



DAILY
B I B L E G U I D E

The Book of II Chronicles

Days 137-146 of a Yearly Bible Reading Program

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Daily Bible Reading Plan

Day	Passage	<input checked="" type="checkbox"/>
Day 137	II Chronicles 1-5	<input type="checkbox"/>
Day 138	II Chronicles 6-8	<input type="checkbox"/>
Day 139	II Chronicles 9-12	<input type="checkbox"/>
Day 140	II Chronicles 13-17	<input type="checkbox"/>
Day 141	II Chronicles 18-20	<input type="checkbox"/>
Day 142	II Chronicles 21-24	<input type="checkbox"/>
Day 143	II Chronicles 25-28	<input type="checkbox"/>
Day 144	II Chronicles 29-31	<input type="checkbox"/>
Day 145	II Chronicles 32-33	<input type="checkbox"/>
Day 146	II Chronicles 34-36	<input type="checkbox"/>

Welcome to the Book of II Chronicles!

The book of II (second) Chronicles is parallel view of history to that of Samuel and Kings. It begins with Solomon's reign and then focuses on the Kingdom of Judah until it is conquered by Babylon in 586 B.C.

A few quick facts about II Chronicles:

- Ezra is the traditional, and very likely, author.
- It begins with the early days of Solomon's reign in 1013 B.C. and concludes by recording the proclamation of the Persian king Cyrus in 538 B.C. that allowed the Jews to rebuild the Temple.
- The key verse is 7:14, where God promises to Solomon: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."
- A brief outline:
 - Solomon's Reign – Chapters 1-9
 - The Kings of Judah – Chapters 10-36
- Key events:
 - The Construction of the Temple – Chapters 3-4
 - Asa's Reforms – Chapter 15
 - Jehoshaphat's Reforms
 - Joash's Repair of the Temple – Chapter 24
 - Hezekiah's Revival – Chapters 29-30
 - Josiah's Reforms – Chapters 34-35

Chapter 1 Notes

In this chapter Solomon begins his reign, marked by his wisdom and his wealth.

vs. 1-6 – This parallels I Kings 3:2-4. The meeting at Gibeon is given a little more detail than in I Kings. Highlighted here is that, like David, Solomon works through tribal leadership (captains, judges, governors) as he is confirmed as king. Just because David had selected him as heir did not automatically make him king. The people still had to give their assent. The situation of divided worship (Tabernacle at Gibeon, Ark at Jerusalem) will last until the Temple is completed

vs. 7-13 – This parallels I Kings 3:5-15. The account here is slightly abridged from what we see in I Kings. The substance is the same though the wording and emphasis differs somewhat.

vs. 14-17 – This parallels I Kings 10:26-29. The description of Solomon's wealth is moved ahead of where it is found in the Kings narrative, likely to highlight that the prosperity of his reign was seen even in its earliest days.

Chapter 2 Notes

In this chapter Solomon makes treaty with Hiram of Tyre.

vs. 1-16 – This parallels I Kings 5:1-12. This account varies from the Kings account but nothing substantive is different. Hiram's name is spelled differently (Hiram). One difference is the details about the goods Solomon gave in return for Hiram's aid. In I Kings 5:11 he gave to Hiram 20,000 measures of wheat (about 125,000 bushels) and 20,000 measures of oil (about 115 gallons). In II Chronicles 2:10 he gave to the workers 20,000 measures of wheat (about 125,000 bushels), 20,000 measures of barley (about 125,000 bushels), 20,000 baths of wine (about 115 gallons), and 20,000 baths of oil (about 115 gallons).

vs. 17-18 - This parallels I Kings 5:13-18. One important clarification that is found here is that these workers were not Israelites – they were the remnants of the Canaanite tribes that had remained in the land. The numbering of them by David does not appear to be connecting with his error in numbering Israel, but a separate census to find workers for this project. In vs. 13-14 another Hiram/Hiram is found, not the king but a chief artisan to work on the building project. See I Kings 7:13-14.

Chapter 3 Notes

In this chapter the Temple is built.

vs. 1-2 – This parallels I Kings 6:1-10. In Kings the timing of the building is highlighted, but in Chronicles the place of the building is highlighted – Mt. Moriah. According to tradition, this is the singular mountain in the “land of Moriah” upon which Abraham offered Isaac in Genesis 22. It is here stated to be the same place that David purchased the land from Ornan/Araunah and offered sacrifice in II Samuel 24:18-25 and I Chronicles 21:18-28.

vs. 4-17 – This parallels I Kings 6:14-22. In vs. 3 we find that the Temple itself was 90 cubits long and 20 cubits wide (135 feet x 30 feet). It is 30 cubits tall (45 feet). The porch is given its own dimensions. It is as wide as the Temple proper (20 cubits or 30 feet) and 10 cubits deep (15 feet). The height of the porch is given exclusively in I Chronicles 3:4 as 120 cubits (180 feet). Critics (and most commentaries) trip over themselves asserting their assumption that a 120-cubit tall porch is too tall. It is four times taller than the Temple proper. Many translations through the centuries have attempted to correct this “mistake” by changing it to 20 or 30 cubits. However, a strong textual case can be made that 120 is correct reading. Such a high porch might be better classified as a kind of turret or tower. Its function may be similar to a church steeple, that is to help people identify and locate the building. I think it is possible that the Temple may have sat on a higher level than the porch, which would have contained the steps to approach it. One other theory, supported by the Talmud and Josephus is that there were additional levels above the Temple proper. Note how gold is everywhere with engravings. Two large cherubim, overlaid in gold, are placed in the Most Holy Place. Two large bronze pillars, 40 cubits tall including their chapters are placed in front of the Temple. I am convinced this is the most beautiful building ever built.

