

Manasseh

Introduction

Manasseh is among the most intriguing characters in the Old Testament. First, because he is among the worst of all the kings of Judah. His wickedness exceeded that of the nations whom God had cast out. God severely punished both Judah and Manasseh when he allowed Assyria to capture him and taken him to Babylon. While there, he felt great remorse. What probably started as worldly sorrow, finally led to godly sorrow and true repentance. Then, in an amazing act of grace, mercy and forgiveness, God allows him to go back to Jerusalem and continue to reign as king. The power and providence that bought that about are an amazing testimony of what God will do for His people.

Birth and Early Reign

Since Hezekiah was “*twenty-five years old*,” when he began to reign and “*reigned twenty-nine years in Jerusalem*” (2Chr. 29:1), he was 54 when he died. Since Manasseh was 12 when he began to reign, Hezekiah was 42 when this child was born. Why he was the successor is not revealed. Perhaps he was Hezekiah’s first son, or perhaps his brothers were no longer living, or unworthy.

Manasseh was born three years into the fifteen years God had added to his Hezekiah’s life after his prayer. (2Kings 20:6), and grew up in the period of his life when, Hezekiah did not “*repay according to the benefit shown him*.”

Go and tell Hezekiah, “Thus says the LORD, the God of David your father: ‘I have heard your prayer, I have seen your tears; surely I will add to your days fifteen years. 6 I will deliver you and this city from the hand of the king of Assyria, and I will defend this city.’” Isa. 38:5-7

But Hezekiah did not repay according to the favor shown him, for his heart was lifted up; therefore wrath was looming over him and over Judah and Jerusalem. 26 Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah. 2Chr. 32:25-26

Thus the formative years of Manasseh were lived while his father and Judah were in apostasy. If he ever saw the faithful and loyal Hezekiah we read about, it was only for a short period of time and only after he had sullied his life and reputation. He did see him humble himself, but it left no lasting impression on his in his early life. It may have led him to his own repentance and restoration later in life.

The Wickedness of Manasseh

After the death of Hezekiah, Manasseh quickly undid everything his father had done and brought Judah even lower than the condition his wicked grandfather, Ahaz, had left it. All Hezekiah’s reforms and preparations to the temple were swept away and soon just a distant memory.

*Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. 2 But he did evil in the sight of the LORD, according to the abominations of the nations whom the LORD had cast out before the children of Israel. 3 For **he rebuilt the high places which Hezekiah his father had broken down; he raised up altars for the Baals, and made wooden images; and he worshiped all the host of heaven and served them.** 4 He also **built altars in the house of the LORD**, of which the LORD had said, “In Jerusalem shall My name be forever.” 5 And he **built altars for all the host of heaven in the two courts of the house of the LORD.** 6 Also he **caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists. He did much evil in the sight of the LORD, to provoke Him to anger.** 2Chr. 33:1-7*

*So Manasseh **seduced Judah and the inhabitants of Jerusalem** to do more evil than the nations whom the LORD had destroyed before the children of Israel. 2Chr. 33:9*

*Moreover Manasseh **shed very much innocent blood**, till he had filled Jerusalem from one end to another, besides his sin by which he made Judah sin, in doing evil in the sight of the LORD. 2Kngs*

21:16

Even though Manasseh had never seen his father in the times of his greatest faithfulness, he had to have known of the work he had done to remove evil from Judah. It would have been impossible for him to have missed the repentance of Hezekiah and the leaders of Judah (*Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem*). This was not a sin of ignorance, but of arrogance and rebellion. It is hard to find any extenuating circumstances. This was an ungodly man who chose to turn away from God.

When we add to this the "*inhabitants of Jerusalem*," of whom many would have still been alive, it is difficult to imagine how this could have been done so easily. The only answer is that the inhabitants of Jerusalem were not convicted enough to stand up against him. They simply sat by while he made the significant changes. These things could not be ignored or worked around. He defiled the temple and caused true worship to cease there. No devout servant of the LORD would be able to keep the law after he did these things. None of the feast days, no sacrifices could be brought, etc.

- rebuilt the high places which his father had broken down.
- raised up altars for the Baals.
- made wooden images.
- worshiped all the host of heaven and served them.
- built altars in the house of the LORD.
- built altars for all the host of heaven in the two courts of the house of the LORD.
- caused his sons to pass through the fire in the Valley of the Son of Hinnom.
- practiced soothsaying, used witchcraft and sorcery.
- consulted mediums and spiritists.
- did much evil in the sight of the LORD.

