

~CHRONICLES, THE BOOKS OF (789)

.. Writer, Time, And Period Covered

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.. Highlights Of First Chronicles

.. Highlights of Second Chronicles

· Two inspired books of the Hebrew Scriptures that were apparently one volume in the original Hebrew canon. The Masoretes regarded them as one single work, and they are reckoned as one book in the counts that regard the Hebrew Scriptures as made up of 22 or 24 books, and as two books in the count that regards the total number of books as 39.

· The division into two books seemingly originated with the translators of the **Greek Septuagint**. In **Hebrew** manuscripts the twofold division began in the **15th Century**.

· In the Hebrew text, Chronicles appears at the end of the section called Writings. The name in **Hebrew**, *Div-reh' Hai-ya-mim'*, means, **The Affairs of the Days**.

· Jerome suggested the name Chronicon, from which we get Chronicles in the English Bible. A chronicle is a record of happenings in the order in which they occurred. The **Greek** title, in the **Septuagint**, is **Greek Pa-ra-lei-po-me'non**, meaning, **Things Passed Over or Left Untold, Omitted**, that is, from the books of Samuel and Kings.

· However, it is to be noted that the Chronicles are by no means a mere supplement to those books.

.. Writer, Time, And Period Covered

· The Jewish priest Ezra is recognized, for a number of reasons, as the writer. Jewish tradition has long held to this view. It is also supported by the striking resemblance between the writing style of **Chronicles** and the style of the book of Ezra.

· There is repetition at the close of **Second Chronicles** and at the beginning of Ezra that is virtually word for word. Moreover, the statement of Cyrus decree found at the end of **Second Chronicles** is

given in full in the book of Ezra, indicating that the writer closed the book of **Chronicles** with the intention of writing another book, Ezra, that would deal with the decree and its execution more fully.

- **Chronicles** was completed about **460 B.C.E.** Evidently, only two books of the Hebrew canon were completed after **460 B.C.E.**, namely, Nehemiah and Malachi.

- Aside from the genealogical lists that run from Adam, the **Chronicles** cover the period from the death of King Saul to the carrying away of exiles to Babylon, with a conclusion telling of Cyrus decree at the end of the 70-year exile.

• Sources

- Ezra assumed that his readers were familiar with the books of Kings and therefore did not try to cover the same ground. The material he used, which in some instances reads exactly or nearly like portions of Kings, is included only in order to retain that which, by its relationship, gives meaning to the additional information in **Chronicles**.

- It may be that Ezra used the books of Samuel and Kings as well as some other parts of the Bible as sources, but it seems that in most if not all cases, he had access to writings not now known to be in existence.

- Some of these may have been documents of state from both Israel and Judah, genealogical records, and historical works written by prophets, also documents possessed by tribal or family heads. A portion of the sources used were no doubt the work of professional recorders.

- Elihoreph and Ahijah, the sons of Shisha, secretaries, Jehoshaphat the son of Ahilud, the recorder. (**1 Kings 4:3**)

- Ezra names or describes as follows some of the sources he used:

- (1) The Book of the Kings of Judah and of Israel.

- And, look! The affairs of Asa, the first and the last, there they are written in the Book of the Kings of Judah and of Israel. (**2 Chronicles 16:11**)

- As for the rest of the affairs of Amaziah, the first and the last,

look! Are they not written in the Book of the Kings of Judah and Israel? (**2 Chronicles 25:26**)

