have we in David? We have no inheritance in the son of Jesse. Every man to your tents, O Israel! Now see to your own house, O David!" So all Israel departed to their tents. 17 But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah. 18 Then King Rehoboam sent Hadoram, who was in charge of revenue; but the children of Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem. 19 So Israel has been in rebellion against the house of David to this day.**

Rehoboam consulted the elders and the youths but did not consult God, so he had no personal relationship with God.

scourges are whips which ends with a sharp, pointed substance, and their sting resembles a scorpion's sting.

The chapter did not mention that Jeroboam was king over Israel, as he only recognized the kings of Judah, from whom the Messiah would come.

The explanation of this chapter is in (1 Kings 12: 1-20).

The schism was from God, so why?

1. The whole people deviated and began to slaughter and offer burnt offerings in the high places, and they were encouraged to do so by the fact that Solomon himself did so to please his pagan wives.
2. The deviation of the ten tribes was more severe than that of the tribe of Judah because of their distance from Jerusalem. As for the tribe of Judah, the temple was in their midst. Over time, the people of the ten tribes increasingly deviated from the worship of the Lord and quickly deviated into paganism.
3. To protect His people, Israel, from this deviation, God asked them not to sacrifice outside the place he had specified, which was in the temple of Jerusalem. They were to go to Jerusalem on the major feasts to offer their sacrifices, and their deviant principles would be corrected there. However, they did not adhere to it, so the deviation began and continued to increase.
4. From here, we understand the divine wisdom in isolating Judah from this idolatry so that God would preserve for Himself a holy people from whom Christ would be incarnated.
5. God, with His foreknowledge, knew which tribe was most committed to God's commandment, namely the tribe of Judah, so He placed the temple amid Judah. Christ was incarnated from the tribe of Judah.

Chapter 11

(Verses 1-4): **Now when Rehoboam came to Jerusalem, he assembled from the house of Judah and Benjamin one hundred and eighty thousand chosen men who were warriors, to fight against Israel, that he might restore the kingdom to Rehoboam. 2 But the word of the Lord came to Shemaiah the man of God, saying, 3 "Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4 'Thus says the Lord: "You shall not go up or fight against your brethren! Let every man return to his house, for this thing is from Me."'"** Therefore they obeyed the words of the Lord, and turned back from attacking Jeroboam.

See (1 Kings 12: 21-24)

(Verses 5-12): **So Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. 6 And he built Bethlehem, Etam, Tekoa, 7 Beth Zur, Sochoh, Adullam, 8 Gath, Mareshah, Ziph, 9 Adoraim, Lachish, Azekah, 10 Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, fortified cities. 11 And he fortified the strongholds, and put captains in them, and stores of food, oil, and wine. 12 Also in every city he put shields and spears, and made them very strong, having Judah and Benjamin on his side.**

The **fortified cities** mentioned are to the south and west because he feared Egypt, but we saw later that the invader came from Egypt, and the fortified cities did not prevent him. For Unless the Lord guards the city, The watchman stays awake in vain.

Bethlehem = He did not build it but fortified it. It is 10 km from Jerusalem and is famous for being the birthplace of David and the son of David, Jesus Christ.

Gath = It is a city that belonged to the Philistines and was taken by the Jews in the days of Samuel and in the days of David (1 Samuel 7: 14 + 1 Chronicles 18: 1).

Hebron = It is Hebron today and is mentioned a lot because Abraham, Isaac and Jacob lived in it, and Sarah, Abraham, Isaac, Rebecca, Leah and Jacob were buried in it. It was one of the cities of the priests and cities of refuge, and David reigned in it for seven years.

Judah and Benjamin = They submitted to the king of Judah. Jerusalem was on their borders.

Why did God not allow Rehoboam to fight against Jeroboam?

1. God wanted to implement His just judgment against their transgressions.

2. The power is not in the union of Judah with Israel but in its union with the Lord.
3. God separated the sheep from the goats so Israel would not lead Judah astray.

It was clear that Israel had deviated, as the majority responded to their king regarding the calves.

(Verses 13-17): **And from all their territories the priests and the Levites who were in all Israel took their stand with him. 14 For the Levites left their common-lands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had rejected them from serving as priests to the Lord. 15 Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made. 16 And after the Levites left, those from all the tribes of Israel, such as set their heart to seek the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their fathers. 17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years, because they walked in the way of David and Solomon for three years.**

The priests and Levites who faithfully sought the Lord, as well as some of the people from the tribes, came to Jerusalem and strengthened the kingdom and strengthened the king. The writer shows that many rejected the way of Jeroboam and the calves he had made, so they went to Jerusalem. These were a source of strength for the king of Judah by their numbers and prayers. In (verse 15) **and the calf idols which he had made** = from this, we understand that the writer of Chronicles assumes that the reader is familiar with the Book of Kings, so he refers to the calves without explaining what these calves are. In (verse 14) **for Jeroboam and his sons had rejected them** = see (1 Kings 12: 31-33) so that they would not ask the people to go to Jerusalem. In (verse 15) **the demons** = the Book of Kings mentions the worship of calves, and here is a reference to another type of pagan worship. The people who worshipped this worship believed that demons took the form of goats and lived in desolate places. Primitive peoples worshipped what they feared. Unfortunately, we find that God's people imitated these nations and worshipped what they feared. We notice in (verse 17) that Rehoboam and his kingdom flourished because they adhered to the worship of the Lord, and those who sought refuge with him supported the worship of the Lord. Still, unfortunately, this only lasted for three years, and then they deviated (see 1 Chronicles 12: 1, 2).

(Verses 18-23): **Then Rehoboam took for himself as wife Mahalath the daughter of Jerimoth the son of David, and of Abihail the daughter of Eliah the son of Jesse. 19 And she bore him children: Jeush, Shamariah, and Zaham. 20 After her he took Maachah the granddaughter of Absalom; and she bore him Abijah, Attai, Ziza, and Shelomith. 21 Now Rehoboam loved Maachah the granddaughter of Absalom more than all his wives and his concubines; for he took eighteen wives and sixty concubines, and begot twenty-eight sons and sixty daughters. 22 And Rehoboam appointed Abijah the son of Maachah as chief, to be leader among his brothers; for he intended to make him king. 23 He dealt wisely, and dispersed some of his sons throughout all the territories of Judah and Benjamin, to every fortified city; and he gave them provisions in abundance. He also sought many wives for them.**

Jerimoth the son of David: This name has not been mentioned before among the sons of David, and perhaps he is the son of one of David's concubines. **the daughter of Eliah the son of Jesse**, which means his granddaughter because Eliab was David's older brother. **Maachah the granddaughter of Absalom** = compare with (2 Chronicles 13: 2 + 1 Kings 15: 2), we understand that Maachah is the same as Michaiah, i.e. she has two names, and she is the granddaughter of Absalom, i.e. the daughter of Tamar, and her husband's name is Uriel (see also 2 Samuel 14: 27) **And Rehoboam appointed Abijah** (verse 22) = his firstborn was **Jeush** (verse 19) and he had the firstborn, i.e. double the inheritance, but as for the kingship, it was not stipulated that the firstborn be the king as in the case of Solomon. In (verse 23) **He dealt wisely** = He was wise in political or administrative matters, for he chose Abijah to reign and feared the revolt of the rest of his sons so that they would not conspire against him as Adonijah and Absalom did, so he divided his sons and gave them power and wealth. They became his eyes in the entire kingdom. Oh, if only he had understood in spiritual matters, for if he had chosen God, what happened to him would not have happened after that, for he lived three years in prosperity and then lived enslaved to the king of Egypt for 14 years because of his sins.

Chapter 12

(Verses 1-16): **Now it came to pass, when Rehoboam had established the kingdom and had strengthened himself, that he forsook the law of the Lord, and all Israel along with him. 2 And it happened in the fifth year of King Rehoboam that Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, 3 with twelve hundred chariots, sixty thousand horsemen, and people without number who came with him out of Egypt—the Lubim and the Sukkiim and the Ethiopians. 4 And he took the fortified cities of Judah and came to Jerusalem. 5 Then Shemaiah the prophet came to Rehoboam and the leaders of Judah, who were gathered together in Jerusalem because of Shishak, and said to them, “Thus says the Lord: ‘You have forsaken Me, and therefore I also have left you in the hand of Shishak.’ ” 6 So the leaders of Israel and the king humbled themselves; and they said, “The Lord is righteous.” 7 Now when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, “They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance. My wrath shall not be poured out on Jerusalem by the hand of Shishak. 8 Nevertheless they will be his servants, that they may distinguish My service from the service of the kingdoms of the nations.” 9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord and the treasures of the king’s house; he took everything. He also carried away the gold shields which Solomon had made. 10 Then King Rehoboam made bronze shields in their place, and committed them to the hands of the captains of the guard, who guarded the doorway of the king’s house. 11 And whenever the king entered the house of the Lord, the guard would go and bring them out; then they would take them back into the guardroom. 12 When he humbled himself, the wrath of the Lord turned from him, so as not to destroy him completely; and things also went well in Judah. 13 Thus King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he became king; and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put His name there. His mother’s name was Naamah, an Ammonitess. 14 And he did evil, because he did not prepare his heart to seek the Lord. 15 The acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam all their days. 16 So Rehoboam rested with his fathers, and was buried in the City of David. Then Abijah his son reigned in his place.**

he forsook the law of the Lord: He and his people walked in the way of the Lord for only three years because he was afraid, but when he built the fortified cities and became strong (all Rehoboam wanted was to establish the kingdom and not life with God) he was no longer afraid of Egypt and trusted in his fortified cities so he left the Lord. **and all Israel along with him** = In the Books of Kings, the name Israel is given to the northern kingdom, and the name Judah is given to the southern kingdom. As for the Books of Chronicles, the name Israel is given to the people of God whether they were in the northern or southern kingdom (2 Chronicles 12: 6 + 15: 17 + 21: 4 + 28: 19,27). **the Lubim** = i.e. from Libya. **the Sukkiim** = were most likely Egyptians living west of the Red Sea. Their name was used in the Septuagint

(Cave Diggers), so they were likely mountain dwellers. In (verse 5), **Shemaiah the prophet** is a prophet and historian. In (verse 6), we see a good side in Rehoboam when he and the princes humbled themselves before the Lord, admitting that they had sinned and accepting Shemaiah's rebuke, so God granted them a little escape, that is, the king of Egypt would go away from them, but they would remain enslaved to him. In verse (8) God left them to serve the king of Egypt (note that God accepted their repentance) to experience the difference between serving God, which they had rejected, and serving the king of Egypt who enslaves and humiliates them so that they would realize the difference between worshipping God and living freely, and worshipping someone else according to the desires of their hearts and thus Satan would humiliate them (symbolized by enslavement to the Pharaoh). In (verse 15) **genealogies** = births or family tree.

He also carried away the gold shields which Solomon had made. 10 Then King Rehoboam made bronze shields in their place: So sin turns what is heavenly into what is earthly. In fact, bronze refers to judgment, meaning the judgment of sinners (see the introduction to the Tabernacle in the Book of Exodus).

Chapter 13

(Verses 1-12): **In the eighteenth year of King Jeroboam, Abijah became king over Judah. 2 He reigned three years in Jerusalem. His mother's name was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. 3 Abijah set the battle in order with an army of valiant warriors, four hundred thousand choice men. Jeroboam also drew up in battle formation against him with eight hundred thousand choice men, mighty men of valor. 4 Then Abijah stood on Mount Zemaraim, which is in the mountains of Ephraim, and said, "Hear me, Jeroboam and all Israel: 5 Should you not know that the Lord God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt? 6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his lord. 7 Then worthless rogues gathered to him, and strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and inexperienced and could not withstand them. 8 And now you think to withstand the kingdom of the Lord, which is in the hand of the sons of David; and you are a great multitude, and with you are the gold calves which Jeroboam made for you as gods. 9 Have you not cast out the priests of the Lord, the sons of Aaron, and the Levites, and made for yourselves priests, like the peoples of other lands, so that whoever comes to consecrate himself with a young bull and seven rams may be a priest of things that are not gods? 10 But as for us, the Lord is our God, and we have not forsaken Him; and the priests who minister to the Lord are the sons of Aaron, and the Levites attend to their duties. 11 And they burn to the Lord every morning and every evening burnt sacrifices and sweet incense; they also set the showbread in order on the pure gold table, and the lampstand of gold with its lamps to burn every evening; for we keep the command of the Lord our God, but you have forsaken Him. 12 Now look, God Himself is with us as our head, and His priests with sounding trumpets to sound the alarm against you. O children of Israel, do not fight against the Lord God of your fathers, for you shall not prosper!"**

See (1 Kings 15: 1-8), which mentions the great battle between Abijah and Jeroboam. We understand that likely it was Jeroboam who attacked Judah because God helped Judah, and especially this help came because of Abijah's testimony to God. In (verse 4) **Mount Zemaraim** = Zemaraim was one of the cities of Benjamin (Joshua 18: 22), so the battlefield was on the border of Judah and Israel. **and said, "Hear me** = the words cannot be directed to the entire army but to Jeroboam and his leaders. In (verse 5) **a covenant of salt** = an eternal covenant that does not spoil, end or break. In (verse 7), **Rehoboam was young and inexperienced** = meaning he had no experience in politics and war. In (verse 9) **to consecrate himself** = is an expression that indicates the person's dedication to the service as a priest, and the original meaning is that he put in his hand what he offers to the Lord. The meaning of the verse is that whoever wanted to be a priest in the northern kingdom of Israel would buy the position for a price (a bull and seven rams), but in the priesthood of Judah, God was the one who chose (God is the one who chose Aaron and his sons). Therefore, God responded to them, but what was happening in the northern kingdom of Israel had nothing to do with God.

In (verse 10) God is with Judah and hears them when they cry out, and whoever resists Judah resists God.

(Verses 13-22): **But Jeroboam caused an ambush to go around behind them; so they were in front of Judah, and the ambush was behind them. 14 And when Judah looked around, to their surprise the battle line was at both front and rear; and they cried out to the Lord, and the priests sounded the trumpets. 15 Then the men of Judah gave a shout; and as the men of Judah shouted, it happened that God struck Jeroboam and all Israel before Abijah and Judah. 16 And the children of Israel fled before Judah, and God delivered them into their hand. 17 Then Abijah and his people struck them with a great slaughter; so five hundred thousand choice men of Israel fell slain. 18 Thus the children of Israel were subdued at that time; and the children of Judah prevailed, because they relied on the Lord God of their fathers. 19 And Abijah pursued Jeroboam and took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephraim with its villages. 20 So Jeroboam did not recover strength again in the days of Abijah; and the Lord struck him, and he died. 21 But Abijah grew mighty, married fourteen wives, and begot twenty-two sons and sixteen daughters. 22 Now the rest of the acts of Abijah, his ways, and his sayings are written in the annals of the prophet Iddo.**

Jeroboam was a military leader, so he divided his army into two parts: one would strike from the front and the other would turn to strike Judah from behind. This was a well-thought-out military plan, but God defended His people and the king of Judah, who had testified to Him. **God struck Jeroboam** = God gave victory to Abijah's army to strike Jeroboam.

In (verse 20), **and the Lord struck him, and he died** = he died two years after the death of Abijah. This means that God struck Jeroboam with a disease in his body that paralyzed him, and perhaps this strike was due to his defeat in the war against Abijah, and this disease was the cause of his death later. The mention of his death here is a continuation of the news of Jeroboam (1 Kings 15: 25).

Jeroboam was a powerful man; if he had walked in the way of the Lord, his kingdom would have prospered greatly. But because he disobeyed God, sought what was his own, and walked in his wisdom, looking only to the present time, he was defeated in the war, and his son died, and he was struck down. So he lost his present time and his eternal life and left behind a hated name. **But Abijah grew mighty** = we understand from (1 Kings 15: 3) that he became puffed up after his victory due to his pride and self-reliance, so he fell into the trials of success. In (verse 22) **the annals of the prophet Iddo** = Annals is Midrash in Hebrew, meaning interpretation, especially interpretation accompanied by sermons. The word only appears here and in (2 Chronicles 24: 27). The origin of the Hebrew word is Midrash שְׁדָרָה.

