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**COMMENTARY**

**Barnes' Notes on the Bible**  
**Volume 3 -**  
**2 Chronicles**

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*To the Students of the Words, Works and Ways of God:*

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## 2 CHRONICLES

### INTRODUCTION TO 1 AND 2 CHRONICLES

**1.** Like the two Books of King, the two Books of Chronicles formed originally a single work, the separation of which into two “books” is referable to the Septuagint translators, whose division was adopted by Jerome, and from whom it passed to the various branches of the Western Church. In the Hebrew Bibles the title of the work means literally “the daily acts” or “occurrences,” (<sup><11114></sup>1 Kings 11:41; <sup><4125></sup>2 Chronicles 12:15; 33:19, etc.) a title originally applied to the accounts of the reigns of the several kings, but afterward applied to general works made up from these particular narratives.

The Septuagint translators substituted one which they regarded as more suitable to the contents of the work and the position that it occupies among the historical books of the Bible. This was Paraleipomena, or “the things omitted” — a name intended to imply that Chronicles was supplementary to Samuel and Kings, written, i.e., mainly for the purpose of supplying the omissions of the earlier history.

The English title, “Chronicles,” (derived from the Vulgate) is a term primarily significative of time; but in practical use it designates a simple and primitive style of history rather than one in which the chronological element is peculiarly prominent.

**2.** The “Book of Chronicles” stands in a position unlike that occupied by any other book of the Old Testament. It is historical, yet not new history. The writer traverses ground that has been already trodden by others.

(The author of Kings wrote, as has been already shown (See the introduction to Kings), before the return from the captivity. The author of Chronicles writes after the return.)

His purpose in so doing is sufficiently indicated by the practical object he had in view, namely, that of meeting the special difficulties of his own day. The people had lately returned from the captivity (See <sup><1300></sup>1 Chronicles 9:1-34; <sup><4631></sup>2 Chronicles 36:20-23. See note 6.) and had rebuilt the temple;

(<sup><1391></sup>1 Chronicles 9:11,13,19, etc.) but they had not yet gathered up the threads of the old national life, broken by the captivity. They were therefore reminded, in the first place, of their entire history, of the whole past course of mundane events, and of the position which they themselves held among the nations of the earth. This was done, curtly and drily, but sufficiently, by genealogies, (1 Chronicles 1—8.) which have always possessed a special attraction for Orientals. They were then more especially reminded of their own past as an organized nation — a settled people with a religion which has a fixed home in the center of the nation's life. It was the strong conviction of the writer that the whole future prosperity of his countrymen was bound up with the preservation of the temple service, with the proper maintenance of the priests and Levites, the regular establishment of the "courses," and the rightful distribution of the several ministrations of the temple among the Levitical families. He therefore drew the attention of his countrymen to the past history of the temple, under David, Solomon, and the later kings of Judah; pointing out that in almost every instance temporal rewards and punishments followed in exact accordance with the attitude in which the king placed himself toward the national religion. Such a picture of the past, a sort of condensed view of the entire previous history, written in the idiom of the day, with frequent allusions to recent events, and with constant reiteration of the moral intended to be taught, was calculated to affect the newly returned and still unsettled people far more strongly and deeply than the old narratives. The Book of Chronicles bridged over, so to speak, the gulf which separated the nation after, from the nation before, the captivity: it must have helped greatly to restore the national life, to revive hope and encourage high aspirations by showing to the nation that its fate was in its own hands, and that religious faithfulness would be certain to secure the divine blessing.

**3.** That the Book of Chronicles was composed after the return from the captivity is evident, not only from its closing passage, but from other portions of it. A comparison of <sup><1390></sup>1 Chronicles 9:10-16 with <sup><1310></sup>Nehemiah 11:10-17 will show that almost the whole of 1 Chronicles 9 belongs to the period after the captivity. 1 Chronicles 3 contains a genealogy of the descendants of Zerubbabel (<sup><1389></sup>1 Chronicles 3:19-24), which is continued down to, at least, the third generation.

The evidence of style accords with the evidence furnished by the contents. The phraseology is similar to that of Ezra, Nehemiah, and Esther, all books written after the exile. It has numerous Aramaean forms (e.g. <sup><1385></sup>1

Chronicles 18:5 (Darmesek.) and at least one word derived from the Persian. (See <sup><1397></sup>1 Chronicles 29:7 note. The other supposed Persian words in Chronicles are somewhat doubtful.) The date cannot therefore well be earlier than 538 B.C., but may be very considerably later. The very close connection of style between Chronicles and Ezra, makes it probable that they were composed at the same time, if not even by the same person. If Ezra was the author, as so many think, the date could not well be much later than 435 B.C., for Ezra probably died about that time. There is nothing in the contents or style of the work to make the date 450-435 B.C. improbable; for the genealogy in <sup><1323></sup>1 Chronicles 3:23,24, which appears to be later than this, may be a subsequent addition.

**4.** The writer of Chronicles cites, as his authorities, works of two distinct classes:

**(a)** His most frequent reference is to a general history — the “Book of the Kings of Israel and Judah,” (See <sup><4461></sup>2 Chronicles 16:11; 25:26; 27:7; 28:26; 35:27; 36:8.) This was a compilation from the two histories constantly mentioned in Kings — the “book of the chronicles of the kings of Israel,” and the “book of the chronicles of the kings of Judah,” (NOTE: See the introduction to the Book of Kings) which it had been found convenient to unite into one.

**(b)** The other works cited by him were 12-part or 13-part histories, the works of prophets who dealt with particular portions of the national annals.

(eg. “the chronicles of King David” (<sup><13724></sup>1 Chronicles 27:24), “the acts of Samuel the Seer,” “the acts of Nathan the Prophet,” “The acts of Gad the Seer” (<sup><1399></sup>1 Chronicles 29:29), “the Prophecy of Ahijah the Shilohite,” “the visions of Iddo the Seer” (<sup><1409></sup>2 Chronicles 9:29), “the acts of Shemaiah the Prophet,” “Iddo the Seer on Genealogies” (<sup><14215></sup>2 Chronicles 12:15), “the Commentary of the Prophet Iddo” (<sup><14132></sup>2 Chronicles 13:22), “the acts of Jehu the son of Hanani” (<sup><14084></sup>2 Chronicles 20:34), “the commentary of the book of the kings” (<sup><14207></sup>2 Chronicles 24:27), “Isaiah’s acts of Uzziah” (<sup><14362></sup>2 Chronicles 26:22), “the vision of Isaiah” (<sup><14332></sup>2 Chronicles 32:32), and “the acts of Hosai” (<sup><14319></sup>2 Chronicles 33:19; see note).)

Of none of these works is the exact character known to us; but the manner in which they are cited makes it probable that for the most part they treated

with some fullness the history — especially the religious history — of the times of their authors. They may be regarded as independent compositions — monographs upon the events of their times, written by individual prophets, of which occasionally one was transferred, not into our “Books of Kings,” but into the “book of the kings of Israel and Judah;” while the remainder existed for some centuries side by side with the “Book of the Kings,” and furnished to the writer of Chronicles much of the special information which he conveys to us.

There is also ample proof that the writer made use of the whole of the earlier historical Scriptures, and especially of the Books of Samuel and Kings, such as we have them. The main sources of 1 Chronicles 1—8, are the earlier Scriptures from Genesis to Ruth, supplemented by statements drawn from private sources, such as the genealogies of families, and numerous important points of family history, carefully preserved by the “chiefs of the fathers” in almost all the Israelite tribes; a main source of 1 Chronicles 10—27 is Samuel; and a source, though scarcely a main source, of 2 Chronicles 1—36 is Kings (compare the marginal references and notes). But the writer has always some further authority besides these; and there is no section of the Jewish history, from the death of Saul to the fall of Jerusalem, which he has not illustrated with new facts, drawn from some source which has perished.

**5.** The indications of unity in the authorship preponderate over those of diversity, and lead to the conclusion that the entire work is from one and the same writer. The genealogical tendency, which shows itself so strongly in the introductory section (1 Chronicles 1—9), is remarkably characteristic of the writer, and continually thrusts itself into notice in the more purely historical portions of his narrative. (See ~~14118~~ 2 Chronicles 11:18-20; 20:14; 21:2; 23:1; 29:12-14; 34:12.) Conversely, the mere genealogical portion of the work is penetrated by the same spirit as animates the historical chapters, and, moreover, abounds with phrases, characteristic of the writer.

**(a)** The Levitical spirit, as it has been called; the sense, i.e., of the importance of the Levitical order and its various divisions, offices, and arrangements, which so markedly characterizes the historical portion of Chronicles, appears in the genealogical section by the large space assigned to the account of the sons of Levi, who occupy not only the whole of 1 Chronicles 6 but also the greater part of 1 Chronicles 9.

**(b)** The strong feeling with respect to Divine Providence, and the very plain and direct teaching on the subject, which is the most striking feature of the general narrative appears also in the genealogical chapters, as in <sup><330></sup>1 Chronicles 4:10; 5:20,22,25-20; 9:1.)

“Moses the servant of God,” <sup><369></sup>1 Chronicles 6:49; compare <sup><408></sup>2 Chronicles 1:3; 24:6. “Samuel the seer,” <sup><302></sup>1 Chronicles 9:22; compare <sup><358></sup>1 Chronicles 26:28. “The ruler of the house of God,” <sup><391></sup>1 Chronicles 9:11; compare <sup><413></sup>2 Chronicles 31:13.)

That the historical narrative (1 Chronicles 10—2 Chronicles 36) is from one hand, can scarcely be doubted. One pointedly didactic tone pervades the whole — each signal calamity and success being ascribed in the most direct manner to the action of Divine Providence, rewarding the righteous and punishing the evil-doers. (Compare <sup><303></sup>1 Chronicles 10:13; 11:9; <sup><412></sup>2 Chronicles 12:2; 13:18, etc. Compare note 4 (b).) There is everywhere the same method of composition — a primary use of Samuel and Kings as bases of the narrative, the abbreviation of what has been narrated before, the omission of important facts, otherwise known to the reader; and the addition of new facts, sometimes minute, and less important than curious, (<sup><327></sup>1 Chronicles 21:27.) at other times so striking that it is surprising that the earlier historians should have passed them over.

(The burning of Saul’s body (<sup><812></sup>1 Samuel 31:12), omitted in 1 Chronicles 10 yet implied in <sup><302></sup>1 Chronicles 10:12; the cession of certain cities to Hiram (<sup><192></sup>1 Kings 9:12), omitted but implied in <sup><482></sup>2 Chronicles 8:2; the destruction of the kingdom of Israel by the Assyrians (<sup><278></sup>2 Kings 17:3-6), omitted in Chronicles but implied in the words of Hezekiah (<sup><406></sup>2 Chronicles 30:6-7, etc.).)

(The solemn addresses of David (1 Chronicles 28; 29:1-20); the letters from Solomon to Hiram and from Hiram to Solomon (<sup><428></sup>2 Chronicles 2:3-16); the religions and other reforms of Jehoshaphat (<sup><476></sup>2 Chronicles 17:6-9; 19:4-11); the religious reformation of Hezekiah (2 Chronicles 29—31); the captivity of Manasseh, his repentance, and his restoration to his kingdom (<sup><431></sup>2 Chronicles 33:11-13); and the establishment by Josiah of his authority in the old kingdom of Israel (<sup><496></sup>2 Chronicles 34:6-7,9; 35:17-18).)

**6.** The abrupt termination of Chronicles, in the middle of a sentence, is an unanswerable argument against its having come down to us in the form in which it was originally written.

(~~4423~~ 2 Chronicles 36:23, “Who is there among you of all his people? (The Lord) his God be with him, and let him go up —.” Every reader naturally asks, where? Compare ~~4508~~ Ezra 1:3.)

And the recurrence of the final passage of our present copies of Chronicles at the commencement of Ezra, taken in conjunction with the undoubted fact, that there is a very close resemblance of style and tone between the two books, suggests naturally the explanation, which has been accepted by some of the best critics, that the two works, Chronicles and Ezra, were originally one, and were afterwards separated: that separation having probably arisen out of a desire to arrange the history of the post-captivity period in chronological sequence.

(This is more satisfactory than to consider that the Books of Chronicles closed with ~~4421~~ 2 Chronicles 36:21.)

**7.** The condition of the text of Chronicles is far from satisfactory. Various readings are frequent, particularly in the names of persons and places; omissions are found, especially in the genealogies; and the numbers are sometimes self-contradictory, sometimes contradictory of more probable numbers in Samuel or Kings, sometimes unreasonably large, and therefore justly suspected.

The work is, however, free from defects of a more serious character.

(One interpolation into the text is to be noted (~~4422~~ 1 Chronicles 3:22-24; see the ~~4429~~ 1 Chronicles 3:19 note)— an authorized addition, probably, by a later prophet, such as Malachi.)

The unity is unbroken, and there is every reason to believe that we have the work, in almost all respects, exactly as it came from the hand of the author.

**8.** As compared with the parallel histories of Samuel and Kings, the history of Chronicles is characterized by three principal features:

**(a)** A greater tendency to dwell on the externals of religion, on the details of the temple worship, the various functions of the priests and Levites, the arrangement of the courses, and the like. Hence, the history of Chronicles

has been called “ecclesiastical,” while that of Samuel and Kings has been termed “political.”

(The reign of Hezekiah may be taken as a crucial instance of the difference between the modes of treatment pursued by the writers of Chronicles and Kings. The writer of Kings devotes three chapters to the subject; and the writer of Chronicles devotes four chapters to the subject. Both represent the reign as remarkable: (1) for a religious reformation; and (2) for striking events of secular history, in which Judaea was brought into connection with the great monarchies of the time, Babylonia and Assyria. But while the writer of Kings thinks it enough to relate the religious reformation in three verses (~~<1180>~~ 1 Kings 18:4-6), and devotes to the secular history, treated indeed from a religious point of view, the whole remainder of his three chapters, the writer of Chronicles gives the heads of the secular history in one chapter, while he devotes to the religious reformation the remaining three chapters of his four.)

This tendency does not detract from the credibility, or render the history undeserving of confidence.

**(b)** A marked genealogical bias and desire to put on record the names of persons engaged in any of the events narrated; and

**(c)** A more constant, open, and direct ascription of all the events of the history to the divine agency, and especially a more plain reference of every great calamity or deliverance to the good or evil deeds of the monarch, or the nation, which Divine Providence so punished or rewarded.

There is no reason to regard Chronicles as less trustworthy than Samuel or Kings. A due consideration of disputed points, the “Levitical spirit,” contradictions, alleged mistakes, etc., does not, speaking generally, impugn the honesty of the writer or the authenticity of his work. The book may fairly be regarded as authentic in all its parts, with the exception of some of its members. These appear to have occasionally suffered corruption, though scarcely to a greater extent than those of other books of equal antiquity. From blemishes of this kind it has not pleased God to keep His Word free. It will scarcely be maintained at the present day that their occurrence affects in the very slightest degree the authenticity of the rest of the narrative.



The style of Chronicles is simpler and less elevated than that of Kings. Excepting the psalm of David in 1 Chronicles 16 and the prayer of Solomon in 2 Chronicles 6, the whole is prosaic, level, and uniform. There are no especially striking chapters, as in Kings; but it is less gloomy, being addressed to the restored nation, which it seeks to animate and inspirit. The captive people, weeping by the waters of Babylon, fitly read their mournful history in Kings: the liberated nation, entering hopefully upon a new life, found in Chronicles a review of its past, calculated to help it forward on the path of progress, upon which it was entering.

# THE BOOK OF SECOND CHRONICLES

## NOTES ON 2 CHRONICLES 1

~~4002~~ **2 Chronicles 1:2-7.** The narrative here corresponds with ~~1084~~ 1 Kings 3:4; but is very much fuller. We learn from the present passage:

(1) that Solomon's sacrifice at Gibeon was a great public festivity, to which he collected vast numbers of the people;

(2) that it was made upon the brass altar of Bezaleel, which

(3) stood before the tabernacle; and

(4) that Solomon's vision was on the night of his sacrifice. Consult the marginal references

~~4005~~ **2 Chronicles 1:5.** *Sought unto it* i.e., "frequented it" — "were in the habit of making use of it."