- **(2) The Book of the Kings of Israel and of Judah.**
- **As for the rest of the affairs of Jotham and all his wars and his ways, there they are written in the Book of the Kings of Israel and of Judah. (**2 Chronicles 27:7**)**
- **And his affairs, the first and the last, there they are written in the Book of the Kings of Israel and Judah. (**2 Chronicles 35:27**)**
- **(3) The Book of the Kings of Israel.**
- **As for the rest of the affairs of Jehoshaphat, the first and the last, there they are written among the words of Jehu the son of Hanani, which were inserted in the Book of the Kings of Israel. (**2 Chronicles 20:34**)**
- **The above-listed sources may be the same collection of state documents, with varied ways of stating the title, or could possibly refer to the books of Kings in the Bible.**
- **(4) The Book of the Kings of Israel, evidently a genealogical work.**
- **As for all Israelites, they were enrolled genealogically, and there they are written in the Book of the Kings of Israel. And Judah itself was taken into exile at Babylon for their unfaithfulness. (**1 Chronicles 9:1**)**
- **(5) The exposition of the Book of the Kings for information on Jehoash of Judah.**
- **As for his sons and the abundance of the pronouncement against him and the founding of the house of the true God, there they are written in the exposition of the Book of the Kings. And Amaziah his son began to reign in place of him. (**2 Chronicles 24:27**)**
- **(6) The affairs of the kings of Israel for information on Manasseh.**
- **As for the rest of the affairs of Manasseh and his prayer to his God and the words of the visionaries that kept speaking to him in the name of Yehowah the God of Israel, there they are among**

the affairs of the kings of Israel. ([2 Chronicles 33:18](#))

- **(7) The words of Samuel the seer and of Nathan the prophet and of Gad the visionary for information on David. This may be one work, two, or three, or it may refer to Judges and the books of Samuel.**
- **As for the affairs of David the king, the first ones and the last, there they are written among the words of Samuel the seer and among the words of Nathan the prophet and among the words of Gad the visionary. ([1 Chronicles 29:29](#))**
- **(8) The words of Nathan the prophet for information on Solomon.**
- **As for the rest of the affairs of Solomon, the first and the last, are they not written among the words of Nathan the prophet and in the prophecy of Ahijah the Shilonite and in the record of visions of Iddo the visionary concerning Jeroboam the son of Nebat? ([2 Chronicles 9:29](#))**
- **(9) The prophecy of Ahijah the Shilonite about Solomon.**
- **As for the rest of the affairs of Solomon, the first and the last, are they not written among the words of Nathan the prophet and in the prophecy of Ahijah the Shilonite and in the record of visions of Iddo the visionary concerning Jeroboam the son of Nebat? ([2 Chronicles 9:29](#))**
- **(10) Shemaiah wrote.**
- **Then Shemaiah the son of Nethanel the secretary of the Levites wrote them down before the king and the princes and Zadok the priest and Ahimelech the son of Abiathar and the heads of the fathers of the priests and of the Levites, one paternal house being picked out for Eleazar and one being picked out for Ithamar. ([1 Chronicles 24:6](#))**
- **About David, and the words of Shemaiah the prophet and of Iddo the visionary by genealogical enrollment.**
- **As for Rehoboam's affairs, the first and the last, are they not written among the words of Shemaiah the prophet and of Iddo the visionary by genealogical enrollment? And there were wars between Rehoboam and Jeroboam all the time. ([2 Chronicles 12:15](#))**

- **About Rehoboam, perhaps two or three sources.**
- **(11) The words of Jehu the son of Hanani, which were inserted in the Book of the Kings of Israel.**
- **As for the rest of the affairs of Jehoshaphat, the first and the last, there they are written among the words of Jehu the son of Hanani, which were inserted in the Book of the Kings of Israel. (2 Chronicles 20:34)**
- **(12) The rest of the affairs of Uzziah, by Isaiah the son of Amoz the prophet.**
- **And the rest of the affairs of Uzziah, the first and the last, Isaiah the son of Amoz the prophet has written. (2 Chronicles 26:22)**
- **(13) The words of Manasseh's visionaries.**
- **As for his prayer and how his entreaty was granted him and all his sin and his unfaithfulness and the locations in which he built high places and set up the sacred poles and the graven images before he humbled himself, there they are written among the words of his visionaries. (2 Chronicles 33:19)**
- **(14) Dirges of Jeremiah, and possibly of singers.**
- **And Jeremiah began to chant over Josiah, and all the male singers and female singers keep talking about Josiah in their dirges down till today, and they have them set as a regulation over Israel, and there they are written among the dirges. (2 Chronicles 35:25)**
- **(15) The exposition of the prophet Iddo, about Abijah.**
- **And the rest of Abijah's affairs, even his ways and his words, are written in the exposition of the prophet Iddo. (2 Chronicles 13:22)**
- **(16) The account of the affairs of the days of King David.**
- **Joab the son of Zeruiah had himself started to take the count, but he did not finish, and for this there came to be indignation**

against Israel, and the number did not come up into the account of the affairs of the days of King David. (1 Chronicles 27:24)

