

1. **TITLE** – In the Hebrew text, “Kings” is a single book like both Samuel and Chronicles. Although the Christian Bible splits these texts into parts 1 and 2, for our purposes we will integrate the following commentary into one article and reference 1st and 2nd Kings for clarity.
2. **PLACE IN SCRIPTURE** – In organizing the Scripture, Authentic Discipleship follows the Hermeneutical character of the literature in its organizational structure. Thus, Kings is part of the “Early Prophecy” of Israel’s early history, which like Joshua and Samuel, it is deliberately prophetic in its presentation.
 - a. Israel as a nation was a Theocracy with an ordained government including three distinct leadership roles – Prophet, Priest, and King. The government was initially administered in the roles of prophet and priest, with the monarchy was added later with Saul being the first king. A brief description of these roles follows:
 - i. The Prophet’s role – Is to be God’s spokesman on earth. God used the prophets to explain what was going on in terms of redemptive history, and how human action should be conducted in terms of current events which were always in preparation for future events. The role of the prophet was to interpret Scripture and God’s Will to keep the people aligned with God in their everyday life. Moses was the first prophet.
 - ii. The Priest’s role – Is to mediate the corporate worship of the covenant God made with His people. God is Perfect and is Spirit in form, while humanity is imperfect and physical in form. The mediation of the covenant allowed imperfect [Fallen or sin-cursed] beings live in the Presence of a Perfect God. Aaron was the first priest of the Hebrew Old Covenant, the Law of Moses.
 - iii. The King’s role – Is to be God’s regent on earth in providing for the protection and security of God’s people. God is the High-King or Suzerain, He is the ruler of Heaven and earth; whereas the earthy rulers are vassal kings or servant leaders who fulfill the High King’s wishes in leading God’s people. Saul was the first king, followed by David and Solomon.
 - b. Authentic Discipleship’s organizational Old Testament structure is clearly observable in the Table of Contents document. These materials are set in segments that are successive:
 - i. Pentateuch – includes Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
 - ii. Early Prophetic Writings – Joshua, Judges, Ruth, 1st & 2nd Samuel, 1st & 2nd Kings, 1st & 2nd Chronicles, Ezra, Nehemiah, Esther.
 - iii. Wisdom and Worship Writings – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon.
 - iv. Prophetic Writings – Isaiah, Jeremiah, Lamentations, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Malachi.
 - c. Deuteronomy is the summary of the preceding four books of the Pentateuch. Deuteronomy became the defining document for integrating the nation of Israel. The early prophetic writings and the history they reveal are expressed in light of Deuteronomy.
 - d. Chronicles was written 150 years after Kings, and tells a story within redemptive history from a different perspective than Kings:
 - i. Kings explains the exile in terms of Israel’s covenant failure.

- ii. Chronicles explains Israel's history in terms of God's faithfulness and Hope for the future and is the final book of the Hebrew Bible.
 - e. Kings and Chronicles were written by an operative of the vasa-king's court who had access to all the relevant operational documents of the court of the king. They tell the story of each king's acts and especially the successes and failures of the king in the context of the prophetic evaluation of right and wrong from God's perspective.
3. **AUTHOR AND DATE OF WRITING** – Kings was written by an unnamed operative of the king's court. The author was undoubtedly a prophet, as only a prophet could understand and evaluate the acts of the king. Typically, the king would have a scribe who maintained the records of the king's accomplishments and decrees. This was a common practice of the ancient world. However, only a prophet could explain these actions in terms of redemptive history. Jewish tradition identifies the author as Jeremiah [Baba Bathra] who had access to the court records, and he likely had assistance from scribes who would have been entrusted to preserve the source documents. Kings was likely written in Jerusalem by an eyewitness to the city's destruction and the exile. Two appendices were added later, probably in Babylon. The collective work of the writers in Kings and Chronicles preserved the history of Israel's monarchy including the strengths and weaknesses of the kings.
- a. **Known historical chronology:**
 - i. Samuel Judge/Prophet of Israel – 1060-1020 BC
 - ii. King Saul – 1050-1010 BC
 - iii. King David – 1010-970 BC
 - iv. King Solomon – 970-930 BC
 - v. First Temple [Solomon's Temple in Jerusalem] – 960 BC
 - vi. Jerusalem captured by Nebuchadnezzar – 587 BC
 - vii. Cyrus was defeated by Media – 549 BC
 - viii. Babylon captured by Cyrus II of Persia – 539 BC
 - ix. Darius I king of Persian Empire – 522-486 BC
 - x. Haggai – 520 BC
 - xi. Zechariah – 520 BC
 - xii. Second Temple [rebuilt in Jerusalem] – 515 BC
 - b. **Jewish Cosmology"**
 - i. Lunar calendar started in the Fall
 - ii. New day began at sundown
 - iii. Accession year of the new king – was typically the beginning of the new calendar year, but sometimes included the remainder of the previous king's calendar year.
 - c. **Historical Narrative of the History of the Ancient Near East (from Zondervan's Pictorial Encyclopedia of the Bible:**