The Valley of the Son of Hinnom

Of all the things in this list, the one God held the greatest condemnation and contempt for were the events in the valley of the son of Hinnom. This was a valley on the outskirts of Jerusalem and was part of the border between Judah and Benjamin.

*1 So this was **the lot of the tribe of the children of Judah** according to their families: ... 8 And **the border went up by the Valley of the Son of Hinnom to the southern slope of the Jebusite city (which is Jerusalem)**. The border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of Rephaim northward. Josh. 15:1, 8*

*11 Now **the lot of the tribe of the children of Benjamin** ... 16 Then **the border came down to the end of the mountain that lies before the Valley of the Son of Hinnom**, Josh. 18:11, 16*

Jeremiah began preaching about 15 years after the death of Manasseh. He had a lot to say about this valley and God's anger. The reference is to the terrible things done in this valley during the days of Ahaz and Manasseh. God also called it Tophet, although no one really knows why. The meaning of the name is nowhere revealed or discussed.

What is made clear is that the things done in that valley were the cause for the name. The purpose for the place is more important than the name. It was where Israel took their children to burn in the fire. Although God had never asked for or even imagined asking for such a thing, the wicked imaginations of the hearts of these people had devised it.

*For the children of Judah have done evil in My sight," says the LORD. "They have set their abominations in the house which is called by My name, to pollute it. 31 And **they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.** 32 "Therefore behold, the days are coming," says the LORD, "when it will **no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter**; for they will bury in Tophet until there is no room. Jer. 7:30-33*

Later, Jeremiah was sent out to this valley, which was near one of Jerusalem's gates. While in or near this valley, God told him to make a proclamation to the kings of Judah and inhabitants of

Jerusalem.

A catastrophe of such great magnitude is coming. The “tingling of the ears” is an idiom to Judah as “chills down one back is to us. It describes an event so horrible it creates a visceral response. When the time finally comes and the facts of what truly happened are made known, people will be amazed, awed and terrified. This event is joined to the place where Jeremiah is standing.

Because they have made the valley of the Son of Hinnom “*an alien place,*” where they “*burned incense in it to other god’s,*” and “*filled this place with the blood of the innocents.*” Thus God associated the valley of the Son of Hinnom with idolatry and human sacrifice. They used “*the high places of Baal,*” to burn their sons with fire. For this reason, God will cause the name of this place to change in the mouths of the people. From the day their ears tingle, they will call it the “*valley of slaughter.*”

2 And go out to the Valley of the Son of Hinnom, which is by the entry of the Potsherd Gate; and proclaim there the words that I will tell you, 3 and say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: "Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will tingle. 4 "Because they have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with the blood of the innocents 5 (they have also built the high places of Baal, to burn their sons with fire for burnt offerings to Baal, which I did not command or speak, nor did it come into My mind), 6 therefore behold, the days are coming," says the LORD, "that this place shall no more be called Tophet or the Valley of the Son of Hinnom, but the Valley of Slaughter. Jer. 19:2-7

God also called it the place where they offered their children to Molech. Their may have been two altars, one for Baal and one for Molech, or it may have been different in different periods of history.

But they set their abominations in the house which is called by My name, to defile it. 35 And they built the high places of Baal which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.' Jer. 32:34-35

We will return to this valley in the days of Josiah and see how these prophecies began their fulfillment.

When we add this to all the other sins of Manasseh, it became the tipping point leading God to His final decision that Jerusalem would be destroyed and Judah taken into captivity.

God’s Warning Turns to Final Judgment

God had been very clear about the conditional nature of His Promises. He had strongly warned them of the consequences of the conduct they were now engaged in, but they did not pay any attention to the words He had already written in His law.

*I will not make the feet of Israel wander anymore from the land which I gave their fathers — **only if they are careful to do according to all that I have commanded them,** and according to all the law that My servant Moses commanded them." 9 **But they paid no attention, and Manasseh seduced them to do more evil than the nations** whom the LORD had destroyed before the children of Israel. 2Kings 21:8-9*

The idolatry of Egypt and Canaan centered not just on false worship, but also vile sexual practices. These practices are listed in Leviticus 18 and 20. They include all forms of fornication including incest, adultery, homosexuality, and bestiality.

3 According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. ... 26 You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you 27 (for all these abominations the men of the land have done, who were before you, and thus the land is defiled), 28 lest the land vomit you out also when you defile it, as it vomited out the nations that were before you. Lev. 18:26-29

And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them. Lev. 20:23-24

Manasseh was seducing them back into such things to such a degree that they were doing more than these nations when Israel destroyed them.