- **(17) The commandment of David and of Gad and of Nathan the prophet, as enforced by Hezekiah.**
- **Meantime, he had the Levites stationed at the house of Yehowah, with cymbals, with stringed instruments and with harps, by the commandment of David and of Gad the kings visionary and of Nathan the prophet, for it was by the hand of Yehowah that the commandment was by means of his prophets. (2 Chronicles 29:25)**
- **(18) The writing of David and of Solomon his son, as referred to by Josiah.**
- **And make preparation by the house of your forefathers according to your divisions, by the writing of David the king of Israel and by the writing of Solomon his son. (2 Chronicles 35:4)**
- **(19) The commandment of David and of Asaph and of Heman and of Jeduthun the visionary of the king, referred to in connection with Josiah's acts.**
- **And the singers the sons of Asaph were at their office according to the commandment of David and of Asaph and of Heman and of Jeduthun the visionary of the king, and the gatekeepers were at the different gates. There was no need for them to turn aside from their service, because their brothers the Levites themselves prepared for them. (2 Chronicles 35:15)**
- **(20) The writing of Elijah to King Jehoram of Judah,**
- **Eventually there came a writing to him from Elijah the prophet, saying, This is what Yehowah the God of David your forefather has said; Due to the fact that you have not walked in the ways of Jehoshaphat your father or in the ways of Asa the king of Judah. (2 Chronicles 21:12)**
- **But you walk in the way of the kings of Israel and cause Judah and the inhabitants of Jerusalem to have immoral intercourse the same way that the house of Ahab caused the having of immoral intercourse, and even your own brothers, the household of your father, who were better than you, you have killed. (2 Chronicles**

21:13)

- **Look! Yehowah is dealing a great blow to your people and to your sons and to your wives and to all your goods. (2 Chronicles 21:14)**
- **And you will be with many sicknesses, with a malady of your intestines, until your intestines have come out because of the sickness day by day. (2 Chronicles 21:15)**
- **There are also references in **Chronicles** to writings, particularly genealogies, that may designate other sources used by Ezra.**
- **It is evident that Ezra was extremely careful, doing meticulous research, going through all the documentary sources accessible to him, evidently investigating every document that would shed light on the subject.**
- **He documents his writings not merely as proof of accuracy as to what he has written but also to direct the reader of that time to other sources for more detail.**
- **Ezra's painstaking thoroughness should commend the **Chronicles** as worthy of our utmost confidence in their accuracy and historical authenticity. But, above all, the knowledge that Ezra wrote under inspiration,**
- **All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness. (2 Timothy 3:16)**
- **And the fact that the **Chronicles** are included in the Hebrew canon, fully accepted by Jesus and the apostles ensure their reliability,**
- **And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures. (Luke 24:27)**
- **He now said to them, These are my words which I spoke to you while I was yet with you, that all the things written in the Law of Moses and in the Prophets and Psalms about me must be fulfilled. (Luke 24:44)**

- Moreover, the **Chronicles** constitute part of the complete written Word of God, the purity of which he has guarded for the followers of his Son, Jesus Christ. These facts recommend **Chronicles** highly as a source of faith.

· Purpose

- Ezra's work was not merely to fill in what was left out by the books of Samuel and Kings, rather, he discerned among the returned exiles the need of such a summary of their national history. The work was undoubtedly prepared for those recently returned from exile, as they would be greatly lacking in knowledge of their sacred history and customs.

- They needed to know about temple worship and the duties of Levites, and Ezra provided this information. And to the returned exiles few things would have greater interest than their ancestral genealogies, to which Ezra devoted much attention.

- Israel was functioning again as a nation, in their land, with temple, priesthood, and governor, even though without a king. They would continue as a nation down to the Messiah's coming. They needed the information **Chronicles** provided for unity and true worship.