The Kingdom of Israel and the Kingdom of Judah were related Iron Age kingdoms of the ancient Levant. The Kingdom of Israel emerged as an important local power by the 10th century BC before

falling to the Neo-Assyrian Empire in 722 BC. Israel's southern neighbor, the Kingdom of Judah, emerged in the 8th or 9th century BC and enjoyed a period of prosperity as a vassal [client state] of first the Neo-Assyrian Empire and then the Neo-Babylonian Empire before a revolt against the latter led to its destruction in 586 BC. Following the fall of Babylon to the Achaemenid Empire under Cyrus the Great in 539 BC, some Judean exiles returned to Jerusalem, inaugurating the formative period in the development of a distinctive Judahite identity in the province of Yehud Medinata. Yehud was absorbed into the subsequent Hellenistic kingdoms that followed the conquests of Alexander the Great, but in the 2nd century BC, the Judeans revolted against the Seleucid Empire and created the Hasmonean kingdom. This, the last nominally independent kingdom of Judea, came to an end in 63 BC with its conquest by Pompey of Rome. With the installation of client kingdoms under the Herodian dynasty, the Province of Judea was wracked by civil disturbances which culminated in the First Jewish–Roman War, the destruction of the Temple, the emergence of Rabbinic Judaism and Early Christianity.

4. STRUCTURE – of 1st and 2nd Kings:

- a. **Solomon and the United Kingdom – 1 Kings 1-11**
- b. **The Divided Kingdom [North-Israel and South-Judah] – 1 Kings 12-2 Kings 17**
- c. **Judah the remaining Kingdom – 2 Kings 18-25**

5. EXEGESIS OF KINGS – Biblical history of the monarchy demonstrates a checkered record with evil kings far outweighing the good ones. God’s people were intended to be governed by a Theocracy with the earthly king ruling in submission to God with the guidance and help of the priests and prophets. This three-part governance with each of the three components in submission to God was unique to ancient Israel. When the king was good and the three components worked together as God planned, the monarchy flourished and was a wonderful method of government. When the king was evil and the three components were out of sync with God, the monarchy struggled and was a horrible method of government because there were no checks and balances on the king’s power and there was no recourse for the people. The Bible is unique to Ancient Near Eastern texts in that it’s commentary shows the failures and successes of the kings, and demonstrated the flaws and strengths of their character. Most other ancient writings presented a more idyllic view and less realistic view of their leadership. In Biblical Scripture we see a clearer view of real human beings in both their strengths and weaknesses. The two volumes of Kings are divided into three parts as follows:

a. PART 1 – Solomon and the United Kingdom – 1 Kings 1-11:

i. The establishment of Solomon as King – 1-2.