Chapter 4 Notes

In this chapter the Temple is described.

vs. 1-22 - This parallels I Kings 6:23-36 A new brazen altar is constructed, measuring 20 cubits by 20 cubits by 10 cubits (30 feet x 30 feet x 15 feet). A “molten sea” to hold water for washing is constructed. It is 5 cubits deep (7.5 feet). It has a 10-cubit diameter (15 feet) and a 30-cubit circumference (45 feet). Note that mathematically this is very close to pi. To calculate circumference, we use the formula $2 \times \pi \times \text{radius}$. So, we have $2 \times 3.14 \times 5$ cubits, which equals 31.4 cubits. We are well within a reasonable rounding of numbers with 30 and 31.4. It looks like ancient Israel was capable of fairly advanced geometry for their era. The molten sea stood on a base made of twelve brazen oxen. 10 lavers were created to carry water from the sea. There are 10 golden candlesticks as opposed to 1 in the Tabernacle. These appear to have sat on ten golden tables. There is still one golden altar of incense and one table of shewbread. We tend to focus on the larger elements, but details are given of the many other implements needed in service of the Temple.

Chapter 5 Notes

In this chapter the Ark is placed in the newly constructed Temple.

vs. 1-14 – This parallels I Kings 8:1-11. It is worth noting that Chronicles does not give an account of the other great buildings of Solomon as found in I Kings 7. The focus is on the Temple. The last phrase of vs. 9 is interesting. The verse itself varies slightly from its parallel in I Kings 8:8 but retains the last phrase of “and there [it is / they are] unto this day.” As far as we know from history the Ark was not present in the Second Temple, so on the surface the statement is not true. However, what this statement shows is that the author (Ezra) was working from original documents and records. He purposefully kept the phrase from the earlier record, which was either the text of I Kings or another record used also as a source for I Kings that has been lost to time. Either way, the inclusion of this phrase proves the reliability of the record and does not in any way indicate an error. The Chronicles account also highlights the place of music in the dedication (vs. 12-13), a detail not in Kings.

Devotional Thoughts for Day 137

If you haven't caught on yet, the building of Solomon's Temple is certainly the highlight of the Chronicles narrative. David prepared for it, Solomon built it, and it remained the center of worship over 400 years. There is no building program in history that is its equal. It makes me thankful though that God is not concerned with being worshipped in earthly splendor. Christ told the Samaritan woman in John 4 that true worship is "in spirit and in truth". While there is much we can glean about serving our majestic God when we look at the Temple, His true desire is simple worship and a relationship with us. Grand buildings are usually distractions to that.

Hymn for Day 137

Our hymn today is "Lord of Hosts, to Thee We Raise". It was written by James Montgomery in 1821 for laying of the foundation stone for St. George's Church in Sheffield, England. I think it fits well with today's theme of the building of the Temple.

*Lord of Hosts, to Thee we raise
Here a house of prayer and praise;
Thou Thy people's hearts prepare
Here to meet for praise and prayer.*

*Let the living here be fed
With Thy Word, the heavenly bread,
Here, in hope of glory blessed,
May the dead be laid to rest.*

*Here to Thee a temple stand,
While the sea shall gird the land;
Here reveal Thy mercy sure,
While the sun and moon endure.*

*Hallelujah!—earth and sky
To the joyful sound reply;
Hallelujah!—hence ascend
Prayer and praise till time shall end.*

Chapter 6 Notes

In this chapter Solomon dedicates the Temple.

vs. 1-11 – This parallels I Kings 8:12-21. The accounts are largely the same. One interesting addition in Chronicles is highlighting God's choice of Jerusalem in vs. 6, something not in the parallel in I Kings 8:16.

vs. 12-42 - This parallels I Kings 8:22-54. The two accounts are largely the same except for the closing verses (II Chronicles 6:40-42 vs. I Kings 8:50-53).

Chapter 7 Notes

In this chapter God shows His blessing on the Temple and Israel.

vs. 1-3 - The shekinah glory showed God's approval of the building, the fire from heaven showed God's approval of the services.

vs. 4-10 - This parallels I Kings 8:62-66. The only real difference in the two accounts is again Chronicles gives place to the music of the Temple in vs. 6.

vs. 11-22 - This parallels I Kings 9:2-9. The major difference in the two accounts is the addition of here of God's response to Solomon's prayer in vs. 13-15. Since II Chronicles 7:14 is so commonly quoted today, I think it is worth looking at this passage a little deeper. First, let us look at one overlooked feature of these verses, that God is literally responding to Solomon's prayer in the chapter 6. Compare the repetition of phrases between the two, such as shutting up heaven and there being no rain in 6:26 and 7:13. Second, we must note who this is about in context. It is all about Israel. This dialogue is rooted in the dedication of the Temple and founded upon the great Covenants God made with Israel. The "my people" is clearly the Israelite nation and the "land" is clearly the Promised Land. In summary, if Israel would fall into sin so that God judged them and the land then they could repent and come back to God who would forgive and restore them. Third, these verses are not about America in their primary application. The same goes for Psalm 33:12. We may draw some great principles from these verses, but the distinction needs to be made clear. To not do so is to get dangerously close with Replacement Theology. I dare say most Christians have no idea about the context of these verses because of how they have been mishandled by well-meaning preachers.

Chapter 8 Notes

In this chapter the greatness of Solomon's kingdom is described.

vs. 1-18 - This parallels I Kings 9:10-28. This is Solomon at his peak.

Devotional Thoughts for Day 138

The Temple was dedicated to the worship of God, but one of its primary functions was that of repentance and restoration. The people and the nation could gather there and seek God's face anew as they turned from their sin. Yes, God is holy and God is just. Yes, God will punish sin. But God is also forgiving to those who repent and seek Him.

Hymn for Day 138

Our hymn today is "Almighty God, Before Thy Throne" by Anne Steele. It was originally composed for the observation of a public fast on February 6, 1756, and first appeared under the heading "Public Humiliation". It captures well the spirit of repentance that God spoke to Solomon about.