~~4002~~ **2 Chronicles 1:7-12.** The verbal differences between this passage and the corresponding one of Kings (~~1085~~ 1 Kings 3:5-14) are very considerable, and indicate the general truth that the object of the sacred historians is to give a true account of the real bearing of what was said: not ordinarily to furnish us with all or the exact words that were uttered. The most important point omitted in Chronicles, and supplied by Kings, is the conditional promise of long life made to Solomon (~~1084~~ 1 Kings 3:14); while the chief point absent from Kings, and recorded by our author, is the solemn appeal made by Solomon to the promise of God to David his father (~~4009~~ 2 Chronicles 1:9), which he now called upon God to "establish," or to perform.

~~4012~~ **2 Chronicles 1:12.** *I will give thee riches, and wealth, and honor* Remark that the writer says nothing of any promise to Solomon of "long life," which, however, had been mentioned in ~~4011~~ 2 Chronicles 1:11 among the blessings which he might have been expected to ask. The reason for the

omission would seem to lie in the writer's desire to record only what is good of this great king. Long life was included in the promises made to him; but it was granted conditionally; and Solomon not fulfilling the conditions, it did not take effect (<sup><1034></sup>1 Kings 3:14 note).

<sup><4013></sup>**2 Chronicles 1:13.** *From his journey* These words are not in the original text, which is thought to be corrupt. It is best to correct the text, and then simply to translate: "And Solomon came from the high place that was at Gibeon to Jerusalem."

<sup><4014></sup>**2 Chronicles 1:14-17.** This passage is very nearly identical with <sup><1005></sup>1 Kings 10:26-29.

## NOTES ON 2 CHRONICLES 2

**2 Chronicles 2:3.** Hiram, the form used throughout Chronicles (except <sup><1340></sup>1 Chronicles 14:1) for the name both of the king and of the artisan whom he lent to Solomon (<sup><3423></sup>2 Chronicles 2:13; 4:11,16), is a late corruption of the true native word, Hiram (marginal note and reference).

**2 Chronicles 2:4.** The symbolic meaning of “burning incense” is indicated in <sup><608></sup>Revelation 8:3,4. Consult the marginal references to this verse.

*The solemn feasts* The three great annual festivals, the Passover, the Feast of Weeks (Pentecost), and the Feast of tabernacles (<sup><620></sup>Leviticus 23:4-44; <sup><610></sup>Deuteronomy 16:1-17).

**2 Chronicles 2:5.** See <sup><100></sup>1 Kings 6:2 note. In Jewish eyes, at the time that the temple was built, it may have been “great,” that is to say, it may have exceeded the dimensions of any single separate building existing in Palestine up to the time of its erection.

*Great is our God ...* This may seem inappropriate as addressed to a pagan king. But it appears (<sup><421></sup>2 Chronicles 2:11,12) that Hiram acknowledged Yahweh as the supreme deity, probably identifying Him with his own Melkarth.

**2 Chronicles 2:6.** *Save only to burn sacrifice before him* Solomon seems to mean that to build the temple can only be justified on the human — not on the divine — side. “God dwelleth not in temples made with hands;” He cannot be confined to them; He does in no sort need them. The sole reason for building a temple lies in the needs of man: his worship must be local; the sacrifices commanded in the Law had of necessity to be offered somewhere.

**2 Chronicles 2:7.** See <sup><106></sup>1 Kings 5:6; 7:13 notes.

*Purple ...* “Purple, crimson, and blue,” would be needed for the hangings of the temple, which, in this respect, as in others, was conformed to the pattern of the tabernacle (see <sup><0234></sup>Exodus 25:4; 26:1, etc.). Hiram’s power of “working in purple, crimson,” etc., was probably a knowledge of the best modes of dyeing cloth these colors. The Phoenicians, off whose coast

the murex was commonly taken, were famous as purple dyers from a very remote period.

*Crimson* Karmil, the word here and elsewhere translated “crimson,” is unique to Chronicles (and probably of Persian origin). The famous red dye of Persia and India, the dye known to the Greeks as **κόκκος** <sup><2847></sup>, and to the Romans as coccum, is obtained from an insect. Whether the “scarlet” (*shani*) <sup><18144></sup> of Exodus (<sup><1274></sup>Exodus 25:4, etc.) is the same or a different red, cannot be certainly determined.

<sup><4210></sup>**2 Chronicles 2:10.** *Beaten wheat* The Hebrew text is probably corrupt here. The true original may be restored from marginal reference, where the wheat is said to have been given “for food.”

The barley and the wine are omitted in Kings. The author of Chronicles probably filled out the statement which the writer of Kings has given in brief; the barley, wine, and ordinary oil, would be applied to the sustenance of the foreign laborers.

<sup><4211></sup>**2 Chronicles 2:11.** Josephus and others professed to give Greek versions of the correspondence, which (they said) had taken place between Hiram and Solomon. No value attaches to those letters, which are evidently forgeries.

*Because the LORD hath loved his people* Compare the marginal references. The neighboring sovereigns, in their communications with the Jewish monarchs, seem to have adopted the Jewish name for the Supreme Being (Yahweh), either identifying Him (as did Hiram) with their own chief god or (sometimes) meaning merely to acknowledge Him as the special God of the Jewish nation and country.

<sup><4212></sup>**2 Chronicles 2:12.** *The LORD ... that made heaven and earth* This appears to have been a formula designating the Supreme God with several of the Asiatic nations. In the Persian inscriptions Ormazd is constantly called “the great god, who gave” (or made) “heaven and earth.”

<sup><4213></sup>**2 Chronicles 2:13.** *Of Hiram my father's* A wrong translation. Hiram here is the workman sent by the king of Tyre and not the king of Tyre's father (see <sup><11610></sup>1 Kings 5:1 note). The words in the original are Hiram Abi, and the latter word is now commonly thought to be either a proper name or an epithet of honor, e.g., my master-workman.

~~4024~~ **2 Chronicles 2:14.** *To find out every device* Compare ~~02304~~ Exodus 31:4. The “devices” intended are plans or designs connected with art, which Hiram could invent on any subject that was “put to him.”

~~4027~~ **2 Chronicles 2:17.** The strangers are the non-Israelite population of the holy land, the descendants (chiefly) of those Canaanites whom the children of Israel did not drive out. The reimposition of the bond-service imposed on the Canaanites at the time of the conquest (~~07028~~ Judges 1:28,30,33,35), but discontinued in the period of depression between Joshua and Saul, was (it is clear) due to David, whom Solomon merely imitated in the arrangements described in these verses.

~~4028~~ **2 Chronicles 2:18.** On the numbers, see the ~~10516~~ 1 Kings 5:16 note.

*To set the people a work* Or, “to set the people to work” — i.e., to compel them to labor. Probably, like the Egyptian and Assyrian overseers of forced labor, these officers carried whips or sticks, with which they quickened the movements of the sluggish.

## NOTES ON 2 CHRONICLES 3

**<4RB>2 Chronicles 3:1.** *Where the LORD appeared unto David* The marginal rendering, or “which was shown to David,” is preferred by some; and the expression is understood to point out to David the proper site for the temple by the appearance of the Angels and the command to build an altar (**<1247>2 Samuel 24:17-25**; **<13216>1 Chronicles 21:16-26**).

*In the place that David had prepared* This seems to be the true meaning of the passage, though the order of the words in the original has been accidentally deranged.

**<4RB>2 Chronicles 3:3.** The marginal “founded” gives a clue to another meaning of this passage, which may be translated: “Now this is the ground-plan of Solomon for the building, etc.”

*Cubits after the first measure* i.e., cubits according to the ancient standard. The Jews, it is probable, adopted the Babylonian measures during the captivity, and carried them back into their own country. The writer notes that the cubit of which he here speaks is the old (Mosaic) cubit.

**<4RB>2 Chronicles 3:4.** *The height was an hundred and twenty cubits* This height, which so much exceeds that of the main building (**<1102>1 Kings 6:2**), is probably to be corrected by the reading of the Arabic Version and the Alexandrian Septuagint, “twenty cubits.” But see **<4RB>2 Chronicles 3:9**.

**<4RB>2 Chronicles 3:5.** *The greater house* i.e., the holy place, or main chamber of the temple, intervening between the porch and the holy of holies (so in **<4RB>2 Chronicles 3:7**).

*He cieled with fir tree* Rather, “he covered,” or “lined.” The reference is not to the ceiling, which was entirely of wood, but to the walls and floor, which were of stone, with a covering of planks (marginal reference). The word translated “fir” bears probably in this place, not the narrow meaning which it has in **<4RB>2 Chronicles 2:8**, where it is opposed to cedar, but a wider one, in which cedar is included.

*Palm trees and chains* See **<1069>1 Kings 6:29**. The “chains” are supposed to be garlands or festoons.

**2 Chronicles 3:6.** *Precious stones for beauty* Not marbles but gems (compare <sup><139D></sup>1 Chronicles 29:2). The phrase translated “for beauty” means “for its beautification,” “to beautify it.”

Parvaim is probably the name of a place, but what is quite uncertain.

**2 Chronicles 3:8.** *The most holy house* i.e., the sanctuary, or holy of holies. On the probable value of the gold, see <sup><1104></sup>1 Kings 10:14 note.

**2 Chronicles 3:9.** *The upper chambers* Compare <sup><1381></sup>1 Chronicles 28:11. Their position is uncertain. Some place them above the holy of holies, which was ten cubits, or fifteen feet lower than the main building (compare <sup><106D></sup>1 Kings 6:2,20); others, accepting the height of the porch 120 cubits (<sup><1484></sup>2 Chronicles 3:4), regard the “upper chambers” or “chamber” (<sup><525></sup>ὑπερωον, Septuagint), as having been a lofty building erected over the entrance to the temple; others suggest that the chambers intended are simply the uppermost of the three sets of chambers which on three sides surrounded the temple (see <sup><1065></sup>1 Kings 6:5-10). This would seem to be the simplest and best explanation, though we cannot see any reason for the rich ornamentation of these apartments, or for David’s special directions concerning them.

**2 Chronicles 3:10.** The word translated “image work,” or, in the margin, “moveable work,” occurs only in this passage, and has not even a Hebrew derivation. Modern Hebraists find an Arabic derivation, and explain the word to mean “carved work.”

**2 Chronicles 3:11,12.** *The wings of the cherubims* Compare <sup><1064></sup>1 Kings 6:24-27.

**2 Chronicles 3:13.** *Their faces were inward* literally, as in the margin. Instead of looking toward one another, with heads bent downward over the mercy Seat, like the cherubim of Moses (<sup><0279></sup>Exodus 37:9), these of Solomon looked out from the sanctuary into the great chamber (“the house”). The cherubim thus stood upright on either side of the ark, like two sentinels guarding it.

**2 Chronicles 3:14.** This is an important addition to the description in Kings, where the veil is not mentioned. It was made of exactly the same colors as the veil of the tabernacle (<sup><0251></sup>Exodus 26:31).



<sup><4815></sup>**2 Chronicles 3:15.** *Of thirty and five cubits* See <sup><1875></sup>1 Kings 7:15 note. Some suppose that there has been a corruption of the number in the present passage.

<sup><4816></sup>**2 Chronicles 3:16.** *As in the oracle* This passage is probably corrupt. Our translators supposing that a single letter had fallen out at the beginning of the word translated “in the oracle,” supplied “as.” But we have no reason to suppose there were any “chains” or “festoons” in the “oracle” or most holy place.

## NOTES ON 2 CHRONICLES 4

**2 Chronicles 4:1.** The supplementary character of Chronicles is here once more apparent. The author of Kings had omitted to record the dimensions of the brass altar. It stood in the great court (<sup><1462></sup>2 Chronicles 6:12,13).

**2 Chronicles 4:3.** For “oxen” we find in <sup><1072></sup>1 Kings 7:24, “knops” or “gourds.” An early copyist, not comprehending the comparatively rare word here used for “gourd,” and expecting to hear of oxen, as soon as the molten sea was mentioned, changed the reading.

**2 Chronicles 4:5.** *Three thousand baths* See <sup><1073></sup>1 Kings 7:23 note. It is quite possible that either here or in Kings the text may have been accidentally corrupted.

**2 Chronicles 4:7.** *According to their form* Rather, “after their manner” (compare <sup><1403></sup>2 Chronicles 4:20). There is no allusion to the shape of the candlesticks, which were made, no doubt, after the pattern of the original candlestick of Moses.

**2 Chronicles 4:8.** The number of the tables (see <sup><1449></sup>2 Chronicles 4:19) and of the basins, is additional to the information contained in Kings.

**2 Chronicles 4:16.** *Huram his father* Or, “Huram his master-workman” (<sup><1423></sup>2 Chronicles 2:13 note).

**2 Chronicles 4:17.** *Zeredathah* Or, Zarthan (marginal reference). The writer of Chronicles probably uses the name which the place bore in his own day.

**2 Chronicles 4:19.** *The tables* A single table only is mentioned in <sup><1078></sup>1 Kings 7:48; <sup><1498></sup>2 Chronicles 29:18. It is supposed that Solomon made ten similar tables, any one of which might be used for the showbread; but that the bread was never placed on more than one table at a time.

**2 Chronicles 4:22.** *The entry of the house* The text is, by some, corrected by <sup><1078></sup>1 Kings 7:50, “the hinges” of the doors of the house, etc.

## NOTES ON 2 CHRONICLES 5

~~<480>~~ **2 Chronicles 5:1.** This chapter contains one important addition only to the narrative of Kings (see the marginal references); namely, the account of the circumstances under which the manifestation of the Divine Presence took place (~~<481>~~ 2 Chronicles 5:11-13).

~~<480>~~ **2 Chronicles 5:4.** *The Levites took up the ark* i.e., such of the Levites as were also priests (compare ~~<487>~~ 2 Chronicles 5:7; ~~<188>~~ 1 Kings 8:3).

~~<489>~~ **2 Chronicles 5:9.** *From the ark* Or, according to a different reading here and according to ~~<188>~~ 1 Kings 8:8, some read, “the ends of the staves were seen from the Holy place.”

*There it is unto this day* This should be corrected as in the margin.

~~<483>~~ **2 Chronicles 5:13.** *Even the house of the LORD* Or, according to another reading (Septuagint), which removes the superfluosity of these words — “The house was filled with a cloud of the glory of the LORD.”

## NOTES ON 2 CHRONICLES 6

~~400~~ **2 Chronicles 6:1-39.** Compare Kings (marginal references).

~~460~~ **2 Chronicles 6:40-42.** In Kings, a different conclusion takes the place of these verses. The document from which both writers copied contained the full prayer of dedication, which each gives in a somewhat abbreviated form.

~~464~~ **2 Chronicles 6:41.** *Thy resting place* i.e., the holy of holies. Solomon follows closely the words of David his father, spoken probably when he brought the ark into Jerusalem. See the marginal references.

~~462~~ **2 Chronicles 6:42.** *Turn not away the face of thine anointed* i.e., make him not to hide his face through shame at having his prayers rejected (compare the ~~1026~~ 1 Kings 2:16 note).

*The mercies of David* i.e., “God’s mercies toward David.”

## NOTES ON 2 CHRONICLES 7

<sup><407></sup>**2 Chronicles 7:1.** *The fire came down from heaven* As in the time of Moses on the dedication of the tabernacle (<sup><892></sup>Leviticus 9:24) The fact is omitted from the narrative of Kings; but omission is not contradiction.

<sup><407></sup>**2 Chronicles 7:8.** *Solomon kept the feast* i.e., Solomon kept at this same time, not the Feast of the Dedication only, but also the Feast of tabernacles. The former lasted seven days, from the 8th of Tisri to the 15th, the latter also seven days, from the 15th to the 22nd. On the day following the people were dismissed (<sup><470></sup>2 Chronicles 7:10).