- 1. 2 Samuel chapter 7 is key as it establishes David’s wish to build a permanent structure for God. God loved David and promised that his son would rule and that he and not David would build the Temple – 2 Samuel 7:11b-16 says David’s “house” will be established... there is a play on words here as 1) palace is the**

- house for the king, 2) temple is the house of God, and 3) the Davidic line would produce the Messiah. But the text is vague as to which son would be king:
- a. First born – Bathsheba’s first son died – 2 Samuel 12:18
 - b. Second born – Amnon was killed on Absalom’s orders – 2 Samuel 13:28-29
 - c. Third born – Absalom was killed during his attempt to seize the throne from his father in a coup – 2 Samuel 15, 18:9
 - d. Fourth born – Adonijah which means “my Lord is Jehovah” usurped the throne 1 Kings 1:5 and was killed on Solomon’s orders – 1 Kings 2:25
 - e. Fifth born – Solomon is established by David as king – 1:30; Solomon is anointed by Zadok the priest and Nathan the prophet – 1:38-39. Here the three offices of Jewish Theocratic leadership operate properly and establish the king.
2. David’s instructions to Solomon – the principles of king, law, and promise – 2:1-12
 - a. 1st Principle – The king is under the Law [*lex rez*]... and in Israel the Law is king. This is in marked contrast to the nations where the king is law [*rex lez*]. In Israel’s Theocracy the king is the first among equals under the Law, and is expected to live “by the book” under God’s rule – Deut 17:14-20.
 - b. 2nd Principle – God promises an eternal dynasty – 2 Sam 7:11b-16 which consistent with God’s covenants with His people is conditional based upon obedience.
 - c. 3rd Principle – wisdom should prevail in leadership; thus, David instructs Solomon to deal with Joab and Shimei according to Godly wisdom – 2:6.9
 - d. 4th Principle – God would establish Solomon as king for as long as he remains faithful – 2:12.
 3. Solomon’s instructions to his new leadership team – 2:13-46
 - a. Benaiah replaces Joab as commander of the army.
 - b. Zadok replaces Abiathar as priest, which fulfilled God’s judgment against Eli and his lineage – 1 Sam 2:30-36.
 - c. Benaiah carries out Solomon’s orders to kill Adonijah – 2:25, to kill Joab – 2:34, and to kill Shimei – 2:46.
 - d. Thus, all potential rivals were removed and the kingdom was firmly established in Solomon’s hands – 2:46.
- ii. Solomon’s rule starts in a promising fashion demonstrating his character as the “Good King” – and things look good for the unified kingdom – 1 Kings 3-10:
 1. Request for wisdom to rule, not for personal wealth and success – 3
 - a. Solomon prays for a discerning heart to distinguish between right and wrong – 3:9. This was in stark contrast to most of the kings that would succeed him who failed in being attentive to God’s perspective.

- b. God promises Solomon a wise and discerning heart – 3:12; and Solomon demonstrates wise rule – 3:16-27.
 - c. All Israel “feared” [literally “were in awe and wonder”] of Solomon’s actions in enforcing justice [*mishpat*], meaning his ability to uphold the proper position of society under God – 3:28.
 - d. Solomon in his later years and most of his successors failed to distinguish good and evil, yet God remained faithful to His people and His promise to David because of God’s *hesed* [loyal love].
2. Solomon’s rule started well – 4:20.
- a. Solomon’s rule over Israel was a demonstration of a well-ordered society, and the people prospered along with the king – 4:1-20.
 - b. Solomon’s rule over neighboring nations was an act of God and included the lands from the Euphrates to the Egyptian, border fulfilling the promise to Abraham in Gen 15:18 – 4:21-34; Heb 5:1-14.
 - c. Solomon’s wisdom was known and sought out by other rulers, adding to the power and influence of the unified kingdom.
3. Solomon civic projects – 5:1-9:14
- a. In a 20-year period, Solomon built the Temple of the Lord and the royal palace. Canaanites were conscripted into forced labor [corvee labor] under Adoniram. Hiram of Tyre offered supplies for the building effort in exchange for 20 towns in Galilee – 9:10-14.
 - b. The Temple of the Lord – was begun in the 480th year after the Exodus from Egypt began – 6:1
 - i. During the 40 years of the Exodus, 12 generations resulted. This turned the Hebrew tribes that left Egypt into a formidable nation. The significance of 40 years as a “full number” in Hebrew numerology and brought closure to the 40 years of the Exodus. The numbers 40, 12, 7, and 3 in Hebrew numerology are considered positive and propitious numbers.
 - ii. It took seven years to build the Temple which replaced the Tabernacle and confirmed that the people and their God were no longer transient and now had a permanent home.
 - c. The Palace of the king – was far larger than the Temple and took thirteen years to build.
 - i. The Temple was periodically interrupted to complete aspects of the Palace. Thirteen years is not indicative of a positive number; thus it portends an unfavorable verdict of Solomon’s priorities.