*See, gracious God, before thy throne
Thy mourning people bend!
'Tis on thy sovereign grace alone,
Our humble hopes depend.*

*Tremendous judgments from thy hand,
Thy dreadful power display;
Yet mercy spares this guilty land,
And still we live to pray.*

*Great God, and why is Britain spar'd,
Ungrateful as we are!
O make thy awful warnings heard,
While mercy cries "forbear."*

*What numerous crimes increasing rise,
Thro' this apostate Isle!
What land so favor'd of the skies,
And yet what land so vile?*

*How chang'd alas! are truths divine,
For error, guilt, and shame!
What impious numbers, bold in sin,
Disgrace the Christian name!*

*Regardless of thy smile or frown,
Their pleasures they require;
And sink with gay indifference down
To everlasting fire.*

*O turn us, turn us, mighty Lord,
By thy resistless grace;
Then shall our hearts obey thy word,
And humbly seek thy face.*

*Then, should insulting foes invade,
We shall not sink in fear;
Secure of never-failing aid,
If God, our God, is near.*

Chapter 9 Notes

In this chapter the greatness of Solomon's kingdom is described.

vs. 1-12 – This parallels I Kings 10:1-13. The gift of 120 talents of gold is about \$254,032,464.

vs. 13-28 - This parallels I Kings 10:14-28, 4:26. The value of the yearly income of gold (666 talents) is \$1,409,808,173. The value of the targets and shields are \$423,387 and \$211,694 respectively.

vs. 29-31 - This parallels I Kings 11:40-43. It is worth noting that in Chronicles there is no record of Solomon's turning from God late in his life (I Kings 11:1-8). Thus, he is largely treated in the same manner as David.

Chapter 10 Notes

In this chapter Rehoboam's actions divide the kingdom.

vs. 1-15 – This parallels I Kings 12:1-15. Rehoboam's harsh actions lead to the division of the kingdom.

vs. 16-19 - This parallels I Kings 12:16-24. We have another occurrence of "unto this day" in vs. 19, paralleling I Kings 12:19. Seems to be the same situation as II Chronicles 5:9.

Chapter 11 Notes

In this chapter the fallout from the kingdom being divided is seen.

vs. 1-12 – Rehoboam prepares for war and gathers 180,000 soldiers from Judah and Benjamin. The prophet Shemaiah prevents Rehoboam from taking military action against the rebellious tribes. For having made such awful decisions that led to the division, Rehoboam at least listens to the prophet here. Instead, he focuses on fortifying his cities and strengthening his forces.

vs. 13-17 - Jeroboam's creation of a counter-religion caused the tribe of Levi to move wholly into Judah. This is a dramatic shift that removes the Godly influence from the Northern Kingdom and strengthens the spiritual state of the Southern.

vs. 18-23 - The wives of Rehoboam are also of the house of Jesse, probably reinforcing his claim to the throne. Mahalath ("stringed instrument") is a daughter of Jerimoth ("heights") who was a son of David. Abihail ("father of, that is, possessing, strength") is the granddaughter of David's brother Eliab. Maachah ("oppression"), his favorite wife, was a descendant of Absalom. He followed in the path of Solomon by taking many wives. He controlled palace intrigues by placing his children in different cities to govern.

Chapter 12 Notes

In this chapter Rehoboam turns from God and faces judgment.

vs. 1 - This parallels I Kings 14:22-24. Rehoboam again follows the pattern of his father Solomon in turning away from God once his kingdom was established.

vs. 2-12 - This parallels I Kings 14:25-28. Much more detail is given on this Egyptian incursion than in I Kings 14. This defeat is clearly stated to be a judgment against Rehoboam and the nation for turning from God. The prophet Shemaiah appears and tells them that Egypt will conquer them, which brings about repentance. However, judgment would still fall as the nation would be spoiled by the Egyptians.

vs. 13-16 - This parallels I Kings 14:21, 29-31. Rehoboam dies and is succeeded by his son Abijah.

Devotional Thoughts for Day 139

Actions have consequences, most of which are unintended but powerful. When Jeroboam created his counter-religion it caused the Tribe of Levi to defect *en masse* to Judah. Losing their godly influence and example helped drive the Northern Kingdom further away from God. The actions of Jeroboam doomed many and stole from them the true worship of God. We must so be careful with our lives, so as not to cause the generations that follow us to never know our God.

Hymn for Day 139

Our hymn today is “Sing to the Lamb’s Victorious Grace” by Benjamin Wallin (1711-1782). Perhaps the most obscure of any hymn we have used, I have found it only in Psalms and Hymns and Spiritual Songs by Melody Publications. I have chosen it because of its description of the departed saints of God as “happy”, which is the same description used by the Queen of Sheba concerning Solomon’s servants. All of God’s children should so happily serve Him.

*Sing to the Lamb’s victorious grace,
Ye objects of redeeming love,
Come, join the saints that view his face,
Rejoicing in his courts above.*

*Let faith supply the want of sight.
Within the veil behold your King;
The saints surround him with delight,
And to him loudest praises bring.*

*Salvation to thy name belongs,
These perfect spirits sing on high,
With faultless hearts and cheerful tongues
All shout Immanuel’s vict’ry.*

*Happy the dead, arrived secure,
O’er Jordan’s gloomy swelling tide;
They sin and death no more endure,
But in the purest peace reside.*

*Ye faithful, banish all your fear,
Your absent spirits shall be blest;
Shall with these glorious saints appear,
And share with them eternal rest.*

Chapter 13 Notes

In this chapter covers the reign of Abijah

vs. 1-2 – This parallels I Kings 15:1-2. Called Abijam in I Kings. Abijah's short reign of three years is not given much space (only 8 verses) in I Kings, but here he is given a full chapter.

vs. 3-20 – Here is recording a battle between the divided tribes. Abijah and the Southern Kingdom have 400,000 men and Jeroboam and the Northern Kingdom have 800,000.