God made His feelings known to these people, but they wouldn't listen.

And the LORD spoke to Manasseh and his people, but they would not listen. 2Chr. 33:10-11

Finally, God made the ultimate decision. This was not to be a minor skirmish as they had been in the past. It was not to be a battle where many died and much was lost. This was the judgment God had threatened back in the times of Moses.

You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God. 63 And it shall be, that just as the LORD rejoiced over you to do you good and multiply you, so the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess. 64 "Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known — wood and stone. 65 And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give you a trembling heart, failing eyes, and anguish of soul. Deut. 28:62-65

His words through the prophets express that these things will soon come to pass. He uses terms that leave no doubt of His intentions.

*And the LORD spoke by His servants the prophets, saying, 11 "Because Manasseh king of Judah has done these abominations (he has acted more wickedly than all the Amorites who were before him, and has also made Judah sin with his idols), 12 therefore thus says the LORD God of Israel: 'Behold, **I am bringing such calamity upon Jerusalem and Judah, that whoever hears of it, both his ears will tingle.** 13 And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down. 14 So I will forsake the remnant of My inheritance and deliver them into the hand of their enemies; and **they shall become victims of plunder to all their enemies,** 15 because they have done evil in My sight, and have provoked Me to anger since the day their fathers came out of Egypt, even to this day.'" 2Kings 21:10-15*

God speaks of the "tingling of the ears." Like our "chills up the back," God proclaims a terrible judgment is coming, and when people hear about it, they will feel this sense of dread and anguish.

The Measuring Line of Samaria

God had shown Amos several examples of the terrible judgment he would send on Israel. First, it would be locusts, but after Amos appeal God relented.

Behold, He formed locust swarms at the beginning of the laking's mowings. 2 And so it was, when they had finished eating the grass of the land, that I said: "O LORD God, forgive, I pray! Oh, that Jacob may stand, For he is small!" 3 So the LORD relented concerning this. "It shall not be," said the LORD. Amos 7:1-3

Later God showed him a fire that destroyed the sea and the land and again Amos interceded and God relented. Finally God showed him the plumb line that God would use to measure each of His people. After he sets this line, He will not need to pass by again. Everything will be desolate because God will rise with the sword.

Thus He showed me: Behold, the LORD stood on a wall made with a plumb line, with a plumb line in His hand. 8 And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the LORD said: "Behold, I am setting a plumb line In the midst of My people Israel; I will not pass by them anymore. 9 The high places of Isaac shall be desolate, And the sanctuaries of Israel shall be laid waste. I will rise with the sword against the house of Jeroboam." Amos 7:7-9

These words were directed at the destruction of the ten tribes and now that same destruction awaits Judah because of Manasseh.

The Plummet of the House of Ahab

The plummet was also a measuring instrument similar.

mišqōlet ... A feminine noun referring to a plumb line, a leveling instrument. It indicates a tool able to determine if something is level, horizontal. Righteousness was God's "level" to evaluate His people (Isa 28:17); the skewed plumb line of the house of Ahab was placed over a wicked Jerusalem to judge her (2 Kings 21:13). (Complete Word Study Dictionary: OT:4949)

As God had placed the level on Ahab's line and cut it off, so also had God determined to do to Jerusalem and Judah.

'Behold, I will bring calamity on you. I will take away your posterity, and will cut off from Ahab every male in Israel, both bond and free. 22 I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked Me to anger, and made Israel sin.' 23 And concerning Jezebel the LORD also spoke, saying, 'The dogs shall eat Jezebel by the wall of Jezreel.' 24 The dogs shall eat whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field." 1Kings 21:21-24

Forsake the Remnant — Victims of Plunder to all their Enemies

Leaving the figures of measuring and plummet, God now proclaims their doom. He will forsake the remnant of His people and leave them as victims of plunder.

"Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything, 48 therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you. 68 "And the LORD will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy you." Deut. 28:47-48; 68

This is a clear indication that the sands of time have now been released and the days of Jerusalem are now numbered. Due to Manasseh's wickedness and Judah's compliance with it, God had finally decided that the time had come. Even the good reign of Josiah could not move God from this decision.

*Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him. 26 **Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, because of all the provocations with which Manasseh had provoked Him.** 27 And the LORD said, "I will also remove Judah from My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name shall be there.'" 2Kings 23:25-27*

When Nebuchadnezzar came against Jerusalem Manasseh is again revealed to be the cause.