<sup><471></sup>**2 Chronicles 7:11.** The narrative now runs parallel with <sup><190></sup>1 Kings 9:1-9, but is more full, and presents less of verbal agreement. <sup><473></sup>2 Chronicles 7:13-15 are additional to the earlier record.

<sup><472></sup>**2 Chronicles 7:12.** *An house of sacrifice* This expression does not elsewhere occur. Its meaning, however, is clear. God declares that Solomon's Temple is the place whereunto all Israelites were commanded to bring their burnt-offerings and sacrifices (see <sup><525></sup>Deuteronomy 12:5,6).

<sup><475></sup>**2 Chronicles 7:15.** *The prayer that is made in this place* literally, as in the margin. The unusual phrase includes the two cases of prayers offered in (<sup><464></sup>2 Chronicles 6:24) and toward (<sup><464></sup>2 Chronicles 6:34,38) the sanctuary.

## NOTES ON 2 CHRONICLES 8

**2 Chronicles 8:1** Compare the references to 1 Kings.

**2 Chronicles 8:2.** *The cities which Hiram had restored to Solomon* These cities had not been mentioned previously by the writer of Chronicles, who, however, seems to assume that the fact of their having been given by Hiram to Solomon is known to his readers. See **1 Kings 9:11-13**.

**2 Chronicles 8:3.** *Hamath-zobah* Usually identified with the “great Hamath” (**Amos 6:2**); the capital of Coele-Syria; but probably a town of Zobah otherwise unknown, which revolted from Solomon, and was reduced to subjection.

**2 Chronicles 8:5.** *Built* “Rebuilt,” or “repaired” (as in **2 Chronicles 8:2**). The two Beth-borons were both ancient cities (see **Joshua 10:10** note).

**2 Chronicles 8:10.** On the number compare **1 Kings 5:16** note.

**2 Chronicles 8:11.** *Of Pharaoh* Here again the writer of Chronicles assumes in his reader a knowledge of the facts recorded in the marginal references

**2 Chronicles 8:14.** *The man of God* This phrase, so common in Kings (see the introduction to Kings, 4th note), is rare in Chronicles, and is applied only to Moses (**1 Chronicles 23:14**), David, and one other prophet (**2 Chronicles 25:7,9**).

**2 Chronicles 8:18.** It has been supposed that these ships were conveyed from Tyre to Ezion-geber, either

- (1) round the continent of Africa, or
- (2) across the isthmus of Suez.

But the writer probably only means that ships were given by Hiram to Solomon at this time, and in connection with the Ophir enterprise. These vessels may have been delivered at Joppa, and have been there carefully

studied by the Jewish shipwrights, who then preceded to Ezion-geber, and, assisted by Phoenicians, constructed ships after their pattern.

*Four hundred and fifty talents* “Four hundred and twenty talents” in Kings (~~1028~~ 1 Kings 9:28). One or other of the two texts has suffered from that corruption to which numbers are so especially liable.

## NOTES ON 2 CHRONICLES 9

<sup><401></sup>**2 Chronicles 9:1-12.** The narrative here is parallel with that in marginal reference, from which it varies but little, and to which it adds nothing.

<sup><401></sup>**2 Chronicles 9:11.** *Terraces* Rather, as in the margin, “stairs” (see the <sup><1002></sup>1 Kings 10:12 note).

<sup><402></sup>**2 Chronicles 9:12.** *Beside that which she had brought unto the king* It is difficult to assign any sense to these words as they now stand in the Hebrew text. A slight alteration will give the meaning: “Beside that which the king had brought for her;” which is in conformity with <sup><1003></sup>1 Kings 10:13.

<sup><405></sup>**2 Chronicles 9:15,16.** Comparing <sup><1106></sup>1 Kings 10:16,17, it follows from the two passages together that the “pound of gold” was equal to 100 shekels.

<sup><408></sup>**2 Chronicles 9:18.** The footstool (not mentioned in Kings) was an essential appendage to an Oriental throne; it appears everywhere in the Egyptian, Assyrian, and Persian sculptures.

<sup><403></sup>**2 Chronicles 9:23.** *All the kings of the earth* Rather, “all the kings of the land:” all the monarchs, that is, whose dominions were included in Solomon’s empire (see <sup><1021></sup>1 Kings 4:21).

<sup><408></sup>**2 Chronicles 9:28.** *And out of all lands* An addition to the words in Kings. The principal countries would no doubt be Arabia and Armenia — the former always famous for its excellent breed; the latter mentioned in Ezekiel (<sup><574></sup>Ezekiel 27:14) as trading with horses in the fairs of Tyre.

<sup><402></sup>**2 Chronicles 9:29.** *The book of Nathan ...* On the “books” here mentioned, see the introduction to Chronicles, the second note.

We hear nothing of Iddo in Kings: but he is mentioned below twice (<sup><425></sup>2 Chronicles 12:15; 13:22). In the latter of these passages he is called not “the seer,” but “the prophet.” He seems to have been the author of three works:



- (1) Visions against Jeroboam;
- (2) A book of genealogies; and
- (3) A commentary or history.

According to some, he was identical with Oded, the father of Azariah, who prophesied in the reign of Asa (see the ~~445b~~ 2 Chronicles 15:1 note).

## NOTES ON 2 CHRONICLES 10

~~<H00>~~ **2 Chronicles 10:1—11:4.** The narrative of Kings (marginal reference) is repeated with only slight verbal differences.

## NOTES ON 2 CHRONICLES 11

**2 Chronicles 11:5.** Rehoboam was between two dangers: on the north he might be attacked by Jeroboam, on the south by Jeroboam's ally, Egypt. From this side was the greater peril, and therefore out of the 15 cities fortified, all but three were on the southern or western frontier, where Egypt would be most likely to attack.

**2 Chronicles 11:6,7.** See Joshua 15 and the notes to **2 Chronicles 11:33-36,48-51,58,59.**

For Adullam see **1 Samuel 22:1** note. It was in the near neighborhood of Socoh (**Joshua 15:35**); but its site cannot be actually fixed. It was a place of great antiquity (**Genesis 38:1**).

**2 Chronicles 11:8.** For Gath, see **Joshua 13:3** note. Its native king, Achish (**1 Kings 2:39**), is to be regarded, not as an independent monarch, but as one of the many vassal-kings over whom Solomon reigned (**2 Chronicles 9:23**). For Mareshah, see **Joshua 15:44**, for Ziph, **Joshua 15:55**.

**2 Chronicles 11:9,10.** The site of Adoraim is uncertain. For Lachish, see **Joshua 10:3**; Azekah, **Joshua 10:10**; Zorah, **Joshua 15:33**; Aijalon, **Joshua 10:12**; Hebron, **Joshua 14:15**. No one of the cities was really within the limits of the tribe of Benjamin. The writer uses the phrase "Judah and Benjamin" merely as the common designation of the southern kingdom (compare **2 Chronicles 11:12** and **2 Chronicles 11:23**).

**2 Chronicles 11:14.** Jeroboam probably confiscated the Levitical lands for the benefit of this new priesthood. Under these circumstances the priests and Levites emigrated in large numbers to the southern kingdom; an act which was followed by a general emigration of the more pious Israelites (**2 Chronicles 11:16**).

**2 Chronicles 11:15.** *The high places* i.e., the two sanctuaries at Dan and Bethel.

*For the devils* literally, "for the goats:" probably the word is used (as in **Leviticus 17:7**) for objects of idolatrous worship generally.

**2 Chronicles 11:17.** *Three years* i.e., during the first three years of Rehoboam's reign. In the fourth year an apostasy took place, which neutralized all the advantages of the immigration (marginal reference). In the fifth the apostasy was punished by the invasion and success of Shishak (**2 Chronicles 12:2**).

**2 Chronicles 11:18.** This is probably an extract from the "genealogies" of Iddo (**2 Chronicles 12:15**).

As Jerimoth is not mentioned among the legitimate sons of David (**1 Chronicles 3:1-8; 14:4-7**), he must have been the child of a concubine.

Abihail was probably the "grand-daughter," not "daughter," of Eliab (**1 Samuel 16:6; 17:13; 1 Chronicles 2:13**).

**2 Chronicles 11:20.** *Maachah the daughter of Absalom* Rather, "grand-daughter" (see the **1 Kings 15:2** note).

**2 Chronicles 11:22.** Jeush was probably the oldest of Rehoboam's sons, and should naturally and according to the provisions of the Law (**Deuteronomy 21:15-17**) have been his heir. But Rehoboam's affection for Maachah led him to transgress the Law.

**2 Chronicles 11:23.** Rehoboam's wisdom was shown:

- (1) In dispersing his other sons instead of allowing them to remain together in Jerusalem, where they might have joined in a plot against Abijah, as Adonijah and his brothers had done against Solomon (**1 Kings 1:5-10**);
- (2) In giving his sons positions which might well content them and prevent them from being jealous of Abijah.

*He desired many wives* (Compare **2 Chronicles 11:21**). Some prefer to connect the words with the preceding words. If so, they denote another point in which Rehoboam was careful to please his sons.

## NOTES ON 2 CHRONICLES 12

This chapter runs parallel with Kings (see the marginal reference), but considerably enlarges the narrative.

<4127> **2 Chronicles 12:1.** *All Israel with him* i.e., “all Judah and Benjamin” — all the Israelites of those two tribes.

<4127> **2 Chronicles 12:2.** *Shishak ... came up ... because they had transgressed* The writer speaks from a divine, not a human, point of view. Shishak’s motive in coming up was to help Jeroboam, and to extend his own influence.

<4127> **2 Chronicles 12:3.** *twelve hundred chariots* This number is not unusual (compare <1247> Exodus 14:7; <1105> 1 Kings 10:26). Benhadad brought 1,200 chariots into the field against Shalmaneser II; and Ahab had at the same time a force of 2,000 chariots (compare the <1101> 1 Kings 20:1 note).

The Lubims or “Libyans” (<2714> Daniel 11:43), were a people of Africa, distinct from the Egyptians and the Ethiopians dwelling in their immediate neighborhood. They were called Ribu or Libu by the Egyptians. See <1103> Genesis 10:13.

*Sukkiims* This name does not occur elsewhere. The Septuagint, who rendered the word “Troglodytes,” regarded the Sukkiim probably as the “cave-dwellers” along the western shore of the Red Sea; but the conjecture that the word means “tent-dwellers” is plausible, and would point rather to a tribe of Arah (Scenitae).

<4127> **2 Chronicles 12:4.** See 1 the Kings 14:25 note.

<4127> **2 Chronicles 12:6.** *They said, The LORD is righteous* i.e., they acknowledged the justice of the sentence which had gone forth against them (<4127> 2 Chronicles 12:5).

<4127> **2 Chronicles 12:7.** Compare the repentance of Ahab (marginal reference) and that of the Ninevites (<3175> Jonah 3:5-10) which produced similar revocations of divine decrees that had been pronounced by the mouth of a prophet.

*Some deliverance* Rather, “deliverance for a short space” (see the margin). Because of the repentance, the threat of immediate destruction was withdrawn; but the menace was still left impending, that the people might be the more moved to contrition and amendment.

~~<4128>~~ **2 Chronicles 12:8.** *That they may know my service, and the service of the kingdom* i.e., that they may contrast the light burthen of the theocracy with the heavy yoke of a foreign monarch.

~~<4124>~~ **2 Chronicles 12:14.** *He prepared not his heart ...* See the margin. Rehoboam’s sin was want of earnestness and consistency.

## NOTES ON 2 CHRONICLES 13

**2 Chronicles 13:1.** The history of Abijah's reign is here related far more fully than in Kings (marginal reference), especially as regards his war with Jeroboam.

**2 Chronicles 13:2.** See the **1 Kings 15:2** note.

**2 Chronicles 13:3.** It has been proposed to change the numbers, here and in **2 Chronicles 13:17**, into 40,000, 80,000, and 50,000 respectively — partly because these smaller numbers are found in many early editions of the Vulgate, but mainly because the larger ones are thought to be incredible. The numbers accord well, however, with the census of the people taken in the reign of David (**1 Chronicles 21:5**), joined to the fact which the writer has related (**2 Chronicles 11:13-17**), of a considerable subsequent emigration from the northern kingdom into the southern one. The total adult male population at the time of the census was 1,570,000. The total of the fighting men now is 1,200,000. This would allow for the aged and infirm 370,000, or nearly a fourth of the whole. And in **2 Chronicles 13:17**, our author may be understood to mean that this was the entire Israelite loss in the course of the war, which probably continued through the whole reign of Abijah.

**2 Chronicles 13:9.** *Seven rams* “A bullock and two rams” was the offering which God had required at the original consecration of the sons of Aaron (**Exodus 29:1**; **Leviticus 8:2**). Jeroboam, for reasons of his own, enlarged the sacrifice, and required it at the consecration of every priest.

**2 Chronicles 13:17.** *Slain* The word means strictly “pierced,” and will include both the killed and the wounded. It is translated “wounded” in **Lamentations 2:12**.

**2 Chronicles 13:18.** *Brought under* “Humbled” or “defeated,” not reduced to subjection.

**2 Chronicles 13:19.** Jeshanah is probably identical with the “Isanas” of Josephus, where a battle took place in the war between Antigonus and

Herod; but its situation cannot be fixed. For Ephraim, see <sup><1682></sup>Joshua 18:23 note.

<sup><4130></sup>**2 Chronicles 13:20.** Jeroboam's death was a judgment upon him for his sins. Chronologically speaking, his death is here out of place, for he outlived Abijah at least two years (compare the marginal reference and <sup><1159></sup>1 Kings 15:9); but the writer, not intending to recur to his history, is naturally led to carry it on to its termination.



## NOTES ON 2 CHRONICLES 14

<sup><440></sup>**2 Chronicles 14:1.** *Asa his son reigned* If Rehoboam was (<sup><1128></sup>1 Kings 12:8 note) not more than 21 years old at his accession, Asa, when he mounted the throne, must have been a mere boy, not more than 10 or 11 years of age.

*The land was quiet ten years* The great blow struck by Abijah (<sup><435></sup>2 Chronicles 13:15-19), his alliance with Syria (<sup><1159></sup>1 Kings 15:19), and the rapid succession of sovereigns in Israel during the earlier part of Asa's reign (<sup><1155></sup>1 Kings 15:25-33), would naturally prevent disturbance on the part of the northern kingdom. The tender age of Asa himself would be a bar to warlike enterprises on the part of Judah.

<sup><445></sup>**2 Chronicles 14:5.** *Images* See the margin, sun-images; and <sup><830></sup>Leviticus 26:30 note.

<sup><447></sup>**2 Chronicles 14:7.** *The land is yet before us* i.e., “unoccupied by an enemy” — “the land is open to us to go where we please.” Compare <sup><139></sup>Genesis 13:9. The fortification of the strongholds would be an act of rebellion against Egypt, and it might be expected that the Egyptians would endeavor to put a stop to it.

<sup><448></sup>**2 Chronicles 14:8.** The men of Judah served as heavy-armed troops, while the Benjamites were light-armed. Their numbers accord well with those of <sup><433></sup>2 Chronicles 13:3. As the boundaries of Judah had been enlarged (<sup><439></sup>2 Chronicles 13:19), and as for ten years at least there had been no war (<sup><446></sup>2 Chronicles 14:1), the effective force had naturally increased. It was 400,000; it is now 580,000.

<sup><449></sup>**2 Chronicles 14:9.** Zerah the Ethiopian is probably Usarken (Osorkon) II, the third king of Egypt after Shishak, according to the Egyptian monuments. Osorkon II may have been by birth an Ethiopian, for he was the son-in-law, not the son, of the preceding monarch, and reigned in right of his wife. The object of the expedition would be to bring Judaea once more under the Egyptian yoke.

*An host of a thousand thousand* This is the largest collected army of which we hear in Scripture; but it does not exceed the known numbers of other

Oriental armies in ancient times. Darius Codomannus brought into the field at Arbela a force of 1,040,000; Xerxes crossed into Greece with certainly above a million of combatants.