Outnumbered, Abijah proclaims his trust in the Lord before the battle. As his men were being surrounded, he again calls on the Lord and Judah surged forward to victory. Abijah captures some of the disputed territory between the two rival kingdoms and Jeroboam is greatly weakened in defeat.

vs. 21-22 - This parallels I Kings 15:21-22. No doubt these marriages and children have to include those that predate his short three years on the throne. Reese calculates that he was 36 when he died. Abijah is succeeded by Asa.

Chapter 14 Notes

In this chapter Asa begins his reign.

vs. 1-5 – This parallels I Kings 15:9-11. Asa leads in a revival and turns away from the ways of his father and grandfather.

vs. 6-7 – Asa uses the ten years of peace and revival to strengthen his defenses and hold on territory.

vs. 8-15 - Asa fields an army of 300,000 spearmen from Judah and 280,000 archers from Benjamin. These are called to defend against Zerah the Ethiopian and his 1,000,000-man army. The armies meet at Mareshah (“crest of a hill”) and God gives Judah a great victory.

Chapter 15 Notes

In this chapter Asa brings religious reforms.

vs. 1-7 – The prophet Azariah appears with a message from God for Asa following his great victory.

vs. 8-18 – This parallels I Kings 15:12-15. The gathering in vs. 10 appears to be Pentecost. The zeal with which they recommitted themselves to follow God is remarkable. They shouted and sounded trumpets. They decided those who would not follow God should be put to death. Idolatry was purged from the land, and the wicked queen-mother was deposed.

vs. 19 - The time marker of the 35th year has confused some. Many believe this cannot be taken at face value since Asa and Baasha battled throughout their reigns (I Kings 15:16). Some suggest this must be an error or perhaps be interpreted as the 35th year of the kingdom of Judah. However, there really is no discrepancy at all. Whatever skirmishes happened between Judah and Israel were not all out war and did not involve foreign powers. Because the beginning of this time of peace is marked by the defeat of a foreign army (Zerah and his men), it makes sense to say that the ending of it would be with another case of foreign involvement. What we see in the next chapter is foreign involvement – Syrian mercenaries.

Chapter 16 Notes

In this chapter Asa wrongly uses Syrian aid to defeat Israel.

vs. 1-6 – This parallels I Kings 15:17-22. Baasha and Israel had fortified Ramah in attempt to control the area north of Jerusalem, likely in part to stop those of the Northern Kingdom from going to worship at Jerusalem. Asa has a lapse of faith and instead of relying on God he seeks foreign mercenaries from Syria. Benhadad and his forces then attack Israel on their common border north of the Sea of Galilee. Baasha has to turn north to deal with this new threat, allowing Asa to dismantle Ramah and fortify the area himself.

vs. 7-10 – The prophet Hanani (“gracious”) confronts Asa for his actions in allying with the Syrians. Asa has him thrown in prison, and evidently does the same to others who say likewise.

vs. 11-14 - This parallels I Kings 15:23-24. In Asa’s last battle – his health – he again fails to turn to God as he ought. His son Jehoshaphat succeeds him.

Chapter 17 Notes

In this chapter we see the good start to Jehoshaphat's reign.

vs. 1-5 – Jehoshaphat was a good king that truly followed the Lord. He worked to restore true worship and strengthen his nation.

vs. 6-9 – One of the most interesting actions that Jehoshaphat took to promote reform and revival was to send out princes and Levites to teach the people the Law. He understood that they could not follow what they did not understand.

vs. 10-19 – We read here of the might and wealth of Jehoshaphat's kingdom. It seems there are echoes of Solomon's greatness in Jehoshaphat.

Devotional Thoughts for Day 140

I am always amazed when I am reminded that Jehoshaphat sent out teachers as part of his attempts to reform the nation. I think there is a great need for this even today. Too often we assume people know the Bible or understand Christianity. There may have been a time like that, but today is not it. When you evangelize in so-called “Christian” nations you have to assume people know as much as the most isolated tribe.

Hymn for Day 140

Our hymn today is “We Rest on Thee”, written by Edith Gilling Cherry in 1895. Its theme of trusting God in conflict is appropriate for our reading today.

*We rest on Thee, our Shield and our Defender!
We go not forth alone against the foe;
Strong in Thy strength, safe in Thy keeping tender,
We rest on Thee, and in Thy Name we go.*

*Yes, in Thy Name, O Captain of salvation!
In Thy dear Name, all other names above;
Jesus our Righteousness, our sure Foundation,
Our Prince of glory and our King of love.*

*We go in faith, our own great weakness feeling,
And needing more each day Thy grace to know:
Yet from our hearts a song of triumph pealing,
“We rest on Thee, and in Thy Name we go.”*

*We rest on Thee, our Shield and our Defender!
Thine is the battle, Thine shall be the praise;
When passing through the gates of pearly splendor,
Victors, we rest with Thee, through endless days.*

Chapter 18 Notes

In this chapter Jehoshaphat allies himself with Ahab.

vs. 1-11 – This parallels I Kings 22:1-12. Jehoshaphat makes a terrible mistake in allying himself with Ahab. The two royal houses intermarry the sins of Ahab will be planted in Judah and bear a bitter harvest.

vs. 12-27 – This parallels I Kings 22:13-18. The prophet Micaiah faithfully prophecies against Ahab and is imprisoned.

vs. 28-34 – This parallels I Kings 22:29-40. A wonderful detail is added in vs. 31. Jehoshaphat cried to God when pressed by the Syrian chariots. God heard that cry and caused the Syrians to turn aside. While these actions are recorded in I Kings, the Divine Providence behind them is not highlighted.

Chapter 19 Notes

In this chapter we see the government of Jehoshaphat.

vs. 1-3 – The prophet Jehu rebukes Jehoshaphat for allying with Ahab.

vs. 4-11 – Jehoshaphat appoints judges and Levites to see to civil matters. Note that he commends them serve not just the people but also God.

