

## **Lecture #28 – Exposition of II Chronicles 21-28**

### **Chapter 21 – Jehoram’s Reign**

#### **vs. 1-3 – Jehoshaphat’s Sons**

Jehoram was the oldest of seven sons of Jehoshaphat. To prevent a succession crisis the other six sons were given riches and cities to govern.

#### **vs. 4-11 – Overview of Jehoram’s Reign**

☪ II Kings 8:18-29

Jehoram killed his brothers and other leaders to solidify his place on the throne.

Jehoram was a wicked king that oversaw a weakening of Judah spiritually and politically.

#### **vs. 12-15 – Elijah’s Message**

Elijah was taken to Heaven in 896 B.C., but this letter was not delivered until 889 B.C. How could this have been written by Elijah seven years after his death? Simple, because he was a prophet, and prophecy is pre-written history. Likely he wrote this during the reign of Jehoshaphat but left orders for it to be delivered to his son when he ascended the throne.

The prophetic message is that Jehoram would be judged for not walking in righteousness. Davis points to three judgments against Jehoram: the rebellion of Edom and Libnah (II Chronicles 21:8-10), the Philistine/Arabian invasion (vs. 16-17), and the illness<sup>1</sup> that took his life (vs. 15,19).

#### **vs. 16-17 – Jerusalem Plundered**

An alliance of Philistines<sup>2</sup> and Arabians attack Jerusalem and plunder it. They took prisoner and killed most of the royal house, leaving only his son Jehoahaz (*Abaḥāyah*).

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<sup>1</sup> Most older commentators believe this is a form of dysentery. More modern theories include colon cancer and rectal prolapse.

<sup>2</sup> Who had willingly paid tribute to Jehoshaphat – 2 Chronicles 17:11

### vs. 18-20 – Death of Jehoram

↪ II Kings 8:23-24

Jehoram died from his bowel disease and was buried without great national mourning. He was buried in Jerusalem but not with the other kings.

## **Chapter 22 – Ahaziah and Athaliah**

### vs. 1--9 – Reign of Ahaziah

↪ II Kings 8:25-29; 10:12-14, 27-28

Ahaziah walked in the ways of his mother Athaliah and the house of Omri/Ahab. He goes to battle with his uncle Jehoram against the Syrians. He is killed by Jehu in his great purging of the house of Ahab.

### vs. 10-12 – Reign of Queen Athaliah

↪ II Kings 11:1-3

Athaliah reigns for six years after killing others that could claim the throne. But God protected her grandson Joash and prepared him to take the throne and turn the nation in a better direction.

## **Chapter 23 – Joash's Rise**

### vs. 1-11 – The Crowning of Joash

↪ II Kings 11:4-12

The names of five of the main conspirators are in vs. 1 but not in Kings.

### vs. 12-15 – Execution of Athaliah

↪ II Kings 11:13-16

The only significant difference in the accounts here is that is the mentioning of the singers and instruments in vs. 13.

### vs. 16-21 – Jehoida’s Reforms

↻ II Kings 11:17-21

The information in vs. 18-19 about the priests and porters is not in Kings. Again, we see the Temple focused on more in Chronicles than Kings.

## **Chapter 24 – Joash’s Fall**

### vs. 1-3 – Overview of Joash’s Reign

↻ II Kings 12:1-3

Note vs. 3. Jehoiada acting as regent arranges two marriages for Joash. No doubt the fruits of the unholy union between the houses of David and Omri/Ahab caused extra care here.

### vs. 4-14 – Temple Repaired

↻ II Kings 12:4-16

Vs. 7 speaks of the mischief of the “sons of Athaliah”. Since she killed all the royal seed, if these are true offspring then this either took place before those murders or are non-royal sons by a different marriage. I propose a third option that is much simpler: these are not blood relations, but rather followers of Athaliah’s wickedness.

📖 The Book of Joel – 865 B.C.

### vs. 15-16 – Passing of Jehoiada – 840 B.C

The faithful priest Jehoiada passes at 130 years of age and is buried with honor among the kings. This is a turning point for Joash (see vs. 2)

### vs. 17-19 – Princes and Backsliding

The wicked leaders persuade Joash to turn to idolatry. God sent prophets to correct the wayward king, but he refused to listen.

### vs. 20-22 – Zechariah’s Message and Death

The prophet-priest Zechariah, son<sup>3</sup> of Jehoiada, was martyred for his denunciation of the people’s sins. Reese has this event occurring within a year of Jehoiada’s death.<sup>4</sup>

“The LORD look upon it, and require it” is spoken as a prayer for justice by Zechariah. God hears and will answer this prayer.

### vs. 23-24 – Paying Tribute to Hazael

↪ II Kings 12:17-18

Hazael and the Syrians made a major campaign into the Promised Land during this time. See also II Kings 13:3-7,22-23 for their battles with Israel.

Not only was Judah defeated militarily, but they were also forced to give tribute and according to II Kings the Temple was spoiled of its treasures.