~~4440~~ **2 Chronicles 14:10.** The “valley of Zephathah” — not elsewhere mentioned — is probably the broad Wady which opens out from Mareshah (marginal reference) in a northwesterly direction, leading into the great Philistine plain. Zerah, on the advance of Asa, drew off into the wider space of the Wady, where he could use his horsemen and chariots.

~~4441~~ **2 Chronicles 14:11.** *It is nothing ...* i.e., “Thou canst as easily help the weak as the strong.”

~~4442~~ **2 Chronicles 14:12.** The defeat of Zerah is one of the most remarkable events in the history of the Jews. On no other occasion did they meet in the field and overcome the forces of either of the two great monarchies between which they were placed. It was seldom that they ventured to resist, unless behind walls. Shishak, Sennacherib, Esarhaddon, Nebuchadnezzar, were either unopposed or only opposed in this way. On the one other occasion on which they took the field — under Josiah against Necho — their boldness issued in a most disastrous defeat (~~4450~~ **2 Chronicles 35:20-24**). Now, however, under Asa, they appear to have gained a complete victory over Egypt. The results which followed were nicest striking. The Southern power could not rally from the blow, and, for above three centuries made no further effort in this direction. Assyria, growing in strength, finally, under Sargon and Sennacherib, penetrated to Egypt itself. All fear of Egypt as an aggressive power ceased; and the Israelites learned instead to lean upon the Pharaohs for support (~~2704~~ **2 Kings 17:4; 18:21;** ~~2300~~ **Isaiah 30:2-4**, etc.). Friendly ties alone connected the two countries: and it was not until 609 B.C. that an Egyptian force again entered Palestine with a hostile intention.

~~4444~~ **2 Chronicles 14:14.** *They smote all the cities round about Gerar* The Philistines of these parts had, it is probable, accompanied Zerah in his expedition.

## NOTES ON 2 CHRONICLES 15

~~<4151>~~ **2 Chronicles 15:1.** Oded is by some identified with Iddo, the prophet and historian of the two preceding reigns. In the Hebrew the two names differ very slightly.

~~<4152>~~ **2 Chronicles 15:3.** “Israel” here is used generally for the whole people of God; and the reference is especially to the many apostasies in the days of the Judges, which were followed by repentance and deliverance.

~~<4153>~~ **2 Chronicles 15:6.** The allusion is probably to the destructions recorded in ~~<0095>~~ Judges 9:45; 20:33-48.

~~<4154>~~ **2 Chronicles 15:8.** Some versions have “the prophecy of Azariah the son of Oded,” which is perhaps the true reading.

~~<4155>~~ **2 Chronicles 15:9.** *Strangers ...* i.e. “Israelites of the tribes of Ephraim and Manasseh.” The separation of the two kingdoms had made their Israelite brethren “strangers,” or “foreigners,” to Judah.

~~<4156>~~ **2 Chronicles 15:10.** *In the third month* i.e. the month Sivan (Est. 8:9), corresponding with our June.

~~<4157>~~ **2 Chronicles 15:11.** The prevalence of the number “seven” in the religious system of the Jews has been noticed often. Seven bullocks and seven rams were a common offering (~~<0232>~~ Numbers 29:32; ~~<1355>~~ 1 Chronicles 15:26; ~~<1421>~~ 2 Chronicles 29:21; ~~<1808>~~ Job 42:8; ~~<3143>~~ Ezekiel 14:23). At the larger sacrifices, however, it is seldom that we find the number seven at all prominent (compare ~~<4114>~~ 2 Chronicles 30:24; 35:7-9; ~~<1085>~~ 1 Kings 8:63).

~~<4158>~~ **2 Chronicles 15:12.** Solemn renewals of the original covenant which God made with their fathers in the wilderness (~~<0218>~~ Exodus 24:3-8) occur from time to time in the history of the Jews, following upon intervals of apostasy. This renewal in the reign of Asa is the first on record. The next falls 300 years later in the reign of Josiah. There is a third in the time of Nehemiah (see the marginal references). On such occasions, the people bound themselves by a solemn oath to observe all the directions of the Law, and called down God’s curse upon them if they forsook it.

<sup><4157></sup>**2 Chronicles 15:17.** Comparing this verse with marginal references, it would seem that in <sup><4448></sup>2 Chronicles 14:3,5 the intention and endeavors of the monarch are in the writer's mind, while here he is speaking of the practice of the people. However earnestly the most pious monarchs sought to root out the high-place worship, they failed of complete success. Compare a similar discrepancy, to be similarly explained, in the history of Jehoshaphat (<sup><4476></sup>2 Chronicles 17:6; 20:33).

*The heart of Asa was perfect all his days* Not that Asa was sinless (see <sup><4462></sup>2 Chronicles 16:2-10,12); but that he was free from the sin of idolatry, and continued faithful to Yahweh all his life.

<sup><4159></sup>**2 Chronicles 15:19.** *The five and thirtieth year of the reign of Asa* This cannot be reconciled with the chronology of Kings (<sup><4168></sup>1 Kings 16:8): and the suggestion in the marg. implies the adoption of a mode of marking time unknown either to himself or any other Scriptural writer. It is supposed that the figures here and in <sup><4461></sup>2 Chronicles 16:1 are corrupt, and that in both verses "twentieth" should replace "thirtieth." The attack of Baasha would then have been made in the last year of Asa's reign; and ten years of peace would have followed Asa's victory over Zerah.

## NOTES ON 2 CHRONICLES 16

<sup><4160></sup>**2 Chronicles 16:1ff.** This passage runs parallel with Kings (see the marginal reference).

<sup><4160></sup>**2 Chronicles 16:3.** Compare the <sup><1159></sup>1 Kings 15:19 note.

<sup><4160></sup>**2 Chronicles 16:4.** *Abel-maim* or, “Abel-beth-maachah” (<sup><1153></sup>1 Kings 15:20). It was one of the towns most exposed to attack when an invader entered Israel from the north, and was taken from Pekah by Tiglath-pileser (<sup><1259></sup>2 Kings 15:29).

*Store cities* See <sup><1099></sup>1 Kings 9:19 note.

<sup><4160></sup>**2 Chronicles 16:7-10.** The rebuke of Hanani and his imprisonment by Asa, omitted by the writer of Kings, are among the most important of the additions to Asa’s history for which we are indebted to the author of Chronicles.

<sup><4160></sup>**2 Chronicles 16:7.** *Escaped out of thine hand* Hanani means, “Hadst thou been faithful, and opposed in arms the joint host of Israel and Syria, instead of bribing the Syrian king to desert to thy side, the entire host would have been delivered into thy hand, as was Zerah’s. But now it is escaped from thee. Thou hast lost a glorious opportunity.”

<sup><4160></sup>**2 Chronicles 16:9.** *From henceforth thou shalt have wars* As peace had been the reward of Asa’s earlier faith (<sup><1445></sup>2 Chronicles 14:5; 15:5), so his want of faith was now to be punished by a period of war and disturbance.

<sup><4160></sup>**2 Chronicles 16:10.** *In a prison house* Or, “in the stocks.” Compare <sup><1225></sup>1 Kings 22:26,27.

<sup><4162></sup>**2 Chronicles 16:12.** *Yet in his disease he sought not ...* Rather, “and also in his disease he sought not.” Not only in his war with Baasha, but also when attacked by illness, Asa placed undue reliance upon the aid of man.

<sup><4164></sup>**2 Chronicles 16:14.** The explanation of the plural — “sepulchres” — will be seen in <sup><1133></sup>1 Kings 13:30 note.

The burning of spices in honor of a king at his funeral was customary (compare the marginal references).

## NOTES ON 2 CHRONICLES 17

**2 Chronicles 17:1.** Jehoshaphat ascended the throne in the fourth year of Ahab (<sup><1224></sup>1 Kings 22:41), probably after that monarch had contracted his alliance with the royal family of Sidon, and before he was engaged in war with Syria. It was thus not unnatural that Jehoshaphat should begin his reign by strengthening himself against a possible attack on the part of his northern neighbor.

**2 Chronicles 17:3.** *The first ways of his father David* The Septuagint and several Hebrew manuscripts omit “David,” which has probably crept in from the margin, for David’s “first ways” are nowhere else contrasted with his later ways. The real meaning of the writer is, that Jehoshaphat followed the example set by his father Asa in his earlier years (2 Chronicles 14; 15).

*Baalim* On the plural form, see <sup><1188></sup>1 Kings 18:18 note.

**2 Chronicles 17:4.** *The doings of Israel* i.e. the especially idolatrous doings of the time — the introduction and establishment of the worship of Baal and the groves.

**2 Chronicles 17:5.** *Presents* i.e. “free-will offerings,” in addition to the regular taxes. See <sup><907></sup>1 Samuel 10:27.

**2 Chronicles 17:6.** *His heart was lifted up* This expression generally occurs in a bad sense (<sup><1884></sup>Deuteronomy 8:14; <sup><1456></sup>2 Chronicles 26:16; <sup><900></sup>Psalms 131:1; <sup><1082></sup>Proverbs 18:12); but here it must be taken differently. The margin “was encouraged” expresses fairly the true meaning. He first began by setting an example of faithfulness to Yahweh. He then proceeded to use his best endeavors to extirpate idolatry.

*He took away the high places* Compare <sup><1433></sup>2 Chronicles 20:33, and see the <sup><1457></sup>2 Chronicles 15:17 note.

**2 Chronicles 17:7.** The princes were not sent as teachers themselves, but had the duty committed to them of seeing that the people were taught. The actual teachers were the priests and Levites of <sup><1478></sup>2 Chronicles 17:8.

<sup><4479></sup>**2 Chronicles 17:9.** There is no reasonable doubt that this “book of the law” was the Pentateuch — nearly, if not quite, in the shape in which we now have it. Copies of the whole Law were, no doubt, scarce; and therefore Jehoshaphat’s commission took care to carry a copy with them.

<sup><4478></sup>**2 Chronicles 17:11.** *Some of the Philistines brought Jehoshaphat presents* i.e. “some of the Philistines were among his tributaries.” Compare <sup><4082></sup>2 Samuel 8:2; <sup><1021></sup>1 Kings 4:21.

*Tribute silver* Or, “much silver”— literally “silver of burthen.”

*The Arabians* The Arab tribes who bordered Judaea to the south and the southeast paid Jehoshaphat a fixed tribute in kind. Compare <sup><1288></sup>2 Kings 3:4 note.

<sup><4474></sup>**2 Chronicles 17:14.** *The captains of thousands; Adnah the chief* literally, “princes of thousands, Adnah the prince.” The writer does not mean that Adnah (or Johohanan, <sup><4475></sup>2 Chronicles 17:15) was in any way superior to the other “princes,” but only that he was one of them.

*Three hundred thousand* This number, and those which follow in <sup><4475></sup>2 Chronicles 17:15-18, have been with good reason regarded as corrupt by most critics. For:

- (1) They imply a minimum population of 1,480 to the square mile, which is more than three times greater than that of any country in the known world (circa 1880’s).
- (2) They produce a total just double that of the next largest estimate of the military force of Judah, the 580,000 of <sup><4448></sup>2 Chronicles 14:8.
- (3) They are professedly a statement, not of the whole military force, but of the force maintained at Jerusalem (<sup><4473></sup>2 Chronicles 17:13; compare <sup><4479></sup>2 Chronicles 17:19).

It is probable that the original numbers have been lost, and that the loss was supplied by a scribe, who took <sup><4448></sup>2 Chronicles 14:8 as his basis.



## NOTES ON 2 CHRONICLES 18

~~<418D>~~ **2 Chronicles 18:1.** The present chapter runs parallel with Kings, which it closely follows, only adding a few touches.

~~<418D>~~ **2 Chronicles 18:2.** *After certain years* In Jehoshaphat's 17th year (~~<1225>~~ 1 Kings 22:51), not less than 8 years after the marriage (marginal reference note).

~~<418D>~~ **2 Chronicles 18:31.** *And the LORD helped him ...* There is nothing correspondent to this passage in Kings. It is a pious reflection on the part of the author, who traces all deliverance to its real divine source.

## NOTES ON 2 CHRONICLES 19

This chapter is entirely additional to Kings, and of great interest. It deals with three matters only,

- (1) The rebuke addressed to Jehoshaphat by the prophet Jehu (<sup><490></sup>2 Chronicles 19:1-3),
- (2) Jehoshaphat's religious reformation (<sup><490></sup>2 Chronicles 19:4), and
- (3) his reform of the judicial system (<sup><495></sup>2 Chronicles 19:5-11).

<sup><490></sup>**2 Chronicles 19:1.** *Jehoshaphat ... returned to his house in peace*

With the battle of Ramoth-Gilead, and the death of Ahab, the war came to an end. The combined attack of the two kings having failed, their troops had been withdrawn, and the enterprise in which they had joined relinquished. The Syrians, satisfied with their victory, did not press on the retreating foe, or carry the war into their enemies' country.

<sup><492></sup>**2 Chronicles 19:2.** *Jehu ... went out to meet him* Compare <sup><452></sup>2

Chronicles 15:2. The monarch was therefore rebuked at the earliest possible moment, and in the most effective way, as he was entering his capital at the head of his returning army. Jehu, 35 years previously, had worked in the northern kingdom, and prophesied against Baasha (<sup><110></sup>1 Kings 16:1-7), but had now come to Jerusalem, as prophet and historian (compare <sup><495></sup>2 Chronicles 20:34).

*Shouldest thou help ...* As a matter of mere human policy, the conduct of Jehoshaphat in joining Ahab against the Syrians was not only justifiable but wise and prudent. And the reasonings upon which such a policy was founded would have been unexceptionable but for one circumstance. Ahab was an idolater, and had introduced into his kingdom a false religion of a new and most degraded type. This should have led Jehoshaphat to reject his alliance. Military success could only come from the blessing and protection of Yahweh, which such an alliance, if persisted in, was sure to forfeit.

<sup><494></sup>**2 Chronicles 19:4.** Jehoshaphat, while declining to renounce the alliance with Israel (compare the <sup><130></sup>2 Kings 3:7 note), was careful to show that he had no sympathy with idolatry, and was determined to keep his

people, so far as he possibly could, free from it. He therefore personally set about a second reformation, passing through the whole land, from the extreme south to the extreme north (<sup><4139></sup>2 Chronicles 13:19).

<sup><4195></sup>**2 Chronicles 19:5.** What exact change Jehoshaphat made in the judicial system of Judah (<sup><5168></sup>Deuteronomy 16:18; <sup><1204></sup>1 Chronicles 23:4), it is impossible to determine. Probably he found corruption widely spread (<sup><4497></sup>2 Chronicles 19:7), and the magistrates in some places tainted with the prevailing idolatry. He therefore made a fresh appointment of judges throughout the whole country; concentrating judicial authority in the hands of a few, or creating superior courts in the chief towns (“fenced cities”), with a right of appeal to such courts from the village judge.

<sup><4198></sup>**2 Chronicles 19:8.** The “fathers of Israel” are the heads of families; the chief of the fathers” are the great patriarchal chiefs, the admitted heads of great houses or clans. They were now admitted to share in the judicial office which seems in David’s time to have been confined to the Levites (<sup><1204></sup>1 Chronicles 23:4).

*For the judgment of the LORD, and for controversies* By the former are meant disputed cases concerning the performance of religious obligations. In “controversies” are included all the ordinary causes, whether criminal or civil.

*When they returned to Jerusalem* Rather, “and they returned to Jerusalem,” a clause which if detached from the previous words and attached to <sup><4499></sup>2 Chronicles 19:9, gives a satisfactory sense.

<sup><4499></sup>**2 Chronicles 19:10.** The Jews who “dwelt in the cities,” if dissatisfied with the decision given by the provincial judges, might therefore remove the cause to Jerusalem, as to a court of appeal.