- Both Samuel and Jeremiah were historical writers, but they were also Levites. Jeremiah was a prophet and a priest. Ezra was a priest. But it is a mistake to say that Jeremiah would be especially interested in the fulfillment of prophecies and not so interested in the matters of temple worship and that Ezra would be especially interested in Levitical work and not so interested in prophecies.

- Both of them were servants of God and had concern for his words, his dealings with his people, and every feature of his worship. The fact is that Ezra was inspired by Yehowah to produce the books of **Chronicles** and Ezra for a special purpose.

- The Jews who returned from Babylon in **537 B.C.E.** did so, not to establish political independence, but to restore true worship, the first work being to erect the altar and then to rebuild the temple.

- It was appropriate, therefore, that much be said by Ezra concerning worship and the services of the priesthood and the Levites. Also, the genealogies were important.

- And these were the ones going up from Tel-melah, Tel-harsha, Cherub, Addon and Immer, and they proved unable to tell the house of their fathers and their origin, whether they were of Israel. (**Ezra 2:59**)
- The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and fifty-two. (**Ezra 2:60**)
- And of the sons of the priests, the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite and came to be called by their name. (**Ezra 2:61**)
- These were the ones that looked for their register to establish their genealogy publicly, and they did not find themselves, so that they were barred as polluted from the priesthood. (**Ezra 2:62**)
- Consequently the Tirshatha said to them that they could not eat from the most holy things until a priest stood up with Urim and Thummim. (**Ezra 2:63**)
- Shows that some, including certain sons of the priests, were unable to find their register to establish their genealogy publicly. While in Babylon these genealogies might not have been so important, but now they were the means of regaining possession of the heritage of their fathers. This is one of the reasons for the lists of genealogies compiled by Ezra, which are also of great value to Bible students today.
- Thus we see that Ezra in writing **Chronicles** wished to strengthen his contemporaries in fidelity to Yehowah. He encouraged them to fulfill their covenant duties by focusing on the past history of Israel, and particularly by the use of actual historical examples he emphasized the results of faithful adherence to true worship on the one hand and, on the other hand, the calamity of forsaking the worship of Yehowah God.

· Value Of The Books

- It is a fine thing for our faith and understanding of the Bible that the books of **Chronicles** were written. Ezra has added much concerning the temple worship and the arrangements of the priests, Levites, doorkeepers, singers, and musicians. He has given us many details

that bear on true worship, the bringing of the Ark to Jerusalem by David ([1 Chronicles Chapters 15,16](#))

- David's preparations for the temple and its service ([1 Chronicles Chapters 22–29](#)), the fact that the priests stayed with Rehoboam at the time of the secession of the ten tribes
- And the priests and the Levites themselves that were in all Israel took their stand by him out of all their territories. ([2 Chronicles 11:13](#))
- For the Levites left their pasture grounds and their possession and then came to Judah and Jerusalem, because Jeroboam and his sons had discharged them from acting as priests to Yehowah. ([2 Chronicles 11:14](#))
- And he proceeded to put in office for himself priests for the high places and for the goat-shaped demons and for the calves that he had made. ([2 Chronicles 11:15](#))
- And following them from all the tribes of Israel those that were giving their heart to seek Yehowah the God of Israel came themselves to Jerusalem to sacrifice to Yehowah the God of their forefathers. ([2 Chronicles 11:16](#))
- And they kept strengthening the kingship of Judah and confirming Rehoboam the son of Solomon for three years, for they walked in the way of David and Solomon for three years. ([2 Chronicles 11:17](#))
- The war between Abijah and Jeroboam ([2 Chronicles Chapter 13](#))
The reforms in favor of true religion under Asa ([2 Chronicles Chapters 14,15](#)) Jehoshaphat ([2 Chronicles Chapters 17,19,20](#)) Hezekiah ([2 Chronicles Chapters 29–31](#)) Josiah ([2 Chronicles Chapters 34,35](#))
Uzziah's being stricken with leprosy for his presumptuousness,
- However, as soon as he was strong, his heart became haughty even to the point of causing ruin, so that he acted unfaithfully against Yehowah his God and came into the temple of Yehowah to burn incense upon the altar of incense. ([2 Chronicles 26:16](#))
- Immediately Azariah the priest and with him priests of Yehowah, eighty valiant men, came in after him. ([2 Chronicles 26:17](#))