Chapter 14

(Verses 1-8): **So Abijah rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place. In his days the land was quiet for ten years. 2 Asa did what was good and right in the eyes of the Lord his God, 3 for he removed the altars of the foreign gods and the high places, and broke down the sacred pillars and cut down the wooden images. 4 He commanded Judah to seek the Lord God of their fathers, and to observe the law and the commandment. 5 He also removed the high places and the incense altars from all the cities of Judah, and the kingdom was quiet under him. 6 And he built fortified cities in Judah, for the land had rest; he had no war in those years, because the Lord had given him rest. 7 Therefore he said to Judah, "Let us build these cities and make walls around them, and towers, gates, and bars, while the land is yet before us, because we have sought the Lord our God; we have sought Him, and He has given us rest on every side." So they built and prospered. 8 And Asa had an army of three hundred thousand from Judah who carried shields and spears, and from Benjamin two hundred and eighty thousand men who carried shields and drew bows; all these were mighty men of valor.**

See (1 Kings 15: 7-15) **the land was quiet for ten years** = because the king of Israel had been defeated and suffered a great loss against Judah. This is from a political perspective, but the philosophy of the writer of the chronicles is to focus on the fact that God blesses those who follow His commandments. Asa was a good king, so the Lord gave him rest. In (verse 3), **the altars of the foreign gods** = are from the time of Solomon, who built a high place for Chemosh and others on a mountain opposite Jerusalem (1 Kings 11: 5-8). **the wooden images** = decorated pillars taken from Assyria with references to the reproductive organs to arouse desire. In (verse 5), **the incense altars** = engraved stones depicted on pillars used in sun worship. In (verse 6), **he built fortified cities** = we conclude that his work was with the Lord's approval, as he built, but he was relying on God's protection. He used the time of rest to fortify his cities, as he did not waste his time but rather worked in times of peace so that wars would not surprise him while he was unprepared. Spiritually, we must do the same to avoid becoming spiritually lukewarm. We must not stop our striving even if there are no wars.

(Verses 9-15): **Then Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots, and he came to Mareshah. 10 So Asa went out against him, and they set the troops in battle array in the Valley of Zephathah at Mareshah. 11 And Asa cried out to the Lord his God, and said, "Lord, it is nothing for You to help, whether with many or with those who have no power; help us, O Lord our God, for we rest on You, and in Your name we go against this multitude. O Lord, You are our God; do not let man prevail against You!" 12 So the Lord struck the Ethiopians before Asa and Judah, and the Ethiopians fled. 13 And Asa and the people who were with him pursued them to Gerar. So the Ethiopians were overthrown, and they could not recover, for they were broken before the Lord and His army. And they carried away very much spoil. 14 Then they defeated all the cities around Gerar, for the fear of the Lord came upon them; and they plundered all the cities,**

for there was exceedingly much spoil in them. 15 They also attacked the livestock enclosures, and carried off sheep and camels in abundance, and returned to Jerusalem.

Zerah the Ethiopian: Most likely, the Kushites here are from the Arab countries with the support of Egypt because there are two places called Kush: 1. Nubia and up to Ethiopia; 2. East of the Arab countries (Genesis 2: 13). At that time, it was unknown that an Egyptian king invaded Judah, so Zerah, the Ethiopian, was from the Arab tribes. We can infer this from the spoils, verse (15): **sheep and camels** as these are the possessions of the Arabs. **an army of a million men** = that is a very great army. But Asa the saint knows the way to victory, so we find him in verse (11) calling on the Lord his God: **And Asa cried out to the Lord his God, and said, "Lord, it is nothing for You to help, whether with many or with those who have no power; help us, O Lord our God, for we rest on You, and in Your name we go against this multitude. O Lord, You are our God; do not let man prevail against You!"** = and note that Asa's army from Judah and Benjamin numbered 580,000 trained and armed soldiers, but he considered his strength to be nothing and that he needed the strength of God. For this reason, the Lord defeated his enemy before him. The defeat of the Kushites was great, as they expelled them to Gerar, which is 100 km from Jerusalem; that is, a complete defeat.

Chapter 15

(Verses 1-7): **Now the Spirit of God came upon Azariah the son of Oded. 2 And he went out to meet Asa, and said to him: "Hear me, Asa, and all Judah and Benjamin. The Lord is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you. 3 For a long time Israel has been without the true God, without a teaching priest, and without law; 4 but when in their trouble they turned to the Lord God of Israel, and sought Him, He was found by them. 5 And in those times there was no peace to the one who went out, nor to the one who came in, but great turmoil was on all the inhabitants of the lands. 6 So nation was destroyed by nation, and city by city, for God troubled them with every adversity. 7 But you, be strong and do not let your hands be weak, for your work shall be rewarded!"**

Azariah the son of Oded: Azariah's words were appropriate and timely because the king and his people had defeated a great army and were prone to boasting and relying on themselves. The kingdom of Judah required reform. The prophet did not come to congratulate them on the victory but to ask for more work and struggle against every sin. He warns and cautions them against turning away from God and losing God's blessings and approval. To obtain God's blessings, we must leave our sins and remove them from within us with true repentance. **If you seek Him, He will be found by you** = God wants to be with us, and there is no obstacle except from us, and He is the source of all good. In (verse 3) **For a long time Israel** = the Israelites spent a long period in which they were without the true God, without a priest to teach them, and without a law. The reference here is to the days of the judges and beyond. He means by his words to urge them to expel strange worship. In (verse 5) **in those times**, perhaps he means the times of the judges and maybe the ten tribes who worshipped statues or a prophecy specific to the future, and in general, it is a general, comprehensive prophecy that is suitable for all times.

(Verses 8-15): **And when Asa heard these words and the prophecy of Oded the prophet, he took courage, and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had taken in the mountains of Ephraim; and he restored the altar of the Lord that was before the vestibule of the Lord. 9 Then he gathered all Judah and Benjamin, and those who dwelt with them from Ephraim, Manasseh, and Simeon, for they came over to him in great numbers from Israel when they saw that the Lord his God was with him. 10 So they gathered together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. 11 And they offered to the Lord at that time seven hundred bulls and seven thousand sheep from the spoil they had brought. 12 Then they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; 13 and whoever would not seek the Lord God of Israel was to be put to death, whether small or great, whether man or woman. 14 Then they took an oath before the Lord with a loud voice, with shouting and trumpets and rams' horns. 15 And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and the Lord gave them rest all around.**

the prophecy of Oded: That is the prophecy of Azariah the son of Oded. **removed the abominable idols:** he had taken them away before, but here we find him confirming and completing what he had started. **the cities which he had taken in the mountains of Ephraim** = the book does not refer to any war between Asa and Israel. Perhaps he means the cities that his father Abijah had taken, and perhaps Asa himself had taken them (2 Chronicles 17: 2) in a state of weakness for Israel. **and he restored the altar of the Lord** = that is, the altar of burnt offering that had been destroyed in the years of neglect. In (verse 9) **Then he gathered all Judah** = he wanted the reform not to be the work of the king alone, but the work of all the people. **and those who dwelt with them** = this meeting was about 35 years after the split between Judah and Israel, so their two peoples became strangers to each other. **and Simeon** = Simeon's portion was within the tribe of Judah, and some of them resided within his portion, and some of them were scattered throughout Israel according to the prophecy of their father Jacob. And those of them who returned to Judah now were called strangers. In (verse 10) **in the third month** = the Feast of Weeks in the third month. In verse (13) they ruled to kill everyone who worships pagan gods.

(Verses 16-19): **Also he removed Maachah, the mother of Asa the king, from being queen mother, because she had made an obscene image of Asherah; and Asa cut down her obscene image, then crushed and burned it by the Brook Kidron. 17 But the high places were not removed from Israel. Nevertheless the heart of Asa was loyal all his days. 18 He also brought into the house of God the things that his father had dedicated and that he himself had dedicated: silver and gold and utensils. 19 And there was no war until the thirty-fifth year of the reign of Asa.**

Maachah, the mother of Asa: That is, his grandmother. In (verse 19) **there was no war** = and there was war between Asa and Baasha, king of Israel, all their days (1 Kings 15: 16, 32). These were skirmishes, but not a major war between them, only transgressions. In (verse 19) **until the thirty-fifth year** = of the separation.

Chapter 16

(Verse 1): **In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah and built Ramah, that he might let none go out or come in to Asa king of Judah.**

the thirty-sixth year of the reign of Asa: That is, after the separation, which corresponds to the sixteenth year of Asa's reign. The same concept applies to the verse (2 Chronicles 15: 19), see (1 Kings 15: 17-24).

(Verses 2-9): **Then Asa brought silver and gold from the treasuries of the house of the Lord and of the king's house, and sent to Ben-Hadad king of Syria, who dwelt in Damascus, saying, 3 "Let there be a treaty between you and me, as there was between my father and your father. See, I have sent you silver and gold; come, break your treaty with Baasha king of Israel, so that he will withdraw from me." 4 So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. They attacked Ijon, Dan, Abel Maim, and all the storage cities of Naphtali. 5 Now it happened, when Baasha heard it, that he stopped building Ramah and ceased his work. 6 Then King Asa took all Judah, and they carried away the stones and timber of Ramah, which Baasha had used for building; and with them he built Geba and Mizpah. 7 And at that time Hanani the seer came to Asa king of Judah, and said to him: "Because you have relied on the king of Syria, and have not relied on the Lord your God, therefore the army of the king of Syria has escaped from your hand. 8 Were the Ethiopians and the Lubim not a huge army with very many chariots and horsemen? Yet, because you relied on the Lord, He delivered them into your hand. 9 For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. In this you have done foolishly; therefore from now on you shall have wars."**

The story of King Asa is mentioned in (1 Kings 15: 9-24) and also in (2 Chronicles 14:1 - 2 Chronicles 16: 14). To fully understand the subject of King Asa, compare what is mentioned in the books of Kings and Chronicles. We notice that the writer of Kings writes from a different point of view than the writer of Chronicles. The writer of Kings focuses on Asa's political and military successes. However, the writer of Kings did not explain King Asa's foot disease. While the writer of Chronicles explains things from a spiritual point of view, throughout the book of Chronicles, you find the writer interested in spiritual matters. From the book of Chronicles, we understand Asa's spiritual errors, so we find that when King Asa was rebuked for his errors by Hanani, the seer, he imprisoned him. Therefore, God struck him with the foot disease.

Asa's sins in his alliance with Ben-Hadad:

1. He allied and relied on a pagan king instead of God and did not remember how God helped him, especially in his war against Zerah the Ethiopian (Koushite from Kush in the east of Arab tribes). As the prophet Jeremiah says, "Thus says the Lord: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the Lord." (Jeremiah 17:5) + "Is there no balm in Gilead, Is there no physician there? Why then is there no recovery For the health of the daughter of my people?" (Jeremiah 8: 22). The meaning is that God wants His people to understand that their God is strong and always ready to defend them, so why do they turn to others to humiliate them? God wonders why his people do not come to him in their troubles and go to others.
2. He brought a pagan enemy to his cousin Israel and thus exposed Judah to the same danger.
3. He made Ben-Hadad sin, breaking the covenant with Israel by bribing him from the house of God instead of him giving to the house of God.
4. He inflicted great losses on the cities of Israel and shed much of their blood.

Because you have relied on the king of Syria, and have not relied on the Lord your God, therefore the army of the king of Syria has escaped from your hand: This did not happen during the time of Asa, but during the time of his son Jehoshaphat (1 Kings 15: 24). Jehoshaphat made a mistake and allied with Ahab, king of Israel, to fight Aram. The Aramites almost killed Jehoshaphat, but God saved him from their hands (1 Kings 22: 29-32). The point is that if Asa had not allied with Aram against Israel, he would have been able to defeat Israel and even Aram. However, because of his mistake in allying with Aram, Aram escaped defeat before him. Aram was in continuous wars against Judah, the southern kingdom, and Israel, the northern kingdom. Examples: A) The king of Aram sends an army to arrest the prophet Elisha (2 Kings 6: 8-23). B) Aram besieges Israel, the northern kingdom, to the point that mothers ate their sons (2 Kings 6: 24-30). C) Hazael, king of Aram, attacks Jerusalem and forces Jehoash, king of Judah, to give him all the holy things of the temple (2 Kings 12: 17-18).

If Asa had relied on God and not allied with the king of Aram, God would have strengthened him and struck the king of Israel and even the king of Aram himself. But by his mistake in allying with the king of Aram, he allowed the king of Aram to grow stronger and harm Israel and Judah.

(Verse 10): **Then Asa was angry with the seer, and put him in prison, for he was enraged at him because of this. And Asa oppressed some of the people at that time.**

In his pride, King Asa did not accept the rebuke of Hanani, the seer, so he imprisoned him. He oppressed the people who sympathized with Hanani, the seer. He imprisoned the seer, so God punished him with the same punishment. God restricted his movement with a disease in his feet so that he would feel his weakness instead of feeling strong and return and repent. Asa did not worship idols, but he worshipped himself.

(Verses 11-14): **Note that the acts of Asa, first and last, are indeed written in the book of the kings of Judah and Israel. 12 And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his**

malady was severe; yet in his disease he did not seek the Lord, but the physicians. 13 So Asa rested with his fathers; he died in the forty-first year of his reign. 14 They buried him in his own tomb, which he had made for himself in the City of David; and they laid him in the bed which was filled with spices and various ingredients prepared in a mixture of ointments. They made a very great burning for him.

In (verse 12) **the physicians** = He resorted to pagan medicine that uses magic, and we, as Christians, pray for the patient and then call the doctors.

In (verse 14) **They made a very great burning for him** = they did not burn the body but the perfumes and incense.

Chapter 17

(Verses 1-6): **Then Jehoshaphat his son reigned in his place, and strengthened himself against Israel. 2 And he placed troops in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim which Asa his father had taken. 3 Now the Lord was with Jehoshaphat, because he walked in the former ways of his father David; he did not seek the Baals, 4 but sought the God of his father, and walked in His commandments and not according to the acts of Israel. 5 Therefore the Lord established the kingdom in his hand; and all Judah gave presents to Jehoshaphat, and he had riches and honor in abundance. 6 And his heart took delight in the ways of the Lord; moreover he removed the high places and wooden images from Judah.**

strengthened himself against Israel: He prevented the spread of religious and moral corruption among his people, but he gave his son in marriage to Athaliah, the daughter of Ahab, and that was about the eighth year of his reign. In (verse 3), this is the philosophy of the writer of the Book of Chronicles, that he shows that whoever walks in the way of David, that is, the way of God in which David walked, the Lord will bless him. In (verse 6), **his heart took delight in the ways of the Lord** = removing the high places and the idols require spiritual strength, so he does this against the will of the people who love this type of worship. In fact, all the neighbouring peoples worshiped Baalim.

(Verses 7-9): **Also in the third year of his reign he sent his leaders, Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaiah, to teach in the cities of Judah. 8 And with them he sent Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah—the Levites; and with them Elishama and Jehoram, the priests. 9 So they taught in Judah, and had the Book of the Law of the Lord with them; they went throughout all the cities of Judah and taught the people.**

Jehoshaphat was concerned with teaching the people, " My people are destroyed for lack of knowledge." (Hosea 4: 6).

For the teaching to be complete, Jehoshaphat used three classes:

1. **The priests (Elishama and Jehoram)** teach religion, religious law, and worship of the Lord God.
2. **The Levites (Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah)** These teach rituals, statutes, hymns, and the legal law.
3. **The leaders (Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaiah)** teach the kingdom's civil law and system. They have another job, as they have political power and authority to force the people to come to learn and punish the reckless.

(Verses 10-19): **And the fear of the Lord fell on all the kingdoms of the lands that were around Judah, so that they did not make war against Jehoshaphat. 11 Also some of the Philistines brought Jehoshaphat presents and silver as tribute; and the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats. 12 So Jehoshaphat became increasingly powerful, and he built fortresses and storage cities in Judah. 13 He had much property in the cities of Judah; and the men of war, mighty men of valor, were in Jerusalem. 14 These are their numbers, according to their fathers' houses. Of Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor; 15 and next to him was Jehohanan the captain, and with him two hundred and eighty thousand; 16 and next to him was Amasiah the son of Zichri, who willingly offered himself to the Lord, and with him two hundred thousand mighty men of valor. 17 Of Benjamin: Eliada a mighty man of valor, and with him two hundred thousand men armed with bow and shield; 18 and next to him was Jehozabad, and with him one hundred and eighty thousand prepared for war. 19 These served the king, besides those the king put in the fortified cities throughout all Judah.**

He honoured the Lord, so the Lord honoured him and made him feared among the world's peoples. Note the number of Jehoshaphat's army and its strength "for those who honor Me I will honor," and the increase in the number had reasons, the most important of which was the blessing of the Lord and then the refuge of many of the tribes in Judah and peace for a long time.

We see in (verse 11) that all the kingdoms around him (**all the kingdoms of the lands that were around Judah**) are at peace with him, and the Philistines, the traditional enemies of the Jews, send him gifts. This is an application of Solomon's saying, "When a man's ways please the Lord, He makes even his enemies to be at peace with him." (Proverbs 16: 7)

In (verse 16) **Amasiah the son of Zichri, who willingly offered himself to the Lord** = some offer something to the Lord, but Amasiah offered himself to the Lord. He accepted serving the king as if he were offering a service to the Lord, so he served his people and served the Lord's anointed Jehoshaphat.