Chapter 20 Notes

In this chapter Judah is attacked and delivered.

vs. 1-2 – The combined forces of the nations of Moab, Ammon, and Edom (Mt. Seir is mentioned in vs. 10) began to make an incursion around the southwest corner of the Dead Sea

vs. 3-13 – With the enemy some 25 miles away, the king fears but does not panic. He proclaims a fast and special prayer. The king offers a public prayer in the Temple, calling on God's faithfulness, power, and promises to intervene. He closes, "neither know we what to do: but our eyes are upon thee."

vs. 14-19 – God responds through a Levite named Jahaziel ("whom God watches over"). God reveals the place where the enemy will be and commands the army to march there but not engage.

vs. 20-29 – As they marched to meet the enemy, singers were appointed to go before them singing God's praises. The enemy armies turn on one another and defeat one another. The army of Judah spends three days gather the spoils before gathering on the fourth day to celebrate at the valley of Becachah ("blessing").

vs. 30-34 – This parallels II Kings 22:41-45. The two stains on Jehoshaphat's record are his alliance with the house of Ahab and that he did not completely eradicate idolatry from the land. Though much progress was made on that front, the people's hearts were not fully turned to God.

vs. 35-37 - II Kings 22:44-49. Jehoshaphat made an alliance with Ahaziah to build boats to trade with Tarshish. God rebukes this action through the prophet Eliezer ("God his help") and the ships were destroyed before trade could begin.

Devotional Thoughts for Day 141

There is a difference between just praying for rain and in also taking an umbrella with you. When facing an approaching army, Jehoshaphat and the people of Judah were promised victory and began to celebrate it before any sword was drawn. How many of us have such faith to celebrate the outcome of a battle before it begins?

Hymn for Day 141

Our hymn today is by Francis Scott Key, who is far better known for writing “The Star-Spangled Banner” rather than the hymns he wrote. “Before the Lord We Bow” reflects Jehoshaphat’s acts of worship in Chapter 20 as the enemy was approaching.

*Before the Lord we bow,
The God who reigns above,
And rules the world below,
Boundless in power and love;
Our thanks we bring
In joy and praise,
Our hearts we raise
To heaven's high King.*

*The nation Thou hast blest
May well Thy love declare,
From foes and fears at rest,
Protected by Thy care.
For this fair land,
For this bright day,
Our thanks we pay--
Gifts of Thy hand.*

*May every mountain height,
Each vale and forest green,
Shine in Thy word's pure light,
And its rich fruits be seen!
May every tongue
Be tuned to praise,
And join to raise
A grateful song.*

*Earth! hear thy maker's voice,
The great Redeemer own,
Believe, obey, rejoice,
And worship Him alone;
Cast down thy pride,
Thy sin deplore,
And bow before
The Crucified.*

*And when in power He comes,
O may our native land,
From all its rending tombs,
Send forth a glorious band;
A countless throng
Ever to sing
To heaven's high King
Salvation's song.*

Chapter 21 Notes

In this chapter is the reign of Jehoram.

vs. 1-3 – 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 – This parallels 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 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. There are 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 that took his life (vs. 15,19).

vs. 16-17 – An alliance of Philistines and Arabians attack Jerusalem and plunder it. They took prisoner and killed most of the royal house, leaving only his son Jehoahaz (Ahaziah).

vs. 18-20 - This parallels 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 Notes

In this chapter are the reigns of Ahaziah and Athaliah.

vs. 1-9 – This parallels 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 - This parallels 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 Notes

In this chapter we see the rise of young Joash as king.

vs. 1-11 – This parallels II Kings 11:4-12. The names of five of the main conspirators are in vs. 1 but not in Kings.

vs. 12-15 – This parallels 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 - This parallels 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 Notes

In this chapter is about the fall of Joash after Jehoiada passed.

vs. 1-3 – This parallels 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 – This parallels II Kings 12:4-16. We read in vs. 7 of the mischief caused by 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.

vs. 15-16 – 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 – 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 – The prophet-priest Zechariah, son of Jehoiada, was martyred for his denunciation of the people’s sins. This likely occurred shortly before Jehoiada’s death. “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 – This parallels 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 - This parallels 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.

Devotional Thoughts for Day 142

The alliances that Jehoshaphat created with Ahab seemed profitable at the time, but in the end it almost destroyed the Kingdom of Judah and the line of David. Paul wrote in II Corinthians 6:14 that believers should not be “unequally yoked” with unbelievers. He we read one of the most vivid historical examples of the cost of doing just that.

Hymn for Day 142

Our hymn today is “Holy and Reverend is the Name” by John Needham. There are no hymns that I can find that are directly related to today’s reading.

*Holy and reverend is the name
Of our eternal king;
Thrice holy Lord, the angels cry;
Thrice holy, let us sing.*

*Heaven’s brightest lamps with Him compared,
How mean they look and dim!
The fairest angels have their spots,
When once compared with Him.*

*Holy is He in all his works,
And truth is His delight;
But sinners and their wicked ways
Shall perish from His sight.*

*The deepest reverence of the mind,
Pay, O my soul, to God;
Lift with thy hands a holy heart
To His sublime abode.*

*With sacred awe pronounce His name,
Whom words nor thoughts can reach;
A broken heart shall please Him more
Than the best forms of speech.*

*Thou holy God! preserve my soul
From all pollution free;
The pure in heart are Thy delight,
And they Thy face shall see.*

Chapter 25 Notes

In this chapter we find see the good start but evil finish of Amaziah.

vs. 1-4 – This parallels II Kings 14:1-7. II Chronicles does not mention anything about him not destroying the high places (II Kings 14:4).

vs. 5-13 – This parallels 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).⁵ This works out to be 3 shekels (\$26) per man, 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 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. The 3,000 that were slain were likely the small militia force left to defend the area.

vs. 14-16 – 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 – This parallels II Kings 14:8-14. Amaziah attempts a campaign against Israel but is defeated at Bethshemesh.

vs. 25-28 - This parallels Note the acts of Amaziah are divided into "first and last" in vs. 26. He started well but did not finish well.