- **Then they stood up against Uzziah the king and said to him, ,It is not your business, O Uzziah, to burn incense to Yehowah, but it is the business of the priests the sons of Aaron, the ones sanctified, to burn incense. Go out from the sanctuary, for you have acted unfaithfully, and it is not for any glory to you on the part of Yehowah God. (2 Chronicles 26:18)**
- **But Uzziah became enraged while in his hand there was a censer for burning incense, and, during his rage against the priests, leprosy itself flashed up in his forehead before the priests in the house of Yehowah beside the altar of incense. (2 Chronicles 26:19)**
- **When Azariah the chief priest and all the priests turned toward him, why, there he was stricken with leprosy in his forehead! So they excitedly began to remove him from there, and he himself also hastened to go out, because Yehowah had smitten him. (2 Chronicles 26:20)**
- **And Uzziah the king continued to be a leper until the day of his death, and he kept dwelling in a house exempt from duties, as a leper, for he had been severed from the house of Yehowah, while Jotham his son was over the king's house, judging the people of the land. (2 Chronicles 26:21)**
- **And Manasseh's repentance**
- **And Yehowah kept speaking to Manasseh and his people, but they paid no attention. (2 Chronicles 33:10)**
- **Finally Yehowah brought against them the chiefs of the army that belonged to the king of Assyria, and so they captured Manasseh in the hollows and bound him with two fetters of copper and took him to Babylon. (2 Chronicles 33:11)**
- **And as soon as it caused him distress, he softened the face of Yehowah his God and kept humbling himself greatly because of the God of his forefathers. (2 Chronicles 33:12)**
- **And he kept praying to Him, so that He let himself be entreated by him and He heard his request for favor and restored him to Jerusalem to his kingship, and Manasseh came to know that Yehowah is the true God. (2 Chronicles 33:13)**

- **And after this he built an outer wall for the City of David to the west of Gihon in the torrent valley and as far as the Fish Gate, and he ran it around to Ophel and proceeded to make it very high. Further, he put chiefs of the military force in all the fortified cities in Judah. (2 Chronicles 33:14)**
- **And he proceeded to remove the foreign gods and the idol image from the house of Yehowah and all the altars that he had built in the mountain of the house of Yehowah and in Jerusalem and then had them thrown outside the city. (2 Chronicles 33:15)**
- **Moreover, he prepared the altar of Yehowah and began to sacrifice upon it communion sacrifices and thanksgiving sacrifices and went on to say to Judah to serve Yehowah the God of Israel. (2 Chronicles 33:16)**
- **Nevertheless, the people were still sacrificing upon the high places, only it was to Yehowah their God. (2 Chronicles 33:17)**
- **As for the rest of the affairs of Manasseh and his prayer to his God and the words of the visionaries that kept speaking to him in the name of Yehowah the God of Israel, there they are among the affairs of the kings of Israel. (2 Chronicles 33:18)**
- **As for his prayer and how his entreaty was granted him and all his sin and his unfaithfulness and the locations in which he built high places and set up the sacred poles and the graven images before he humbled himself, there they are written among the words of his visionaries. (2 Chronicles 33:19)**
- **Finally Manasseh lay down with his forefathers, and they buried him at his house, and Amon his son began to reign in place of him. (2 Chronicles 33:20)**
- **Ezra shows that he is interested not only in priestly affairs but also in the prophets.**
- **And they proceeded to rise early in the morning and go out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and then said; Hear me, O Judah and you inhabitants of Jerusalem! Put faith in Yehowah your God that you may prove yourselves of long duration. Put faith in his prophets and so prove successful. (2 Chronicles 20:20)**