Jews to work for the nation. This is an indication that social stratification in Israel began with Solomon – 9:10ff. The text states that this conscripted work was for public projects including:

- i. Security – building up the wall and supporting terraces in Jerusalem.**
 - ii. Defense – fortress cities of Hazor, Megiddo and Gezer – 9:15**
 - iii. Offense – the Chariot cities – 9:19, 10:26**
 - iv. Trade – Port cities.**
- d. Solomon compromised his faith when he took foreign wives from the nations and allowed them to reintroduce idolatry that led him and the nation astray – I Kings 11:1ff**
- i. 700 wives and 300 concubines from the surrounding nations all allowed to worship their own gods became a snare to the nation.**
 - ii. Having Royal wives and concubines was a worldly way of securing the nation's well being through marriage alliances. However, this is an sign that Solomon is trusting his own wisdom and strength, not God's.**
 - iii. Perverted faith – Solomon clung to his foreign wives forsaking his faith. Hebrew to cling is *dabag*, to forsake is *azab*... Solomon should have forsaken anything contrary to God's covenant and clung to God. He did exactly the opposite.**
- e. God's Judgment – God will take the kingdom away from Solomon:**
- i. Adversaries from outside the kingdom rose up against Israel, Hadad the Edomite – 11:14-22; and Rezon from Damascus – 11:23**
 - ii. Adversaries from inside the kingdom [Jeroboam] rose up against Solomon – 11:26ff**
 - iii. In the past God fought for His people – this was the true nature of Holy War or Jihad... jihad is not people fighting for God... it's God fighting for His people. However, now God is not only not fighting for Israel, He is now promoting others to fight against Solomon and Israel. This is a foretaste of God's future judgment in the destruction of the Northern Kingdom of ten tribes, and the exile of the two tribes of the Southern Kingdom of Judah.**
 - iv. Solomon dies – 11:41ff; and the kingdom descends into warring factions and is ultimately divided – 12:1ff**
 - v. Jeroboam – Solomon's son rules and reinstitutes Baal worship with Golden Calves, repeating Israel's sin in the Exodus – Ex 32:4 and I Kings 12:28. Israel is lost again as they were in the desert in the Exodus.**

