



Background Notes on 1-2 Kings

Compiled by Pastor David Hentschel

Overview: First and Second Kings, originally one book, provide a chronological record of the succession of Israel's monarchs and was written in the form of historical narrative. After the reign of Solomon, the kingdom is split into the North and the South. There are 20 kings in the north (all wicked) and 19 kings in the south (with only 8 good kings). The writer of kings provides a chronological account of history but with theological commentary and explanation sprinkled throughout. This book is to be understood through the lens of the Mosaic law. Ultimately the kings and the nation of Israel did not follow the covenant of God and Israel went into captivity where the book ends. At that time, the city of Jerusalem is destroyed, the walls are broken down and the temple is burned. The conclusion seems tragic. These events threatened the people's trust in their God who appeared to have forsaken them. Is God done with Israel? Has God abandoned David? The answer is no, the exile would only be temporary (70 years) and then they would return. Also, Jehoiachin, a son of David, is released from prison at the end of the book and provides hope even for David's line. Therefore, the purpose of kings was written for at least two reasons: first, as an explanation to those in exile (Why are we here? How did our nation fall from the height of prosperity to the depths of conquest?), and second, it was written as motivation (What should we do now? Obey God.), the readers in exile would recommit to following the law of God when they returned to the land. Whoever is writing Kings is a prophet/historian. This is not just history, this is a theological history.

“The author of Kings lived during the Exile or very early in the postexilic period. His readers had in recent times experienced the destruction of Jerusalem and the end of the Davidic succession. For them the burning theological issues that had to be addressed if faith was to survive were “Has God failed?” “How could this have happened to us?” And “Is Marduk of Babylon really more powerful than Yahweh?” The writer of Kings sets himself to address these questions by showing that God has not failed but has

fulfilled his warnings to the nation by bringing upon them the consequences of failing to obey the covenant. The Exile confirms the power of Yahweh rather than calling it into question.”¹

Timeline: The timeline of Kings spans roughly four hundred years from the death of David to the fall of Jerusalem (from 971 BC to 586 BC). Kings is chronological but it can be confusing at times as it seems to from time to time jump backwards in time. The reason for this is because the writer is recording “synchronistically.” He synchronizes the history of the Northern and Southern kingdom, switching his attention back and forth. (For example, the writer explains King Jeroboam’s reign in the North from beginning to end, then he turns his attention to all the kings of the south who ruled during Jeroboam’s reign and beyond, then he flips it back to the North again, etc.) The timeline of these books parallel the books of 1 and 2 Chronicles as follows:

1 Samuel	2 Samuel	1 Kings	2 Kings
	1 Chronicles	2 Chronicles	

Though there are parallel accounts, the author of Chronicles had a different purpose for writing in that 1 Chronicles has nothing negative written about David and 2 Chronicles only tells the story of the southern kingdom, Judah.

Key Dates and Major Events:

- 971 BC – Solomon begins to reign
- 931 BC – The Kingdom Splits into the North and South
- 722 BC – The North goes into captivity (Assyria)
- 586 BC – The City of Jerusalem is destroyed and the south goes into captivity (Babylon)

The **Structure** of Kings has 5 major sections:

The Reign of Solomon	The Division of Kingdom	The Ministry of Elijah and Elisha	The Road to Exile	The Demise of Jerusalem
1 Kgs 1-1 Kgs 11	1 Kgs 12-1 Kgs 16	1 Kgs 17-2 Kgs 8	2 Kgs 9-1 Kgs 17	2 Kgs 18-2 Kgs 25

Key Themes and Lessons:

1. **There is only one living God.** He is the Sovereign Lord (1 Kings 18:15; 2 Kings 5:15) and He demands exclusive allegiance (1 Kings 8:41–43, 60; 2 Kings 5:15–18).
2. **There is a true and proper place of worship that pleases the Lord.** (1 Kings 11:1–40; 12:25–13:34; 14:22–24; 16:29–33). There are also consequences of false worship. (2 Kings 16:1–4)
3. **Obedience leads to Blessing and Disobedience leads to Judgment.** The causes and effects in history are tied to the blessings and curses found in Deuteronomy 27-28. Also, Deuteronomy 17:14-20 is the basis for which a king is evaluated.