<sup><4499></sup>**2 Chronicles 19:11.** In religious causes, Amariah, the high priest, was to preside over the court; in civil or criminal causes, Zebadiah was to be president. And to Levites, other than the judges, he assigned the subordinate offices about the court.

## NOTES ON 2 CHRONICLES 20

The narrative in <sup><401></sup>2 Chronicles 20:1-30 is entirely additional to Kings; in <sup><408></sup>2 Chronicles 20:31-37, it runs parallel with <sup><124></sup>1 Kings 22:41-49.

<sup><401></sup>**2 Chronicles 20:1.** The present Hebrew (and English) text mentions the Ammonites twice over. Hence, some adopt a different reading and translate “the children of Ammon, and with them certain of the Maonites,” etc. Compare <sup><400></sup>2 Chronicles 20:10; <sup><702></sup>Judges 10:12; <sup><341></sup>1 Chronicles 4:41 notes.

<sup><401></sup>**2 Chronicles 20:2.** Translate, “from beyond the sea, from Edom.” The “sea” intended is, of course, the Dead Sea. “Syria” (Aram) is probably a mistake of a copyist for “Edom” (compare <sup><1082></sup>2 Samuel 8:12 note).

On Engedi, see <sup><0233></sup>1 Samuel 23:29 note.

<sup><401></sup>**2 Chronicles 20:3.** General fasts had been previously observed by the Israelites (e.g. <sup><0215></sup>Judges 20:26; <sup><0076></sup>1 Samuel 7:6); but we do not hear of any fast having been “proclaimed” by authority before this.

<sup><401></sup>**2 Chronicles 20:5.** *The new court* In Solomon’s Temple there were two courts. One of these had probably been renovated by Jehoshaphat or by his father, Asa (<sup><4158></sup>2 Chronicles 15:8), and was known as “the new court.”

<sup><401></sup>**2 Chronicles 20:6-9.** Jehoshaphat’s appeal is threefold:

- (1) to God omnipotent (<sup><4016></sup>2 Chronicles 20:6);
- (2) to “our God;”
- (3) the God especially “of this house” the temple.

<sup><401></sup>**2 Chronicles 20:7.** *Abraham thy friend* Historically, this is the first use of this remarkable expression, afterward repeated (marginal references). The ground of the expression is to be found principally in <sup><0183></sup>Genesis 18:23-33, where Abraham spoke with God as a man with his friend (compare <sup><0231></sup>Exodus 33:11).

**2 Chronicles 20:8,9.** The appeal recalls Solomon's prayer (marginal references), which God had formally accepted by sending down fire from heaven to consume the accompanying offering.

**2 Chronicles 20:10.** The Maonites of **2 Chronicles 20:1** are here, and in **2 Chronicles 20:22,23**, called the "children" or inhabitants "of mount Seir." Hence, we may gather that they were a tribe of Edomites, the inhabitants, probably of a city Maon (now Ma'an) on the eastern side of the Wady el-Arabah.

**2 Chronicles 20:14.** "Mattaniah" is thought to be a corrupt reading for "Nethaniah," who is mentioned among the sons of Asaph in **1 Chronicles 25:2,12**.

**2 Chronicles 20:15-17.** The prophet uses words familiar to the people, and connected with several great deliverances (see the marginal references).

**2 Chronicles 20:16.** By the "cliff (or, rather — as in the margin — ascent) of Ziz," we must understand the mountain path which leads up from Engedi across the elevated tract still known as El-Husasah, in the direction of Tekoa (**2 Chronicles 20:20**).

*At the end of the brook* Rather, "at the end of the gully," or dry torrent-course. No name like Jeruel has been as yet found in this district.

**2 Chronicles 20:20.** Tekoa (**2 Samuel 14:2** note) lay on the borders of the desert which skirts the highlands of Judaea toward the east. The town was built on a hill of a considerable height.

**2 Chronicles 20:21.** *Praise the beauty of holiness* Some render, "in the beauty of holiness" — i.e. in rich apparel and ornaments suitable to a holy occasion. Compare **Psalms 29:2**.

**2 Chronicles 20:22.** *The LORD set ambushments* These liers in wait have been regarded as angels employed by God to confuse the host and cause its destruction, so that the Moabites and Ammonites first united to destroy the Edomites, and then turned upon each other.

~~4024~~ **2 Chronicles 20:24.** The march of Judah from Jerusalem would take five or six hours. By the time they reached the watch-towers in the wilderness of Jeruel all was over.

~~4025~~ **2 Chronicles 20:25.** *Riches with the dead bodies* Several manuscripts give another reading: “riches, and garments.”

~~4026~~ **2 Chronicles 20:26.** *The valley of Berachah* Probably, the Wady Bereikut, which lies at a short distance from Tekoa toward the northwest.

~~4028~~ **2 Chronicles 20:33.** The latter clause of this verse helps to reconcile the first clause with the statement that Jehoshaphat “took away the high places” (see ~~4157~~ 2 Chronicles 15:17 note).

~~4029~~ **2 Chronicles 20:34.** *Who is mentioned ...* Words which are now generally thought to mean “whose work was inserted into the Book of the Kings.”

*Of Israel* “Israel” is probably used here inexactly for “Judah” (compare 12:6; 21:2,4).

~~4035~~ **2 Chronicles 20:35.** *After this* Jehoshaphat’s history had been formally completed (~~4034~~ 2 Chronicles 20:34). Consequently we can lay no stress on the note of time contained in the words “after this,” which are detached from the context to which they originally referred. On the history (~~4035~~ 2 Chronicles 20:35-37), see marginal references and notes.

## NOTES ON 2 CHRONICLES 21

**2 Chronicles 21:1.** Jehoram's sole reign now began. (See [1 Kings 8:16](#) note). His eight years ([2 Chronicles 21:5](#)) must be counted from the time of his association, in his father's 23rd year.

**2 Chronicles 21:3.** Jehoshaphat departed from Rehoboam's policy ([2 Chronicles 11:23](#) note), actually making over to his sons the "fenced cities" in which they dwelt. This, it is probable, provoked the jealousy of Jehoram, and induced him to put them to death ([2 Chronicles 21:4](#)).

*Because he was the firstborn* Compare [Deuteronomy 21:15-17](#). Exceptions to this rule in the northern and southern kingdoms are Solomon, where divine appointment superseded the natural order, Abijah ([2 Chronicles 11:22](#) note), and Jehoahaz ([2 Kings 23:30](#) note).

**2 Chronicles 21:4.** The execution of several "princes of Israel" (i.e. of Judah; see [2 Chronicles 20:34](#) note) implies that Jehoram's brothers found supporters among the chief men of the country, and that Jehoram's sole sovereignty was not established without a struggle.

**2 Chronicles 21:11.** See [2 Kings 8:18](#). The writer of Kings only tells us in general terms that Jehoram "did evil in the sight of the Lord," and "walked in the way of the house of Ahab." Here, in [2 Chronicles 21:11,13](#), we have particulars of his idolatry. Jehoram, it seems, seduced by the evil influence of his wife — Athaliah, the daughter of Ahab — permitted the introduction of Baal-worship, idolatrous altars in various high places, groves (Asherahs), images, and pillars; the people were not only allowed, but compelled to take part in the new rites. "To commit fornication" is a common metaphor, signifying idolatry or spiritual unfaithfulness (compare the [2 Kings 9:22](#) note).

**2 Chronicles 21:12.** This is the only notice which we have of Elijah in Chronicles. As a prophet of the northern kingdom, he engaged but slightly the attention of the historian of the southern one. The notice shows that Elijah did not confine his attention to the affairs of his own state, but strove to check the progress of idolatry in Judah. And it proves that he was alive after the death of Jehoshaphat ([2 Chronicles 21:13](#)); a fact bearing

(1) upon the chronological order of <sup><1000></sup>2 Kings 2:1 (see the note), and

(2) showing that Elisha, who prophesied in the time of Jehoshaphat. (<sup><1200></sup>2 Kings 3:11-19) commenced his public ministry before his master's translation.

<sup><1214></sup>**2 Chronicles 21:14.** The fulfillment of the threat is given in <sup><1216></sup>2 Chronicles 21:16,17.

<sup><1216></sup>**2 Chronicles 21:16.** *The Arabians, that were near the Ethiopians* Probably Joktanian Arabs from the neighborhood of the Cushites. Southern Arabia was originally occupied by Cushites, or Ethiopians (<sup><1000></sup>Genesis 10:7), whose descendants still exist in a remnant of the Himyaritic Arabs.

<sup><1217></sup>**2 Chronicles 21:17.** *Jehoahaz* The writer of Chronicles calls him indifferently Jeboahaz and Abaziah, which are equivalent names (<sup><1000></sup>2 Kings 8:24 note).

<sup><1221></sup>**2 Chronicles 21:20.** *Not in the sepulchres of the kings* Compare the similar treatment of Joash (<sup><1225></sup>2 Chronicles 24:25) and Ahaz (<sup><1227></sup>2 Chronicles 28:27).



## NOTES ON 2 CHRONICLES 22

~~421P~~ **2 Chronicles 22:2.** For “42” read “22” (see the marginal reference). Ahaziah’s father, Jehoram, was but 40 when he died (~~421P~~ 2 Chronicles 21:20).

~~421P~~ **2 Chronicles 22:7.** *The destruction of Ahaziah was of God* i.e. his untimely end was a judgment upon him for his idolatry.

~~421P~~ **2 Chronicles 22:9.** Compare the marginal reference. Ahaziah after remaining a while at Megiddo, removed to Samaria, where his wounds could be better cared for and concealment might be easier; Jehu’s emissaries discovered him there; they took him to Jehu, who happened at the time to be at Megiddo; and then and there Jehu put him to death. The narrative here is therefore supplementary to that of 2 Kings, and finds its proper place between the clause, “He fled to Megiddo,” and the words “and died there.”

*And when they had slain him, they buried him* Jehu’s emissaries killed him but allowed his servants to bury him (see ~~421B~~ 2 Kings 9:28).

*No power...* As Ahaziah was but twenty-three at his death (~~421P~~ 2 Chronicles 22:2 note), he had no grown-up son to take the crown.

~~421D~~ **2 Chronicles 22:10-12.** Compare the marginal reference and notes.

## NOTES ON 2 CHRONICLES 23

Compare the history in Kings (the marginal reference). Both accounts were probably drawn from a common source. The writer of Kings treated the points of civil and historic importance, the later author of Chronicles collected the notices of the part taken in the transactions by the sacred order to which he probably belonged.

~~420~~ **2 Chronicles 23:1.** The five names do not occur in Kings; only, and incidentally, the five divisions of the royal guard (~~2106~~ 2 Kings 11:5 note).

~~420~~ **2 Chronicles 23:2.** Jehoiada was unwilling to trust the success of the revolution wholly and entirely to the royal body-guard. Accordingly, the captains collected from the cities of Judah a strong body of Levites and the chief of the fathers of Israel (i.e. “Judah,” see ~~4084~~ 2 Chronicles 20:34 note) who were brought up to Jerusalem.

~~4208~~ **2 Chronicles 23:3.** By “all the congregation” here is meant the persons referred to in ~~4202~~ 2 Chronicles 23:2.

~~4204~~ **2 Chronicles 23:4.** The writer of Chronicles relates the orders that were given to the Levites, the author of Kings those received by the royal body-guard (~~2106~~ 2 Kings 11:5 note).

~~4208~~ **2 Chronicles 23:6.** *Keep the watch of the LORD* i.e. guard against any attempt that might be made by the Baal-worshippers to force their way through the courts into the temple.

~~4202~~ **2 Chronicles 23:7.** Compare ~~2108~~ 2 Kings 11:8,11. The soldiers and the Levites in the temple were probably intermixed in about equal proportions.

~~4208~~ **2 Chronicles 23:8.** *And took every man his men ...* i.e. the relief, already organized by Jehoiada into three bodies (~~4204~~ 2 Chronicles 23:4,5), was further strengthened by the members of the outgoing “course,” who were associated in the work to be done.

~~4203~~ **2 Chronicles 23:13.** *At the entering in* i.e. at, or near, the opening from the main chamber of the temple into the holy of holies.

<sup><4236></sup>**2 Chronicles 23:16.** *Between him ...* In <sup><2117></sup>2 Kings 11:17 the covenant is said to have been made “between the LORD,” etc. To the writer of Chronicles Jehoiada was God’s representative, and received the pledges of king and people.

<sup><4238></sup>**2 Chronicles 23:18.** *The priests the Levites* Rather, with the versions, “the priests and the Levites.” It was the duty of the priests alone to offer the burnt offerings (<sup><0480></sup>Numbers 18:1-7), and of the Levites alone to praise God with singing and music (<sup><1235></sup>1 Chronicles 23:5; 25:1-7).

<sup><4221></sup>**2 Chronicles 23:20.** *The high gate* See <sup><2119></sup>2 Kings 11:19 note.

## NOTES ON 2 CHRONICLES 24

This chapter is parallel with 2 Kings 12, but treats the matters common to both narratives in a different and, apparently, supplemental way.

**2 Chronicles 24:2.** Jehoiada lived after the accession of Joash at least 23 years (<sup><2176></sup>2 Kings 12:6). Thus the idolatries of Joash (<sup><4418></sup>2 Chronicles 24:18) were confined to his last 10 or 15 years.

**2 Chronicles 24:3.** Athaliah's destruction of the seed royal had left Joash without a natural successor, and his marriage at the earliest suitable age, was, therefore, a matter of state policy. One of his wives in question was probably "Jehoaddan of Jerusalem," the mother of Amaziah (<sup><4516></sup>2 Chronicles 25:1), who must have been taken to wife by Joash as early as his 21st year.

**2 Chronicles 24:6.** It appears from <sup><2174></sup>2 Kings 12:4 that Joash had assigned to the restoration-fund two other payments also.

**2 Chronicles 24:11.** *The king's scribe ... came and emptied ...* Rather, "the king's scribe came ... and they emptied" etc. i.e. the Levites who brought the chest from the temple emptied it in the presence of the scribe.

**2 Chronicles 24:13.** *They set the house of God in his state* Some prefer, "they set up the house of God in its (old) measure" or "proportions."

**2 Chronicles 24:15.** *An hundred and thirty years old* Most critics suppose the number in the text to be corrupt, and suggest 103 or 83 in its stead.

**2 Chronicles 24:16.** *They buried him in the city of David among the kings* This unparalleled honor, due in part to the respect felt for Jehoiada's religious character, was probably, also, in part attributable to his connection with the royal family through his wife (<sup><4211></sup>2 Chronicles 22:11), and to the fact that, for 10 or 12 years, he had practically held the kingly office.

*Toward his house* "i.e. toward God's house," the temple.

**2 Chronicles 24:17.** The nobles had taken part in the revolution which placed Joash on the throne (<sup><1430></sup>2 Chronicles 23:2,13,20), but probably on political rather than on religious grounds. They might dislike the rule of a woman and a foreigner without participating in the zeal of Jehoiada for purity of religion. They now petitioned for a toleration of idolatry, not for a return to the condition of things which prevailed under Athaliah. No doubt they carried a considerable party with them; but the temple-worship continued, as appears from the history of Zechariah (<sup><1440></sup>2 Chronicles 24:20). Nor is the king taxed personally with idolatry.

**2 Chronicles 24:20.** *Stood above the people* Zechariah, the high priest, took up an elevated position, perhaps on the steps of the inner court, which was elevated above the outer court, where the people would be.

**2 Chronicles 24:21.** *In the court of the house of the LORD* “Between the altar and the Temple,” or directly in front of the temple porch, if it be this Zechariah of whom our Lord speaks (<sup><1435></sup>Matthew 23:35). A horror of the impious deed long possessed the Jews, who believed that the blood could not be effaced, but continued to bubble on the stones of the court, like blood newly shed, until the temple was entered, just prior to its destruction, by Nebuzaradan.