- f. **God’s Grace – God is committed to David and to His people in Jerusalem. God reserves two tribes [Judah and Benjamin] as a legacy, and the other ten tribes follow Jeroboam into destruction. The important theme of a “remnant” that God reserves to preserve humanity and His people, reoccurs frequently throughout Scripture. Zondervan’s New International Encyclopedia of Bible Words explains the meaning of this concept:**
- i. The theme of "a remnant" runs through the Old Testament. This is an important theme, for it affirms that however great Israel's apostasy and God's judgment, a core of the faithful will still be preserved (e.g., 1 Ki 19:18; Mal 3:16-18). This is prophetically important, for it pictures the fulfillment of the divine purpose in only a part of the people of God’s people [Israel]. Apostasy, even when committed by the majority of the Jews, could not nullify God’s divine promise [*Hessed* or “loyal love”]. Over and over the prophets pictured contemporary or coming judgments in which the majority died, and only a believing minority remained. Thus, the doctrine of the remnant underlines the Old Testament teaching on [abiding] faith. It is not mere physical birth that brought a personal relationship with God. Those who were born within the covenant still needed to respond personally to God and to demonstrate an Abraham-like trust by their response to God's Word.
 - ii. Paul picks up the theme of the remnant in Romans and uses it in two ways. 1) In Romans 9, he quotes Isaiah to show that Israel's general rejection of Jesus does not indicate God's rejection of his ancient people. God has always worked with a remnant who believe; never in history have the physical descendants of Abraham been identifiable as "Abraham's offspring" (Romans 9:8). 2) In Romans 11, Paul also uses the theme of the remnant to affirm ultimate fulfillment of God's promises: "God's gifts and his call are irrevocable" (v. 29). And so the people's future will still be realized, and "all Israel will be saved, as it is written" (v. 26).
- b. **PART 2 – The History of Israel the Northern Kingdom from 930-722 BC – 1 Kings 12:2 – 2 Kings 17:**
- i. **An old problem has been renewed – Israel has found themselves in a situation very similar to that of their fore-fathers in Egypt:**
 1. **Slavery was reinstated – Solomon had conscripted both poor Hebrews and Canaanites into forced labor – exactly as Samuel had warned – 1 Sam 8:11-13; and as Jeroboam had appealed for a lighter hand – I Kings 12:1-4. The return to idolatry is now associated with the return to slavery... the nation is back where they started.**

2. **Oppressive ruler – Reminiscent of Pharaoh, Rehoboam when he came to power instead of lightening the load, increased it – 12:5-11**
 3. **Hope developed for a new deliverer – the nation of Israel came together and made Jeroboam king instead of Rehoboam – 12:20. Jeroboam was the hoped-for Moses-like deliverer for Israel, but unfortunately he soon went wrong and led his people astray.**
 4. **The kingdom is now split – the northern tribes fall in line behind Jeroboam in Shechem [Samaria], while the southern tribes follow Rehoboam in Jerusalem [Judah]. Ironically, Jeroboam was presented as the new great deliverer; while Rehoboam conscripts Jews but continues the Davidic lineage – 11:34-39**
- ii. **Jeroboam falls into sin – Jeroboam made Shechem his capital in Samaria ruling the ten northern tribes:**
1. **Instead of obedience to YWEH, Jeroboam instituted his own man-made religion:**
 - a. **Golden calves were enshrined in Dan and Bethel – 1 Kings 12:28**
 - b. **Pantheism Idolatry instead of Mosaic Covenant ethical monotheism was practiced... Aaron’s sin was renewed and institutionalized.**
 - c. **Jeroboam built a temple at Bethel – 12:31. This was a rejection of the place God had chosen for His name in Jerusalem.**
 - d. **Jeroboam appointed non-Levites as priests, while the Levitical priesthood returned to Jerusalem – 12:31**
 - e. **Jeroboam instituted festival days of his own choosing – 12:32-33**
 - f. **Jeroboam himself offered sacrifices on his altar at Bethel, breaking the separation between priest and king that caused Saul to lose his kingdom in favor of David [the man after God’s own heart] – 12:33; I Samuel 13:8-14.**
 2. **Conclusion – these sins led to the downfall of Jeroboam and led directly to the destruction of the northern kingdom – 1 Kings 13:34.**
 - a. **Israel’s doom is assured during the reign of its first king. Judgment was pronounced by two prophets – the “man of God” from Judah (chapter 13), and Ahijah (chapter 14).**
 - b. **God had called His people into a Theocracy – an “ethical mono-theistic covenantal relationship.” This was completely different from other Ancient Near Eastern religions. The people were to trust and obey God, and God would take care of them and provide for them. In contrast, Pantheistic Paganism sought to manipulate the gods to do humanity’s will. In essence humanity became their own god.**
 - c. **Sacrifices in Judaism were redemptive to remove sin and restore their relationship with a perfect sinless God. By contrast, sacrifices in Pantheistic Paganism were to influence or manipulate gods into doing the leader’s bidding.**

iii. The Kings of the Northern Kingdom of Israel – the author of Kings presents these kings in chronological order. He was not interested in their economic or military accomplishments which would have been listed in the “Annals of the Kings.” Instead, each king is evaluated morally as to whether he did good or evil in the sight of the Lord.