Chapter 18

(Verses 1-34): Jehoshaphat had riches and honor in abundance; and by marriage he allied himself with Ahab. 2 After some years he went down to visit Ahab in Samaria; and Ahab killed sheep and oxen in abundance for him and the people who were with him, and persuaded him to go up with him to Ramoth Gilead. 3 So Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me against Ramoth Gilead?" And he answered him, "I am as you are, and my people as your people; we will be with you in the war." 4 Also Jehoshaphat said to the king of Israel, "Please inquire for the word of the Lord today." 5 Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Shall we go to war against Ramoth Gilead, or shall I refrain?" So they said, "Go up, for God will deliver it into the king's hand." 6 But Jehoshaphat said, "Is there not still a prophet of the Lord here, that we may inquire of Him?" 7 So the king of Israel said to Jehoshaphat, "There is still one man by whom we may inquire of the Lord; but I hate him, because he never prophesies good concerning me, but always evil. He is Micaiah the son of Imla." And Jehoshaphat said, "Let not the king say such things!" 8 Then the king of Israel called one of his officers and said, "Bring Micaiah the son of Imla quickly!" 9 The king of Israel and Jehoshaphat king of Judah, clothed in their robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them. 10 Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, "Thus says the Lord: 'With these you shall gore the Syrians until they are destroyed.'" 11 And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the Lord will deliver it into the king's hand." 12 Then the messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Therefore please let your word be like the word of one of them, and speak encouragement." 13 And Micaiah said, "As the Lord lives, whatever my God says, that I will speak." 14 Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?" And he said, "Go and prosper, and they shall be delivered into your hand!" 15 So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the Lord?" 16 Then he said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the Lord said, 'These have no master. Let each return to his house in peace.'" 17 And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?" 18 Then Micaiah said, "Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing on His right hand and His left. 19 And the Lord said, 'Who will persuade Ahab king of Israel to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. 20 Then a spirit came forward and stood before the Lord, and said, 'I will persuade him.' The Lord said to him, 'In what way?' 21 So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the Lord said, 'You shall persuade him and also prevail; go out and do so.' 22 Therefore look! The Lord has put a lying spirit in the mouth of these prophets of yours, and the Lord has declared disaster against you." 23 Then Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, "Which way did the spirit from the Lord go from me to speak to you?" 24 And Micaiah said, "Indeed you shall see on that day when you

go into an inner chamber to hide!" 25 Then the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son; 26 and say, 'Thus says the king: "Put this fellow in prison, and feed him with bread of affliction and water of affliction, until I return in peace." ' "

27 But Micaiah said, "If you ever return in peace, the Lord has not spoken by me." And he said, "Take heed, all you people!" 28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. 29 And the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle; but you put on your robes." So the king of Israel disguised himself, and they went into battle. 30 Now the king of Syria had commanded the captains of the chariots who were with him, saying, "Fight with no one small or great, but only with the king of Israel." 31 So it was, when the captains of the chariots saw Jehoshaphat, that they said, "It is the king of Israel!" Therefore they surrounded him to attack; but Jehoshaphat cried out, and the Lord helped him, and God diverted them from him. 32 For so it was, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. 33 Now a certain man drew a bow at random, and struck the king of Israel between the [b]joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded." 34 The battle increased that day, and the king of Israel propped himself up in his chariot facing the Syrians until evening; and about the time of sunset he died.

See the interpretation of (1 Kings 22: 5-35).

Chapter 19

(Verses 1-3): **Then Jehoshaphat the king of Judah returned safely to his house in Jerusalem. 2 And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, "Should you help the wicked and love those who hate the Lord? Therefore the wrath of the Lord is upon you. 3 Nevertheless good things are found in you, in that you have removed the wooden images from the land, and have prepared your heart to seek God."**

Jehu the son of Hanani: Hanani, his father, was the one who rebuked King Asa (2 Chronicles 16: 10), and Jehu saw his father in prison for this act. But Jehu did not care and did the same thing, for the word of God is not chained.

Jehu rebuked Baasha, king of Israel (1 Kings 16: 1-4). We see that Jehoshaphat heard the prophet's words and considered them the word of the Lord, but he could not rid himself of the effects of his bad policy. He gave his son in marriage to Ahab's daughter, which brought evil into his house. He gave his son in marriage to Athaliah, which may be considered a type of political marriage, i.e., to make a treaty with Israel. This caused him military obligations that he had long suffered from, and God saved him, and he returned to his house in peace while Ahab died. But Athaliah remained there, and evil remained with her, and we find that his son Jehoram killed all his brothers with the sword, along with some of the men of Israel and its leaders and did evil in the eyes of the Lord. Then he died after much suffering, and Athaliah did not refrain from her evil counsels, so she continued with her son Ahaziah until he was killed, and then she killed all the royal line to inherit. The origin of all these evils was Jehoshaphat's union with Ahab, which is the meaning of the prophet's words.

(Verses 4-11): **So Jehoshaphat dwelt at Jerusalem; and he went out again among the people from Beersheba to the mountains of Ephraim, and brought them back to the Lord God of their fathers. 5 Then he set judges in the land throughout all the fortified cities of Judah, city by city, 6 and said to the judges, "Take heed to what you are doing, for you do not judge for man but for the Lord, who is with you in the judgment. 7 Now therefore, let the fear of the Lord be upon you; take care and do it, for there is no iniquity with the Lord our God, no partiality, nor taking of bribes." 8 Moreover in Jerusalem, for the judgment of the Lord and for controversies, Jehoshaphat appointed some of the Levites and priests, and some of the chief fathers of Israel, when they returned to Jerusalem. 9 And he commanded them, saying, "Thus you shall act in the fear of the Lord, faithfully and with a loyal heart: 10 Whatever case comes to you from your brethren who dwell in their cities, whether of bloodshed or offenses against law or commandment, against statutes or ordinances, you shall warn them, lest they trespass against the Lord and wrath come upon you and your brethren. Do this, and you will not be guilty. 11 And take notice: Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites will be officials before you. Behave courageously, and the Lord will be with the good."**

In (verse 4) **he went out again** = Jehoshaphat, at the beginning of his reign, sent some of his leaders and some of the Levites and priests to teach the people, but here he went out himself to make sure that the just rule was everywhere. This action of Jehoshaphat was a kind of repentance, as he no longer cared about political alliances but cared about his country and establishing justice in it. So, he began establishing a judicial system to achieve justice according to the law **from Beersheba to the mountains of Ephraim** = that is, in every place from the far south to the far north. In (verse 5), **Then he set judges** = perhaps the number was not sufficient, so he appointed new judges, or they were bribed, so he appointed just and honest judges. **the fortified cities of Judah** = these cities were military centers and civil court centers as well. In (verse 8) **Moreover in Jerusalem** = it is a supreme court under the personal patronage of the king to which difficult cases are brought. **for the judgment of the Lord and for controversies** = this is a distinction between religious and civil justice. In (verse 11), **Amariah** specializes in religious justice and **Zebadiah** in civil justice.

Chapter 20

(Verses 1-13): **It happened after this that the people of Moab with the people of Ammon, and others with them besides the Ammonites, came to battle against Jehoshaphat. 2 Then some came and told Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, from Syria; and they are in Hazazon Tamar" (which is En Gedi). 3 And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. 4 So Judah gathered together to ask help from the Lord; and from all the cities of Judah they came to seek the Lord. 5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the Lord, before the new court, 6 and said: "O Lord God of our fathers, are You not God in heaven, and do You not rule over all the kingdoms of the nations, and in Your hand is there not power and might, so that no one is able to withstand You? 7 Are You not our God, who drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever? 8 And they dwell in it, and have built You a sanctuary in it for Your name, saying, 9 'If disaster comes upon us—sword, judgment, pestilence, or famine—we will stand before this temple and in Your presence (for Your name is in this temple), and cry out to You in our affliction, and You will hear and save.' 10 And now, here are the people of Ammon, Moab, and Mount Seir—whom You would not let Israel invade when they came out of the land of Egypt, but they turned from them and did not destroy them— 11 here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit. 12 O our God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You." 13 Now all Judah, with their little ones, their wives, and their children, stood before the Lord.**

We left Jehoshaphat to establish justice in the kingdom of Judah. But here, we find that the enemies rose up against him. Why would God allow this? Because Satan cannot tolerate any reform. God allows this so that He may be glorified, and the people see His power more and more, that He is able to save, and that their faith in Him may increase. There is a blessing after every trial. **the people of Moab with the people of Ammon, and others with them besides the Ammonites, came** = Moab was under the rule of Israel, and after the death of Ahab, it rebelled against Israel. Perhaps the incident mentioned in this chapter was after the death of Ahab and during the reign of his son Ahaziah. The incident mentioned in (2 Kings 3) was after that time and during the reign of Jehoram, who succeeded Ahaziah. Ahaziah was a weak and sick king (2 Kings 1: 2,3). Moab seized the opportunity to attack Judah, as they were confident that Israel would not help Judah, but they probably took their way through Israel (the ten tribes). The Ammonites were neighbours of Moab to their north side. In (verse 2) **from Syria** = the word Edom, and Aram (Syria) are very similar. In some copies, instead of Aram, the word Edom was found. Some people had the opinion that what is meant by Aram is Edom complete that in (verse 1) what is meant by the Ammonites are the Maunites, and these lived in Mount Seir. So the alliance against Judah was from Moab, the Ammonites, and Edom (see verse 23). But perhaps the word Aram means that they came from the north. **Hazazon Tamar** = an ancient name for En Gedi, and it was in Judah near Lot's Sea in the middle of the western sea, about a mile from the shore. So Jehoshaphat was afraid because the enemies

were many, and he felt that he needed help from the Lord, **proclaimed a fast throughout all Judah** and prayed = to ask the Lord. It is good to always feel our weakness before God and our need for Him, no matter how strong we are. According to the philosophy of the writer of the Book of Chronicles, we find him focusing on Jehoshaphat's spiritual preparation (prayer and fasting), and he did not talk about his military preparations. The Jews used to fast in times of war, famine, epidemics and calamities. Let us note that trials are a cause of blessing as they unite, pray and fast. In (verse 5), **before the new court** = the temple had two courts, the court of the priests and the great court, and the meeting was in the great court. Perhaps it was called the new court because Asa repaired it. The king stood before the court at the dividing point between the two courts. We notice that all the people were praying and relying on the Lord completely, asking Him for salvation, for He is the God of their fathers who saved and delivered their fathers, and He will inevitably deliver them. In verse (9), there is a reference to Solomon's prayer, which the Lord answered (2 Chronicles 6: 24-25).

(Verses 14-19): **Then the Spirit of the Lord came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. 15 And he said, "Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the Lord to you: 'Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God's. 16 Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel. 17 You will not need to fight in this battle. Position yourselves, stand still and see the salvation of the Lord, who is with you, O Judah and Jerusalem!' Do not fear or be dismayed; tomorrow go out against them, for the Lord is with you." 18 And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem bowed before the Lord, worshiping the Lord. 19 Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the Lord God of Israel with voices loud and high.**

In (verse 15), **for the battle is not yours, but God's** = God often fought the enemies of His people without them fighting (splitting the Red Sea / the fall of the walls of Jericho / Gideon and the Midianites...), and sometimes God gives victory to His people, but they have to fight. Here, we find that Jehoshaphat and his people accepted and believed the word of God that was through the mouth of this prophet, and they even stood up and praised as if salvation had been accomplished.

(Verses 20-23): **So they rose early in the morning and went out into the Wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem: Believe in the Lord your God, and you shall be established; believe His prophets, and you shall prosper." 21 And when he had consulted with the people, he appointed those who should sing to the Lord, and who should praise the beauty of holiness, as they went out before the army and were saying: "Praise the Lord, For His mercy endures forever." 22 Now when they began to sing and to praise, the Lord set ambushes against the people of Ammon, Moab, and Mount Seir, who had come**

against Judah; and they were defeated. 23 For the people of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy them. And when they had made an end of the inhabitants of Seir, they helped to destroy one another.

Jehoshaphat stood: It is strange that the king, who is the commander of an army, stands to preach before the battle. It is also strange that the army's weapon is praise, joy and thanksgiving before the battle and victory. When they began to sing, that is, praise, **the Lord set ambushes** = the Bible did not clarify the type of these ambushes. Were they angels who struck the enemies as happened in the days of Hezekiah and the Assyrian army, or were they ambushes from the army of Jehoshaphat by the Lord's command and planning? Or were they from the people of Judah themselves, and they did this without consulting the king, or from the people of the desert who came to plunder and loot, or were the enemies divided against each other when God put misunderstanding and hatred in their hearts, so they fought each other as happened in the time of Gideon?! The answer is that we do not know, and we don't have to know, but what is important is that we trust that God has multiple means by which He finds salvation for His people. But why did the Bible not tell us about the method of salvation here? The reason is that in every distress we have to wait for salvation in a wondrous way that we do not imagine or know, and perhaps we do not imagine that salvation will come in this way. All we have to do is stand to praise and pray, waiting for the Lord's salvation.

(Verses 24-30): **So when Judah came to a place overlooking the wilderness, they looked toward the multitude; and there were their dead bodies, fallen on the earth. No one had escaped. 25 When Jehoshaphat and his people came to take away their spoil, they found among them an abundance of valuables on the dead bodies, and precious jewelry, which they stripped off for themselves, more than they could carry away; and they were three days gathering the spoil because there was so much. 26 And on the fourth day they assembled in the Valley of [g]Berachah, for there they blessed the Lord; therefore the name of that place was called The Valley of Berachah until this day. 27 Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go back to Jerusalem with joy, for the Lord had made them rejoice over their enemies. 28 So they came to Jerusalem, with stringed instruments and harps and trumpets, to the house of the Lord. 29 And the fear of God was on all the kingdoms of those countries when they heard that the Lord had fought against the enemies of Israel. 30 Then the realm of Jehoshaphat was quiet, for his God gave him rest all around.**

a place overlooking the wilderness: A Building like a tower in the wilderness, high enough to overlook the battle. The abundance of spoils is evidence of the abundance of those killed. The people of the East adorned themselves with gold earrings and crescents and even adorned their camels with necklaces around their necks. In (verse 28), they praise and thank God after salvation, not just before it during the tribulation.

What happened with Jehoshaphat is a perfect example to respond to those who advocate the envy theory:

1. Jehoshaphat was a righteous king who made many reforms.
2. As a result of his righteousness, Satan envied him. And Satan envies us for every blessing we receive.
3. Satan plotted against him (the war between Moab and Edom...).
4. Jehoshaphat was content with praying, for this war is the Lord's.
5. God ended the problem, and Judah returned with much spoils, for God will not allow Satan to wage war against us unless we benefit from it spiritually.
6. But in humility, we say: O Lord, we cannot fight the devil's wars, so keep them away from us. And we say, as the Lord Himself taught us, "Lead us not into temptation." But we add, "But deliver us from the evil one." If God allows the devil to lead us into temptation, then salvation is from God.

And as we say in the prayer of thanksgiving: "All envy, all temptation, all the work of Satan, the counsel of wicked men, and the rising up of the enemies, hidden and manifest, take them away from us."

7. However, if God allows temptation, it is for good, and the war is the Lord's. All we have to do is pray and praise as Jehoshaphat did, and we will emerge from the temptation with many blessings, just as Jehoshaphat returned with many spoils.

8. We do not believe in such a thing as human envy. For he who envies harms himself, as his heart would be filled with evil. But no one can harm us if we are under God's protection.

"See, I have inscribed you on the palms of My hands" (Isaiah 49: 16).

"for he who touches you touches the [a]pple of His eye." (Zechariah 2: 8).

So, can the look of an envious person harm us after these promises?