Chapter 26 Notes

In this chapter we read of Uzziah's reign.

vs. 1-5 – This parallels II Kings 14:22. Uzziah (called Azariah in II Kings) was greatly influenced for good by a man named Zechariah.

vs. 6-15 – 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 (descendants of Maon), and Ammonites. He greatly strengthened and fortified the land.

vs. 16-20 – Like so many other leaders, Uzziah fell through pride. He attempted to usurp the role and leadership of the High Priest in offering incense in the Temple. He was struck with leprosy for his sin.

vs. 21-23 - This parallels 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 Notes

In this chapter we see the short reign of Jotham.

vs. 1-9 – This parallels 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. He defeated the Ammonites and laid a tribute on them. For three years they sent 100 talents of silver (\$2,591,282) and 10,000 measures (kor) each of wheat and barley (62,000 bushels each).

Chapter 28 Notes

In this chapter we see the evil and eventful reign of Ahaz.

vs. 1-5 – This parallels II Kings 16:1-4. Ahaz is a wicked king that promotes and practices idolatry in its vilest forms.

vs. 6-8 – This parallels 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. A warrior named Zichri (“memorable”) killed the king’s son Maaseiah (“the work of Jehovah”), Azrikam (“help against the enemy”) the steward of the king’s house, and Elkanah (“God-provided”) the prime minister of the kingdom. 200,000 people are taken captive and the land spoiled of its riches.

vs. 9-15 – The prophet Obed (“restoring”) 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.

vs. 16 – This parallels II Kings 16:7-9. During this chaotic time Ahaz allies with Assyria, which leads to the downfall of Syria.

vs. 17-21 - 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 - This parallels 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 - This parallels II Kings 16:26-27. You can tell a lot about a person by how they are mourned. Ahaz was not honored in his death by being buried with the previous kings.

Devotional Thoughts for Day 143

Three straight kings (Joash, Amaziah, and Uzziah) all began their reigns well but stumbled in the end. It is a reminder to us that faithfulness is not measured in days, weeks, months, or even years. Faithfulness should be life-long.

Hymn for Day 143

Our hymn today is ‘Jesus I My Cross Have Taken’, written by Henry Francis Lyte in 1825. It reflects the determination necessary to stay faithful to God throughout one’s life.

*Jesus, I my cross have taken,
all to leave and follow Thee.
Destitute, despised, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
all I’ve sought or hoped or known.
Yet how rich is my condition!
God and Heaven are still mine own.*

*Let the world despise and leave me,
they have left my Savior, too.
Human hearts and looks deceive me;
Thou art not, like them, untrue.
And while Thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate and friends disown me,
show Thy face and all is bright.*

*Go, then, earthly fame and treasure!
Come, disaster, scorn and pain!
In Thy service, pain is pleasure;
with Thy favor, loss is gain.
I have called Thee, Abba, Father;
I have set my heart on Thee:
Storms may howl, and clouds may gather,
all must work for good to me.*

*Man may trouble and distress me,
'twill but drive me to Thy breast.
Life with trials hard may press me;
heaven will bring me sweeter rest.
Oh, 'tis not in grief to harm me
while Thy love is left to me;
Oh, 'twere not in joy to charm me,
were that joy unmixed with Thee.*

*Take, my soul, thy full salvation;
rise o'er sin, and fear, and care;
Joy to find in every station
something still to do or bear:
Think what Spirit dwells within thee;
what a Father's smile is thine;
What a Savior died to win thee,
child of heaven, shouldst thou repine?*

*Haste then on from grace to glory,
armed by faith, and winged by prayer,
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
swift shall pass thy pilgrim days;
Hope soon change to glad fruition,
faith to sight, and prayer to praise.*

Chapter 29 Notes

In this chapter Hezekiah begins his reign.

vs. 1-2 – This parallels II Kings 18:1-7. Hezekiah was a good king.

vs. 3-19 – From the very start of Hezekiah's reign, he worked to restore the true worship of Jehovah. Work began on the first day of the first month (Nisan). Eight days later the courts were cleansed and another eight days later the Holy Place was cleansed. In all, sixteen days are spent doing the work (minus the Sabbath days, of course). This means it was not finished in time for Passover on the 14th.

vs. 20-36 – If you note previously in this chapter in vs. 3 and 7 you will find that the Temple itself had been closed while corrupted worship under Ahaz had continued in the courtyard. There is much work to do to cleanse the Temple and to prepare for its services to begin anew. The Levites eagerly join in the work. The king and the people rejoice as the Temple worship is restored.

Chapter 30 Notes

In this chapter Hezekiah and Judah celebrate the Passover.

vs. 1-27 - Not that this Passover was held in the second month, not the first. Because of the restoration of the Temple, it could not have been properly observed at its prescribed time. It is noteworthy that representatives of the tribes in the Northern Kingdom are drawn to attend in vs. 11. Their presence adds to the number of attendees that were not properly purified to take part in the ceremonies of Passover, including the killing of the Paschal lamb. The Levites stepped in and performed this action so that these could at least take part in the feast. It is marked as one of the highest days in the history of the kingdom.

Chapter 31 Notes

In this chapter the full function of the Temple and the Levites is restored.

vs. 1-21 - Note the impact that was made on those that came from the Northern Kingdom in vs. 1. After this, we find the provision for the Temple and priesthood restored. The king himself takes responsibility for supplying sacrifices. The people resume giving their tithes and offerings. By the seventh month great "heaps" of grain accumulated over and above the needs of the priests. Storehouses were constructed to hold the supply. From this great supply the support of the tribe of Levi resumed.