1. The kings are introduced and evaluated in a consistent manner – in the Nth year of A king of Judah, B son of C became king of Israel, and he reigned in Tirzah/Samaria X years.
 - a. He did evil in the eyes of the Lord as his fathers had done – the author’s focus is on the moral and ethical commitment of the king to God and accordingly to His people.
 - b. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit. Jeroboam becomes the standard of poor performance for Israel.
 - c. The other events of B’s reign are written in the annals of the kings of Israel.
2. Nineteen kings in nine dynasties in 200 years at three different capital cities demonstrates the troubles and instability of the northern kingdom:

	<u>Dynasty</u>	<u>King</u>	<u>Years Reign</u>	<u>Text</u>
a.	1	Jeroboam	931-910 BC	1 Kg 11:14-14:20
b.	1	Nadab	910-909	1 Kg 15:25-31
c.	2	Baasha	909-886	1 Kg 15:32-16:7
d.	2	Elah	886-885	1 Kg 16:8-14
e.	3	Zimri	885	1 Kg 16:9-20
f.	4	Omri	885-874	1 Kg 16:16-28
g.	4	Ahab	874-853	1 Kg 16:29-22:40
h.	4	Ahaziah	853-852	1 Kg 22:51-2 Kg 1:18
i.	4	Jehoram	852-841	2 Kg 3:1-9:26
j.	5	Jehu	841-814	2 Kg 9:1-10:36
k.	5	Jehoahaz	814-798	2 Kg 13:1-9
l.	5	Jehoash	798-782	2 Kg 13:10-24
m.	5	Jeroboam II	793-753	2 Kg 14:23-29
n.	5	Zechariah	753	2 Kg 15:8-12
o.	6	Shallum	752	2 Kg 15:13-15
p.	7	Menahem	752-742	2 Kg 15:14-22
q.	7	Pekahiah	742-740	2 Kg 15:23-26
r.	8	Pekah	740-732	2 Kg 15:25-31
s.	9	Hoshea	732-722	2 Kg 17:1-6

iv. The Theocracy Leadership in Israel and Judah was intended to be shared between three offices:

1. The King – ruled as vassal steward under the High King YWEH – this was a hereditary office established in dynastic fashion. Adam was the first earthly king, and Jesus was the last.
2. The Priest – officiated the public worship, the cultic-sacrificial practices, and instructed the people in the Law – these were the Levites except in the northern kingdom, where they were appointed by the king.
3. The Prophet [Seer] – spoke the Word of God, identified and anointed the new king, and kept the king and priests aligned by interpreting God’s will and purpose.

The prophetic role meant they:

- a. Recorded the decrees of God and delivered these to the king and priests... this usually put them in a difficult position with the other leaders.
 - b. Received the Word of the Lord usually in a supernatural vision, hence he was a seer.
 - c. Faithfully proclaimed the Word of the Lord, with the authority as God’s emissary or ambassador on earth.
 - d. Prophets were often called “man of God” because of their esteemed role as God’s mouthpiece.
4. Scripture identifies thirteen “Court Prophets” who served God and directed the Monarchy. There were other prophets who interpreted God’s word and will for the people as recorded in Scripture. Here is a list of these court prophets:

<u>Prophet</u>	<u>United Kingdom</u>	<u>Israel</u>	<u>Judah</u>	<u>Text</u>
a. Samuel	Saul/David			
b. Nathan	David			2 Sam 7, 12; 1Kg 1
c. Gad	David			2 Sam 24
d. Ahijah		Jeroboam 1		1 Kg 11, 14
e. Shemaiah			Rehoboam	1 Kg 12
f. Man of God		Jeroboam 1		1 Kg 13
g. Jehu		Baasha		1 Kg 16
h. Elijah*		Ahab/Ahaziah		1 Kg 17 – 2Kg 2
i. Micaiah		Ahab		1 Kg 22
j. Elisha		Joram/Jehu		2 Kg 2-8, 13
k. Elisha		Jehoahaz/Jehoash		“
l. Jonah		Jeroboam II		2 Kg 14
m. Isaiah			Hezekiah	2 Kg 19-20

5. *Elijah marked a transition in the development of the Jewish Prophetic Ministry:
 - a. As court counselor, he advised the king in interpreting God’s will.