### vs. 23-27 – Assassination of Joash

↪ II Kings 12:19-21

II Chronicles tells us of diseases that had befallen the king, reminiscent of those of Jehoram. These appear to have left him bedridden, for there he was slain.

## **Chapter 25 – Amaziah**

### vs. 1-4 – Overview of Amaziah’s Reign

↪ II Kings 14:1-7

II Chronicles does not mention anything about him not destroying the high places (II Kings 14:4).

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<sup>3</sup> Because he is a “son” there is a tendency to picture him as a younger man. But considering his father was 130 years old when he recently died, Zechariah himself may be 100 years old!

<sup>4</sup> Reese’s Chronological Bible, p. 657

### vs. 5-13 – Hires Mercenaries to Attack Edom

☪ II Kings 14:7

Much more information about the campaign against Edom is found here. He numbers his troops and has 300,000, but he despairs for more. He hires 100,000 soldiers from the Northern Kingdom for 100 talents of silver (\$2,591,282).<sup>5</sup> This works out to be 3 shekels (\$26) per man,<sup>6</sup> so it is certain there was a promise of spoils to be added to that pay.

A nameless prophet tells Amaziah to send the Northern mercenaries back home and that God will give him the victory. Amaziah is promised that he will make up for the lost 100 talents paid to the mercenaries.

Amaziah's campaign was a success with a decisive victory in the Valley of Salt. However, the Northern mercenaries take the occasion to harass Judah and pillage unchecked. Gill writes about their ravaging from Samaria to Bethhoron:

“...though it formerly belonged to Ephraim, had been taken by the men of Judah; they did not fall on these as they returned home, for then it would have been said from Bethhoron to Samaria: but after they had returned home, they meditated this piece of revenge for the ill treatment of them, as they reckoned it.”<sup>7</sup>

The 3,000 that were slain were likely the small militia force left to defend the area.

### vs. 14-16 – Idolatry

Amaziah brings some of the Edomite idols back with him and begins to worship them. A nameless prophet confronts him. The king tries to silence him, and God's judgment was pronounced on the king.

### vs. 17-24 – Defeated by Israel

☪ II Kings 14:8-14

Amaziah attempts a campaign against Israel but is defeated at Bethshemesh.

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<sup>5</sup> 100 talents equals 120,637 ounces, at \$21.48 an ounce.

<sup>6</sup> 1 talent = 3,000 shekels, so 100 talents = 300,000 shekels, then 300,000 shekels / 100,000 men. The practical lesson here is to pay your mercenaries well.

<sup>7</sup> John Gill's Exposition of the Bible. E-Sword module.

### vs. 25-28 – Death of Amaziah

↻ II Kings 14:17-20

Note the acts of Amaziah are divided into “first and last” in vs. 26. He started well but did not finish well.

## **Chapter 26 – Uzziah**

### vs. 1-5 – Overview of Uzziah’s Reign

↻ II Kings 14:22

Uzziah (called Azariah in II Kings) was greatly influence for good by a man named Zechariah.<sup>8</sup>

### vs. 6-15 – Wars of Uzziah

Uzziah’s army consisted of 307,500 soldiers and 2,600 mighty men. He also developed artillery and siege craft. He had great success against the Philistines, Arabians, Mehumins,<sup>9</sup> and Ammonites. He greatly strengthened and fortified the land.

### vs. 16-20 – Uzziah’s Intrusion

Gaebelein writes:

“Nevertheless, what is man! After all this well-doing, Uzziah’s heart is lifted up with pride. Then came his act of sacrilege—the dark blot on the record of this otherwise blameless man’s life. ‘But’—alas, those butts in so many life records of God’s saints!—‘when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense’—explicitly forbidden by the law (see Ex. 30:7-8; Num. 16:40;18:7).

...[II Chronicles 26:17-21 is copied here]...<sup>10</sup>

“It was a fearful stroke from God. Death was the actual penalty enjoined by the law for his crime (Num. 18:7), and leprosy was really that—a living death, prolonged and intensified. ‘Let her not be as one dead, of whom the flesh is half consumed,’ was said of Miriam, who was smitten with a

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<sup>8</sup> Not the prophet, but perhaps the same man mentioned in Isaiah 8:2. We really don’t know anything about this man.

<sup>9</sup> Plural of Maon. A Canaanite people – Judges 10:12.

<sup>10</sup> I’m omitting it out for space, so look it up yourself. Please don’t read anything sinister or anti-Scripture in this.

like judgment, and for a similar offense. God is holy, and must vindicate His word against every transgressor. He is no respecter of persons, and brings to light, sooner or later, every man's work and purposes of heart—including those of His best servants (see Num. 12:10-12; 1 Tim. 5:24-25).