¹ Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan Publishing House, 1994) 173.

4. **God Speaks. The Lord is at work through the prophets.** Though the kings of Israel and Judah largely serve as negative examples, the ministry of several prophets, including Elijah and Elisha, play a prominent role in this book as testimonies to God’s ongoing presence and they are the ones leading Israel in God’s way.

5. **The Lord is a promise-giver and promise-keeper.** The promises given to Abraham, Isaac, and Jacob—and the covenant given to David, that he should have an eternal dynasty (2 Sam 7) give us hope. The writer is showing that God has guaranteed the David dynasty and therefore, though He may chasten His people, His covenant remains unchanging.

6. **God’s Grace. God is a good and gracious God.** He is ready to forgive when people truly repent and He still holds out hope for His people regardless of how far they have fallen.

List of the Kings

Kings of Israel (North)	Kings of Judah (South)
Jeroboam I: Led secession of Israel	Rehoboam: Son of Solomon; first king
Nadab: Son of Jeroboam I	Abijah (Abijam; Abia): Son of Rehoboam
Baasha: Overthrew Nadab	Asa: Probably son of Abijah
Elah: Son of Baasha	Jehoshaphat: Son of Asa
Zimri: Overthrew Elah	Jehoram (Joram): Son of Jehoshaphat; husband of Athaliah
Omri: Overthrew Zimri	Ahaziah: Son of Jehoram and Athaliah
Ahab: Son of Omri; husband of Jezebel	Athaliah: Daughter of King Ahab of Israel and Jezebel; wife of Jehoram; only queen to rule over Judah
Ahaziah: Son of Ahab	Joash (Jehoash): Son of Ahaziah
Jehoram (Joram): Son of Ahab	Amaziah: Son of Joash
Jehu: Overthrew Jehoram	Uzziah (Azariah): Son of Amaziah
Jehoahaz (Joahaz): Son of Jehu	Jotham: Regent, later King; son of Uzziah
Jehoash (Joash): Son of Jehoahaz	Ahaz: Son of Jotham
Jeroboam II: Son of Jehoash	Hezekiah: Son of Ahaz; husband of Hephzi-Bah
Zechariah: Son of Jeroboam II	Manasseh: Son of Hezekiah and Hephzi-Bah
Shallum: Overthrew Zechariah	Amon: Son of Manasseh
Menahem: Overthrew Shallum	Josiah (Josias): Son of Amon
Pekahiah: Son of Menahem	Jehoahaz (Joahaz): Son of Josiah
Pekah: Overthrew Pekahiah	Jehoiakim: Son of Josiah
Hoshea: Overthrew Pekah; kingdom overthrown by Assyrians under Sargon II	Jehoiachin: Son of Jehoiakim
<input type="checkbox"/> Good <input type="checkbox"/> Bad <input type="checkbox"/> Mixture of good & bad	Zedekiah: Son of Josiah; kingdom overthrown by Babylonians under Nebuchadnezzar

ConformingtoJesus.com

*Chart taken from conformingtoJesus.com

Map of Israel at the time of the Kings:



*Map taken from ESV Study Bible, p 647

Outline of the Books of Kings

by Pastor David Hentschel

1 Kings

1) 1 Kings 1-11 – The Reign of Solomon (971-931 BC)

- a. 1 Kgs 1:1-4 King **David** is aging
- b. 1 Kgs 1:5- 27- David's son Adonijah sets himself up as King but Bathsheba and Nathan come to David to let him know about this usurping.
- c. 1 Kgs 1:28-53 - Solomon is anointed king
- d. 1 Kgs 2:1-12 David instructs Solomon to be faithful and deal with those who have opposed him (kill Joab and Shimei, show kindness to sons of Barzillai) and then he dies.
- e. 1 Kgs 2:13-46 – Solomon's reign is firmly established.
 - i. 1 Kgs 2:13-27 – Solomon deals with Adonijah and dismisses Abiathar the high priest since he supported Adonijah.
 - ii. 1 Kgs 2:28-46 – Solomon executes Joab for murdering Abner and executes Shimei.
- f. 1 Kgs 3:1-28 - The wisdom of Solomon is put on display.
- g. 1 Kgs 4:1- 34 - Solomon's officials, wealth and wisdom.
- h. 1 Kgs 5:1-7:51 Solomon's temple built. Begins in 480th year from the exodus (1 Kgs 6:1), begun in 966 BC, complete in 959 BC.
- i. 1 Kgs 8:1-10:59 – Temple dedicated at the Feast of Tabernacles.
- j. 1 Kgs 11:1-43 – Solomon's apostasy with many marriages and idolatry lead to prophecy of divided kingdom after death of Solomon.