*In his days **Nebuchadnezzar king of Babylon came up**, and Jehoiakim became his vassal for three years. Then he turned and rebelled against him. 2 And the LORD sent against him **raiding bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of the people of Ammon; He sent them against Judah** to destroy it, according to the word of the LORD which He had spoken by His servants the prophets. 3 Surely **at the commandment of the LORD this came upon Judah, to remove them from His sight because of the sins of Manasseh, according to all that he had done, 4 and also because of the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the LORD would not pardon.** 2Kings 24:1-4*

The wrath of God over the sins of Manasseh was not to be quenched until Jerusalem was destroyed and Judah was in captivity. All because of Manasseh.

God had Already Promised it Was Temporary

Yet God had already revealed to His people who were still listening and those who would seek him after this punishment that this was only temporary. In a Messianic prophecy, God promised that this did not reflect His true feelings, but was something that had to be done once, just as the flood had

to be done once. Later, God's true feelings of mercy love and compassion would return.

1 "Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! For more are the children of the desolate Than the children of the married woman," says the LORD. ... 6 For the LORD has called you Like a woman forsaken and grieved in spirit, Like a youthful wife when you were refused," Says your God. 7 "For a mere moment I have forsaken you, But with great mercies I will gather you. 8 With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you," Says the LORD, your Redeemer. 9 "For this is like the waters of Noah to Me; For as I have sworn That the waters of Noah would no longer cover the earth, So have I sworn That I would not be angry with you, nor rebuke you. 10 For the mountains shall depart And the hills be removed, But My kindness shall not depart from you, Nor shall My covenant of peace be removed," Says the LORD, who has mercy on you. Isa. 54:6-10

A portion of this passage is quoted by Paul to describe how all who are baptized into Christ are part of these people.

but the Jerusalem above is free, which is the mother of us all. 27 For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband." 28 Now we, brethren, as Isaac was, are children of promise. 29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. 30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." 31 So then, brethren, we are not children of the bondwoman but of the free. Gal. 4:26-31

The Rest of the Acts of Manasseh

This is how the account of His life in Kings ends.

***Now the rest of the acts of Manasseh** — all that he did, and the sin that he committed — are they not **written in the book of the chronicles** of the kings of Judah? 18 So Manasseh rested with his fathers, and was buried in the garden of his own house, in the garden of Uzza. Then his son Amon reigned in his place. 2Kings 21:17-18*

Yet the rest of those acts are an amazing example of God's judgment, compassion, and providence and power. Something Hezekiah had referred to when sending out to the apostates in Israel.

For if you return to the LORD, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the LORD your God is gracious and merciful, and will not turn His face from you if you return to Him. 2Chr. 30:9

Taken Captive

After the warnings God gave through the prophets, He gave a much more powerful warning to Manasseh. The Assyrians who had been severely damaged in the days of His father Hezekiah, had regained strength and once again returned. God then used them to capture Manasseh and took him with hooks and bound him with fetters. Whether this is literal or just a figure of speech has been debated. There is no reason not to take it literally. Either way, Manasseh has been taken captive and carried away to Babylon which is around 900 miles away. This was a long journey of several months duration.

10 And the LORD spoke to Manasseh and his people, but they would not listen. 11 Therefore the LORD brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks, bound him with bronze fetters, and carried him off to Babylon. 2Chr. 33:10-11

Repentance and Confession

Whatever his initial feelings of disbelief, anger, pride or bitterness, they gradually gave way. He was in affliction and that affliction turned his heart to humility and he began to implore and plead with God. There are some very important terms emphasized in this passage that describe the process of godly sorrow in his heart. First, there was **affliction**. It is sad that this is required, but for many this is the only way. It takes great affliction and bitterness to lead some to repent. The affliction led to him **implored**, **humbling**, **praying**, **entreaty** and **supplication**. After all this, God received and heard his supplication.

*Now when he was in **affliction**, he **implored** the LORD his God, and **humbled** himself greatly before the God of his fathers, 13 and **prayed** to Him; and He received his **entreaty**, heard his **supplication**, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the LORD was God. 2Chr. 33:10-13*

Forgiveness and Restoration

God not only heard, but He acted. He first brought him back to Jerusalem, and then allowed him to return to being king over Judah. It is difficult to fully understand the last statement. There had to be some faith for God to answer his prayer. Perhaps it simply means that he now acknowledged the LORD as God and served him properly with reverence respect and awe the rest of his life.

Fruits of Repentance

After his return, he cleansed the temple as his father Hezekiah had done. Removing all traces of idolatry and repairing what had been damaged. He then restored the worship and sacrifices. He also commanded the people to again worship the LORD.