(Verses 31-37): **So Jehoshaphat was king over Judah. He was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. 32 And he walked in the way of his father Asa, and did not turn aside from it, doing what was right in the sight of the Lord. 33 Nevertheless the high places were not taken away, for as yet the people had not directed their hearts to the God of their fathers. 34 Now the rest of the acts of Jehoshaphat, first and last, indeed they are written in the book of Jehu the son of Hanani, which is mentioned in the book of the kings of Israel. 35 After this Jehoshaphat king of Judah allied himself with Ahaziah king of Israel, who acted very wickedly. 36 And he allied himself with him to make ships to go to Tarshish, and they made the ships in Ezion Geber. 37 But Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because you have allied yourself with Ahaziah, the Lord has destroyed your works." Then the ships were wrecked, so that they were not able to go to Tarshish.**

See the interpretation of 1 Kings 22: 41-50 and the order of the events of Jehoshaphat as follows:-

1. After he ascended the throne, he began to teach the people the law (2 Chronicles 17: 7-9).
2. He became related to Ahab by taking Athaliah, Ahab's daughter, and giving her in marriage to his son Jehoram (2 Kings 8: 18, 26).
3. He removed the wooden images and the worship on the high places (2 Chronicles 17: 6).
4. He went with Ahab to Ramoth Gilead, was exposed to death, and was rebuked by Jehu when he returned (2 Chronicles 19: 1-3).
5. After his return, he reformed the judiciary and appointed judges.
6. The Moabites, Ammonites, and Edomites attacked and he defeated them. After this incident, Edom submitted to him.
7. He made ships to go to Tarshish, but the ships were broken.
8. After the death of Ahaziah (king of Israel), his brother Jehoram became king, and Jehoshaphat went with him, and with them the king of Edom, to fight Moab, and they were victorious. Edom was with them in the war after it had submitted to Judah.

Chapter 21

(Verses 1-11): **And Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David. Then Jehoram his son reigned in his place. 2 He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azaryahu, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Israel. 3 Their father gave them great gifts of silver and gold and precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he was the firstborn. 4 Now when Jehoram was established over the kingdom of his father, he strengthened himself and killed all his brothers with the sword, and also others of the princes of Israel. 5 Jehoram was thirty-two years old when he became king, and he reigned eight years in Jerusalem. 6 And he walked in the way of the kings of Israel, just as the house of Ahab had done, for he had the daughter of Ahab as a wife; and he did evil in the sight of the Lord. 7 Yet the Lord would not destroy the house of David, because of the covenant that He had made with David, and since He had promised to give a lamp to him and to his sons forever. 8 In his days Edom revolted against Judah's authority, and made a king over themselves. 9 So Jehoram went out with his officers, and all his chariots with him. And he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots. 10 Thus Edom has been in revolt against Judah's authority to this day. At that time Libnah revolted against his rule, because he had forsaken the Lord God of his fathers. 11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit harlotry, and led Judah astray.**

Jehoshaphat acted wisely, giving his sons gifts and separating them from each other so that conflicts would not occur. However, his son Jehoram killed them all after the death of his father Jehoshaphat. He feared their resistance to him, and he probably did this under the influence of his wife Athaliah (killing the king's brothers was a pagan custom), and this was a prelude to establishing the worship of Baal. Therefore, he eliminated some of the leaders who could have resisted him. In (verse 11), **and caused the inhabitants of Jerusalem to commit harlotry** = idolatry is called spiritual fornication, but the worship of Baal included physical fornication as a ritual. **and led Judah astray.** = that is, he made them lost.

And he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots = (interpretation of this in 2 Kings 8).

(Verses 12-20): **And a letter came to him from Elijah the prophet, saying, Thus says the Lord God of your father David: Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah, 13 but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the harlot like the harlotry of the house of Ahab, and also have killed your brothers, those of your father's household, who were better than yourself, 14 behold, the Lord will strike your people with a serious affliction—your children, your wives, and all your possessions; 15 and you will become very sick with a disease of your intestines, until your intestines come out by reason of the sickness, day by day. 16 Moreover the Lord stirred up against Jehoram the**

spirit of the Philistines and the Arabians who were near the Ethiopians. 17 And they came up into Judah and invaded it, and carried away all the possessions that were found in the king's house, and also his sons and his wives, so that there was not a son left to him except Jehoahaz, the youngest of his sons. 18 After all this the Lord struck him in his intestines with an incurable disease. 19 Then it happened in the course of time, after the end of two years, that his intestines came out because of his sickness; so he died in severe pain. And his people made no burning for him, like the burning for his fathers. 20 He was thirty-two years old when he became king. He reigned in Jerusalem eight years and, to no one's sorrow, departed. However they buried him in the City of David, but not in the tombs of the kings.

In (verse 16), **the Arabians who were near the Ethiopians** = Cush was found in two places: there is Cush in the land of the Arabs (including Zerah the Cushite Genesis 2: 13), and there is Cush in Africa, which is Nubia and Sudan up to Ethiopia. What is meant here is those in the land of the Arabs. **Jehoahaz** (verse 17) is the same as Ahaziah (2 Chronicles 22: 1) and Azariah (2 Chronicles 22: 6). Jehoahaz is the same name as Ahaziah, meaning the Lord took. Let us note the punishment of Jehoram: blood pays for blood, as he killed his brothers, and the Cushites killed his sons. The book explains that the revenge was personal and directed at the house of Jehoram, as they did not take captive or strike anyone but the house of Jehoram, or this is what the writer of Chronicles focused on. **And his people made no burning for him** = incense and spices, as they did not grieve over him due to his many evils. The reason for his corruption was his wife, for even the good is corrupted by bad company. However, the mistake in this marriage was the mistake of his father, Jehoshaphat.

And a letter came to him from Elijah the prophet, saying = Elijah the prophet had ascended to heaven in the chariot of fire a long time ago when this letter came to King Jehoram.

From the teachings of His Holiness Pope Shenouda III: We hear in (2 Chronicles 21) that a letter came to King Jehoram from Elijah the Prophet long after Elijah's ascension to heaven, informing him of a great blow because of his evils. How did Elijah know what was happening and what would happen, and how did the message reach him? God certainly reveals many things to His saints. Let us ask, do the twenty-four priests offer the prayers of the saints without knowing what these prayers are? And how did the rich man know Lazarus while he was in hell, and how did our father Abraham know? So knowledge increases in the souls of the departed.

There are two possibilities for the message reaching King Jehoram:

1. God revealed to Elijah what would happen to King Jehoram in the future before Elijah's ascension to heaven. He gave the text of the letter to the Prophet Elisha, and from him, it reached Jehoram at the appropriate time that God had determined.
2. God often reveals certain things to His saints who are still on earth or the souls of saints who have passed on to heaven. He may ask them to communicate these things to people. If the souls of the departed increase in knowledge according to what God reveals to them, as we saw in the parable of the

rich man and Lazarus, then it is more appropriate that God reveals the affairs of the wicked king Jehoram and his fate to Elijah, the great prophet who did not die but passed on alive. Elijah revealed them to one of the prophets from the school of prophets that Samuel the prophet had founded. This prophet delivered the message to Jehoram.

Chapter 22

(Verses 1-6): **Then the inhabitants of Jerusalem made Ahaziah his youngest son king in his place, for the raiders who came with the Arabians into the camp had killed all the older sons. So Ahaziah the son of Jehoram, king of Judah, reigned. 2 Ahaziah was forty-two years old when he became king, and he reigned one year in Jerusalem. His mother's name was Athaliah the granddaughter of Omri. 3 He also walked in the ways of the house of Ahab, for his mother advised him to do wickedly. 4 Therefore he did evil in the sight of the Lord, like the house of Ahab; for they were his counselors after the death of his father, to his destruction. 5 He also followed their advice, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram. 6 Then he returned to Jezreel to recover from the wounds which he had received at Ramah, when he fought against Hazael king of Syria. And Azariah the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick.**

The inhabitants of Jerusalem made Ahaziah king since there was no one else, for the rest died at the hands of the Arabs. It appears that the king's sons were in the camp and thus were killed.

(Verses 7-9): **His going to Joram was God's occasion for Ahaziah's downfall; for when he arrived, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. 8 And it happened, when Jehu was executing judgment on the house of Ahab, and found the princes of Judah and the sons of Ahaziah's brothers who served Ahaziah, that he killed them. 9 Then he searched for Ahaziah; and they caught him (he was hiding in Samaria), and brought him to Jehu. When they had killed him, they buried him, "because," they said, "he is the son of Jehoshaphat, who sought the Lord with all his heart." So the house of Ahaziah had no one to assume power over the kingdom.**

His going to Joram was God's occasion for Ahaziah's downfall: The one who killed Ahaziah was Jehu, son of Nimshi, and it was by God's permission as punishment for his sins. And in (verse 9), **they buried him** = so he was not thrown to the dogs like Jezebel.

(Verses 10-12): **Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs of the house of Judah. 11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered, and put him and his nurse in a bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she did not kill him. 12 And he was hidden with them in the house of God for six years, while Athaliah reigned over the land.**

Chapter 23

(Verses 1-21): In the seventh year Jehoiada strengthened himself, and made a covenant with the captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri. 2 And they went throughout Judah and gathered the Levites from all the cities of Judah, and the chief fathers of Israel, and they came to Jerusalem. 3 Then all the assembly made a covenant with the king in the house of God. And he said to them, "Behold, the king's son shall reign, as the Lord has said of the sons of David. 4 This is what you shall do: One-third of you entering on the Sabbath, of the priests and the Levites, shall be keeping watch over the doors; 5 one-third shall be at the king's house; and one-third at the Gate of the Foundation. All the people shall be in the courts of the house of the Lord. 6 But let no one come into the house of the Lord except the priests and those of the Levites who serve. They may go in, for they are holy; but all the people shall keep the watch of the Lord. 7 And the Levites shall surround the king on all sides, every man with his weapons in his hand; and whoever comes into the house, let him be put to death. You are to be with the king when he comes in and when he goes out." 8 So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each man took his men who were to be on duty on the Sabbath, with those who were going off duty on the Sabbath; for Jehoiada the priest had not dismissed the divisions. 9 And Jehoiada the priest gave to the captains of hundreds the spears and the large and small shields which had belonged to King David, that were in the temple of God. 10 Then he set all the people, every man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and by the temple, all around the king. 11 And they brought out the king's son, put the crown on him, gave him the Testimony, and made him king. Then Jehoiada and his sons anointed him, and said, "Long live the king!" 12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people in the temple of the Lord. 13 When she looked, there was the king standing by his pillar at the entrance; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets, also the singers with musical instruments, and those who led in praise. So Athaliah tore her clothes and said, "Treason! Treason!" 14 And Jehoiada the priest brought out the captains of hundreds who were set over the army, and said to them, "Take her outside under guard, and slay with the sword whoever follows her." For the priest had said, "Do not kill her in the house of the Lord." 15 So they seized her; and she went by way of the entrance of the Horse Gate into the king's house, and they killed her there. 16 Then Jehoiada made a covenant between himself, the people, and the king, that they should be the Lord's people. 17 And all the people went to the temple of Baal, and tore it down. They broke in pieces its altars and images, and killed Mattan the priest of Baal before the altars. 18 Also Jehoiada appointed the oversight of the house of the Lord to the hand of the priests, the Levites, whom David had assigned in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the Law of Moses, with rejoicing and with singing, as it was established by David. 19 And he set the gatekeepers at the gates of the house of the Lord, so that no one who was in any way unclean should enter. 20 Then he took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from the house of the Lord; and

they went through the Upper Gate to the king's house, and set the king on the throne of the kingdom. 21 So all the people of the land rejoiced; and the city was quiet, for they had slain Athaliah with the sword.

(See the interpretation of 2 Kings 11: 4-20).

In verse (11), the one who anointed Joash was **Jehoiada and his sons**, including Zechariah, whom Jehoash killed later because he rebuked him, which is the height of denial. We note that in the Book of Kings (2 Kings 11: 17), the covenants that Jehoiada made were between the Lord and the king and the people, but here in Chronicles we find the covenants between Jehoiada and the people and the king, so Jehoiada the high priest is the representative of God and the mediator between God and the people (verse 16).

Chapter 24

(Verses 1-14): Joash was seven years old when he became king, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. 2 Joash did what was right in the sight of the Lord all the days of Jehoiada the priest. 3 And Jehoiada took two wives for him, and he had sons and daughters. 4 Now it happened after this that Joash set his heart on repairing the house of the Lord. 5 Then he gathered the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather from all Israel money to repair the house of your God from year to year, and see that you do it quickly." However the Levites did not do it quickly. 6 So the king called Jehoiada the chief priest, and said to him, "Why have you not required the Levites to bring in from Judah and from Jerusalem the collection, according to the commandment of Moses the servant of the Lord and of the assembly of Israel, for the tabernacle of witness?" 7 For the sons of Athaliah, that wicked woman, had broken into the house of God, and had also presented all the dedicated things of the house of the Lord to the Baals. 8 Then at the king's command they made a chest, and set it outside at the gate of the house of the Lord. 9 And they made a proclamation throughout Judah and Jerusalem to bring to the Lord the collection that Moses the servant of God had imposed on Israel in the wilderness. 10 Then all the leaders and all the people rejoiced, brought their contributions, and put them into the chest until all had given. 11 So it was, at that time, when the chest was brought to the king's official by the hand of the Levites, and when they saw that there was much money, that the king's scribe and the high priest's officer came and emptied the chest, and took it and returned it to its place. Thus they did day by day, and gathered money in abundance. 12 The king and Jehoiada gave it to those who did the work of the service of the house of the Lord; and they hired masons and carpenters to repair the house of the Lord, and also those who worked in iron and bronze to restore the house of the Lord. 13 So the workmen labored, and the work was completed by them; they restored the house of God to its original condition and reinforced it. 14 When they had finished, they brought the rest of the money before the king and Jehoiada; they made from it articles for the house of the Lord, articles for serving and offering, spoons and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

See the interpretation of (2 Kings 12: 1-16).

(Verses 15-22): But Jehoiada grew old and was full of days, and he died; he was one hundred and thirty years old when he died. 16 And they buried him in the City of David among the kings, because he had done good in Israel, both toward God and His house. 17 Now after the death of Jehoiada the leaders of Judah came and bowed down to the king. And the king listened to them. 18 Therefore they left the house of the Lord God of their fathers, and served wooden images and idols; and wrath came upon Judah and Jerusalem because of their trespass. 19 Yet He sent prophets to them, to bring them back to the Lord; and they testified against them, but they would not listen. 20 Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them,

“Thus says God: ‘Why do you transgress the commandments of the Lord, so that you cannot prosper? Because you have forsaken the Lord, He also has forsaken you.’ ” 21 So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the Lord. 22 Thus Joash the king did not remember the kindness which Jehoiada his father had done to him, but killed his son; and as he died, he said, “The Lord look on it, and repay!”

In (verse 15), we find that Jehoiada was 130 years old when he died, and there is no doubt that God preserved him in an unnatural way to this age, with activity, strength, wisdom and management, to shepherd the kingdom, and to lead the young king Joash and be like a teacher, guide and mentor to him. But let us note that in (2 Chronicles 22: 11) we find that Jehoshabeath, the daughter of King Jehoram, who hid Joash, was said to be the wife of Jehoiada, the priest. Jehoiada was over ninety years old at the time of this incident (when Jehoshabeath hid Joash). Because Joash reigned for 40 years, and in the days of his end, the priest Jehoiada died, and Joash went astray. At this time, Jehoshabeath’s age could not have exceeded twenty years because her father, King Jehoram, died when he was 40 years old (2 Chronicles 21: 20), so how could a twenty-year-old woman be the wife of someone who was ninety? Here, we understand that she was probably not his wife in the understood sense, but perhaps she was of some dedication; that is, she dedicated herself to the service of the temple and served Jehoiada personally. It was said that the Virgin Mary was the wife of Joseph, the carpenter. In (verse 16 **they buried him in the City of David among the kings** = he was the one who advised the king, and he was the one who wisely preserved the throne of David for the sons of David. **because he had done good in Israel, both toward God and His house** = he was also faithful in his service as high priest. In (verse 17), **bowed down to the king** = they deceived him with exaggerated respect, so he listened to the leaders of Judah, introduced idolatry and killed Zechariah, son of Jehoiada (Matthew 23: 35), after his heart hardened. In (verse 20), **who stood above the people** = above the house or above the stairs so that everyone could see and hear him. In (verse 21), **So they conspired against him** = that is, they spoke with the king until he ordered his killing.

they stoned him with stones in the court of the house of the Lord = The Lord Christ specified that the stoning was between the temple and the altar (Matthew 23: 35) as the altar of burnt offering was in the great court. Note that the Book of Chronicles is the last book of the Old Testament for the Jews (they put it as the last book), so it is as if Christ is placing on them the blood of the martyrs from the first righteous Abel until Zechariah (from the beginning of the book to the end). In (verse 22), **The Lord look on it, and repay** = His saying this was a type of prophecy as appears from the following words. Let us note God’s abandonment and its consequences: a small group of Aram defeats Israel, unlike the previous situation in which a small number defeated the enemies. Previously, the Lord used to fight for them, but now the Lord fights against them. Let us also note that of those who assassinated the king, one of them had an Ammonite mother, and the other had a Moabite mother. God forbade marriages with pagan women. The people did not obey the commandments, and this is the result: the children of pagan women assassinated the king, and God allowed it because he deserved it.