2) 1 Kings 12:1-14:31 - The Kingdom is Divided – (931 BC)²

- a. 1 Kings 12:1-24 – King **Rehoboam**, son of Solomon, listens to younger generation and oppresses the people with excessive taxation. Jeroboam rebels and secedes with 10 northern tribes against the house of David over oppression, provoking a civil war. Rehoboam receives a prophetic word and cancels plans.³

- | |
|---|
| <ol style="list-style-type: none">b. 1 Kings 12:25-33 – King Jeroboam secures power, makes Shechem the capital and establishes worship centers, builds golden calves in North and South (Dan and Bethel), “devised from his own heart” (v 22-23) sounds much like the story in Exodus, setting the stage for generations of apostasy (see 2 Kings 17:21-22) which ultimately leads the northern kingdom into God's judgment and exile.c. 1 Kings 13:1-34 – The man of God from Judah confronts Jeroboam. He predicts coming of Josiah (fulfilled in 2 Kgs 23:17)d. 1 Kings 14:1-31 – The end of Jeroboam and Rehoboam. Shishak of Egypt plunders the temple. |
|---|

3) 1 Kings 15:1-16:34 - The Divided Kingdom from Abijam to Ahab (913-874 BC)

- a. 1 Kings 15:1-8 – Reign of **Abijam** in the South, his heart was not fully belonging to God, but God was faithful to David's covenant.

² The kingdom is not just split geographically, it's split politically, economically, and spiritually.

³ *Key: History of kingdom of South (Judah) vs. History of North (Israel)

- b. 1 Kings 15:9-24 – **Asa** reigns in Judah for 41 years. Good king. Put away paganism. War between Asa and Baasha (king of Israel). Asa makes an alliance with Ben Hadad king of Syria for political reasons. He was diseased in his feet before he died. Succeeded by son his Jehoshaphat.⁴

- c. 1 Kings 15:25-26 – **Nadab** son of Jeroboam reigns for 2 years, evil king. Assassinated by Baasha.
- d. 1 Kings 15:27-16:7 - **Baasha**, conspires against Nadab and strikes him down, killing all house of Jeroboam. Baasha reigns 24 years. Jehu (the prophet) prophesies his downfall.
- e. 1 Kings – 16:8 –14 - **Elah**, son of Baasha reigns 2 years, his servant Zimri, commander, conspires against him and strikes him down while he was drunk. He strikes down all the house of Baasha as prophesied by the prophet Jehu because of Baasha’s sinfulness.
- f. 1 Kings 16:15-20 – **Zimri** reigns for 7 days, Israel makes Omri, a commander their leader. Zimri burns the king’s house and dies inside by suicide.
- g. 1 Kings 16:21- 28 - The north is divided in civil war about the next ruler. Half the people followed Tibni, half followed **Omri**, who eventually became king for the next 12 years. He founds Samaria (after Shemer, the owner of the hill). Evil king, sins of Jeroboam.
- h. 1 Kings 16:29- 34 -**Ahab** son of Omri reigns for 22 years. He marries Jezebel (daughter of Ethbaal king of Sidonians), served Baal. Jericho is rebuilt according to the prophetic word, costing the builder his sons (16:34)

4) 1 Kings 17:1-22:40 – The Rise and Ministry of the prophet Elijah. (874-853 BC)