Devotional Thoughts for Day 144

One of the great lies that Satan convinces us of is that God will be angry with us when we repent and turn back to Him. Look at this passage. The kingdom turned back to God, repaired the Temple, and observed the Passover. Was there any hint of retribution. No! It was a celebration! Remember that the Prodigal Son did not face judgment on his return to his father, but was welcomed with a barbeque! When we turn back to God we can be assured of a warm welcome.

Hymn for Day 144

Our hymn today, “Yielded to God”, is a seldom seen work by Fanny Crosby. I think it fits well the themes of repentance and the blessings of following God that we have highlighted.

*Yielded to God, my body, soul and spirit,
O what rejoicing fills my peaceful breast;
All, all is well, no doubt nor fear disturbs me,
While on His promise now alone I rest.*

*Yielded to God, reposing 'neath His shadow,
Sunshine and gladness round my pathway fall;
Yielded to God, whose love dispels all sorrow,
He is my refuge, and my all in all.*

*Yielded to God, my life and its devotion,
Yielded the service of my days and years;
O what a peace pervades my every feeling,
O what sweet vision on my sight appears.*

*Yielded to God, and in His holy keeping,
My heart His temple evermore shall be;
Yielded to God, in willing consecration,
Blessèd Redeemer, I am lost in Thee.*

Chapter 32 Notes

In this chapter Hezekiah's reign ends in a terrible decline from his earlier days.

vs. 1-19 – This parallels II Kings 18:13-37 and Isaiah 36. Hezekiah had stopped the tribute payments to Assyria that were begun by his father Ahaz (II Chronicles 28:20-21). When they saw the Assyrians coming, they prepared their defenses. They stopped water sources outside of Jerusalem to be a hindrance to their invaders. He prepared his army and encouraged the people to trust in the Lord. Sennacherib attempts to persuade Jerusalem to surrender. The details are fuller in II Kings.

vs. 20 – This parallels II Kings 19:14-19 and Isaiah 37:1-35. II Kings has the text of the prayer and Isaiah's response.

vs. 21-23 – This parallels II Kings 19:35-37 and Isaiah 37:35-38. II Kings and Isaiah give a body count of the slain Assyrians: 185,000. II Chronicles only speaks of the status of the killed: that they were the military leadership and soldiers. See Isaiah 37:38 for details on Sennacherib's death

vs. 24 – This parallels II Kings 20:1-7 and Isaiah 38. The details of the illness and sign of the sun dial are found in II Kings and Isaiah.

vs. 25-30 – Hezekiah gave into his pride but repented of his error when faced with his deadly illness. He prospered in many ways. There is a reference in vs. 30 to "Hezekiah's Tunnel", which archaeologists have found in Jerusalem.

vs. 31 – This parallels II Kings 20:12-21 and Isaiah 39. See the other accounts for details.

vs. 32-33 – This parallels II Kings 20:20-21. The passing of a great king was honored properly by his people.

Chapter 33 Notes

In this chapter two of the worst kings, Manasseh and Amon, reign over Judah.

vs. 1-9 – This parallels II Kings 21:1-9. After one of the best kings comes one of the worst.

vs. 10-13 – Manasseh is undoubtedly the worst king Judah had. But the Chronicles account adds the interesting wrinkle to his story that he repented of his evil and turned back to God. I think the captivity and return of Manasseh occurs during the middle or late reign of Ashurbanipal (reigned 669-631 B.C.). Perhaps this has to do with the rebellion of Ashurbanipal's elder brother Shamash-shum-ukin (who ruled Babylon) from 652-648 B.C. Judah could have sided against Assyria and faced retribution for their actions. Or better, that Manasseh was accused of being disloyal but was proven innocent, so he was released and able to take his throne again

vs. 14-17 – The Jewish historian Josephus writes: "...and when he was come to Jerusalem, he endeavored, if it were possible, to cast out of his memory those his former sins against God, of which he now repented, and to apply himself to a very religious life. He sanctified the temple, and purged the city, and for the remainder of his days he was intent on nothing but to return his thanks to God for his deliverance, and to preserve him propitious to him all his life long. He also instructed the multitude to do the same, as having very nearly experienced what a calamity he was fallen into by a contrary conduct. He also rebuilt the altar, and offered the legal sacrifices, as Moses commanded. And when he had re-established what concerned the Divine worship, as it ought to be, he took care of the security of Jerusalem: he did not only repair the old walls with great diligence, but added another wall to the former. He also built very lofty towers, and the garrisoned places before the city he strengthened, not only in other respects, but with provisions of all sorts that they wanted. And indeed, when he had changed his former course, he so led his life for the time to come, that from the time of his return to piety towards God he was deemed a happy man, and a pattern for imitation."

vs. 18-20 – This parallels II Kings 21:17-18. The prayer of Manasseh is believed by some to have been preserved in an apocryphal "Prayer of Manasseh". This is almost certainly untrue as it appears to have been written in the 1st or 2nd century B.C.

vs. 21-25 – This parallels II Kings 21:19-26. Amon attempted to return to idolatry but was assassinated after a reign of only two years.

Devotional Thoughts for Day 145

Recently there was a high profile trial of a horrific crime. The defendant was found guilty and sentenced to death. While it felt like justice was being served, it also brought an interesting question to mind: do I truly want that man to be saved and be in heaven? We tend to think, or at least act like, some people are lost causes and that they are irredeemable. That is not the message of the Bible. It says none of us are worthy and that any who will call upon the Lord may be saved. Be thankful that is true. If Manasseh can repent, anyone can.

Hymn for Day 145

Our hymn today appeared under the heading “The Penitential Wish” in the 1812 hymnal titled “A New Selection of Hymns”. It was written by Charles Wesley, and I think fits well the theme of repentance we saw surprisingly illustrated in the case of Manasseh.

