

to pourtray specially the religious aspects of the times of the kings. The first ten chapters of the 1st Book is a wearisome list of endless genealogies.

Chronicles is more ecclesiastic in its structure, is more concerned with the Jews as a church than the Jews as a state. The order and arrangement of the public worship occupy a prominent place.

Chronology in Kings and Chronicles, despite its attempt at precision, is frequently astray.

II Kings XV., 30, says "Hosea began to reign in Israel in the twentieth year of Jotham, King of Judah," but verse 33 of the same chapter trips by saying Jotham only reigned sixteen years.

In chapter XVII., the chronologist makes a further correction, for, instead of Hosea beginning to reign in the twentieth year of Jotham, it is here claimed that he began to reign in the twelfth year of Ahaz—Jotham's son.

Take another illustration:

II. Kings XVI., 2, "Twenty years old was Ahaz when he began to reign, and he reigned sixteen years in Jerusalem," and at his death, "Hezekiah his son reigned in his stead." Chapter XVIII., 2, says, "Twenty and five years old was he when he (Hezekiah) began to reign."

If Ahaz was only thirty-six years old when he died, how could his son, Hezekiah, be twenty-five