(Verses 23-27): **So it happened in the spring of the year that the army of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the leaders of the people from among the people, and sent all their spoil to the king of Damascus. 24 For the army of the Syrians came with a**

small company of men; but the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash. 25 And when they had withdrawn from him (for they left him severely wounded), his own servants conspired against him because of the blood of the sons of Jehoiada the priest, and killed him on his bed. So he died. And they buried him in the City of David, but they did not bury him in the tombs of the kings. 26 These are the ones who conspired against him: Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess. 27 Now concerning his sons, and the many oracles about him, and the repairing of the house of God, indeed they are written in the [g]annals of the book of the kings. Then Amaziah his son reigned in his place.

Chapter 25

(Verses 1-4): **Amaziah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan of Jerusalem. 2 And he did what was right in the sight of the Lord, but not with a loyal heart. 3 Now it happened, as soon as the kingdom was established for him, that he executed his servants who had murdered his father the king. 4 However he did not execute their children, but did as it is written in the Law in the Book of Moses, where the Lord commanded, saying, "The fathers shall not be put to death for their children, nor shall the children be put to death for their fathers; but a person shall die for his own sin."**

See (2 Kings 14: 1-6).

(Verses 5-13): **Moreover Amaziah gathered Judah together and set over them captains of thousands and captains of hundreds, according to their fathers' houses, throughout all Judah and Benjamin; and he numbered them from twenty years old and above, and found them to be three hundred thousand choice men, able to go to war, who could handle spear and shield. 6 He also hired one hundred thousand mighty men of valor from Israel for one hundred talents of silver. 7 But a man of God came to him, saying, "O king, do not let the army of Israel go with you, for the Lord is not with Israel—not with any of the children of Ephraim. 8 But if you go, be gone! Be strong in battle! Even so, God shall make you fall before the enemy; for God has power to help and to overthrow." 9 Then Amaziah said to the man of God, "But what shall we do about the hundred talents which I have given to the troops of Israel?" And the man of God answered, "The Lord is able to give you much more than this." 10 So Amaziah discharged the troops that had come to him from Ephraim, to go back home. Therefore their anger was greatly aroused against Judah, and they returned home in great anger. 11 Then Amaziah strengthened himself, and leading his people, he went to the Valley of Salt and killed ten thousand of the people of Seir. 12 Also the children of Judah took captive ten thousand alive, brought them to the top of the rock, and cast them down from the top of the rock, so that they all were dashed in pieces. 13 But as for the soldiers of the army which Amaziah had discharged, so that they would not go with him to battle, they raided the cities of Judah from Samaria to Beth Horon, killed three thousand in them, and took much spoil.**

In (verse 5) the number of the army is 300,000, which is less than Asa's army. The weakness is due to the lack of blessings and many wars. In (verse 9) **hundred talents** = not a large amount, but the tenants were waiting for a portion of the spoils. In (verse 8) the meaning of the words is if you go with the children of Ephraim, God will bring you down before your enemy. **be gone! Be strong** = This is a kind of sarcasm, meaning God will bring him down even if he works and is strong. In (verse 9), the meaning is that 100 talents are minimal to God, and God can compensate you for it many times over, and a slight loss is better than a large loss. In fact, we find that later on, the children of Ammon gave a gift that was larger than that to his grandson. In (verse 10), they felt insulted for being isolated. In (verse 12), we find

brutality in the treatment, which was the nature of the wars between the Israelites and the Edomites. In (verse 13) **from Samaria to Beth Horon** = this is understood to mean that the men of Israel returned from Judah to Samaria to tell the king of Israel, who was angry and sent them to plunder the cities of Judah. God allowed this strike on Judah (the cities adjacent to Israel) because they probably imitated them in pagan worship, and we even find that pagan customs reached King Amaziah himself (verse 14).

(Verses 14-16): **Now it was so, after Amaziah came from the slaughter of the Edomites, that he brought the gods of the people of Seir, set them up to be his gods, and bowed down before them and burned incense to them. 15 Therefore the anger of the Lord was aroused against Amaziah, and He sent him a prophet who said to him, "Why have you sought the gods of the people, which could not rescue their own people from your hand?" 16 So it was, as he talked with him, that the king said to him, "Have we made you the king's counselor? Cease! Why should you be killed?" Then the prophet ceased, and said, "I know that God has determined to destroy you, because you have done this and have not heeded my advice."**

he brought the gods of the people of Seir: This is evidence of the complete downfall of Edom, for the last thing they would surrender was their gods. Amaziah was proud of having their gods with him. Strangely, he bowed down to these gods and worshipped them. He considered the gods of Edom to be gods among the rest of the gods and that the Lord, his God, was the supreme God who defeated the gods of Edom. But the gods of Edom were gods worthy of respect. He did not reject God, but he honoured the rest of the gods. This idea is a degraded pagan idea, and, strangely, a Jewish king would believe in it that he considers God to be just a great god among many gods, so the prophet confronted him. Strangely, Amaziah bowed down to gods who could not protect their people. Perhaps he thought that if he bowed down to them, they would help him tighten his grip on the people of Edom. So the anger of the Lord was aroused (Deuteronomy 6: 14-15). When Amaziah rejected the warning voice that came to him, the prophet said to him, "**I know that God has determined to destroy you**" = God's path is known, for He begins by warning time and again, and if a person rejects God's warnings, then destruction is sure to come.

(Verses 17-28): **Now Amaziah king of Judah asked advice and sent to Joash the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us face one another in battle." 18 And Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as wife'; and a wild beast that was in Lebanon passed by and trampled the thistle. 19 Indeed you say that you have defeated the Edomites, and your heart is lifted up to boast. Stay at home now; why should you meddle with trouble, that you should fall—you and Judah with you?" 20 But Amaziah would not heed, for it came from God, that He might give them into the hand of their enemies, because they sought the gods of Edom. 21 So Joash king of Israel went out; and he and Amaziah king of Judah faced one another at Beth Shemesh, which belongs to Judah. 22 And Judah was defeated by Israel, and every man fled to his tent. 23 Then Joash the king of Israel**

captured Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth Shemesh; and he brought him to Jerusalem, and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—four hundred cubits. 24 And he took all the gold and silver, all the articles that were found in the house of God with Obed-Edom, the treasures of the king's house, and hostages, and returned to Samaria. 25 Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Joash the son of Jehoahaz, king of Israel. 26 Now the rest of the acts of Amaziah, from first to last, indeed are they not written in the book of the kings of Judah and Israel? 27 After the time that Amaziah turned away from following the Lord, they made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there. 28 Then they brought him on horses and buried him with his fathers in the City of Judah.

See the interpretation of (2 Kings 14: 8-20) and note that when Amaziah consulted, he did not consult God or the prophets but consulted those around him.

In verse 24: Compared with (1 Chronicles 26: 15), we know that Obed-Edom and his descendants were gatekeepers for the storehouses, that is, for the treasuries of the house of the Lord.

Chapter 26

See (2 Kings 15: 1-7)

(Verses 1-5): **Now all the people of Judah took Uzziah, who was sixteen years old, and made him king instead of his father Amaziah. 2 He built Elath and restored it to Judah, after the king rested with his fathers. 3 Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jeholiah of Jerusalem. 4 And he did what was right in the sight of the Lord, according to all that his father Amaziah had done. 5 He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him prosper.**

Uzziah: He is Azariah (2 Kings 15: 1) **Elath** = on the eastern gulf in the land of Edom. David had taken Edom (2 Samuel 8: 14), and then the Edomites took it back (2 Kings 8: 20) in the days of Jehoram, king of Judah. It is near Ezion-geber (currently Eilat). Amaziah had struck Edom and his son Uzziah did more by taking Elath = **after the king rested with his fathers.**

And he did what was right in the sight of the Lord, according to all that his father Amaziah had done = the book mentions his good deeds here and does not mention his failures, for God does not forget a cup of water. And in (verse 5) **in the days of Zechariah** = he is understanding in what belongs to God, and the king was also understanding, for he listened to the words of Zechariah.

(Verses 6-15): **Now he went out and made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities around Ashdod and among the Philistines. 7 God helped him against the Philistines, against the Arabians who lived in Gur Baal, and against the Meunites. 8 Also the Ammonites brought tribute to Uzziah. His fame spread as far as the entrance of Egypt, for he became exceedingly strong. 9 And Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the corner buttress of the wall; then he fortified them. 10 Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; he also had farmers and vinedressers in the mountains and in Carmel, for he loved the soil. 11 Moreover Uzziah had an army of fighting men who went out to war by companies, according to the number on their roll as prepared by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. 12 The total number of chief officers of the mighty men of valor was two thousand six hundred. 13 And under their authority was an army of three hundred and seven thousand five hundred, that made war with mighty power, to help the king against the enemy. 14 Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings to cast stones. 15 And he made devices in Jerusalem, invented by skillful men, to be on the**

towers and the corners, to shoot arrows and large stones. So his fame spread far and wide, for he was marvelously helped till he became strong.

made war against the Philistines: Some of them had brought gifts to Jehoshaphat (2 Chronicles 17: 11) and rebelled against his son Jehoram (2 Chronicles 21: 16) **the wall of Gath, the wall of Jabneh, and the wall of Ashdod** = cities of the Philistines.

In (verse 10) **towers in the desert** = they are towers to protect livestock from enemy attacks and for monitoring and defence from invaders. **for he loved the soil** = farming is the basis of the kingdom's success. In (verse 11), **went out to war by companies** = i.e. an organized army, and its system was apparently better than those before it, so **Jeiel the scribe** referred to it = as his duty is to write the names of the soldiers individually according to their groups. In (verse 12) **chief officers:** i.e. the leaders. In (verse 14) **slings to cast stones** = he prepared them so they will find them ready if a battle occurs. In (verse 15) **devices** = machines for throwing stones (artillery in the language of this time). This weapon existed before Uzziah, and his saying that it was **invented by skillful men** may indicate that he developed it to carry larger quantities of stones or to throw longer distances.

(Verses 16-23): **But when he was strong his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense. 17 So Azariah the priest went in after him, and with him were eighty priests of the Lord—valiant men. 18 And they withstood King Uzziah, and said to him, "It is not for you, Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the Lord God." 19 Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the Lord, beside the incense altar. 20 And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the Lord had struck him. 21 King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the Lord. Then Jotham his son was over the king's house, judging the people of the land. 22 Now the rest of the acts of Uzziah, from first to last, the prophet Isaiah the son of Amoz wrote. 23 So Uzziah rested with his fathers, and they buried him with his fathers in the field of burial which belonged to the kings, for they said, "He is a leper." Then Jotham his son reigned in his place.**

entering the temple of the Lord: This is not permissible for anyone except the priests (Numbers 16: 40) and the altar of incense was inside the temple. Uzziah had succeeded in everything (war/agriculture...etc.), and his heart became proud. He had become accustomed to absolute rule, so he wanted to be the leader in everything, politically and religiously as well. He had probably seen that the pagan kings were doing this and the kings of Israel were doing the same thing, so he decided to offer incense as well. But the priests stood before him and were ready to force him out so that he would not enter, even if this would lead to him killing them. **Then Uzziah became furious** = because he could not

bear for anyone to command him. **leprosy broke out** = this is the punishment for pride, so there was a second reason for his expulsion from the temple: he was a leper. Leprosy is a sign of the special divine judgment. A leper is not allowed to mix with people, so how much more is he not allowed to enter the holy house of the Lord? He himself hastened to leave (verse 20) lest a worse thing happen to him (as happened to Korah, Dathan, and Abiram). The prophet Isaiah was a contemporary of King Uzziah and wrote his history. **the field of burial** = that is, not in the tombs of the kings. Note that pride entered Uzziah, so God made him despised. He attacked the priesthood, so he became subject to the examination of the priests as a leper. He attacked the sanctuaries, so God forbade him from entering the gate of the temple, which is permitted to all the people. He attacked the dignity of the priesthood, so his royal majesty was taken from him. In fact, a terrible earthquake occurred at the time of his sin, as Josephus said. In general, the Bible refers to an earthquake in the days of King Uzziah (Amos 1: 1 + Zechariah 14: 5).

Chapter 27

(Verses 1-9): **Jotham was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah the daughter of Zadok. 2 And he did what was right in the sight of the Lord, according to all that his father Uzziah had done (although he did not enter the temple of the Lord). But still the people acted corruptly. 3 He built the Upper Gate of the house of the Lord, and he built extensively on the wall of Ophel. 4 Moreover he built cities in the mountains of Judah, and in the forests he built fortresses and towers. 5 He also fought with the king of the Ammonites and defeated them. And the people of Ammon gave him in that year one hundred talents of silver, ten thousand kors of wheat, and ten thousand of barley. The people of Ammon paid this to him in the second and third years also. 6 So Jotham became mighty, because he prepared his ways before the Lord his God. 7 Now the rest of the acts of Jotham, and all his wars and his ways, indeed they are written in the book of the kings of Israel and Judah. 8 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. 9 So Jotham rested with his fathers, and they buried him in the City of David. Then Ahaz his son reigned in his place.**

See (Interpretation of 2 Kings 15: 32-38).

Chapter 28

(Verses 1-6): **Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do what was right in the sight of the Lord, as his father David had done. 2 For he walked in the ways of the kings of Israel, and made molded images for the Baals. 3 He burned incense in the Valley of the Son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom the Lord had cast out before the children of Israel. 4 And he sacrificed and burned incense on the high places, on the hills, and under every green tree. 5 Therefore the Lord his God delivered him into the hand of the king of Syria. They defeated him, and carried away a great multitude of them as captives, and brought them to Damascus. Then he was also delivered into the hand of the king of Israel, who defeated him with a great slaughter. 6 For Pekah the son of Remaliah killed one hundred and twenty thousand in Judah in one day, all valiant men, because they had forsaken the Lord God of their fathers.**

(Verse 7): **Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, Azrikam the officer over the house, and Elkanah who was second to the king.**

Maaseiah the king's son: It is thought that he was the son of Jotham because Ahaz was only 16 years old when he became king.

(Verses 8-15): **And the children of Israel carried away captive of their brethren two hundred thousand women, sons, and daughters; and they also took away much spoil from them, and brought the spoil to Samaria. 9 But a prophet of the Lord was there, whose name was Oded; and he went out before the army that came to Samaria, and said to them: "Look, because the Lord God of your fathers was angry with Judah, He has delivered them into your hand; but you have killed them in a rage that reaches up to heaven. 10 And now you propose to force the children of Judah and Jerusalem to be your male and female slaves; but are you not also guilty before the Lord your God? 11 Now hear me, therefore, and return the captives, whom you have taken captive from your brethren, for the fierce wrath of the Lord is upon you." 12 Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war, 13 and said to them, "You shall not bring the captives here, for we already have offended the Lord. You intend to add to our sins and to our guilt; for our guilt is great, and there is fierce wrath against Israel." 14 So the armed men left the captives and the spoil before the leaders and all the assembly. 15 Then the men who were designated by name rose up and took the captives, and from the spoil they clothed all who were naked among them, dressed them and gave them sandals, gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, the city of palm trees. Then they returned to Samaria.**

In (verse 9) **a rage that reaches up to heaven** = is a reference to the greatness of the anger and the greatness of their sin, for God does not accept the shedding of blood and the taking of women and children into captivity. In (verse 10), **but are you not also guilty before the Lord your God?** = that is, if God allowed you to defeat Judah because God found many sins in them. But you also have your sins and are subject to the same discipline, so have mercy on your brothers so that God may have mercy on you. In (verse 12) **the heads of the children of Ephraim** = because they were heads whose words were heard, and the return of the captivity in this manner was undoubtedly a divine act. God mentioned the names of the heads of Ephraim, for they undoubtedly had merit, and God does not forget those who offered a cup of water. In (verse 15), **the men who were designated by name** = they are the ones whose names are mentioned in (verse 12), and their work here is similar to the work of the good Samaritan, for they are Samaritans, and they took care of the wounded Jews.

(Verses 16-21): **At the same time King Ahaz sent to the kings of Assyria to help him. 17 For again the Edomites had come, attacked Judah, and carried away captives. 18 The Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Sochoh with its villages, Timnah with its villages, and Gimzo with its villages; and they dwelt there. 19 For the Lord brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in Judah and had been continually unfaithful to the Lord. 20 Also Tiglath-Pileser king of Assyria came to him and distressed him, and did not assist him. 21 For Ahaz took part of the treasures from the house of the Lord, from the house of the king, and from the leaders, and he gave it to the king of Assyria; but he did not help him.**

At the same time: That is, after Rezin, king of Aram, and Pekah, king of Israel, had ascended against him. Rezin had taken Elath from Judah and expelled the Jews from it. Pekah had killed 120,000 and taken 200,000 captive.

the kings of Assyria = He sent to Tiglath-Pileser. His saying kings means that he relied on the kings of Assyria, whatever their names were. This reliance on the kings of Assyria was a mistake that the prophet Isaiah pointed out. In (verse 17), we find the Edomites seizing the opportunity and striking Judah. In (verse 18), **and they dwelt there** = they dwelt in the cities they had conquered and possessed permanently. In (verse 19), **for he had encouraged moral decline in Judah** = He made her abandon the Lord like a beast that disobeyed its master and fled.