**2 Chronicles 24:22.** *The LORD look upon it and require it* Compare <sup><1095></sup>Genesis 9:5; 42:22; and contrast the words of Christ (<sup><1234></sup>Luke 23:34), and of Stephen (<sup><406></sup>Acts 7:60). Zechariah’s prayer was prophetic (see <sup><1423></sup>2 Chronicles 24:23,25; <sup><1151></sup>Luke 11:51).

**2 Chronicles 24:23.** On the unusual character of this expedition, see the marginal reference note.

**2 Chronicles 24:24.** *They executed judgment against Joash* By defeating his army, slaying his nobles, and pressing on against Jerusalem, etc. (<sup><1218></sup>2 Kings 12:18 note).

**2 Chronicles 24:27.** *The greatness of the burdens laid upon him* Or, “And the multitude of burdens uttered against him.” “Burdens” (<sup><1195></sup>2 Kings 9:25 note) are prophetic denunciations of coming evil.

*The repairing* See the marginal rendering. Joash’s repairs extended to the very base of the temple building.

*The story of the book of the kings* See the introduction to Chronicles, the second note.

## NOTES ON 2 CHRONICLES 25

<sup><427></sup>**2 Chronicles 25:1.** This chapter is evidently taken to a large extent from the same document as Kings (see the marginal reference and the notes). At the same time it contains large and important additions; e.g. <sup><427></sup>2 Chronicles 25:5-10,13-16.

<sup><427></sup>**2 Chronicles 25:5.** *Three hundred thousand* Asa's army had been nearly twice as numerous, amounting to 580,000 (<sup><444></sup>2 Chronicles 14:8). The diminution was due, in part, to wars (<sup><428></sup>2 Chronicles 21:8,16; 24:23,24); in part, to the general decadence of the kingdom.

<sup><428></sup>**2 Chronicles 25:8.** If the present text is regarded as sound, this passage must be taken ironically. But most recent commentators supply a second negative, and render it: "But go thou alone, act, be strong for the battle — God shall then not make thee to fall."

<sup><429></sup>**2 Chronicles 25:10.** Such a dismissal could not fail to arouse great indignation. The Israelites would suppose themselves dismissed because their good faith was suspected. On the consequences of their indignation, see <sup><423></sup>2 Chronicles 25:13.

<sup><429></sup>**2 Chronicles 25:11.** *The children of Seir* i.e. the Edomites (see the marginal reference "h").

<sup><429></sup>**2 Chronicles 25:12.** *The top of the rock* Rather, "the height of Selah" (or, Petra), near which the battle was probably fought. On the cruel features of the Edomite wars, see <sup><1115></sup>1 Kings 11:15; <sup><429></sup>Ezekiel 25:12; <sup><3014></sup>Obadiah 1:14.

<sup><429></sup>**2 Chronicles 25:13.** To revenge the insult (<sup><429></sup>2 Chronicles 25:10), the troops of Joash proceeded southward and ravaged all the Jewish towns and villages between the Israelite frontier and Bethboron. This invasion probably took place while Amaziah was still in Edom.

<sup><429></sup>**2 Chronicles 25:14.** The practice of carrying off the images of the gods from a conquered country, or city, as trophies of victory, was common among the nations of the East. Sometimes as with the Romans, the object was worship, especially when the gods were previously among

those of the conquering country, and the images had the reputation of special sanctity.

<sup><42516></sup>**2 Chronicles 25:16.** *Art thou made of the king's counsel?* A subtle irony: "Have I made thee one of my council? If not what entitles thee to offer thy advice?"

For the fulfillment of the prophecy, see <sup><42522></sup>2 Chronicles 25:22-24,27.

<sup><42527></sup>**2 Chronicles 25:27.** *After the time...* The writer means that the violent death of Amaziah followed on his apostasy, not closely in point of time — for it must have been at least 15 years after (<sup><42525></sup>2 Chronicles 25:25) — nor as, humanly speaking, caused by it; but, in the way of a divine judgment, his death was a complete fulfillment of the prophecy of <sup><42516></sup>2 Chronicles 25:16.



## NOTES ON 2 CHRONICLES 26

Almost the entirety of this chapter is additional to the narrative in Kings (marginal reference). It is not too much to say that we are indebted to Chronicles for our whole conception of the character of Uzziah, and for nearly our whole knowledge of the events of his reign.

**2 Chronicles 26:1.** *Uzziah* This form of the name is found uniformly in Chronicles (except <sup><4382></sup>1 Chronicles 3:12) and in the prophets. The writer of Kings prefers the form Azariah. Uzziah has been regarded as a phonetic corruption of the real name used by the common people.

**2 Chronicles 26:5.** *Who had understanding in the visions of God* Another reading, supported by the Septuagint, and some ancient versions, is: “who instructed him in the fear of God.”

**2 Chronicles 26:6.** Uzziah’s expedition was the natural sequel to the Edomite war of Amaziah (<sup><4451></sup>2 Chronicles 25:11), which crushed the most formidable of all the tribes of the south. On Jabneh see <sup><4651></sup>Joshua 15:11 note; and on Ashdod see <sup><4633></sup>Joshua 13:3 note.

**2 Chronicles 26:7.** On the Mehunims or Maonites, see <sup><4702></sup>Judges 10:12 note.

**2 Chronicles 26:10.** *He built towers in the desert* Refuges for the flocks and the herdsmen in the wild pasture country on the borders of the holy land, especially toward the south and southeast.

*Wells* The marginal translation is preferable. Judaea depends largely for its water-supply on reservoirs in which the rain-fall is stored. These are generally cut in the natural rock, and covered at top.

*For he had much cattle ...* Some prefer, “for he had much cattle there, and in the low country, and on the dawns,” with allusion to three pasture districts:

- (1) The “wilderness,” or high tract to the south and southeast, extending from the western shores of the Dead Sea to the vicinity of Beersheba;
- (2) The “low country,” or maritime plain on the west, between the hills of Judaea and the sea; and

**(3)** The “downs,” or rich grazing land beyond the Jordan, on the plateau of Gilead. Uzziah’s possession of this last-named district must have been connected with the submission of the Ammonites (see <sup><408></sup>2 Chronicles 26:8).

*In the mountains, and in Carmel* These terms describe Judaea Proper — the hilly tract between the low maritime plain on the one side, and the wilderness and Jordan valley on the other. By “Carmel” we must understand, not the mountain of that name, which belonged to Samaria, but the cultivated portions of the Judaeian hill-tract (see the margin).

<sup><403></sup>**2 Chronicles 26:13.** Compare <sup><425></sup>2 Chronicles 25:5. It will be seen that Uzziah had not added much to the military strength of the nation by his conquests. His army exceeds that of his father Amaziah by 7,500 men only.

<sup><404></sup>**2 Chronicles 26:14.** The sling was used in war by the Assyrians, the Egyptians, the Persians, the Greeks, Romans, and others. Its employment by the Benjamites appears from <sup><0706></sup>Judges 20:16, and by the ten tribes, a century before Uzziah, from <sup><1201></sup>2 Kings 3:25.

<sup><405></sup>**2 Chronicles 26:15.** Uzziah’s engines seem to have corresponded respectively to the Roman balista and catapulta. The balista, which threw stones, was known to the Assyrians as early as the time of Sardanapalus I, the contemporary of Jehoshaphat. The catapult is not represented either on the Assyrian or the Egyptian sculptures. It would seem on the whole most probable that both kinds of engines were invented in Assyria and introduced from thence into Palestine.

<sup><406></sup>**2 Chronicles 26:16.** *To his destruction* Rather, “to do wickedly.” Uzziah appears to have deliberately determined to invade the priest’s office (marginal reference “m”), thus repeating the sin of Korah, Dathan, and Abiram (<sup><0401></sup>Numbers 16:1-35).

<sup><407></sup>**2 Chronicles 26:20.** Death was denounced by the Law against those who invaded the office of the priest; and death had been the actual punishment of Korah and his company. Uzziah feared lest from him also the extreme penalty should be exacted, and therefore hastened to quit the sacred building where his bare presence was a capital crime.

**2 Chronicles 26:21.** *A several house* See the marginal reference “q” note; and compare Psalm 88, which is supposed by some to refer to Uzziah.

**2 Chronicles 26:22.** *The acts of Uzziah ... did Isaiah ... write* Most critics regard Isaiah as about 20 when Uzziah died. He must, then, have written his history of Uzziah’s reign from documents and accounts of others, rather than from his own knowledge.

**2 Chronicles 26:23.** *In the field of the burial* i.e. in the same piece of ground, but in a separate sepulchre. As the Law separated off the leper from his fellows during life (<sup>13:46</sup>Leviticus 13:46), so Jewish feeling required that he should remain separate even in death.

## NOTES ON 2 CHRONICLES 27

~~427b~~ **2 Chronicles 27:1.** This short chapter runs parallel with 2 Kings (marginal reference), and is taken mainly from the same source or sources which it amplifies.

~~427b~~ **2 Chronicles 27:3.** Ophel was the name given to the long, narrowish, rounded spur or promontory, which intervenes between the central valley of Jerusalem (the Tyropoeon) and the Kidron, or valley of Jehoshaphat. The anxiety of Uzziah and Jotham to fortify their territory indicates a fear of external attack, which at this time was probably felt mainly in connection with Samaria and Syria (~~425b~~ 2 Kings 15:37 note). The faithless trust put in fortifications was rebuked by the prophets of the time (~~2084~~ Hosea 8:14; ~~2125~~ Isaiah 2:15).

~~427b~~ **2 Chronicles 27:5.** The Ammonites, who had submitted to Uzziah (~~436b~~ 2 Chronicles 26:8), revolted against Jotham. This revolt he firmly repressed; and, to punish it, he exacted a high rate of tribute for the three years following the termination of the war. The productiveness of the Ammonite country in grain, which is here indicated, has been remarked upon as extraordinary by modern travelers.

## NOTES ON 2 CHRONICLES 28

**2 Chronicles 28:1.** This chapter is supplemental in character, The writer seems to assume that the narrative of Kings (marginal reference) is known, and is mainly anxious to add points which the author of that narrative has omitted.

**2 Chronicles 28:2.** *Images for Baalim* Or, to serve as Baalim, i.e as representatives of the different forms or characters of the chief Phoenician deity.

**2 Chronicles 28:3.** Compare the **2 Kings 16:3** note.

**2 Chronicles 28:4.** *He sacrificed also etc* Compare **2 Kings 16:4**.

**2 Chronicles 28:5.** The two battles here mentioned, one with Rezin (king of Syria), and the other with Pekah (king of Israel) are additions to the narrative of the writer of Kings (marginal reference “g”). The events of the Syro-Israelite war were probably spread over several years.

**2 Chronicles 28:6.** The fearful loss here described may have been due to a complete defeat followed by panic.

**2 Chronicles 28:7.** Maaseiah was either an officer called “the king’s son” (compare **1 Kings 22:26**), or perhaps a son of Jotham, since Ahaz could hardly have had a son old enough to take part in the battle (compare **2 Chronicles 28:1**).

Elkanah, as “second to the king,” was probably the chief of the royal counselors.

**2 Chronicles 28:9.** Nothing more is known of this Oded. Compare **2 Chronicles 15:1**.

*He went out before the host* Rather, “He went out to meet the host,” as the same phrase is translated in **2 Chronicles 15:2**.

*A rage that reacheth up to heaven* i.e. not merely an exceedingly great and violent rage, but one that has displeased God.

**2 Chronicles 28:10.** *Are there not with you ... sins against the LORD?* The ten tribes had fallen away from the true faith far more completely and more hopelessly than the two. It was not for them to press hard against their erring brothers, and aggravate their punishment.

**2 Chronicles 28:12.** “Ephraim” is used herein the generic sense so common in the prophets, as synonymous with the ten tribes.

**2 Chronicles 28:15.** Jericho, which lies much farther from Samaria than many points of the territory of Judah, was perhaps selected because the captives had been carried off principally from this point; or because there may have been less danger of falling in with portions of Pekah’s army on this than on the direct route.

**2 Chronicles 28:17.** The Edomites took advantage of the reverses of Ahaz, and were perhaps in league with Rezin (see **2 Kings 16:6** note). The pitilessness of Edom, and her readiness to turn against Judah in any severe distress, is noticed and sternly rebuked by the prophets (**Amos 1:11**; **Ezekiel 35:5**; **Obadiah 1:10-14**, etc.).

**2 Chronicles 28:18.** Philistia also, eager to retaliate the blows she had received from Uzziah (**2 Chronicles 26:6**), seized her opportunity. Ajalon and Shocho were among the cities fortified by Rehoboam (**2 Chronicles 11:7,10**); Beth-shemesh (**Joshua 15:10**) was famous as the scene of Amaziah’s defeat (**2 Chronicles 25:21**). Gimzo, which is not elsewhere mentioned in Scripture has been probably identified with the modern Jimzu, a large village about 2 1/2 miles from Ludd (the ancient Lydda).

**2 Chronicles 28:19.** *Ahaz king of Israel* An instance of the lax use of the word “Israel” (**2 Chronicles 12:6, 21:2**). It is simply equivalent to “king of Judah.”

*He made Judah naked* literally, “he had caused licentiousness in Judah” — i.e. he had allowed Judah to break loose from all restraints of true religion, and to turn to any idolatry that they preferred (**2 Chronicles 28:2-4**). In this and in the following expression there is implied an apostasy resembling the unfaithfulness of a wife.

**2 Chronicles 28:20.** *Tilgath-pilneser* This form of the name is doubly corrupt. See the properly Hebraized form in **2 Kings 15:29**.

*Distressed him, but strengthened him not* This statement, and that at the end of <sup><4821></sup>2 Chronicles 28:21, is supplemental to, and not contradictory of, <sup><2169></sup>2 Kings 16:9. Here it is the writer's object to note that the material assistance rendered by Tiglath-pileser to Ahab, was no real "help" or "strength," but rather a cause of "distress."

<sup><4823></sup>**2 Chronicles 28:23.** His adoption of the Syrian gods, Hadad, Rimmon, and others, as objects of worship, no doubt preceded the destruction of Damascus by the Assyrians (<sup><2169></sup>2 Kings 16:9).

*Israel* i.e. "Judah;" so in <sup><4827></sup>2 Chronicles 28:27. Compare <sup><4819></sup>2 Chronicles 28:19.

<sup><4824></sup>**2 Chronicles 28:24.** Compare <sup><2167></sup>2 Kings 16:17 note. The temple-worship was suspended, the lamps put out, and the doors shut, to prevent the priests from entering. The Jews still celebrate a yearly fast in commemoration of this time of affliction.

*altars* As the one altar for sacrifice, which alone the Law allowed, symbolized the doctrine of one God, so these many altars spoke unmistakably of the all-embracing polytheism affected by Ahaz.

## NOTES ON 2 CHRONICLES 29

**2 Chronicles 29:1.** The treatment of Hezekiah's reign by the author of Chronicles is in marked contrast with that followed in the Book of Kings. The writer of Kings describes mainly civil affairs; the author of Chronicles gives a full account of Hezekiah's religious reformation. 2 Chronicles 29—31 contain matter, therefore, which is almost wholly new.

**2 Chronicles 29:3.** By "the first month" is meant (compare **2 Chronicles 30:2,3**) the month of Nisan, the first of the Jewish sacred year, not necessarily the first month of Hezekiah's reign.

**2 Chronicles 29:4.** *The east street* Rather, some open space before the eastern gate of the outer temple court is intended.

**2 Chronicles 29:5.** *Sanctify now yourselves* Compare the marginal reference. Hezekiah follows David's example, knowing, probably, that the priests had in the preceding time of idolatry contracted many defilements.

The "filthiness," or "uncleanness" (**2 Chronicles 29:16**), might consist, in part, of mere dust and dirt, in part, of idolatrous objects introduced by Ahaz before he finally shut up the temple (**2 Kings 16:10-16**).

**2 Chronicles 29:8.** *He hath delivered them to ... hissing* See **1 Kings 9:8** note. It was an expression which Hezekiah might naturally use, for it had occurred in a prophecy of Micah (**Micah 6:16**), his contemporary and monitor (**Jeremiah 26:18,19**), which was probably uttered toward the close of the reign of Ahaz. In Jeremiah the phrase becomes common (marginal references).