- a. 1 Kgs 17:1-7 - The prayer of Elijah and resulting drought.
- b. 1 Kings 17:8- 24- The widow of Zarephath feeds Elijah. Miracle of multiplied flour and oil. Elijah raises her son from the dead.
- c. 1 Kings 18:1-46 – Elijah and the Prophets of Baal – contest at Mt. Carmel
- d. 1 Kgs 19:1-21 - Elijah flees Jezebel and hears the still small voice; prophesying to him several events including the future king of the north (Jehu) and Syria (Hazeal) and his prophetic successor (Elisha). Elisha follows Elijah

5) 1 Kings 20:1-22:40 – The Reign of Ahab King of Israel. (874-853 BC)

- a. 1 Kings 20:1-25 King **Ahab** wars against Syria with prophetic guidance. Ben-Hadad of Syria and 32 kings gather together and fights against Samaria, demands his possessions and family. A prophet comes and tells Ahab he will defeat them. Ahab defeats them but Ben-Hadad escapes.
- b. 1 Kings 20:26-35 - The next spring, Ben-Hadad regroups and decides to fight them not on the hills, but on the plains (their gods must be gods of the hills v 28). A prophet tells Ahab they (the North) will win again, and they do, striking down 100,000 men. The rest fled to Aphek and a wall fell killing 27,000 more. Ahab makes a covenant with Ben Hadad to spare him in exchange for land.
- c. 1 Kgs 20:36-43 - A prophet condemns Ahab for sparing Ben-Hadad.
- d. 1 Kings 21:1-24 – Ahab and Jezebel seize Naboth’s vineyard and kill him for greed.
- e. 1 Kings 21:25-29 – Ahab repents and God spares him and the coming disaster will come upon his son instead.
- f. 1 Kings 22:1- 28 Jehoshaphat and Ahab align together against Syria. Many false prophets (God has allowed them to have lying spirits) tell them they will defeat Syria - except the

⁴ Note – Hadad is the god of Syria

prophet Micaiah who prophesies destruction. Ahab seizes Micaiah and puts him in prison.

- g. 1 Kings 22:29-40 King Ahab is killed in battle. Ahab disguises himself and fights alongside Jehoshaphat against the king of Syria but is still struck with an arrow and dies. Ahaziah his son takes his place.

6) 1 Kgs 22:41-53: Events after Ahab (853- 852BC)

- a. 1 Kings 22:41 – 50 - **Jehoshaphat** is king in Judah; made peace with king of Israel, did what was right but did not take down the high places.⁵ His son Jehoram takes over.
- b. 1 Kings 22:51-53 – **Ahaziah**, son of Ahab reigns in the North for two years, doing what was evil.

2 Kings

- c. 2 Kings 1:1-18 – The death of **Ahaziah** as prophesied by the prophet Elijah because of his inquiring of Baal Zubub. Succeeded by his brother **Jehoram**.

7) 2 Kings 2:1-13:24 The Ministry of the Prophet Elisha (853-ca 800 BC)

- a. 2 Kings 2:1-25 – Elisha asks for double portion and becomes the primary prophet in Israel. Elijah is translated to heaven.
 - i. Purifying waters of Jericho. (MIRACLE # 1)
 - ii. Judging those who despise prophet (“baldy”); they are attacked by she-bears. (MIRACLE # 2)
- b. 2 Kings 3:1-27 - Elisha and the conquest of Moab. Jehoram, allied with Jehoshaphat are guided by Elisha’s prophetic word fighting against Moab. This is chronologically a flashback to when Jehoshaphat was king. (MIRACLE # 3)
- c. Private Ministry of Elisha
 - i. 2 Kings 4:1-7 – The miracle of the widow’s oil (MIRACLE # 4)
 - ii. 2 Kings 4:8-37 – Elisha raises the dead Shunamite’s son (MIRACLE # 5)
 - iii. 2 Kings 4:38-44 – Elisha’s miracle of purifying the deadly stew (MIRACLE # 6) Elisha feeds a hundred men with 20 loaves. (MIRACLE # 7)
 - iv. 2 Kings 5:1-27 – A Syrian is healed (Naaman, commander of the army of the king of Syria) (MIRACLE # 8) Gehazi judged for greed. (MIRACLE # 9)
 - v. 2 Kings 6:1-7 – The miracle of the floating axe head (MIRACLE # 10)
- d. 2 Kings 6:8-23 – The King of Syria seeks to attack Israel but is thwarted by the prophet Elisha and the heavenly armies (MIRACLE # 11).⁶
- e. 2 Kings 6:24-33 – The capital of the North (Samaria) is under siege by Ben Hadad (King of Syria), they were starving until there was cannibalism inside the city (women eating their own children) Famine by prophetic word (MIRACLE # 12).
 - i. 2 Kings 7:1-20 – Elisha prophesies that the famine will end suddenly and miraculously. The Syrians had besieged the city and were waiting, but then they thought they heard the sound of horses and chariots coming (fearing Israel had