In (verse 21) **did not assist him:** did not help him = In (2 Kings 16: 9) we find the king of Assyria listened to him and went up to Damascus and took it captive and killed its king Rezin and struck Pekah king of Israel, but he subdued Ahaz to become his slave and forced him to pay tribute and took his money and the money of the princes and the money of the house of the Lord. Therefore, the Lord asked that the distressed person turn to Him and not to a human being. God alone gives generously and does not reproach, but humans demand the price.

(Verses 22-27): **Now in the time of his distress King Ahaz became increasingly unfaithful to the Lord. This is that King Ahaz. 23 For he sacrificed to the gods of Damascus which had defeated him, saying, "Because the gods of the kings of Syria help them, I will sacrifice to them that they may help me." But they were the ruin of him and of all Israel. 24 So Ahaz gathered the articles of the house of God, cut in pieces the articles of the house of God, shut up the doors of the house of the Lord, and made for himself altars in every corner of Jerusalem. 25 And in every single city of Judah he made high places to burn incense to other gods, and provoked to anger the Lord God of his fathers. 26 Now the rest of his acts and all his ways, from first to last, indeed they are written in the book of the kings of Judah and Israel. 27 So Ahaz rested with his fathers, and they buried him in the city, in Jerusalem; but they did not bring him into the tombs of the kings of Israel. Then Hezekiah his son reigned in his place.**

in the time of his distress King Ahaz became increasingly unfaithful to the Lord: The goal of discipline is repentance, confession of sin, and returning to the Lord so that discipline becomes a blessing. As for Ahaz, his heart hardened, and his unfaithfulness increased. **This is that King Ahaz** = a kind of emphasis, meaning that Ahaz is the king who did this strange act and **sacrificed to the gods of Damascus** = he did like Amaziah and bowed down to the gods of a defeated nation. In (verse 24), he cut the large vessels of the house of the Lord to send their metal to the king of Assyria. And he **shut up the doors of the house of the Lord** = not the doors of the courtyard because in it was the altar that Uriah had made, but he closed the doors of the sanctuary and the Holy of Holies, so the service in them stopped. This Ahaz was worse than the pagans.

Chapter 29

Chapters 29, 30, 31 are not in the Book of Kings because the writer of the Book of Kings looks at political matters while the writer of the Book of Chronicles looks at religious matters. Here in these three chapters he mentions in detail Hezekiah's reforms and his practice of the Passover. The story of Hezekiah is found in the Second Book of Kings and the Book of Isaiah. Please refer to the interpretation in the three books to clarify the picture.

(Verse 1): **Hezekiah became king when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah the daughter of Zechariah.**

(Verse 2): **And he did what was right in the sight of the Lord, according to all that his father David had done.**

he did what was right: He was a good son of a bad father. He may have been under the guidance of the prophet Isaiah.

(Verses 3-11): **In the first year of his reign, in the first month, he opened the doors of the house of the Lord and repaired them. 4 Then he brought in the priests and the Levites, and gathered them in the East Square, 5 and said to them: "Hear me, Levites! Now sanctify yourselves, sanctify the house of the Lord God of your fathers, and carry out the rubbish from the holy place. 6 For our fathers have trespassed and done evil in the eyes of the Lord our God; they have forsaken Him, have turned their faces away from the dwelling place of the Lord, and turned their backs on Him. 7 They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy place to the God of Israel. 8 Therefore the wrath of the Lord fell upon Judah and Jerusalem, and He has given them up to trouble, to desolation, and to jeering, as you see with your eyes. 9 For indeed, because of this our fathers have fallen by the sword; and our sons, our daughters, and our wives are in captivity. 10 "Now it is in my heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us. 11 My sons, do not be negligent now, for the Lord has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense."**

Hezekiah opened the doors of the house of the Lord that his father Ahaz had closed. **and repaired them**= overlaid them with gold, but then he stripped them again to give the gold to the king of Assyria (2 Kings 18: 16). In (verse 5) **Now sanctify yourselves** = internally and externally (i.e. by purifying the heart and practicing the ritual laws as well). **sanctify the house of the Lord God of your fathers** = by removing all manifestations of pagan worship and the Assyrian altar. And a regular purification of the

accumulation of dirt due to the cessation of service during the days of Ahaz. In (verse 6) **For our fathers have trespassed** = a reference to a covenant between God and them (Moses and Joshua... and finally during the days of Jehoiada, the priest). In (verse 7), the temple was closed during the days of Ahaz, so the lamps of the lampstand were extinguished, and there was no incense offering; even the sacrifices that were offered on the altar of the Assyrian Ahaz were as if they had not been offered. Because of this, the Lord was angry with Judah and the Assyrians, the Arameans, the northern kingdom of Israel, Edom, and Palestine oppressed them (Deuteronomy 28: 35, 37). In (verse 9), "**because of this**" = Hezekiah admits that their distress was deserved because of their betrayal. In (verse 11), "**My sons**" = a word that indicates the king's love for his people.

(Verses 12-19): **Then these Levites arose: Mahath the son of Amasai and Joel the son of Azariah, of the sons of the Kohathites; of the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; of the Gershonites, Joah the son of Zimmah and Eden the son of Joah; 13 of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and Mattaniah; 14 of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. 15 And they gathered their brethren, sanctified themselves, and went according to the commandment of the king, at the words of the Lord, to cleanse the house of the Lord. 16 Then the priests went into the inner part of the house of the Lord to cleanse it, and brought out all the debris that they found in the temple of the Lord to the court of the house of the Lord. And the Levites took it out and carried it to the Brook Kidron. 17 Now they began to sanctify on the first day of the first month, and on the eighth day of the month they came to the vestibule of the Lord. So they sanctified the house of the Lord in eight days, and on the sixteenth day of the first month they finished. 18 Then they went in to King Hezekiah and said, "We have cleansed all the house of the Lord, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles. 19 Moreover all the articles which King Ahaz in his reign had cast aside in his transgression we have prepared and sanctified; and there they are, before the altar of the Lord."**

God mentions the names of those who have toiled, and perhaps those mentioned here have greater enthusiasm, zeal and activity in service and work. **according to the commandment of the king, at the words of the Lord** = it was probably not a word recommended to the king, but rather the word recorded in the Holy Books. The king's purpose was to that his people return to keep the commandments of the Lord. In (verse 16), **Then the priests went into** = the Levites are not to enter the holy place, so the priests came in and cleaned and carried the dust outside the holy place for the Levites to carry. **Now they began** in verse (17) as consecrating the house occupied them for eight days, and after that, consecrating the temple occupied them for eight days as well, so the whole work was finished after 16 days. **all the articles which King Ahaz in his reign had cast aside** = the vessels of the house of the Lord that Ahaz had cast away; that is, he had discarded them and no longer used them, but rather used things that were consistent with his pagan worship, and this is in addition to what he broke (such as the bronze bulls...).

(Verses 20-24): **Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the Lord. 21 And they brought seven bulls, seven rams, seven lambs, and seven male goats**

for a sin offering for the kingdom, for the sanctuary, and for Judah. Then he commanded the priests, the sons of Aaron, to offer them on the altar of the Lord. 22 So they killed the bulls, and the priests received the blood and sprinkled it on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar. 23 Then they brought out the male goats for the sin offering before the king and the assembly, and they laid their hands on them. 24 And the priests killed them; and they presented their blood on the altar as a sin offering to make an atonement for all Israel, for the king commanded that the burnt offering and the sin offering be made for all Israel.

We notice the repetition of the number 7 in the sacrifices. The sacrifices were offered on behalf of all the people, and the number 7 is a complete number. The law required one bull for the people, but the law spoke about sins of ignorance and forgetfulness. Now, their sins were multiple and deliberate. They laid their hands on the sacrifices to confess and sprinkled the blood to atone for all (the king, the people of Judah, and the people of Israel) (verse 24). This was the king's opinion that the sacrifices **be made for all Israel** = Judah, and the northern kingdom.

(Verses 25-30): **And he stationed the Levites in the house of the Lord with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and of Nathan the prophet; for thus was the commandment of the Lord by His prophets. 26 The Levites stood with the instruments of David, and the priests with the trumpets. 27 Then Hezekiah commanded them to offer the burnt offering on the altar. And when the burnt offering began, the song of the Lord also began, with the trumpets and with the instruments of David king of Israel. 28 So all the assembly worshiped, the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished. 29 And when they had finished offering, the king and all who were present with him bowed and worshiped. 30 Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the Lord with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.**

according to the commandment of David: That is, according to the system established by David, Gad, and Nathan. We notice the joy and praise after the forgiveness of sin. In (verse 27), **commanded them to offer the burnt offering** = the beginning of a new, legal, orderly service because the daily service of God had stopped during the days of Ahaz. In (verse 30), **praise to the Lord with the words of David** = that is, with the Psalms.

(Verses 31-36): **Then Hezekiah answered and said, "Now that you have consecrated yourselves to the Lord, come near, and bring sacrifices and thank offerings into the house of the Lord." So the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings. 32 And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, and two hundred lambs; all these were for a burnt offering to the Lord. 33 The consecrated things were six hundred bulls and three thousand sheep. 34 But the priests were too few,**

so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the other priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests. 35 Also the burnt offerings were in abundance, with the fat of the peace offerings and with the drink offerings for every burnt offering. So the service of the house of the Lord was set in order. 36 Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.

Now that you have consecrated yourselves to the Lord: you dedicated yourselves to the worship of the Lord, and your worship became for YHWH alone and not for the rest of the pagan gods. Accordingly, you presented sacrifices and offerings to Him. Hezekiah requested that all those generous in heart bring burnt offerings: "**and as many as were of a willing heart brought burnt offerings**" = all burnt offerings for God and a sacrifice was presented from which no one would eat. This statement is understood spiritually as meaning that the person whom God chose to offer his entire life to God with a heart undivided between God and the world. In (verse 33) **The consecrated things** = the animals required for the sacrifices mentioned in 34,35. In (verse 34), we find that the Levites were more upright in heart than the priests. The priests appeared late in sanctifying themselves or were less zealous and enthusiastic. And God looks at man's heart and zeal in the work. Therefore, they were forced to have the Levites help the priests. There is another reason, which is the large number of sacrifices offered. **since the events took place so suddenly**, verse (36), all these chapters were in the first year of Hezekiah's reign.

Chapter 30

Hezekiah began by cleansing the temple in the first year of his reign in the first month, and this was a good beginning for a saintly king. And a good beginning for us is to cleanse our inner temple from all sin. After that, he practiced a special Passover in the following:

1. It was in the second month of the year, and the Passover was offered in the first month [(This was just an exception, and according to the law, God allowed it to Moses for those who were not prepared in the first month (Numbers 9: 6-12))].
2. Hezekiah sought to gather all of Israel and Judah to attend this Passover. And the people responded to his invitation.

(Verses 1-9): **And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover to the Lord God of Israel. 2 For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second month. 3 For they could not keep it at the regular time, because a sufficient number of priests had not consecrated themselves, nor had the people gathered together at Jerusalem. 4 And the matter pleased the king and all the assembly. 5 So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the Lord God of Israel at Jerusalem, since they had not done it for a long time in the prescribed manner. 6 Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: “Children of Israel, return to the Lord God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the kings of Assyria. 7 And do not be like your fathers and your brethren, who trespassed against the Lord God of their fathers, so that He gave them up to desolation, as you see. 8 Now do not be stiff-necked, as your fathers were, but yield yourselves to the Lord; and enter His sanctuary, which He has sanctified forever, and serve the Lord your God, that the fierceness of His wrath may turn away from you. 9 For if you return to the Lord, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the Lord your God is gracious and merciful, and will not turn His face from you if you return to Him.”**

and also wrote letters to Ephraim and Manasseh: Despite the enmity between Judah and Israel, Hezekiah sent letters to Israel, and it seems that its current king (Hoshea ben Elah, who was the best king of Israel) did not object and tolerated this call, unlike the previous kings who prevented the people of Israel from going up to Jerusalem. Mentioning Ephraim and Manasseh here is because they were the closest tribes of Israel to Judah. They were not able to observe the Passover in the first month because of the impurity of the temple, and the purification works had not yet been completed. They relied on a text in the law that allows someone who is not pure in the first month to observe the Passover in the

second month (Numbers 9: 1-13). There was contemplation and negotiation to discover a solution, and they found the solution in the Book of Numbers. They observed the Passover in the second month. In (verse 5), **for a long time** = it is assumed that all of Israel would gather in Jerusalem to celebrate the Passover, and this had not happened for a long time due to the separation of the northern kingdom.

In (verse 6) **to the remnant of you** = about 15 years before the days of Hezekiah, Tiglath-Pileser, king of Assyria, had taken Gilead, Naphtali, and Galilee and taken them captive to Assyria (2 Kings 15: 29 + 1 Chronicles 5: 23-26).

do not be stiff-necked = like a wild cow (Hosea 4: 16) that does not obey its owner and does not know its own good. In (verse 9) by their return to the Lord and their prayers for their brothers, the Lord will have mercy on the captives and restore them.

(Verses 10-20): **So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them. 11 Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. 12 Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the Lord. 13 Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month. 14 They arose and took away the altars that were in Jerusalem, and they took away all the incense altars and cast them into the Brook Kidron. 15 Then they slaughtered the Passover lambs on the fourteenth day of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the Lord. 16 They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood received from the hand of the Levites. 17 For there were many in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover lambs for everyone who was not clean, to sanctify them to the Lord. 18 For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, "May the good Lord provide atonement for everyone 19 who prepares his heart to seek God, the Lord God of his fathers, though he is not cleansed according to the purification of the sanctuary." 20 And the Lord listened to Hezekiah and healed the people.**

as far as Zebulun: They did not reach Dan and Naphtali because they had fallen into the hands of Assyria, **but they laughed at them** = they did not believe that God could save them. This explains why they entered under the siege of Assyria after two or three years, after which they went into captivity. In (verse 11) **Nevertheless some** = this is the hope of every servant to find some people who accept to return to God. In (verse 14) we see that the people purified Jerusalem as the priests purified the temple. In (verse 15), **were ashamed** = when they saw the zeal of the people in contrast to the lack of zeal of the priests. It is strange that the people were more zealous than the Levites, and the Levites were more zealous than the priests, as the situation is reversed.

In (verse 16) **They stood in their place according to their custom, according to the Law** = they took their places in the temple according to what was stipulated in the Law of Moses. In (verse 17) before this, the one offering the sacrifice would slaughter his sacrifice and the priest would sprinkle its blood on the altar. But from this time on, the Levites began to slaughter the Passover because most of the people were not pure. Ritual impurity sometimes requires seven days for purification. **May the good Lord provide atonement for everyone who prepares his heart** = Hezekiah understood the goal of the ritual law, which is to prepare the heart, for God wants mercy, not sacrifice (Hosea 6: 6). In (verse 20) **and healed the people** = their illness was not physical, but the illness of sin, and they may have actually been afflicted with something due to their impurity, and through Hezekiah's prayer, God healed them due to their ignorance, as they were from the ten tribes who had been away from practicing the Passover in Jerusalem for many years. God answered Hezekiah's prayer because God was pleased with all the reforms Hezekiah had made, that he had restored the Passover and that he had gathered together all the people of Israel whom he could gather. God honours those who honour Him (1 Samuel 2: 30). Hezekiah honoured God with his reforms, and God honoured him by answering his prayer.

(Verses 21-27): **So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the Lord day by day, singing to the Lord, accompanied by loud instruments. 22 And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the Lord; and they ate throughout the feast seven days, offering peace offerings and making confession to the Lord God of their fathers. 23 Then the whole assembly agreed to keep the feast another seven days, and they kept it another seven days with gladness. 24 For Hezekiah king of Judah gave to the assembly a thousand bulls and seven thousand sheep, and the leaders gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves. 25 The whole assembly of Judah rejoiced, also the priests and Levites, all the assembly that came from Israel, the sojourners who came from the land of Israel, and those who dwelt in Judah. 26 So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, there had been nothing like this in Jerusalem. 27 Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came up to His holy dwelling place, to heaven.**

with great gladness: For their return to the Lord and the Lord's return to them, the purification from their sins and the love that brought them together, especially with their brothers from Israel. In (verse 22) **And Hezekiah gave encouragement** = They had despaired of not practicing their jobs during the days of Ahaz, and behold, Hezekiah encouraged them. **who taught the good knowledge of the Lord** = the one who grieves over the cessation of God's work is the prudent one who knows that the cessation of service means that destruction is coming. And these are the same ones who rejoice in the return of service. In (verse 23), in their joy, they consulted to work seven more days: **Then the whole assembly agreed to keep the feast another seven days** = God poured out His joy upon them, so they were filled with joy and did not want to leave the temple, but rather to continue their worship. In (verse 25) **the sojourners who came from the land of Israel** = They were called sojourners, perhaps because the people of the ten tribes had been strangers to Jerusalem for decades since the separation of the two

kingdoms, or they were the pagans who converted to Judaism and lived among the people and were circumcised **for since the time of Solomon** = the day of the dedication of the temple with joy. So, Hezekiah's feast was like Solomon's feast in terms of the length of the feast and the large number of attendees.