**2 Chronicles 29:12,13.** On the triple division of the Levites, see **1 Chronicles 23:6**; and on the musical Levites, see **1 Chronicles 25:1-6**.

**2 Chronicles 29:13.** The descendants of Elizaphan — a grandson of Kohath (**Exodus 6:22**), and chief of the Kohathites at the time of the census in the wilderness (**Numbers 3:30**) — appear at all times to have formed a distinct branch of the Kohathites with special privileges (**1 Chronicles 15:8**).



**2 Chronicles 29:15.** *By the words of the LORD* Rather, as suggested in the margin, “According to the commandment of the king in the business (or matters) of the Lord.”

**2 Chronicles 29:16.** The “inner part” means here, not the holy of holies in particular, but the interior generally. The priests alone might enter the temple building. The Levites might penetrate no further than the inner court.

**2 Chronicles 29:21.** Hezekiah commenced his restoration of the Yahweh-worship with an unusually comprehensive sin-offering, embracing the four chief kinds of sacrificial animals, and seven animals of each kind: he intended to atone for the sins, both conscious and unconscious, of the king, the priests, the people of Judah, and the people of Israel. After the completion of these expiatory rites, he proceeded to the offering of the burnt-offering (**2 Chronicles 29:27**).

**2 Chronicles 29:23.** *The he goats for the sin offering* Rather, “the he goats of the sin offering” — that portion of the Sin offering which had been reserved to the last.

**2 Chronicles 29:24.** *All Israel* Hezekiah aimed at reuniting once more the whole people of Israel, if not into a single state, yet, at any rate, into a single religious communion. The northern kingdom was in a condition approaching to anarchy. The end was evidently approaching. Hoshea, the king contemporary with Hezekiah (**2 Kings 18:1**), ruled, not as an independent monarch, but as an Assyrian feudatory (**2 Kings 17:3**). Under these circumstances Hezekiah designed to invite the revolted tribes to return, if not to their old temporal, at least to their old spiritual, allegiance (**2 Chronicles 30:5-10**). In order, therefore, to prepare the way for this return, he included “all Israel” in the expiatory sacrifice, by which he prefaced his restoration of the old worship.

**2 Chronicles 29:27.** All had hitherto been preparatory. Now Hezekiah gave orders that “the burnt offering” — i.e. the daily morning sacrifice — should be offered upon the brass altar in front of the porch, thus restoring and reinstating the regular temple-service. A burst of music gave notice to the people of the moment when the old worship recommenced.

~~4281~~ **2 Chronicles 29:31.** Hezekiah addresses, not the priests, but the congregation: “Now that by the atoning sacrifice which has been offered for you, you are consecrated once more to be a holy people to the Lord, approach with confidence and offer your free-will offerings as of old.”

*burnt offerings* The term thus translated is applied especially to those victims which were to be wholly consumed upon the altar. In the “sacrifices,” or peace offerings generally, and the “thank offerings” — a particular kind of peace offering (~~1872~~ Leviticus 7:12) — the greater part of the victim belonged to, and was consumed by, the worshipper. Hence, to offer “burnt offerings,” was indicative of a “free heart.”

~~4284~~ **2 Chronicles 29:34.** *The Levites were more upright etc* See the marginal reference. Urijah, the high priest, had participated to some extent in the impieties of Ahaz (~~1260~~ 2 Kings 16:10-16). He and many of the priests may, therefore, have looked coldly on the reforming zeal of Hezekiah.

## NOTES ON 2 CHRONICLES 30

**2 Chronicles 30:1.** Compare <sup><422></sup>2 Chronicles 29:24 note.

**2 Chronicles 30:2.** *In the second month* Hezekiah and his counselors considered that the permission of the Law (see the marginal reference) might, under the circumstances, be extended to the whole people. It had been found impossible to complete the cleansing of the temple until the fourteenth day of the first month was past (<sup><4217></sup>2 Chronicles 29:17). It was, therefore, determined to defer it to the 14th of the second month, which allowed time for the priests generally to purify themselves, and for proclamation of the festival to be made throughout all Israel.

**2 Chronicles 30:3.** *At that time* i.e. in the first month, at the time of the events mentioned in 2 Chronicles 29.

**2 Chronicles 30:5.** *They had not done it ...* Some prefer, “they had not kept it in full numbers, as it was written” — i.e. “they (the Israelites of the northern kingdom) had not (for some while) kept the Passover in full numbers, as the Law required.”

**2 Chronicles 30:6.** *The posts went* The bearers of the letters were probably the “runners” who formed a portion of the king’s body-guard (<sup><2105></sup>2 Kings 10:25 note).

*The kings of Assyria* Pul, Tiglath-pileser, and Shalmaneser may all be referred to in this passage (compare the marginal reference and <sup><2778></sup>2 Kings 17:3). The passage by no means implies that the fall of Samaria and final captivity of the Israelites had as yet taken place.

**2 Chronicles 30:10.** Ephraim and Manasseh are mentioned as the two tribes nearest to Judah, Zebulun as one of the furthest off.

**2 Chronicles 30:11.** Compare <sup><4308></sup>2 Chronicles 30:18. Hence, five of the ten tribes certainly sent representatives. Two — Reuben and Gad — were in captivity. One — Dan — was absorbed into Judah. Simeon and Naphtali, which alone remained, seem to have been more than ordinarily idolatrous (<sup><4306></sup>2 Chronicles 34:6).

**2 Chronicles 30:14.** The continuance of the idolatrous altars to this time shows that Hezekiah had been more anxious to construct than to destroy, to establish the Yahweh-worship than to root out idolatry. Now, however, that the more important work was done, the temple open, and the daily service restored, attention could be turned to the secondary object of removing from the city all traces of the late apostasy.

**2 Chronicles 30:15.** The laggart priests and Levites, who from want of zeal for the Yahweh-worship, or from actual inclination to idolatry, had neglected to purify themselves (**2 Chronicles 30:3** and marginal reference), were now shamed by the general ardor, and sanctified themselves for the Paschal festival.

*And brought in the burnt offerings* Received them, i.e. from the offerers at the doors of the inner court, and took them up to the brass altar in front of the porch. No part of the burnt offerings was ever taken inside the temple building.

**2 Chronicles 30:16.** *After their manner* According to the Mishna, the custom was for the priests to stand in two rows extending from the altar to the outer court, where the people were assembled. As each offerer killed his lamb the blood was caught in a basin, which was handed to the nearest priest, who passed it on to his neighbor, and he to the next; the blood was thus conveyed to the altar, at the base of which it was thrown by the last priest in the row. While basins full of blood were thus passed up, empty basins were passed down in a constant succession, so that there was no pause or delay.

*Which they received of the hand of the Levites* Ordinarily, the blood was received at the hand of the offerer. But the greater number of the Israelites (**2 Chronicles 30:17**) who had come to keep the feast were involved in some ceremonial or moral defilement, from which there had not been time for them to purify themselves. On account of this uncleanness, they did not slay their own lambs, but delegated the office to the Levites.

**2 Chronicles 30:22.** The “knowledge” intended is perhaps chiefly ritualistic and musical — such knowledge as enabled them to conduct the service of the sanctuary satisfactorily.

*They did eat throughout the feast* literally, “they did eat the feast;” i.e. “they kept the feast,” which was essentially kept by the eating of

unleavened bread. The Levites kept the feast during the full term appointed for it, never failing in their duties, but taking their part day after day, both in the sacrifice of the victims and in singing praises to God.

~~<4123>~~ **2 Chronicles 30:23.** *To keep other seven days* This was a voluntary addition to the requirements of the Law — the fruit and sign of the abounding zeal which characterized the time. Hezekiah and the princes probably proposed it to the people, and presented them with sacrificial animals.

~~<4125>~~ **2 Chronicles 30:25.** *The strangers* See the ~~<4151>~~ 2 Chronicles 15:9 note.

~~<4126>~~ **2 Chronicles 30:26.** *Since the time of Solomon* Compare ~~<4108>~~ 2 Chronicles 7:8-10.

## NOTES ON 2 CHRONICLES 31

**2 Chronicles 31:1.** Jerusalem had been cleansed (<sup><4304></sup>2 Chronicles 30:14); now the land had to be purged. Hezekiah therefore gave his sanction to a popular movement directed as much against the “high places” which had been maintained since the times of the patriarchs, as against the remnants of the Baal-worship, or the innovations of Ahaz. See <sup><12804></sup>2 Kings 18:4 note. The invasion of the northern kingdom “Ephraim and Manasseh” by a tumultuous crowd from the southern one, and the success which attended the movement, can only be explained by the state of weakness into which the northern kingdom had fallen (see the note at <sup><4324></sup>2 Chronicles 29:24).

**2 Chronicles 31:2.** *The tents* literally, “the camps.” The temple is called the “camp of Yahweh” by an apt metaphor: the square enclosure, with its gates and stations, its guards and porters, its reliefs, its orderly arrangement, and the tabernacle, or tent, of the great commander in the midst, very much resembled a camp.

**2 Chronicles 31:3.** *The king’s portion* Amid the general neglect of the observances commanded by the Law, the tithe system had naturally fallen into disuse. Hezekiah revived it; and, to encourage the people to give what was due, cheerfully set the example of paying the full proportion from his own considerable possessions (compare <sup><4328></sup>2 Chronicles 32:28,29). His tithe was, it seems, especially devoted to the purposes mentioned in this verse (compare the marginal reference). There were needed for these purposes in the course of the year nearly 1,100 lambs, 113 bullocks, 37 rams, and 30 goats, besides vast quantities of flour, oil, and wine for the accompanying meat and drink offerings.

**2 Chronicles 31:4.** *That they might be encouraged ...* i.e. to devote themselves wholly to their proper work, the service of the sanctuary and the teaching of God’s Law (<sup><4470></sup>2 Chronicles 17:7-9), and not engage in secular occupations. Compare <sup><4630></sup>Nehemiah 13:10-14.

**2 Chronicles 31:5.** *Honey* See the margin. It is doubtful whether bee-honey was liable to first-fruits. The sort here intended may therefore be that which, according to Josephus, was manufactured from dates.

**2 Chronicles 31:6.** By “the children of Israel” in **2 Chronicles 31:5**, seem to be intended the inhabitants of Jerusalem only (see **2 Chronicles 31:4**); by “the children of Israel and Judah that dwelt in the cities of Judah” in this verse, seem to be meant the Jews of the country districts and the Israelites who dwelt among them (**2 Chronicles 30:25**). Of these two classes, the first brought both first-fruits and tithes of “all things;” while the others, who had not been included in the command (**2 Chronicles 31:4**), brought in first-fruits and paid the tithe of sheep and oxen only, and of the things which they had vowed to God.

**2 Chronicles 31:7.** *The third month* Compare **2 Chronicles 29:3; 30:2,13**. The events hitherto described — the destruction of the high places, the re-appointment of the courses, and the re-establishment of the tithes followed so closely upon the Passover, that a month had not elapsed from the conclusion of the Feast before the gifts began to pour in. In the seventh month the harvest was completed; and the last tithes and first-fruits of the year would naturally come in then.

**2 Chronicles 31:9.** “Hezekiah questioned” in order to know whether the ministering priests and Levites had had their maintenance out of the tithes, and whether the accumulation which he saw was clear surplus.

**2 Chronicles 31:10.** If this Azariah was the same as he who resisted Uzziah (**2 Chronicles 26:17-20**), he must have held his office at least 33 years. Compare **2 Chronicles 27:1; 28:1**.

*The LORD hath blessed his people* i.e. God has made the harvest unusually abundant, and hence the great amount of tithes and first-fruits.

**2 Chronicles 31:14.** *The porter toward the east* i.e. the chief door-keeper at the east gate, where the proper number of the porters was six (**1 Chronicles 26:17**).

*The most holy things* The sin-offerings and trespass-offerings (**Leviticus 6:25; 7:1-6**).

**2 Chronicles 31:15.** *The cities of the priests* i.e. the Levitical cities (compare marginal reference). Of these, some had gone to decay, while others, as Libnah and Beth-shemesh (**2 Chronicles 21:10; 28:18**), had

been lost, so that the original number, thirteen, was now, apparently, reduced to six.

*In their set office* Rather, as in marg. These six Levites were stationed at the Levitical cities, with the trust following committed to them.

~~4816~~ **2 Chronicles 31:16.** *Beside their genealogy of males ...* Some translate it: "Excepting the list of males," etc. i.e. they distributed to all the members of the priestly families, excepting to those who at the time were performing the duties of their office at Jerusalem. These persons no doubt obtained their share at the temple itself.

~~4817~~ **2 Chronicles 31:17.** *Both to the genealogy of the priests ...* Some prefer: "And as for the list of the priests, it was according to the houses of their fathers, and that of the Levites was from twenty years," etc. The writer states the nature of the lists which guided the officers who made the distributions. Three lists are enumerated one of the priests made out according to families; one of the Levites, including all above 20 years of age (see the marginal reference), and made out according to courses; and a third (~~4818~~ 2 Chronicles 31:18) of the priestly and Levitical families.

~~4819~~ **2 Chronicles 31:18.** *And to the genealogy of all their little ones ...* Or, "And as to the list of all their little ones, their wives, their sons, and their daughters, it extended to the whole body, for they dealt with the holy things faithfully."

~~4819~~ **2 Chronicles 31:19.** The country priests and Levites are here distinguished from those who dwelt in the towns. The writer means to note that not even were they neglected.



## NOTES ON 2 CHRONICLES 32

**2 Chronicles 32:1.** *The establishment thereof* literally, “the faithfulness thereof” or, in other words, “after these things had been faithfully accomplished.”

2 Chronicles 32:1-8 form a passage supplementary to 2 Kings 18:13-16.

**2 Chronicles 32:3.** *To stop the waters ...* Compare 2 Chronicles 32:30. Hezekiah’s object was probably twofold — to hide the springs outside the city in order to distress the Assyrians, and to convey their water underground into the city, in order to increase his own supply during the siege.

**2 Chronicles 32:4.** The “brook” intended is probably not the Kidron, but the natural water-course of the Gihon, which ran down the Tyropoeon valley (compare the 1 Kings 1:3 note).

**2 Chronicles 32:5.** The breaches in the wall of Jerusalem were not entirely due to the old hostility of Joash (marginal reference); but may have been caused either by neglect and carelessness in the reign of Ahaz (2 Chronicles 28), or by the simple process of natural decay. Hezekiah pulled down houses for the purpose of his repairs (Isaiah 22:10).

On Millo, see the marginal references notes.

**2 Chronicles 32:6.** *The street of the gate ...* Or, “the square at the gate” (compare 2 Chronicles 29:4 note). The gate intended is probably that of Ephraim (2 Chronicles 25:23) — the great northern gate, opposite the “Camp of the Assyrians” — represented by the modern Damascus gate.

**2 Chronicles 32:7.** On the language, compare the marginal references, for details, see Isaiah 22:5-13; 29:3.

**2 Chronicles 32:8.** The faith, which Hezekiah’s words express, presently wavered, died away, and was succeeded by despair and submission (compare 2 Kings 18:14-16 notes).

<sup><4419></sup>**2 Chronicles 32:9-22.** The author of Chronicles compresses into 13 verses the history which occupies in Kings a chapter and a half (<sup><12817></sup>2 Kings 18:17,19; where see the notes).

<sup><4420></sup>**2 Chronicles 32:10.** *In the siege* Perhaps “in straitness” (compare <sup><2499></sup>Jeremiah 19:9). Jerusalem is thought by some to have been not so much besieged at this time, as distressed and straitened for supplies, because the Assyrians were masters of the open country.

<sup><4423></sup>**2 Chronicles 32:13.** *fathers* i.e. “predecessors.” Sennacherib really belonged to a dynasty that had only furnished one king before himself.

<sup><4422></sup>**2 Chronicles 32:22.** *Guided them ...* A slight alteration of the existing text gives the sense — “gave them rest round about;” a common expression in Chronicles (<sup><44515></sup>2 Chronicles 15:15; 20:30).