- b. As covenant prosecutor, he went over the king’s head and spoke directly to the people, also providing a written record for posterity.
 - c. As spiritual leader, he performed miracles and acts of awe and wonder validating his message and credibility as seer.
 - d. When the king was submissive to God and responsive to the prophet, many problems were averted.
 - e. When the king was unresponsive to God and the prophet, the prophet pronounced God’s judgment.
- c. **PART 3 – The History of Judah the Southern Kingdom – 931-587 BC; 1 Kings 12:2 – 2 Kings 25:**
- i. The formula for announcing each of these kings was - “In the *Nth* year of *A* king of Israel, *B* son of *C* king of Judah began to reign. He was *Y* years old when he became king, and he reigned in Jerusalem *X* years.
 - ii. The formula continued with each king being evaluated for his moral-ethical obedience to God and His people, doing either “*what was right in the eyes of the Lord*” or “*he did evil in the eyes of the Lord.*” The standard for comparison was always King David, and by extension of Jesus the Messiah. (Thus, the importance of the Gospels demonstrating Jesus as being in the lineage of David through Joseph, Jesus’ heavenly lineage through the Spirit’s immaculate conception of Mary, and Jesus’ priestly role as His mother Mary’s cousin Elizabeth was a Levite.)
 - iii. The formula concluded with “other events of *B*’s reign, and what he did, are they not written in the annals of the kings of Judah.”
 - iv. 21 kings are listed having reigned a total of 344 years. Judah was obviously far more stable than Israel, but even so only 8 kings are credited for doing what is right in the eyes of the Lord. Some of these kings because they were part of the Davidic dynasty, served as co-regents with their successors, which also helped stabilize the southern kingdom.

<u>King</u>	<u>Reign</u>	<u>Evil/Right</u>	<u>1-2 Kings</u>	<u>2 Chronicles</u>
Rehoboam	931-913	Evil	1Kg 14:21-31	10:1-12:16
Abijah	913-911	Evil	1Kg 15:1-8	13:1-14:1
Asa	911-870	Right	1Kg 15:9-24	14:1-16:14
Jehoshaphat	873-848	Right	1Kg 22:41-50	17:1-21:1
Jehoram	848-841	Evil	2Kg 8:16-24	21:1-20
Ahaziah	841	Evil	2Kg 8:25-9:29	22:1-9
Athaliah	841-835	Evil	2Kg 11:1-16	22:10-23:15
Joash	835-796	Right	2Kg 11:12-21	23:24:27
Amaziah	796-767	Right	2Kg 14:1-20	25:1-28
Azariah/Uzziah	767-750	Right	2Kg 15:1-7	26:1-23
Jotham	750-736	Right	2Kg 15:32-38	27:1-9
Ahaz	736-731	Evil	2Kg 16:1-20	28:1-27
Hezekiah	731-697	Right	2Kg 18:1-20:21	29:1-32:33

Manasseh	697-643	Evil	2Kg 21:1-18	33:1-20
Amon	643-641	Evil	2Kg 21:19-26	33:21-25
Josiah	642-610	Right	2Kg 22:1-23:30	34:1-35:27
Jehoahaz	609	Evil	2Kg 23:31-34	36:1-4
Jehoiakim	608-598	Evil	2Kg 23:34-24:6	36:5-8
Jehoiachin	598-597	Evil	2Kg 24:8-17	36:9-10
Zedekiah	597-587	Evil	2Kg 24:17-20	36:11-14