⁵ Note – at the beginning of the book, the “high places” at first seem positive but later all turn negative.

⁶ Note Syria (aka Aram 2 Kings 6:8 NIV) is the nation directly to the North of Israel, with its capital Damascus, this is not to be confused with Assyria, the large and growing world empire.

called in help from neighboring nations) and they fled. The people inside the city came out and plundered the camp left behind. (MIRACLE # 13)

- f. 2 Kings 8:1-14 – The Shunamite woman has her land restored. After living in Philistine territory for 7 years, she returns, and she tells the king about the miracle and he grants her back everything she had through prophetic word (MIRACLE # 14)
- g. 2 Kings 8:7-15 – Hazael murders Ben Hadad (King of Syria) through the word of Elisha prophesying that he would not be healed – Hazael becomes king in his place. (MIRACLE # 15)
- h. 2 Kings 8:16-24 – While **Joram** - son of Ahab is King of Israel. Jehoram a son of Jehoshaphat (king of Judah) begins to reign. He (**Jehoram**) is married to one of Ahab's daughters and does evil. (wife – Athaliah)
- i. 2 Kings 8:25-29 - **Ahaziah** – son of Jehoram begins to reign as king of Judah. He reigned one year, his mother was a granddaughter of Omri. Athaliah. He walked in the way of Ahab. He teamed up with Joram (son of Ahab) to fight against Hazael – king of Syria where Joram was wounded.
- j. 2 Kings 9:1-10:36 – **Jehu** is anointed king through prophetic word from Elisha and commissioned to destroy “house of Ahab.” He kills Joram (who was wounded in battle against Syrians) and also kills Ahaziah and Jezebel. He also destroys Baal worship. (MIRACLE # 16)
- k. 2 Kings 11:1-3 Queen **Athaliah** (daughter of Ahab and mother of Ahaziah) reigns for 7 years after her son Ahaziah is killed and she seeks to destroy the line of David. But Joash is kept hidden as a baby (He is kept by a woman named Jehosheba, daughter of king Joram and the sister of Ahaziah, she is also the wife of high priest, Jehoiada)
- l. 2 Kings 11:4-12:21 – **Joash** is revealed at 7 years old as king in Judah from David's line. He destroys Baal worship in Judah, and repairs the temple. gives tribute to Hazael king of Syria. He died by assassination, succeeded by son Amaziah.⁷
- m. 2 Kings 13:1-9 – **Jehoahaz** (son of Jehu) becomes king over Israel. Follows sin of Jeroboam. The army has been decimated by Syria. He is succeeded by his son Jehoash.
- n. 2 Kings 13:10- 13 – **Jehoash** (son of Jehoahaz) reigns over Israel (North) in Samaria for 17 years, Elisha's last prophecy promising him he would defeat the Arameans 3 times, follows sin of Jeroboam.
- o. 2 Kings 13:14-24 – Elisha is dying and Joash comes to weep. They bury Elisha but as a man was being buried, the bones of Elisha miraculously restore this dead man back to life. (MIRACLE # 17)

8) King Amaziah through the Fall of Samaria (796 – 722 BC)

- a. 2 Kings 14:1-22 – **Amaziah** son of Joash reigns in Judah for 29 years. He struck down the Edomites. Amaziah faced Israel in battle (in pride) but Judah was defeated by North (King Jehoash). Jehoash broke down the wall at Jerusalem partially and seized the temple vessels. He dies by assassination. He is followed by **Azariah** who restored Judah.