He took away the foreign gods and the idol from the house of the LORD, and all the altars that he had built in the mount of the house of the LORD and in Jerusalem; and he cast them out of the city. 16 He also repaired the altar of the LORD, sacrificed peace offerings and thank offerings on it, and commanded Judah to serve the LORD God of Israel. 17 Nevertheless the people still sacrificed on the high places, but only to the LORD their God. 2Chr. 33:15-17

Although this was an amazing repentance and restoration, it did not affect his son Josiah, nor did it change God's mind regarding His decision. Hence, repentance can lead to forgiveness of the sins committed and yet still not remove their consequences.

Final Words

The final words of the life of Manasseh recorded in Chronicles presents one of the enigma's of Scripture that we are given from time to time. Although all the things listed in this summary are said to be found found anywhere else "*in the book of the kings of Israel,*" they are not there.

Now the rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, indeed they are written in the book of the kings of Israel. 19 Also his prayer and how God received his entreaty, and all his sin and trespass, and the sites where he built high places and set up wooden images and carved images, before he was humbled, indeed they are written among the sayings of Hozai. 20 So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place. 2Chr. 33:18-20

When we look of the "*sayings of Hozai,*" it too is no longer available. So if we sought more information on Manasseh, we would not find any of these things.

What complicates this is the term is a derivative of the word seer used in the previous verse.

hozai (Heb. Chozay', seer; Vulg. Hozai, Auth. Vers. the seers," marg. "Hosai"), a prophet or seer, the historiographer of Manasseh, king of Judah (2 Chron 33:19). B.C. p. 642. The Jews are of opinion that Hosai and Isaiah are the same person; the Sept. takes Hosai in a general sense for prophets and seers: (McClintock and Strong Enc. #2374).

Chowzay (kho-zah'-ee); from OT:2374; visionary; Chozai, an Israelite: KJV - the seers. (Strong's #3375).

Hence instead of a proper name it may just be the book of the seers.

Does this mean that the Scriptures are not complete? That we have lost some vital information that we truly need? Although these things would be interesting to have so we could satisfy our curiosity, the Holy Spirit did not see any reason to keep it for us. While this information was available to them at the time of this writing, it was never recorded in the books we now possess. There are many examples of this throughout the Scripture.

*Therefore it is said in **the Book of the Wars of the Lord**: "Waheb in Suphah, The brooks of the Arnon, 15 And the slope of the brooks That reaches to the dwelling of Ar, And lies on the border of Moab." Num 21:14-15*

*So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. Is this not written in **the Book of Jasher**? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. Josh 10:13*

*Then David lamented with this lamentation over Saul and over Jonathan his son, 18 and he told them to teach the children of Judah the **Song of the Bow**; indeed it is written in **the Book of Jasher**: 2 Sam 1:17-18*

*Now the acts of King David, first and last, indeed they are written in **the book of Samuel the seer**, in **the book of Nathan the prophet**, and in **the book of Gad the seer**, 30 with all his reign and his might, and the events that happened to him, to Israel, and to all the kingdoms of the lands. 1Chr. 29:29-30*

*Now the rest of the acts of Solomon, first and last, are they not written in **the book of Nathan the prophet**, in **the prophecy of Ahijah the Shilonite**, and in **the visions of Iddo the seer** concerning Jeroboam the son of Nebat? 2Chr. 9:29*

*The acts of Rehoboam, first and last, are they not written in **the book of Shemaiah the prophet**, and **of Iddo the seer** concerning genealogies? And there were wars between Rehoboam and Jeroboam all their days. 2Chr. 12:15*

*Now the rest of the acts of Jehoshaphat, first and last, indeed they are written in **the book of Jehu the son of Hanani**, **which is mentioned in the book of the kings of Israel**. 2Chr. 20:34*

*Now when this epistle is read among you, see that it is read also in the church of the Laodiceans, and that you likewise read **the epistle from Laodicea**. Col. 4:16-17*

Each of these mentions books we no longer have access to today. Note the words of 2Chr. 20:34 which states “*mentioned in the book of the kings of Israel.*” Anything God wanted recorded permanently was repeated in Scripture. For the rest. We have all things pertaining to life and godliness, and the Scriptures they had in the first century, without all these other things was still said to be complete.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Tim. 3:16-17

All the other books and works that have come done from that period were not part of the Scriptures used by Israel and validated by Jesus and His apostles. We don't have to fear or look for more. We have all things that pertain to life and godliness.