*O that I could repent!
With all my idols part;
And to thy gracious eye present
An humble contrite heart!*

*A heart with grief opprest,
For having griev'd my God;
A troubled heart that cannot rest
Till sprinkled with thy blood!*

*Jesus on me bestow,
The penitent desire;
With true sincerity of wo
My aching breast inspire;*

*With softening pity look,
And melt my hardness down;
Strike with thy love's resistless stroke,
And break this heart of stone!*

Chapter 34 Notes

In this chapter we see the rise and good works of king Josiah.

vs. 1-2 – This parallels II Kings 22:1-2, 23:25. Josiah is the last good king over Judah.

vs. 3-7 - In the 8th year of his reign, he turned to the Lord. In the 12th year he began a campaign against idolatry. This campaign appears to have been ongoing.

vs. 8-13 – This parallels II Kings 22:3-7. More details and names are included in this account of the repair of the Temple.

vs. 14-19 – This parallels II Kings 22:8-11. The accounts of the rediscovery of the Law are nearly identical

vs. 20-28 – This parallels II Kings 22:12-20. The accounts of Hilkiah's message are nearly identical.

vs. 29-33 - This parallels II Kings 23:1-3. We see Josiah's reforms and note that vs. 33 is basically a summary of II Kings 23:4-20.

Chapter 35 Notes

In this chapter the last good king of Judah is killed in battle.

vs. 1-19 - This parallels II Kings 23:21-27. What is covered in 3 verses in II Kings is here covered in 19. It is interesting that in vs. 3 it speaks of the Ark being put back in the Temple. Some think it was removed by a pagan king to put in an idol instead. Others say it had only been temporarily removed for the repair of the building. This is the last mention of it by name in the Old Testament. Tremendous effort was put into celebrating the Passover. So much so that vs. 18 speaks of it in the most glowing of terms. From the hearts of the people to the sacrifices made to the liberality of the rulers, this was one of the highest days in the history of the Jewish people.

vs. 20-24 - This parallels II Kings 23:28-30. Necho, king of Egypt, warned Josiah to not take part in the battle against the remnants of the Assyrian army. Josiah disguises himself, enters the battle, and is killed.

vs. 25-27 - The book of laments mentioned in vs. 25 is not the same as Lamentations in our Bible. It is a lost collection of poems and was not ever part of the Scripture. The "to this day" in vs. 25 likely means the time of Ezra and the writing of this book.

Chapter 36 Notes

In this chapter the final days of the Kingdom of Judah are covered and a brief glimpse into the future return from captivity is given.

vs. 1-4 – This parallels II Kings 23:31-35. Jehoahaz reigns three months until the Egyptians replace him and put a tribute on the land.

vs. 5-8 – This parallels II Kings 23:36-24:7. Jehoiakim reigned eleven years, did not follow the Lord, and was taken captive by the Babylonians

vs. 9-10 – This parallels II Kings 24:8-12. Jehoiachin reigns for three months and ten days before being taken captive to Babylon. More details are given on his capture in II Kings.

vs. 11-16 - This parallels II Kings 24:18-20. Zedekiah's reign of eleven years ended in the destruction of Jerusalem by Babylon. He rebelled against the Babylonians. More importantly he and the people rebelled against God.

vs. 17-21 - This parallels II Kings 25:1-25. Jerusalem fell to the Babylonians in 586 B.C. We are reminded in vs. 21 that the length of the captivity was tied to the failure to keep the sabbatical years. For more information on this, see Leviticus 25:1-7, 18-22; Deuteronomy 15; Jeremiah 25:9, 29:10; Daniel 9:2. We can attempt to determine how long the Israel had not kept the sabbatical years. We can work backwards from 586 B.C. to determine the starting point. If only sabbatical years are counted (that is Jubilee years are not included as sabbatical years) and assuming no sabbatical years were observed at all, we would need 490 years times to miss 70 sabbaticals. Moving backwards 490 years from 586 B.C., we get to 1076 B.C. which is in the reign of Saul. If we assume that sabbatical years and Jubilee years are both counted (and it does not appear to work that way), then we would need 440 years. That would be in 1026 B.C. at about the time of Absalom's revolt against David. Therefore, it seems most likely that the 70 missed sabbatical years took place during the kingdom period.

vs. 22-23 - This parallels Ezra 1:1-4. The final entry in the Chronicles is the record of a proclamation by Cyrus, king of Persia that the Temple be rebuilt in Jerusalem. The Jews begin to trickle back into their homeland. We can close the Captivity Period when this decree was fulfilled when the Second Temple was built and dedicated in 516 B.C.

Devotional Thoughts for Day 146

It is noted in 34:3 that Josiah turned his heart toward the Lord while he was young. It made a tremendous difference in his life. Not everyone is so fortunate to have that opportunity, but it highlights the advantage of seeking the Lord as soon as we are able. If that is 6 years old, that is great. If it is 86 years old, that is great, too. Give the Lord as much time as you can. You will not regret it.

Hymn for Day 146

Our hymn today reflects that blessing of seeking the Lord early as Josiah did. “Savior, While My Heart Is Tender” was written by John Burton in 1850.

*Savior, while my heart is tender,
I would yield that heart to Thee;
All my powers to Thee surrender,
Thine and only Thine to be.*

*Take me now, Lord Jesus, take me;
Let my youthful heart be Thine;
Thy devoted servant make me;
Fill my soul with love divine.*

*Send me, Lord, where Thou wilt send me,
Only do Thou guide my way;
May Thy grace through life attend me,
Gladly then shall I obey.*

*Let me do Thy will or bear it;
I would know no will but Thine;
Shouldst Thou take my life or spare it,
I that life to Thee resign.*

*May this solemn consecration
Never once forgotten be;
Let it know no revocation,
Registered and confirmed by Thee.*

*Thine I am, O Lord, for ever
To Thy service set apart;
Suffer me to leave Thee never,
Seal Thine image on my heart.*