⁷ Note, the names of some kings can be confusing as some have the same name (Jeroboam 1 and II), and some kings' names also have alternate spellings. Ex - Joram/ Jehoram, Joash / Jehoash. Also, some kings of the north have the same name as a different king in the south (Ex - Ahaziah). Others go by two different names (Ahaziah / Uzziah)

b. 2 Kings 14:23-29 – **Jeroboam II** (son of Joash/Jehoash) becomes king of Israel. He restores the border of Israel as spoken by Jonah the son of Amittai. (from the book of Jonah). He was evil.

c. 2 Kings 15:1-7 – **Azariah, (Uzziah)** son of Amaziah, reigned in Judah for 52 yrs. Good King. But people still worshiped at high places. He was given leprosy and Jotham (his son) was governing. (see Isa 6:1)

d. 2 Kings 15:8-12 – These are Israel’s last days. **Zechariah**, son of Jeroboam reigned in Israel 6 months. He did evil and followed sin of Jeroboam. He was assassinated by Shallum. (This was the fourth generation after Jehu, whose house / dynasty was prophesied to reign this long)

e. 2 Kings 15:13-16 - **Shallum**, son of Jabesh reigns. He is struck down by Menahem from Tirzah who conspires and takes over to reign in his place for one month.

f. 2 Kings 15:17-22 **Menahem**, son of Gadi began to reign over Israel for ten years. Sin of Jeroboam. Pul (aka Tiglas Pileser III) the king of Assyria attacks but Menahem collects money from all the rich people in Israel and pays him off.

g. 2 Kings 15:23-26 – **Pekahiah**, son of Menahem reigns over Israel for two years. Sins of Jeroboam. Pekah his captain conspires against him and strikes him down.

h. 2 Kings 15:27-31 – **Pekah** reigns 20 years. Sins of Jeroboam. Tiglath-pileser king of Assyria captures much land in the north and carries off people captive to Assyria. Hoshea conspires against **Pekah** and strikes him down and reigns in his place.

i. 2 Kings 15:32-36 - **Jotham**, son of Uzziah reigns in Judah. 16 years. Good king like Uzziah. High places not removed. Yahweh sending Rezin and Pekah against Judah.

j. 2 Kings 16:1-20 – **Ahaz**, son of Jotham reigns in Judah 16 years. Evil king, he burned his son as an offering as pagan culture. Israel attacks Judah. During this time there was a coalition (an anti-Assyrian alliance) being made by the North and several surrounding nations, Judah would not participate and they were attacked. Syria (led by Rezin) and the North (led by Pekah) attack the south. King Ahaz of Judah actually reaches out to Tiglath-pileser the king of Assyria (saying “I am your servant”) for help, sending gold from temple. The king of Assyria listens, marches against Damascus and takes it, capturing the people and killing Rezin. Ahaz, dabbling in paganism and divination makes adjustments to the temple of the Lord, the altar and the bronze sea, to appease the king of Assyria (v 18).

k. 2 Kings 17:1-41 – The fall of the North. This is the end of Israel. **Hoshea** reigns in Samaria for 9 years. Shalmaneser king of Assyria came against him and Hoshea became his vassal (paying tribute). Hoshea was treacherous in that he paid tribute to Egypt and the king of Assyria put him in prison and besieged Syria for 3 years. Israelites are carried off to Assyria. (v 9) v 7 begins a theological commentary on why this occurred because of their idolatry. Foreigners are being resettled in the north. Only Judah is left.⁸

9) The Reign of King Hezekiah (2 Kgs 18:1-20:21) (715-687 BC)⁹

⁸ Note the author’s repeated emphasis on the prophets who played a prominent role (2 Kings 17:23), warning the people but they would not listen.

⁹ Hezekiah’s life has a parallel in Isa 36-39 (though Isaiah adds a few items, such as the details about his prayer in 38:9-20) Note – the sequence of events in Hezekiah’s life in 2 Kgs 18-20 is not strictly chronological. Chapter 20 (his sickness and welcome of Babylonian ambassadors) were likely a flashback to before the second invasion by Assyria and the events of chapter 18:16-19: 37.