- And he continued to do what was bad in the eyes of Yehowah his God. He did not humble himself on account of Jeremiah the prophet at the order of Yehowah. (**2 Chronicles 36:12**)
- But they were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, until the rage of Yehowah came up against his people, until there was no healing. (**2 Chronicles 36:16**)
- He uses the words prophet, seer, or visionary about 45 times and gives added information on many prophets and persons whose names are not otherwise mentioned in the Scriptures. A few are **Iddo, Eliezer the son of Dodavahu, Jahaziel the son of Zechariah, a number of people named Zechariah, and Oded** of the time of King Ahaz of Judah.
- There is much information in **Chronicles** that helps to round out our knowledge of the history of Judah, for example, the record of the sickness and burial of Asa and of the bad conduct of Jehoash after Jehoiada the High Priest died. Then there are the genealogies that are vital in establishing the lineage of Christ.
- The books are also of assistance in establishing an accurate chronology. Here we can see the wisdom of Yehowah, the Author of the Bible, in having his servant Ezra write these things to fill in that which is necessary so that believers in the Bible have the most complete and harmonious record of man's history.

•• **Highlights Of First Chronicles**

- Genealogy and details regarding true worship at Yehowah's temple, especially needed following the exile in Babylon

Written perhaps 55 years after Zerubbabel rebuilt the temple, and before Jerusalem's walls were restored. Genealogies from Adam onward;

- Adam, Seth, Enosh. (**1 Chronicles 1:1**)
- And Azel had six sons, and these were their names: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. These were the sons of Azel. (**1 Chronicles 9:44**)
- Judah's posterity through David and Solomon, vital in identifying the Messiah.

- **Levi's posterity, needed to identify those who could properly serve at the temple, and their various temple duties.**
- **Saul's unfaithfulness results in his death.**
- **And the Philistines, for their part, made war upon Israel, and the men of Israel went fleeing from before the Philistines and kept falling slain in Mount Gilboa. (1 Chronicles 10:1)**
- **And the Philistines kept in close range of Saul and his sons, and the Philistines got to strike down Jonathan and Abinadab and Malchi-shua, sons of Saul. (1 Chronicles 10:2)**
- **And the fighting became heavy against Saul, and those shooting with the bow finally found him, and he got wounded by the shooters. (1 Chronicles 10:3)**
- **Then Saul said to his armor-bearer; Draw your sword and run me through with it, that these uncircumcised men may not come and certainly deal abusively with me. And his armor-bearer was unwilling, because he was very much afraid. So Saul took the sword and fell upon it. (1 Chronicles 10:4)**
- **When his armor-bearer saw that Saul had died, then he too fell upon the sword and died. (1 Chronicles 10:5)**
- **Thus Saul and three sons of his died, and all those of his house died together. (1 Chronicles 10:6)**
- **When all the men of Israel that were in the low plain saw that they had fled and that Saul and his sons had died, then they began to leave their cities and flee, after which the Philistines came on in and took up dwelling in them. (1 Chronicles 10:7)**
- **And it came about the next day that, when the Philistines came to strip the slain, they got to find Saul and his sons fallen upon Mount Gilboa. (1 Chronicles 10:8)**
- **And they proceeded to strip him and take off his head and his armor and send into the land of the Philistines all around to inform their idols and the people. (1 Chronicles 10:9)**
- **Finally they put his armor in the house of their god, and his skull**

- they fastened to the house of Dagon. (**1 Chronicles 10:10**)
- **And all those of Jabesh in Gilead got to hear of all that the Philistines had done to Saul. (**1 Chronicles 10:11**)**
 - **So all the valiant men rose up and carried off the corpse of Saul and the corpses of his sons and brought them to Jabesh and buried their bones under the big tree in Jabesh, and they went fasting for seven days. (**1 Chronicles 10:12**)**
 - **Thus Saul died for his unfaithfulness with which he had acted faithlessly against Yehowah concerning the word of Yehowah that he had not kept and also for asking of a spirit medium to make inquiry. (**1 Chronicles 10:13**)**
 - **And he did not inquire of Yehowah. Consequently he put him to death and turned the kingship over to David the son of Jesse. (**1 Chronicles 10:14**)**
 - **Aspects of David's rule as king.**
 - **In time all the Israelites collected themselves together to David at Hebron, saying; Look! We are your bone and your flesh. (**1 Chronicles 11:1**)**
 - **Together with all his kingship and his mightiness and the times that had passed over him and over Israel and over all the kingdoms of the lands. (**1 Chronicles 29:30**)**
 - **Anointed anew as king while at Hebron. Captures Zion, later made king over all Israel.**
 - **Ark of covenant moved improperly, on wagon, Uzzah dies for touching.**
 - **Ark, Ark finally brought to the City of David amid rejoicing.**
 - **David expresses desire to build a temple for Yehowah, instead,**
 - **Yehowah makes covenant for royal house to time indefinite with David.**
 - **Enemies of Israel are defeated on all sides.**