The driving motive in this audacious act of king Uzziah's is not made known. It has been suggested that he wished, like the Egyptian kings, to combine in himself both the office of king and high priest, so appropriating to himself the religious as well as the civil power. But whatever the immediate impelling motive, we know the primary cause of his profane deed. It was pride, the original sin, that hideous parent-sin of all succeeding sins, whether among angels or among men (1 Tim. 3:6; Ezek. 28:2, 17). 'He was marvelously helped till he was strong. *But when he was strong, his heart was lifted up to his destruction*' (italics added). 'Strength of Jehovah' was the meaning of Uzziah's name; and better would it have been for him had he realized that only in His strength is any really strong. 'My strength,' says He who is the Almighty, 'is made perfect in weakness.' 'When I am weak, then am I strong,' wrote one who knew his own utter powerlessness and his Lord's sufficient strength (2 Cor. 12:9-10). 'Be strong in the LORD,' he cautioned his fellow weaklings. Uzziah prospered and because of his prosperity his foolish heart was lifted up with pride. In him was fulfilled his great ancestor's proverbs, 'The prosperity of fools shall destroy them,' and 'Pride goeth before destruction, and an haughty spirit before a fall' (Prov. 1:32;16:18)."<sup>11</sup>

### vs. 21-23 – Death of Uzziah

☪ II Kings 15:5-7

Jotham reigned as a co-ruler or regent during the final days of Uzziah because of his leprosy.

## **Chapter 27 – Jotham**

### vs. 1-9 – Reign of Jotham

☪ II Kings 15:32-38

Jotham was a good king. He followed the better paths that Uzziah walked. The phrase "howbeit he entered not into the temple of the LORD" means that he did not attempt to act like Uzziah and encroach upon the priestly office.

Note the end of vs. 2 – "And the people did yet corruptly". Despite good leadership, the nation was still in bad shape.

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<sup>11</sup> The Kings of Judah by C. Knapp. p. 98-100

He defeated the Ammonites and laid a tribute on them. For three years they sent 100 talents of silver (\$2,591,282)<sup>12</sup> and 10,000 measures (*kor*) each of wheat and barley (62,000 bushels each)<sup>13</sup>.

## **Chapter 28 – Ahaz**

### **vs. 1-5 – Overview of Reign of Ahaz**

☪ II Kings 16:1-4

Ahaz is a wicked king that promotes and practices idolatry in its vilest forms.

### **vs. 6-8 – Losses to Israel and Syria**

☪ II Kings 16:5-6

Pekah, king of Israel, and Rezin, king of Syria, led a combined attack against Judah with terrible consequences. 120,000 men fall in a single battle.<sup>14</sup> A warrior named Zichri (“memorable”)<sup>15</sup> killed the king’s son<sup>16</sup> Maaseiah (“the work of Jehovah”)<sup>17</sup>, Azrikam (“help against the enemy”)<sup>18</sup> the steward of the king’s house, and Elkanah (“God-provided”)<sup>19</sup> the prime minister of the kingdom. 200,000 people are taken captive and the land spoiled of its riches.

### **vs. 9-15 – Obed’s Intercession**

The prophet Obed (“restoring”)<sup>20</sup> rebukes the victorious army of Israel for taking their brethren captive. He demands in the name of the Lord that the captives be returned to Judah.

Some of the leaders are moved to agree with Obed. The army is forced to surrender the captives and spoils back to them. The captives are graciously cared for and taken to Jericho to send them back home.

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<sup>12</sup> 100 talents equals 120,637 ounces, at \$21.48 an ounce.

<sup>13</sup> Reese’s Chronological Bible, p. 683

<sup>14</sup> To put this into perspective, Rome had 67,500 killed or captured in the disastrous battle of Cannae. The bloodiest single day in America history is the Battle of Antietam, where a combined 22,717 were killed, wounded, or missing.

<sup>15</sup> Smith’s Bible Dictionary

<sup>16</sup> The meaning of “king’s son” is debated. If it was Ahaz’s son, he must have been a child since this battle takes place early in a reign that started when Ahaz was 20. Some suggest this was a brother or cousin to Ahaz, and so a son of the previous king Jotham. Others think this is a title of a court official.

<sup>17</sup> Easton’s Bible Dictionary

<sup>18</sup> Smith’s Bible Dictionary

<sup>19</sup> Smith’s Bible Dictionary

<sup>20</sup> Smith’s Bible Dictionary



### vs. 16 – Assyrian victory over Syria

☪ II Kings 16:7-9

During this chaotic time Ahaz allies with Assyria, which leads to the downfall of Syria.

### vs. 17-21 – Further Defeats

The Edomites and Philistines take the opportunity to attack Judah, capturing territory, prisoners, and spoils. The Assyrians did not aid Judah against these enemies and instead laid tribute upon Judah.

### vs. 22-25 – Ahaz's Idolatry

☪ II Kings 16:10-18

Ahaz forsakes any vestige of serving God after his defeats and turns to the pagan gods of Syria.

### vs. 26-28 – Death of Ahaz

☪ II Kings 16:26-27

Knapp writes:

“He was possessed (*Ahaz* means ‘possessor’) of much that men admire and magnify today, but without godliness all this is of absolutely no worth. Apparently impenitent to the last, he died as he had lived: ‘and Hezekiah his son reigned in his stead.’”<sup>21</sup>

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<sup>21</sup> The Kings of Judah by C. Knapp. p. 116