- a. 2 Kings 18:1-36 - King **Hezekiah**, son of Ahaz reigns 29 years. Good king, removed high places. Broke down bronze serpent that Moses had made. (None like him or after him v 5) He rebelled against Assyria and struck down Philistines. In his 14th year Sennacherib (new king of Assyria) came against fortified cities of Judah. Hezekiah gives him treasure from the Lord's temple. The Assyrians attack Jerusalem and taunt them with threat of defeat, mocking God.
- b. 2 Kings 19:1 –7 **Isaiah** the prophet brings a message of encouragement from God that they will not be afraid and not be defeated. (see Isa also 36-39)
- c. 2 Kings 19:8- 37 - Hezekiah receives a letter from Assyria threatening him and goes to the temple, spreads out the letter before the Lord and prays for deliverance. Isaiah prophesies fall of Sennacherib and rebukes his pride. God strikes down 185,000 men by an angel to defend the city of Jerusalem. Sennacherib departs to Nineveh and is struck down by his own sons. Esarhaddon takes his place.
- d. 2 Kings 20:1 - 11 Hezekiah becomes ill to the point of death. He is told to set his house in order by the prophet Isaiah for he will die. Hezekiah weeps and Isaiah gets another word from God that he has seen his tears and he will heal him and extend his life 15 years. Hezekiah asks for a sign that this will be true, and Isaiah tells him the shadow will go forward and backward.
- e. 2 Kings 20:12- 20 – Hezekiah shows men from Babylon the temple and all its treasures and is rebuked by the prophet Isaiah.

10) King Manasseh to King Josiah (697 BC – 609 BC)

- a. 2 Kings 21:1-18 – **Manasseh**, son of Hezekiah, reigns for 55 years. Evil king. Murderer. Rebuilt high places that were destroyed, erected altars for Baal and Asherah. Burned his son, and pursued divination. Put carved Asherah inside the temple! The prophets come and denounce him and pronounce judgment about the southern kingdom.
- b. 2 Kings 21:19-26 – **Amon** son of Manasseh reigned 2 years and did evil as his father. His servants conspired against him and struck him down and installed Josiah his son in his place.
- c. 2 Kings 22:1-23:30 – The Reign of King **Josiah**
 - 1) 2 Kings 22:1-7 - Beginning at 8 years old he reigned 31 years. He did what was right. He repaired the temple.
 - 2) 2 Kings 22:8-20 - Hilkiah the high priest found the book of the law and Josiah tears his robes, a prophecy is given (by the prophetess Huldah) concerning the consequences for their disobedience but will not occur until after Josiah's reign.
 - 3) 2 Kings 23:1-30 Josiah makes reforms. He has the book of the Law read before the people and removes pagan items from the temple of the Lord. He broke down the high places. (In fulfillment of man of God from Judah 1 Kgs 13), and defiles them and kills the priests. He restores Passover (which had not been kept since Judges!) He dies in battle by Pharaoh Neco. 609 BC

11) 2 Kings 23:31-25:30 – The Sad and Tragic End of the Kingdom of Judah. (609-586 BC)

- a. 2 Kings 23:31- 35 **Jehoahaz**, son of Josiah reigns 3 months. Did evil. Pharaoh Neco put him in bonds and he eventually dies in Egypt, meanwhile he made Eliakim, son of Josiah king in his place and he changed his name to Jehoiakim (meaning = raised by the Lord / Yahweh?), he gave tribute to Pharaoh.
- b. 2 Kings 23:36-24:7 - **Jehoiakim** reigns 11 years. Did evil. Afflicted by surrounding nations because of sin of Manasseh. He becomes a servant of Nebuchadnezzar of Babylon for 3 years

then rebels. The Babylonians raid Judah. Egypt no longer is in the picture because of Babylon's presence.