- v. The good kings were credited with 1) repairing the temple and its courts, 2) removing the high-places where Paganism was practiced, 3) honoring God and serving His people, as well as 4) undertaking civic improvements to protect the people, such as Hezekiah's Siloam Tunnel:
1. Knowing that Jerusalem would eventually be subject to siege, Hezekiah had been preparing for some time by fortifying the walls of the capital, building towers, and constructing a tunnel to bring fresh water to the city from a spring outside its walls.
 2. He made at least two major preparations that would help Jerusalem to resist conquest – the construction of the Siloam Tunnel which supplied fresh water to the city and construction of the Broad Wall. "When Sennacherib had come, intent on making war against Jerusalem, Hezekiah consulted with his officers about stopping the flow of the springs outside the city ... for otherwise, they thought the King of Assyria would come and find water in abundance" (2 Chronicles 32:2–4). The narratives of the Bible state that Sennacherib's army besieged Jerusalem. (Isaiah 33:1; 2 Kings 18:17; 2 Chronicles 32:9; Isaiah 36).
- vi. The evil kings adopted the means of rule of the Northern Kingdom and of the surrounding nations, instead of caring for and protecting the people they were used as a means to his own ends. These evil kings did not honor or serve God, and they installed Pagan altars and statues on the high places.
- vii. Two Very Good Kings:
1. Hezekiah – was the Godly son of the evil king Ahaz. He reinstated the priests and cleansed the Temple that his father had defiled. In the early part of his reign he was co-regent with his father. Hezekiah was responsive to the prophets, and honored the role of the priests. Unfortunately, Hezekiah's son did not follow in his father's footsteps, and God's judgment fell upon Judah.
 2. Josiah – was the Godly son of the evil king Amon. Josiah repaired the Temple and high priest Hilkiah found the lost book of the Law Deuteronomy. Josiah renewed the covenant placing himself under the Law and employing Godly stewardship of the people.
- viii. Divine Judgement was Inevitable – ironically, God used nations that were more evil and corrupt to purify His people – Egypt, Assyria, and Babylon would purge Israel and Judah.

1. Shishak [Sheshong I] as Pharaoh of Egypt swept through Israel and Judah, plundering Jerusalem and the Temple. Rehoboam made bronze shields to replace the gold shields plundered by Shishak – 14:25-28.
2. Sennacherib swept through Judah, capturing the foothill cities and laying siege to Jerusalem. The “Taylor Prism” is a six-sided clay prism that commemorated the siege of Lachish, and was kept at the royal palace in Nineveh.
3. Babylon captured Nineveh thereby defeating Assyria.
4. Pharaoh Neco killed Josiah at Megiddo as he headed north to assist Assyria.
5. Babylon defeated Neco at Carchemish in 605 BC, and Judah became a vasaal [client state] under Babylon. Jehoiakim switched sides to Egypt, but Babylon prevailed over Egypt deporting many to Babylon.
6. Jerusalem staged another revolt only to be utterly destroyed along with the Temple and palace, and many more were carted off to exile in 586 BC.
7. Every vestige of Israel’s status as God’s covenant people was lost – Jerusalem, Temple, land, king, and priesthood. God’s people find themselves back in the land where Abraham had started out in Genesis. Scripture says in 25:21b “So Judah went into captivity, away from her land.” People are left with the unanswered question, “Is there any hope remaining?”
8. The Book of Deuteronomy in the blessings and curses recorded show that the exile was deserved. The people are left longing for a messianic figure – one who would redeem and restore God’s people.
 - a. They were looking for a military figure who would through off the yoke of political oppression, but instead in about 410 years Jesus would come... the God/man who would break the oppression of sin and death and redeem God’s people for eternity at the cross in 30 AD.
 - b. Unlike the previous kings, Jesus is the King of Heaven and earth and He walked in the way of the Lord. He was anointed by John the Baptist, the last Old Covenant prophet. Jesus’ miracles and acts of awe and wonder validated His power, calling, and blessing. Jesus’ cleansing of the Temple was understood by the Jewish leaders to be His claim on Kingship.