Chapter 31

After the rituals of prayer and praise were over, not everything was over, but they began a new war against the remaining forms of pagan worship. Thus, each of us must offer repentance, pray, and complete his joy by taking communion. This does not mean that the striving has ended, but rather after taking communion, we must begin a new war against the remnants of sins that remain within us and against what comes to us from outside, from the envy of Satan for the grace we have received.

(Verses 1-10): **Now when all this was finished, all Israel who were present went out to the cities of Judah and broke the sacred pillars in pieces, cut down the wooden images, and threw down the high places and the altars—from all Judah, Benjamin, Ephraim, and Manasseh—until they had utterly destroyed them all. Then all the children of Israel returned to their own cities, every man to his possession. 2 And Hezekiah appointed the divisions of the priests and the Levites according to their divisions, each man according to his service, the priests and Levites for burnt offerings and peace offerings, to serve, to give thanks, and to praise in the gates of the camp of the Lord. 3 The king also appointed a portion of his possessions for the burnt offerings: for the morning and evening burnt offerings, the burnt offerings for the Sabbaths and the New Moons and the set feasts, as it is written in the Law of the Lord. 4 Moreover he commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might devote themselves to the Law of the Lord. 5 As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything. 6 And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to the Lord their God they laid in heaps. 7 In the third month they began laying them in heaps, and they finished in the seventh month. 8 And when Hezekiah and the leaders came and saw the heaps, they blessed the Lord and His people Israel. 9 Then Hezekiah questioned the priests and the Levites concerning the heaps. 10 And Azariah the chief priest, from the house of Zadok, answered him and said, “Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have plenty left, for the Lord has blessed His people; and what is left is this great abundance.”**

the sacred pillars: Pillars erected as a memorial to an event, especially a religious event (the story of Jacob in Bethel). The pagans set up pillars in holy places and bowed down to them. **the wooden images** = tree trunks that they set up as pillars with engraved images on them. They bowed down to them, which represented the moon god and called them Ashtoreth, just as Baal was the sun god. Baal = the power of male creation. Ashtoreth = the power of female creation. Their worship is evil. **the high places** = were for pagan worship and sometimes for the worship of the Lord. Some righteous kings, such as Hezekiah and Josiah, destroyed them, while others, such as Asa and Jehoshaphat, left them. The high places had trees and beautiful views, and there was eating, drinking, and playing, so they were a snare to the children of Israel. The fact that the reform reached Ephraim and Manasseh indicates the decline

of the northern kingdom and the activity and holy zeal that Hezekiah aroused in everyone. In (verse 2) **And Hezekiah appointed** = he re-arranged according to what David had planned, i.e. he returned everything to the way it was. **in the gates of the camp of the Lord** = i.e. the temple. The buildings of the temple were like a camp of soldiers. The house of the Lord was in the middle, and around it were the houses of the servants of the Lord, i.e. the priests around it. So, the Lord was like a king amid His soldiers. In (verse 3) **The king also appointed** = he made himself an example. In (verse 4) **that they might devote themselves to the Law of the Lord** = it is not fitting for them to leave the service of the Lord to obtain their supplies, i.e. their provision, by doing something other than serving the Lord. In (verse 6) **heaps** =, i.e. loads. After they had eaten and were satisfied, there was a great leftover, so they left it in heaps, and they began to lay these heaps in the third month. They began to establish the heaps, and they completed them in the seventh month: **In the third month they began laying them in heaps, and they finished in the seventh month** = that is, when the tithes exceeded their need, they began to put the extra in heaps, not knowing what to do with them. They continued like this until the seventh month, and the heaps increased greatly. King Hezekiah came and found these heaps, so he thanked the Lord for His blessings. However, with an organized mind like Joseph's, he ordered the building of storehouses to store this blessing. It is not wise to waste God's gifts in vain, as he will find later that some deserve to have this blessing distributed to them, whether from the priests or the Levites. The abundance of offerings indicates: 1. If the people are sanctified, the blessing will come upon the people and the priests; 2. Whoever pays the tithes, God will bless what he has; 3. The people paid attention to their duties, which they had always neglected.

(Verses 11-21): **Now Hezekiah commanded them to prepare rooms in the house of the Lord, and they prepared them. 12 Then they faithfully brought in the offerings, the tithes, and the dedicated things; Cononiah the Levite had charge of them, and Shimei his brother was the next. 13 Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the ruler of the house of God. 14 Kore the son of Imnah the Levite, the keeper of the East Gate, was over the freewill offerings to God, to distribute the offerings of the Lord and the most holy things. 15 And under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, his faithful assistants in the cities of the priests, to distribute allotments to their brethren by divisions, to the great as well as the small. 16 Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the house of the Lord his daily portion for the work of his service, by his division, 17 and to the priests who were written in the genealogy according to their father's house, and to the Levites from twenty years old and up according to their work, by their divisions, 18 and to all who were written in the genealogy—their little ones and their wives, their sons and daughters, the whole company of them—for in their faithfulness they sanctified themselves in holiness. 19 Also for the sons of Aaron the priests, who were in the fields of the common-lands of their cities, in every single city, there were men who were designated by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Levites. 20 Thus Hezekiah did throughout all Judah, and he did what was good and right and true before the Lord**

his God. 21 And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did it with all his heart. So he prospered.

Here we find the storehouse system. That is, the people's gifts were placed in these storehouses and then distributed equally to everyone. In (verse 14) **the most holy things** = what was given to the priests from the sin and trespass offerings, and they ate it in a holy place (Leviticus 3: 2,10 + 7: 6). In (verse 15) **in the cities of the priests** = this is about what was given to the priests who were not in the temple in Jerusalem because the priests were groups and each group served two weeks in the temple and returned to their cities for the rest of the year. And those in Jerusalem ate from the temple. In (verse 16) **Besides:** the priests and those who were related to them who had the lot and are now in Jerusalem, each got his share. In (verses 17, 18) we find each taking his share. In (verse 19), even those who were in their cities (who were not on the lot) got their shares. All this good is due to their honesty. See what he said in verse (18): **"for in their faithfulness they sanctified themselves in holiness."**

Chapter 32

It is clear that the writer of the chronicles elaborates on the defeats of wicked kings and alludes to the troubles of good kings, but he explains the reason for them, which is always disregard for the law and the commandments.

(Verses 1-8): **After these deeds of faithfulness, Sennacherib king of Assyria came and entered Judah; he encamped against the fortified cities, thinking to win them over to himself. 2 And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem, 3 he consulted with his leaders and commanders to stop the water from the springs which were outside the city; and they helped him. 4 Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, "Why should the kings of Assyria come and find much water?" 5 And he strengthened himself, built up all the wall that was broken, raised it up to the towers, and built another wall outside; also he repaired the Millo in the City of David, and made weapons and shields in abundance. 6 Then he set military captains over the people, gathered them together to him in the open square of the city gate, and gave them encouragement, saying, 7 "Be strong and courageous; do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that is with him; for there are more with us than with him. 8 With him is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles." And the people were strengthened by the words of Hezekiah king of Judah.**

After all the reforms that have been done, God seeks perfection for His people. There are those whose faith is still weak and those who are still attached to their idols. We find that God allows this trial and the goal is:

1. More purification.
2. Increase in faith when the people see the hand of God against the enemies of God and God's people.

Hezekiah may have wondered why God allowed this trial despite his faithfulness, but he was patient and held on to his faith. Whoever is patient to the end sees the wonders of God's care and faithfulness to His people. God brought Sennacherib to Jerusalem not to capture it but for God to be glorified in him before the eyes of His people and for God to miraculously save His people from their greatest enemies. In (verse 3) **he consulted with his leaders and commanders** = his rule was not tyrannical. In (verse 4), **stopped all the springs** = we did not hear during this siege that the people needed water or food inside Jerusalem, but the besieging army suffered from a lack of water. In (verse 4) **the brook that ran** = this brook existed in ancient times and disappeared over time. In (verse 5) **built up all the wall that was broken** = it broke in the time of his father Ahaz due to lack of care for it. **the City of David** = a part of Jerusalem and was called Zion. The hill was near the temple and the Millo, a fortification for the city of David, a citadel, a storehouse of weapons, or a wall. Note that verse (7) is taken from Elisha's words,

which means that Hezekiah was a reader of the law and the statutes and read the history of those before him and benefited from it. Hezekiah began the reform (and this is what we call striving). And God rejoices in our striving and completes the building in beautiful ways (and this is what we call grace). Here we find that God comes with the Assyrian army and strikes and burns, so the people's purification is completed, and then He is glorified with a great strike against the Assyrian army, so the faith of the people matures, rises and grows.

On the other hand, we find that Satan is agitated when he finds out about Hezekiah's reforms, so he incites the king of Assyria against the people of the Lord. God leaves him, as the Psalm says, "Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying, "Let us break Their bonds in pieces And cast away Their cords from us." He who sits in the heavens shall laugh; The Lord shall hold them in derision. Then He shall speak to them in His wrath, And distress them in His deep displeasure:" (Psalm 2: 1-5). Satan was agitated, so Satan incited Assyria. God was silent about this, for He would purify His people, and their faith would increase from this trial.

(Verses 9-33): **After this Sennacherib king of Assyria sent his servants to Jerusalem (but he and all the forces with him laid siege against Lachish), to Hezekiah king of Judah, and to all Judah who were in Jerusalem, saying, 10 "Thus says Sennacherib king of Assyria: 'In what do you trust, that you remain under siege in Jerusalem? 11 Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, "The Lord our God will deliver us from the hand of the king of Assyria"? 12 Has not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, "You shall worship before one altar and burn incense on it"? 13 Do you not know what I and my fathers have done to all the peoples of other lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand? 14 Who was there among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my hand? 15 Now therefore, do not let Hezekiah deceive you or persuade you like this, and do not believe him; for no god of any nation or kingdom was able to deliver his people from my hand or the hand of my fathers. How much less will your God deliver you from my hand?" 16 Furthermore, his servants spoke against the Lord God and against His servant Hezekiah. 17 He also wrote letters to revile the Lord God of Israel, and to speak against Him, saying, "As the gods of the nations of other lands have not delivered their people from my hand, so the God of Hezekiah will not deliver His people from my hand." 18 Then they called out with a loud voice in Hebrew to the people of Jerusalem who were on the wall, to frighten them and trouble them, that they might take the city. 19 And they spoke against the God of Jerusalem, as against the gods of the people of the earth—the work of men's hands. 20 Now because of this King Hezekiah and the prophet Isaiah, the son of Amoz, prayed and cried out to heaven. 21 Then the Lord sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria. So he returned shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there. 22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all**

others, and guided them on every side. 23 And many brought gifts to the Lord at Jerusalem, and presents to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter. 24 In those days Hezekiah was sick and near death, and he prayed to the Lord; and He spoke to him and gave him a sign. 25 But Hezekiah did not repay according to the favor shown him, for his heart was lifted up; therefore wrath was looming over him and over Judah and Jerusalem. 26 Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the Lord did not come upon them in the days of Hezekiah. 27 Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items; 28 storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and folds for flocks. 29 Moreover he provided cities for himself, and possessions of flocks and herds in abundance; for God had given him very much property. 30 This same Hezekiah also stopped the water outlet of Upper Gihon, and brought the water by tunnel to the west side of the City of David. Hezekiah prospered in all his works. 31 However, regarding the ambassadors of the princes of Babylon, whom they sent to him to inquire about the wonder that was done in the land, God withdrew from him, in order to test him, that He might know all that was in his heart. 32 Now the rest of the acts of Hezekiah, and his goodness, indeed they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel. 33 So Hezekiah rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death. Then Manasseh his son reigned in his place.

Despite Hezekiah's holiness, he had a downfall with the Babylonian mission. They in Babylon were amazed at what happened and had two questions. They sent a mission to Hezekiah to ask about:

1. How the Assyrians, Babylon's powerful enemies, were destroyed.
2. The return of the sun backwards, and the sun is their powerful god, out of respect for Hezekiah. They considered Hezekiah to be something unique that their god would bow to out of respect. Unfortunately, Hezekiah became arrogant with what God had done and boasted of his wealth. He was happy with the Babylonians' reverence for him, and God taught him humility. See the rest of the interpretation in the Book of Kings and the Book of Isaiah.

stalls = pens for each type of flock.

Chapter 33

(Verses 1-10): **Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. 2 But he did evil in the sight of the Lord, according to the abominations of the nations whom the Lord had cast out before the children of Israel. 3 For he rebuilt the high places which Hezekiah his father had broken down; he raised up altars for the Baals, and made wooden images; and he worshiped all the host of heaven and served them. 4 He also built altars in the house of the Lord, of which the Lord had said, "In Jerusalem shall My name be forever." 5 And he built altars for all the host of heaven in the two courts of the house of the Lord. 6 Also he caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists. He did much evil in the sight of the Lord, to provoke Him to anger. 7 He even set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever; 8 and I will not again remove the foot of Israel from the land which I have appointed for your fathers—only if they are careful to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses." 9 So Manasseh seduced Judah and the inhabitants of Jerusalem to do more evil than the nations whom the Lord had destroyed before the children of Israel. 10 And the Lord spoke to Manasseh and his people, but they would not listen.**

See the interpretation of (2 Kings 21: 1-18).

In (verse 7) **carved image** = a statue of him to worship him as a god.

(Verses 11-20): **Therefore the Lord brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks, bound him with bronze fetters, and carried him off to Babylon. 12 Now when he was in affliction, he implored the Lord his God, and humbled himself greatly before the God of his fathers, 13 and prayed to Him; and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God. 14 After this he built a wall outside the City of David on the west side of Gihon, in the valley, as far as the entrance of the Fish Gate; and it enclosed Ophel, and he raised it to a very great height. Then he put military captains in all the fortified cities of Judah. 15 He took away the foreign gods and the idol from the house of the Lord, and all the altars that he had built in the mount of the house of the Lord and in Jerusalem; and he cast them out of the city. 16 He also repaired the altar of the Lord, sacrificed peace offerings and thank offerings on it, and commanded Judah to serve the Lord God of Israel. 17 Nevertheless the people still sacrificed on the high places, but only to the Lord their God. 18 Now the rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of the Lord God of Israel, indeed they are written in the book of the kings of Israel. 19 Also his prayer and how God received his entreaty, and all his sin and trespass, and the sites where he built**

high places and set up wooden images and carved images, before he was humbled, indeed they are written among the sayings of Hozai. 20 So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place.

Therefore the Lord brought upon them: Manasseh's captivity, repentance and return are not mentioned in the Book of Kings:

1. Because his evils affected the people more than his goodness.
2. In Assyrian writings, there is evidence of what is mentioned here.

the king of Assyria = Esarhaddon, son of Sennacherib or Esarhaddon's son Ashurbanipal. **took Manasseh with hooks** = and in ancient Assyrian images, prisoners are led by the king with a nose ring in each of their noses as if they were animals. There is an explanation for the story of Manasseh's captivity to Babylon, which was subject to the king of Assyria at that time. The king of Assyria was most likely Ashurbanipal, and his brother was ruling Babylon as his deputy there in Babylon. It seems that there was a rebellion and a revolt against Ashurbanipal in favour of his brother, and that was around the year 648-647 BC. Whether Manasseh had a hand in the matter or it was just suspicion, Manasseh was taken with a hook to Babylon, where Ashurbanipal was, who put down this rebellion. He remained in Babylon until he was reassured that matters had calmed down. He led to Babylon all those whom he suspected of rebelling against him, like Manasseh. And after humiliating them, he restored them to their thrones. However, the period of his captivity was a blessing for him, and it was at the end of his reign, for there he implored the Lord (verse 12). His repentance was like the prodigal son's repentance that came after distress. And just as the prodigal son, although he was raised in his father's house, did not know him truly until he suffered, was hungry, and repented. Then he returned, and his father forgave him and accepted him upon his return. **the Fish Gate** = towards the north. **He took away the foreign gods** = We do not know exactly at what time in Manasseh's life was his repentance, but we conclude that the days of his evils were much more than the days of his repentance, so the effect of his evils was much greater than the effect of his reforms, so the Book of Kings did not mention his repentance. His place in history became with the evil kings, as he could not remove all the traces of his evils. It is easier to corrupt than to reform. His repentance was mostly personal and was not accompanied by repentance for the people or the people's return to God. The Book of Kings is concerned with the state of the people, and the Book of Chronicles is concerned with the personal state of King Manasseh and the acceptance of his repentance. Now his repentance was not reflected in the people, so the writer of Kings did not care about it. In (verse 18) **his prayer** = we find it in the Pascha Book on the night of Bright Saturday. In (verse 19), we find his prayer and the response to it in **the sayings of Hozai** = the prophets had always called on him to repent, so when he repented, they rejoiced in his repentance and put his prayer and the news of his repentance and his entire story in their news that they recorded.