- c. 2 Kings 24:8-17 **Jehoiachin** reigns 3 months. Did evil. Nebuchadnezzar besieges Jerusalem and Jehoiachin gives himself up and he takes him prisoner along with all the treasures of the house of the Lord. Second siege by Nebuchadnezzar captures all the mighty men, 10,000 and all craftsmen. (597 BC) He puts Jehoiachin's uncle in place (Mattaniah), in Jerusalem and changes his name to Zedekiah ("The Gift of God" to "The LORD is just.")
- d. 2 Kings 24:18 –25:7 - **Zedekiah** reigns 11 years and leads a revolt that brings an end to Judah nationally, rebels against the king of Babylon. Nebuchadnezzar comes against Jerusalem and sieges it (again). The famine was so severe they try to escape but Nebuchadnezzar pursues them and overtakes them, capturing the king, slaughtering his sons before his eyes, and putting out his eyes, binding him in chains and taking him to Babylon. (see Jer 52:2-3)
- e. 2 Kings 25:8- 21- The Babylonian exile. Nebuchadnezzar burns the temple, the king's house and every great house. And broke down the walls. All the rest of the people were carried into exile. Leaving some poor to remain and be farmers. They take priests and kill them. Summary verse, "So Judah was taken into exile out of its land." (25:21) (586 BC)
- f. 2 Kings 25:22-26 Gedaliah, the governor is left in charge. (grandson of King Josiah's secretary), until he is put to death. The rest of the people flee to Egypt.

12) Hope is Alive

- a. 2 Kings 25:27- 30- Jehoiachin is freed from prison by the ruler of Babylon (Nebuchadnezzar's son and successor) after 37 years.
- b. He dines at the king's table... hope remains for the line of David.

"While the issue dealt with in Kings is clear, there has been a division of opinion as to whether the books offer any message of hope for the future to the exiles. Has the history of Israel come to an end with exile, now that all the externals (temple, cult, priesthood, kingship, even land) have gone? Some have seen in the message of Jehoiachin's elevation from prison in Babylon a note of hope being offered to Israel as the period closes (2 Kings 25:27-30). But Jehoiachin, the Davidic king in exile, is now dead. He indeed was released, but the portrayal of the Davidic monarch, eating defiled food puppet like at a pagan's king's table, contrasts markedly with that of the faithful Jew, Daniel, whose conduct of no compromise in Daniel 1 indicates a faith which would survive the exile. We are thus left with the distinct impression that once again a question mark has been raised over the future of Israel. The monarchical period began with the recognition of the need for a more ordered institutional life under Yahweh's leadership (Judg 21:25). The period witnessed the growth of Israel's institutional life but also the progressive denial of the authority of Yahweh by gross acts of apostasy. Two questions therefore emerge as a result of the events of 587/586 BC and the destruction of Jerusalem, which the Books of Kings report as they close. Would Israel ever learn that God-given institutions must be protected from corruption? And more important, would Yahweh be prepared to begin again? Perhaps those who see in the release of Jehoiachin a slim note of hope have a point here. Perhaps this indirect reference to the promises given to the Davidic line (2 Sam 7) is just a glimmer that in the midst of despair and uncertainty, Yahweh would still remain faithful to his promises. How this faithfulness would express itself and be worked out in terms of a possible revival of the Israelite state, the prophecies relating to the exilic period make clear."¹⁰

¹⁰ William J. Dumbrell. *The Faith of Israel: Its Expression in the Books of the Old Testament* (Grand Rapids: Baker Books, 1988) 92.

Recommended Resources for studying Kings:

- **Books:**
 - House, Paul R. 1, 2 Kings. New American Commentary series. (Nashville: Broadman & Holman Publishers, 1995).
 - Ryken, Phillip. 1 and 2 Kings. Expositor's Bible Commentary. (Phillipsburg, NJ: P & R Publishing, 2011).
 - Weirsbe, Warren. Be Responsible (1 Kings). (Colorado Springs: David Cook, 2010).
 - Weirsbe, Warren, Be Distinct (2 Kings). (Colorado Springs: David Cook, 2010)
- **Videos:**
 - The Bible Project: Overview of Kings
<https://www.youtube.com/watch?v=bVFW3wbi9pk>
- **Online Study:**
 - Dr. Tom Constable's Expository Notes on the Bible
<https://planobiblechapel.org/tcon/notes/pdf/1kings.pdf>