<sup><4424></sup>**2 Chronicles 32:24.** Compare 2 Kings 20 and notes. The “sign” is not (as in the margin) the miraculous cure, but the going back of the shadow on the dial of Ahaz (see <sup><44231></sup>2 Chronicles 32:31).

<sup><4425></sup>**2 Chronicles 32:25.** *His heart was lifted up* Compare the marginal reference. Hezekiah’s pride was shown in his unnecessarily exhibiting his treasures to the ambassadors from Babylon (see <sup><12113></sup>2 Kings 20:13).

*There was wrath upon him* Compare <sup><12017></sup>2 Kings 20:17,18.

<sup><4426></sup>**2 Chronicles 32:26.** *Hezekiah humbled himself* Perhaps this is the self-humiliation of which Jeremiah speaks (marginal reference) as following on a certain prophecy uttered by Micah. The prophecy (<sup><33812></sup>Micah 3:12) is by some referred to the earlier part of the reign of Hezekiah; but there is nothing to show that it was not delivered about this time.

<sup><44231></sup>**2 Chronicles 32:30.** See <sup><44313></sup>2 Chronicles 32:3 note. Either then or afterward, Hezekiah conducted the water of this spring by an underground channel down the Tyropoeon valley to a pool or reservoir (marginal reference).

<sup><44232></sup>**2 Chronicles 32:32.** *And in the book* The “and” is not in the original. The meaning is, that the acts were recorded in the prophecy of Isaiah, which formed a part of the compilation known as “the Book of the Kings of Judah and Israel.” See Introduction, p. 447.

~~4623~~ **2 Chronicles 32:33.** *The chiefest of the sepulchres* Most modern commentators render — “on the ascent to the sepulchres;” but some think that an excavation above all the other tombs — in the same repository, but at a higher level (see the margin) — is intended. The catacomb of David was full; and the later princes had sepulchres quite distinct from the old burial-place (see ~~4630~~ 2 Chronicles 33:20; ~~12118~~ 2 Kings 21:18,26; 23:30).

## NOTES ON 2 CHRONICLES 33

<sup><4817></sup>**2 Chronicles 33:1.** Compare references and notes. The author of Chronicles differs chiefly from Kings in additions (see the <sup><12117></sup>2 Kings 21:7 note). The central part of this chapter (<sup><4831></sup>2 Chronicles 33:11-19) is almost entirely new matter.

<sup><4817></sup>**2 Chronicles 33:7.** *The idol* i.e. the Asherah (<sup><12107></sup>2 Kings 21:7 note), which receives here (and in <sup><4183></sup>Ezekiel 8:3,5) the somewhat unusual name of semel, which some regard as a proper name, and compare with the Greek Σεμελη.

<sup><4831></sup>**2 Chronicles 33:11.** The Assyrian monuments contain no record of this expedition; but there can be little doubt that it fell into the reign of Esarhaddon (<sup><12657></sup>2 Kings 19:37 note), who reigned at least thirteen years. Esarhaddon mentions Manasseh among his tributaries; and he was the only king of Assyria who, from time to time, held his court at Babylon.

*Among the thorns* Translate —"with rings;" and see <sup><12928></sup>2 Kings 19:28 note.

<sup><4834></sup>**2 Chronicles 33:14.** Rather, "he built the outer wall of the city of David on the west of Gihon-in-the-valley." The wall intended seems to have been that toward the northeast, which ran from the vicinity of the modern Damascus gate across the valley of Gihon, to the "fish-gate" at the northeast corner of the "city of David."

We may gather from this verse that, late in his reign, Manasseh revolted from the Assyrians, and made preparations to resist them if they should attack him. Assyria began to decline in power about 647 B.C., and from that time her outlying provinces would naturally begin to fall off. Manasseh reigned until 642 B.C.

<sup><4817></sup>**2 Chronicles 33:17.** Compare <sup><12112></sup>2 Kings 21:2; 18:4 notes.

<sup><4838></sup>**2 Chronicles 33:18.** The "prayer of Manasseh," preserved to us in some manuscripts of the Septuagint, has no claim to be considered the genuine utterance of the Jewish king. It is the composition of a Hellenistic Jew, well acquainted with the Septuagint, writing at a time probably not much anterior to the Christian era.

*The words of the seers that spake to him* See ~~<2211>~~2 Kings 21:11-15.

*In the book of the kings of Israel* The writer of Chronicles usually speaks of “the book of the kings of Judah and Israel” (or “Israel and Judah”). Here he designates the same compilation by a more compendious title, without (apparently) any special reason for the change. Compare ~~<4134>~~2 Chronicles 20:34.

~~<4139>~~ **2 Chronicles 33:19.** *The seers* Most moderns adopt the translation given in the margin of the Authorized Version, making Hosai (or rather, Chozai) a proper name. The point is a doubtful one.

## NOTES ON 2 CHRONICLES 34

**2 Chronicles 34:1.** Compare the parallel history of 2 Kings 22; 23:1-30 notes; the writer here being more full on the celebration of the Passover. The only approach to a discrepancy between the two narratives is with respect to the time of the religious reformation, which the writer of Chronicles distinctly places before, the author of Kings after, the repair of the temple. The best explanation seems to be, that the author of Kings has departed from the chronological order, to which he makes no profession of adhering.

**2 Chronicles 34:3.** *He began to purge Judah* Jeremiah's first prophecies (Jeremiah 2—3) appear to have been coincident with Josiah's earlier efforts to uproot idolatry, and must have greatly strengthened his hands.

**2 Chronicles 34:4.** *The images* Margin, sun-images. See **Leviticus 26:30** note.

**2 Chronicles 34:6.** The power of Assyria being now (629-624 B.C.) greatly weakened, if not completely broken, Josiah aimed not merely at a religious reformation, but at a restoration of the kingdom to its ancient limits (see the **2 Kings 23:19** note).

*With their mattocks ...* Or “in their desolate places” (compare **Psalm 109:10**). Another reading gives the sense, “he proved their house round about.”

**2 Chronicles 34:11.** The “houses” intended are either the “chambers” which surrounded the temple on three sides (**1 Kings 6:5**), or out-buildings attached to the courts. The “kings of Judah” intended are, no doubt, Manasseh and Amon.

**2 Chronicles 34:13.** *Of the Levites there were scribes* Hereto the word “scribe” has never been used to designate a class (compare **1 Kings 4:3**). But here an order of scribes, forming a distinct division of the Levitical body, has been instituted. The class itself probably originated in the reign of Hezekiah (compare **Proverbs 25:1**); and it is probably to the rise of this class that we are indebted for the preservation of so many

prophecies belonging to Hezekiah's time, while the works of almost all previous prophets — Ahijah, Iddo, Shemaiah, Jehu, the son of Hanani, and probably many others — have perished.

~~482~~ **2 Chronicles 34:21.** *For them, that are left in Israel and in Judah*

Compare the words in Kings (~~1223~~ 2 Kings 22:13). in both records the intention is to show that the king regarded the ten tribes as being under his care, no less than the two.

~~482~~ **2 Chronicles 34:30.** The writer has characteristically substituted "Levites" for the "prophets" of ~~1232~~ 2 Kings 23:2. No doubt Josiah was accompanied by priests, prophets, and Levites, but the writer of Kings thought it enough to mention the two former, and merged the Levites in the mass of the people. The writer of Chronicles, on the other hand, thinks the presence of Levites too important to be omitted, and as the prophets could be but few in number, passes them over.

~~482~~ **2 Chronicles 34:32.** *And Benjamin* It is scarcely possible that the text here can be sound. "Benjamin" is never put in contrast with "Jerusalem," but always with Judah. The reading may be corrected from the parallel passage ~~1232~~ 2 Kings 23:3; "And he caused all those that were present in Jerusalem to stand to the covenant."

~~482~~ **2 Chronicles 34:33.** *All his days they departed not* This must be understood in the letter rather than in the spirit. There was no open idolatry in the reign of Josiah, but the reformation was seeming rather than real, superficial rather than searching and complete (compare the marginal reference).

## NOTES ON 2 CHRONICLES 35

~~448B~~ **2 Chronicles 35:3.** *Put the holy ark etc* The ark of the covenant may have been temporarily removed from the holy of holies while Josiah effected necessary repairs.

*It shall not be a burden upon your shoulders* The removing and replacing the ark Josiah means “shall not henceforth be your duty. The ark shall remain undisturbed in the holy of holies. You shall return to your old employments, to the service of God and the instruction of the people.”

~~448B~~ **2 Chronicles 35:5.** The sense of this verse probably is: “So divide yourselves that, for every distinct family among the people who come to the Passover, there shall be a portion of a Levitical family to minister.”

~~448B~~ **2 Chronicles 35:6.** *Prepare your brethren ...* i.e. “as you minister to your brethren the people, by killing and flaying their offerings and handing the blood to the priests, instruct them how they are to eat the Passover acceptably.” It is implied that many would be ignorant of the requirements of the Law.

~~448B~~ **2 Chronicles 35:7-11.** See the marginal references and note.

~~448B~~ **2 Chronicles 35:8.** *His princes* i.e. his ecclesiastical princes, the chief men of the priests and Levites. For the poor families of their own order the leading priests furnished both Passover-cattle and cattle for thank-offerings. The chief Levites acted similarly toward the poor Levitical families.

~~448D~~ **2 Chronicles 35:12.** *They removed the burnt offerings* They separated from the Paschal lambs those parts which were to be burned on the altar. These parts they gave to the offerers, who took them up to the altar and handed them to the officiating priests.

~~448B~~ **2 Chronicles 35:15.** *They might not depart* The singers and porters remained at their posts, while other Levites sacrificed for them and brought them their share of the lambs.

~~448D~~ **2 Chronicles 35:20.** *After all this* i.e. 13 years after, 608 B.C. See the ~~127B~~ 2 Kings 23:28,29 notes.



**2 Chronicles 35:21.** *The house wherewith I have war* Necho viewed Babylon as the successor and representative of Assyria — the hereditary enemy of Egypt — and he means that he is merely continuing an old hostility with which Josiah has nothing to do. No doubt the Assyrian and Egyptian armies had often passed up and down Syria by the coast route, without approaching Jerusalem, or even touching the soil of Judaea.

*God commanded me to make haste: forbear thee from meddling with God* These are remarkable words in the mouth of a pagan; but ancient inscriptions show that the Egyptian kings, in a certain sense, acknowledged a single supreme god, and considered their actions to be inspired by him. (e.g. The god Tum (compare) the name of his city, Pithom, <sup><0011></sup>Exodus 1:11 note) was worshipped as ankh, “the living One” (compare “Yahweh”). Hence, Necho merely expressed himself as Egyptian kings were in the habit of doing.

**2 Chronicles 35:22.** *Disguised himself* Compare the marginal reference. But most modern critics are dissatisfied with this sense in this place, and prefer to render “equipped himself;” or — with the Septuagint — adopt another reading, and render “took courage.”

*The words of Necho from the mouth of God* The author apparently regarded Necho’s words as actually prophetic — a warning to which Josiah ought to have listened — sent him by God to make him pause — though not spoken by divine inspiration, or in consequence of any supernatural revelation of the divine will to the Egyptian king. Compare the “prophecy” of Caiaphas, <sup><015></sup>John 11:51.

**2 Chronicles 35:24.** The fate of Josiah was unprecedented. No king of Judah had, up to this time, fallen in battle. None had left his land at the mercy of a foreign conqueror. Hence, the extraordinary character of the mourning (compare <sup><021></sup>Zechariah 12:11-14).

**2 Chronicles 35:25.** Some find Jeremiah’s lament in the entire Book of Lamentations; others in a part of it (Lamentations 4). But most critics are of opinion that the lament is lost. Days of calamity were commemorated by lamentations on their anniversaries, and this among the number. The “Book of Dirges” was a collection of such poems which once existed but is now lost.

*And made them an ordinance* Rather, “and they made them an ordinance,” they i.e. who had authority to do so, not the minstrels.

## NOTES ON 2 CHRONICLES 36

**2 Chronicles 36:1.** The narrative runs parallel with 2 Kings (marginal reference) as far as **2 Chronicles 36:13**. The writer then emits the events following, and substitutes a sketch in which the moral and didactic element preponderates over the historical.

**2 Chronicles 36:7.** *In his temple* Compare “the house of his god” (**Daniel 1:2**). Nebuchadnezzar’s inscriptions show him to have been the special votary of Merodach, the Babylonian Mars. His temple, which the Greeks called the temple of Behus, was one of the most magnificent buildings in Babylon. Its ruins still remain in the vast mound, called Babil, which is the loftiest and most imposing of the “heaps” that mark the site of the ancient city.

**2 Chronicles 36:8.** *His abominations which he did* See **Jeremiah 7:9,30,31; 19:3-13; 25:1** etc.; Jehoiakim appears to have restored all the idolatries which Josiah his father had swept away.

**2 Chronicles 36:9.** *Eight year’s old* Rather, eighteen (see the marginal reference). Jehoiachin had several wives and (apparently) at least one child (**Jeremiah 22:28**), when, three months later, he was carried captive to Babylon.

**2 Chronicles 36:10.** *When the year was expired* literally, as in the margin, i.e. at the return of the season for military expeditions. The expedition against Jehoiakim took place probably late in the autumn of one year, that against Jehoiachin early in the spring of the next.

Strictly speaking, Zedekiah was uncle to Jehoiachin, being the youngest of the sons of Josiah (marginal note and reference). He was nearly of the same age with Jehoiachin, and is called here his “brother” (compare **Genesis 14:14**).

**2 Chronicles 36:12.** On Zedekiah’s character, see **2 Kings 24:19** note.

**2 Chronicles 36:13.** The oath of allegiance was taken when he was first installed in his kingdom. On Zedekiah’s sin in breaking his oath, see **Ezekiel 17:18-20; 21:25**.

**2 Chronicles 36:14.** *Polluted the house of the LORD* Toward the close of Zedekiah's reign idolatrous rites of several different kinds were intruded into the sacred precincts of the temple (compare <sup><3180></sup>Ezekiel 8:10-16).

**2 Chronicles 36:16.** *Misused his prophets* Rather, "scoffed at his prophets." The allusion is to verbal mockery, not to persecution.

**2 Chronicles 36:17.** The fearful slaughter took place at the capture of the city, in the courts of the temple itself (<sup><3006></sup>Ezekiel 9:6,7; compare <sup><3117></sup>Lamentations 2:7,20).

**2 Chronicles 36:20.** *Servants* Or, "slaves." They were probably employed by Nebuchadnezzar in the forced labor which his great works necessitated.

*His sons* The word probably includes all Nebuchadnezzar's successors in the independent sovereignty of Babylon.

**2 Chronicles 36:21.** See the marginal references. The 70 years of desolation prophesied by Jeremiah, commenced in the fourth year of Jehoiakim (<sup><2451></sup>Jeremiah 25:1,12; compare <sup><2008></sup>Daniel 1:1), or 605 B.C.; and should therefore have terminated, if they were fully complete, in 536 B.C. As, however, the historical date of the taking of Babylon by Cyrus is 538 B.C., or two years earlier, it has been usual to suppose that the Jews reckoned "the reign of the kingdom of Persia" as commencing two years after the capture of Babylon, on the death or supersession of "Darius the Mede." But the term "seventy" may be taken as a round number, and the prophecy as sufficiently fulfilled by a desolation which lasted 68 years.

*Until the land had enjoyed her sabbaths* Between the time of Moses and the commencement of the captivity, there had been (about) 70 occasions on which the Law of the sabbatical year (<sup><18204></sup>Leviticus 25:4-7) had been violated.

**2 Chronicles 36:22.** This and the next verse are repeated at the commencement of the book of Ezra (<sup><15008></sup>Ezra 1:1-3), which was, it is probable, originally a continuation of Chronicles, Chronicles and Ezra together forming one work. See the introduction to Chronicles.