(Verses 21-25): **Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem. 22 But he did evil in the sight of the Lord, as his father Manasseh had done; for Amon sacrificed to all the carved images which his father Manasseh had made, and served them. 23 And he**

did not humble himself before the Lord, as his father Manasseh had humbled himself; but Amon trespassed more and more. 24 Then his servants conspired against him, and killed him in his own house. 25 But the people of the land executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place.

Here, we find evidence that Manasseh's repentance did not affect the people, as they quickly turned back with his perverted son Amon. Perhaps Amon thought of repenting when he became old like his father, but the day of the Lord comes like a thief.

Chapter 34

See the interpretation of (2 Kings 22, 23) for chapters 34, 35.

(Verses 1-5): **Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem. 2 And he did what was right in the sight of the Lord, and walked in the ways of his father David; he did not turn aside to the right hand or to the left. 3 For in the eighth year of his reign, while he was still young, he began to seek the God of his father David; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the wooden images, the carved images, and the molded images. 4 They broke down the altars of the Baals in his presence, and the incense altars which were above them he cut down; and the wooden images, the carved images, and the molded images he broke in pieces, and made dust of them and scattered it on the graves of those who had sacrificed to them. 5 He also burned the bones of the priests on their altars, and cleansed Judah and Jerusalem.**

(Verse 6): **And so he did in the cities of Manasseh, Ephraim, and Simeon, as far as Naphtali and all around, with axes.**

and all around, with axes: The Hebrew meaning is unclear and may mean "he destroyed its houses all around," i.e. he destroyed the pagan temples all around.

(Verses 7-8): **When he had broken down the altars and the wooden images, had beaten the carved images into powder, and cut down all the incense altars throughout all the land of Israel, he returned to Jerusalem. 8 In the eighteenth year of his reign, when he had purged the land and the temple, he sent Shaphan the son of Azaliah, Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.**

(Verse 9): **When they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites who kept the doors had gathered from the hand of Manasseh and Ephraim, from all the remnant of Israel, from all Judah and Benjamin, and which they had brought back to Jerusalem.**

Manasseh and Ephraim: Those who migrated from the north and lived in Judah.

(Verses 10-33): **Then they put it in the hand of the foremen who had the oversight of the house of the Lord; and they gave it to the workmen who worked in the house of the Lord, to repair and restore the**

house. 11 They gave it to the craftsmen and builders to buy hewn stone and timber for beams, and to floor the houses which the kings of Judah had destroyed. 12 And the men did the work faithfully. Their overseers were Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to supervise. Others of the Levites, all of whom were skillful with instruments of music, 13 were over the burden bearers and were overseers of all who did work in any kind of service. And some of the Levites were scribes, officers, and gatekeepers. 14 Now when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found the Book of the Law of the Lord given by Moses. 15 Then Hilkiah answered and said to Shaphan the scribe, "I have found the Book of the Law in the house of the Lord." And Hilkiah gave the book to Shaphan. 16 So Shaphan carried the book to the king, bringing the king word, saying, "All that was committed to your servants they are doing. 17 And they have gathered the money that was found in the house of the Lord, and have delivered it into the hand of the overseers and the workmen." 18 Then Shaphan the scribe told the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king. 19 Thus it happened, when the king heard the words of the Law, that he tore his clothes. 20 Then the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah a servant of the king, saying, 21 "Go, inquire of the Lord for me, and for those who are left in Israel and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out on us, because our fathers have not kept the word of the Lord, to do according to all that is written in this book." 22 So Hilkiah and those the king had appointed went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke to her to that effect. 23 Then she answered them, "Thus says the Lord God of Israel, 'Tell the man who sent you to Me, 24 "Thus says the Lord: 'Behold, I will bring calamity on this place and on its inhabitants, all the curses that are written in the book which they have read before the king of Judah, 25 because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath will be poured out on this place, and not be quenched.'" 26 But as for the king of Judah, who sent you to inquire of the Lord, in this manner you shall speak to him, 'Thus says the Lord God of Israel: "Concerning the words which you have heard— 27 because your heart was tender, and you humbled yourself before God when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me, I also have heard you," says the Lord. 28 "Surely I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place and its inhabitants.'" So they brought back word to the king. 29 Then the king sent and gathered all the elders of Judah and Jerusalem. 30 The king went up to the house of the Lord, with all the men of Judah and the inhabitants of Jerusalem—the priests and the Levites, and all the people, great and small. And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the Lord. 31 Then the king stood in his place and made a covenant before the Lord, to follow the Lord, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the words of the covenant that were written in this book. 32 And he made all who were present in Jerusalem and Benjamin take a stand. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. 33 Thus Josiah removed all the abominations from all the country that belonged to the children of Israel, and

made all who were present in Israel diligently serve the Lord their God. All his days they did not depart from following the Lord God of their fathers.

Chapter 35

See the interpretation of (2 Kings 22, 23) for chapters 34, 35.

(Verses 1-6): **Now Josiah kept a Passover to the Lord in Jerusalem, and they slaughtered the Passover lambs on the fourteenth day of the first month. 2 And he set the priests in their duties and encouraged them for the service of the house of the Lord. 3 Then he said to the Levites who taught all Israel, who were holy to the Lord: "Put the holy ark in the house which Solomon the son of David, king of Israel, built. It shall no longer be a burden on your shoulders. Now serve the Lord your God and His people Israel. 4 Prepare yourselves according to your fathers' houses, according to your divisions, following the written instruction of David king of Israel and the written instruction of Solomon his son. 5 And stand in the holy place according to the divisions of the fathers' houses of your brethren the lay people, and according to the division of the father's house of the Levites. 6 So slaughter the Passover offerings, consecrate yourselves, and prepare them for your brethren, that they may do according to the word of the Lord by the hand of Moses."**

In (verse 1) Josiah held his Passover on the 14th of the first month, which was exactly according to the law, not as Hezekiah did, and the reason was that Josiah had time to prepare. In (verse 3) "**Put the holy ark in the house**" = it is concluded from this that the ark was not in its place in the Holy of Holies, and perhaps the priests hid it during the days of the wicked kings for fear of being attacked by them. The king's command was to return the ark to its place. **It shall no longer be a burden on your shoulders** = the king's direction to the Levites is to have the work of teaching the people because their work as bearers of the ark and the rest of the parts of the tabernacle had stopped after they settled in the Promised Land. During their journey in Sinai, the Levites had to carry the tabernacle and all its parts. But now that they are settled, this work has stopped after the ark settled in the temple and worship settled in Jerusalem.

It is clear that Josiah cared about the teaching service as Hezekiah did. In (verse 5) the meaning of the verse is that the king divided the divisions of the Levites according to the houses of the fathers of the people, meaning that each division of the Levites became responsible for teaching sections of the houses of the people of Israel. In (verse 6) **So slaughter the Passover offerings** = Josiah assigned to the Levites the task of slaughtering the Passover as well as teaching, specifically teaching the people how to practice the Passover ritual. For this reason, they had to be sanctified.

(Verses 7-9): **Then Josiah gave the lay people lambs and young goats from the flock, all for Passover offerings for all who were present, to the number of thirty thousand, as well as three thousand cattle; these were from the king's possessions. 8 And his leaders gave willingly to the people, to the priests, and to the Levites. Hilkiyah, Zechariah, and Jehiel, rulers of the house of God, gave to the priests for the**

Passover offerings two thousand six hundred from the flock, and three hundred cattle. 9 Also Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover offerings five thousand from the flock and five hundred cattle.

The king donates to encourage the people to donate.

(Verses 10-15): So the service was prepared, and the priests stood in their places, and the Levites in their divisions, according to the king's command. 11 And they slaughtered the Passover offerings; and the priests sprinkled the blood with their hands, while the Levites skinned the animals. 12 Then they removed the burnt offerings that they might give them to the divisions of the fathers' houses of the lay people, to offer to the Lord, as it is written in the Book of Moses. And so they did with the cattle. 13 Also they roasted the Passover offerings with fire according to the ordinance; but the other holy offerings they boiled in pots, in caldrons, and in pans, and divided them quickly among all the lay people. 14 Then afterward they prepared portions for themselves and for the priests, because the priests, the sons of Aaron, were busy in offering burnt offerings and fat until night; therefore the Levites prepared portions for themselves and for the priests, the sons of Aaron. 15 And the singers, the sons of Asaph, were in their places, according to the command of David, Asaph, Heman, and Jeduthun the king's seer. Also the gatekeepers were at each gate; they did not have to leave their position, because their brethren the Levites prepared portions for them.

The Levites helped the priests by slaughtering the Passover (lambs and goats offered for the Passover meal) and skinning the sacrifices. The priests served on the altar by sprinkling blood and arranging the parts of the sacrifices, fat, and wood. The Levites prepared the food for the priests because the priests were busy on the altar all day. Note that among the sacrifices offered were Passover sacrifices in addition to the sin, trespass, peace offerings and burnt offerings. The Passover meat was roasted with fire and the meat of the sin offerings was cooked. The Levites slaughtered the sacrifices, skinned them, and gave the pieces of the sacrifice for the people to present to the priests (verse 12).

In (verse 13) **the other holy offerings** = parts of the sin and peace offerings. The singers continued their praises, and their Levite brothers prepared food for them.

(Verses 16-19): So all the service of the Lord was prepared the same day, to keep the Passover and to offer burnt offerings on the altar of the Lord, according to the command of King Josiah. 17 And the children of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread for seven days. 18 There had been no Passover kept in Israel like that since the days of Samuel the prophet; and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem. 19 In the eighteenth year of the reign of Josiah this Passover was kept.

the same day: That is, at that time, and not only on the day of Passover but on the seven days that followed. **There had been no Passover kept in Israel like that** = because it came at its time (14th of the first month) and because all the people gathered in Jerusalem, and the people were very many, and they were pure. And Josiah was the one who fed all this crowd.

(Verses 20-27): **After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by the Euphrates; and Josiah went out against him. 21 But he sent messengers to him, saying, "What have I to do with you, king of Judah? I have not come against you this day, but against the house with which I have war; for God commanded me to make haste. Refrain from meddling with God, who is with me, lest He destroy you." 22 Nevertheless Josiah would not turn his face from him, but disguised himself so that he might fight with him, and did not heed the words of Necho from the mouth of God. So he came to fight in the Valley of Megiddo. 23 And the archers shot King Josiah; and the king said to his servants, "Take me away, for I am severely wounded." 24 His servants therefore took him out of that chariot and put him in the second chariot that he had, and they brought him to Jerusalem. So he died, and was buried in one of the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah. 25 Jeremiah also lamented for Josiah. And to this day all the singing men and the singing women speak of Josiah in their lamentations. They made it a custom in Israel; and indeed they are written in the Laments. 26 Now the rest of the acts of Josiah and his goodness, according to what was written in the Law of the Lord, 27 and his deeds from first to last, indeed they are written in the book of the kings of Israel and Judah.**

In verse 20: **After all this** = after Josiah's reforms and the Passover he made, 13 years passed for the king and the kingdom in comfort and peace. After these 13 years, Necho, king of Egypt, went up to fight Assyria.

In verse 21: **the house with which I have war** = meaning the house of the king of Assyria with whom I am at war.

In verse 22: **disguised himself so that he might fight with him** = Josiah insisted on the war, and the saying disguised himself seems to mean that he tried to make a military trick against Necho. Josiah did not know that Necho's words were a warning from God not to enter this war lest he die, **did not heed the words of Necho from the mouth of God** = God warns, and thus Paul was warned not to go to Jerusalem by the prophet Agabus and other means, but he insisted, so his service was hindered for 4 years in prison.

Chapter 36

See the interpretation of (2 Kings 23: 31-37 + Chapter 24 + 25: 1-21).

(Verses 1-2): **Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place in Jerusalem. 2 Jehoahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem.**

(Verse 3): **Now the king of Egypt deposed him at Jerusalem; and he imposed on the land a tribute of one hundred talents of silver and a talent of gold.**

Now the king of Egypt deposed him at Jerusalem: He removed him from ruling in Jerusalem.

(Verses 4-9): **Then the king of Egypt made Jehoahaz's brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother and carried him off to Egypt. 5 Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem. And he did evil in the sight of the Lord his God. 6 Nebuchadnezzar king of Babylon came up against him, and bound him in bronze fetters to carry him off to Babylon. 7 Nebuchadnezzar also carried off some of the articles from the house of the Lord to Babylon, and put them in his temple at Babylon. 8 Now the rest of the acts of Jehoiakim, the abominations which he did, and what was found against him, indeed they are written in the book of the kings of Israel and Judah. Then Jehoiachin his son reigned in his place. 9 Jehoiachin was eight years old when he became king, and he reigned in Jerusalem three months and ten days. And he did evil in the sight of the Lord.**

(Verse 10): **At the turn of the year King Nebuchadnezzar summoned him and took him to Babylon, with the costly articles from the house of the Lord, and made Zedekiah, Jehoiakim's brother, king over Judah and Jerusalem.**

King Nebuchadnezzar summoned him and took him to Babylon, with the costly articles from the house of the Lord: And put them in the temples of his idols, and let us note: They brought idols into the temple of God. Therefore, God allowed the vessels to go to the temples of idols.

If we bring sin into the temple of God (our body)..... God allows us to be enslaved to Satan.

We note that God called Abraham from Babylon and poured out his blessings upon him and his descendants. And the people going to Babylon for a second time into captivity means losing all these

blessings and graces. However, the goal of the writer of the Book of Chronicles becomes clear from the book's ending, as we find him ending the book by the return to Jerusalem.

This story indicates that God created Adam and poured out His grace and love upon him (= Abraham in the Promised Land), and Adam fell and went into slavery (= the people, the sons of Abraham, in the Babylonian captivity).

And Christ comes to restore the believers and reign over them (= the return of the people from the Babylonian captivity).

The writer's goal of the book is to show the kingdom of God, that God must reign over His people, and that God's plan for His people whom He loves must be fulfilled. Therefore, the goal of the writer of the book is that the kingdom must and will return.

In verse 10, **Zedekiah, Jehoiakim's brother** = compare with (2 Kings 24: 17) Zedekiah is Jehoiachin's uncle. But his saying his brother is a generalization, for the Jews have relatives as brothers, and thus it was said that Abraham was Lot's brother, although he was, in fact, his uncle.

What doubled Judah's sin was that they committed the same sins as Israel, and even more so that their priests shared in the same sins, and they did not learn from what happened to their older sister Israel.

And God sent them prophets warning and threatening, but to no avail.

(Verses 11-20): **Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 He did evil in the sight of the Lord his God, and did not humble himself before Jeremiah the prophet, who spoke from the mouth of the Lord. 13 And he also rebelled against King Nebuchadnezzar, who had made him swear an oath by God; but he stiffened his neck and hardened his heart against turning to the Lord God of Israel. 14 Moreover all the leaders of the priests and the people transgressed more and more, according to all the abominations of the nations, and defiled the house of the Lord which He had consecrated in Jerusalem. 15 And the Lord God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place. 16 But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, till there was no remedy. 17 Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave them all into his hand. 18 And all the articles from the house of God, great and small, the treasures of the house of the Lord, and the treasures of the king and of his leaders, all these he took to Babylon. 19 Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. 20 And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia,**

(Verse 21): **to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.**

God had specified for them in the law to cultivate the land for 6 years and leave it in the seventh year to be busy with worship, but they did not listen to God's commandment, while God had promised them to give them double the yield in the sixth year. But with their greedy, materialistic thinking, they refused for many years. And here they are, forced to leave the land for 70 years without cultivation. There is no benefit in disobeying the commandments and the law. What happened was in fulfillment of the prophecy of the Prophet Moses in the Book of Leviticus, see (Leviticus 26: 33-36)

(Verses 22-23): **Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, 23 Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May the Lord his God be with him, and let him go up!**