- **David is incited by Satan to take a census of Israel and 70,000 die.**
- **Extensive preparations made for building of the temple, David organizes the Levites, arranges 24 divisions of priests, also assigns singers, gatekeepers, gives inspired architectural plans to Solomon, David and the people contribute generously.**
- **David dies after Solomon begins to sit on Yehowah's throne.**

·· **Highlights of Second Chronicles**

- **A vivid summary of history under kings of the royal house of David, highlighting the consequences of obedience to God and of disobedience.**
- **Originally part of one scroll with **First Chronicles**.**
- **The kingship of Solomon.**
- **Together with all his kingship and his mightiness and the times that had passed over him and over Israel and over all the kingdoms of the lands. (1 Chronicles 29:30)**
- **Finally Solomon lay down with his forefathers. So they buried him in the City of David his father, and Rehoboam his son began to reign in place of him. (2 Chronicles 9:31)**
- **His wisdom, prosperity, but unwisely he acquires many horses from Egypt and has as a wife the daughter of Pharaoh.**
- **Construction of the temple, Solomon's prayer of dedication Queen of Sheba visits.**
- **Events associated with the reign of other kings of the royal house of David, and their outcome.**
- **And Rehoboam proceeded to go to Shechem, for it was to Shechem that all the Israelites came to make him king. (2 Chronicles 10:1)**
- **This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in**

Jerusalem, which is in Judah. Whoever there is among you of all his people, Yehowah his God be with him. So let him go up. (2 Chronicles 36:23)

- **Following Rehoboam's harsh reply ten tribes break away under Jeroboam and turn to calf worship, Rehoboam also leaves God's law, is abandoned to Shishak of Egypt.**
- **Because Abijah leans upon Yehowah, Judah is victorious over army of Israel that relies on superior numbers and worship of golden calves, numbers and worship of golden 500,000 are slain.**
- **When Asa relies on Yehowah, a million invading Ethiopians are defeated, Asa foolishly makes alliance with Syria and gets incensed over rebuke from Yehowah's prophet.**
- **Jehoshaphat institutes program of education in God's law, unwisely makes marriage alliance with Ahab.**
- **Moab, Ammon, Seir invade Judah, Jehoshaphat turns to Yehowah for help, reminded, The battle is God's!**
- **Jehoram, whose wife is daughter of Ahab and Jezebel, acts wickedly, as does his son Ahaziah, then murderous Athaliah, Jehoram's widow, usurps the throne.**
- **Jehoash starts out well under High Priest Jehoiada's influence, later becomes apostate and orders stoning of faithful Zechariah.**
- **Amaziah begins well, then worships idols of Seir, defeated by Israel, assassinated.**
- **Uzziah also begins well, later haughtily attempts to offer incense in temple, is smitten with leprosy.**
- **Jotham does right, but people act ruinously.**
- **Ahaz turns to Baal worship, nation suffers severely.**
- **Hezekiah cleans up temple, Sennacherib invades Judah, taunts Yehowah.**
- **Hezekiah relies on Yehowah 185,000 Assyrians slain by angel.**

- **Manasseh practices gross idolatry and sheds much innocent blood, taken captive by Assyrians, repents, is restored by Yehowah to his throne.**
- **Amon follows bad example of his father Manasseh, does not humble himself.**
- **Josiah conducts zealous religious reform, repairs temple, insists on fighting Pharaoh Necho and is killed.**
- **Jehoahaz rules briefly, then is taken captive to Egypt.**
- **Jehoiakim acts detestably, son and successor Jehoiachin is taken captive to Babylon.**
- **Zedekiah rebels against Babylon's yoke, Jews are carried into exile, land desolate 70 years.**
- **Cyrus of Persia issues decree liberating Jews for return to Jerusalem to rebuild the temple.**