

**LECTURE 12: 1–2 KINGS**  
**“The God whose word shapes history”**  
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### I. Orienting Data

- A. Content:** starting with the reign of Solomon, the story of decline and eventual dissolution of the monarchy in Israel leading to the kingdom’s division, internal strife, and the expulsion of God’s people from the land
- B. Key Characters:** Yahweh, David, Solomon, Rehoboam, Jeroboam I, Omri, Ahab, Jezebel, Elijah, Elisha, Jehu, Hezekiah, Manasseh, Josiah
- C. Historical Coverage:** from the death of David (970 B.C.) to the 6th cent. exile of Judah (586 B.C.)

**D. Canonical Placement:** Concludes the Former Prophets as God’s verdict of judgment on his people’s history of disloyalty

1. Joshua: high point of faithful loyalty to God’s Word
2. Judges: low point of disloyalty to God, as everyone did what was right in his own eyes
3. Samuel–Kings: high and low points

<i>Honored</i>	<i>Lightly Esteemed</i>
Hannah	Eli & his house
David & his house	Saul & his house
Solomon the younger	Solomon the older
2 southern kings (Hezekiah & Josiah)	20 northern kings 18 of 20 southern kings

- 1 Sam. 2:30. Those who honor me, I will honor; those who despise me shall be lightly esteemed.
- 1 Kgs. 9:4–7. And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules, then I will establish your royal throne over Israel forever, as I promised David your father, saying, “You shall not lack a man on the throne of Israel.” But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name I will cast out of my sight, and Israel will become a proverb and a byword among all peoples.

**E. Emphases**

1. The evaluation of the monarchy on the basis of covenant loyalty
2. The schism and civil wars between the north and the south
3. The fateful national consequences of disloyalty to Yahweh, ultimately resulting in expulsion from the land
4. The rise of superpowers that, under God’s direction, subjugated Israel and Judah
5. The role of the prophets who speak for God in the national life of his people

Fig. 12.1. The Kingdom of David &amp; Solomon



#### F. Content Outline of 1–2 Kings

1. Solomon's Rise, Reign and Disobedience (1 Kgs. 1–11)
2. The Division of the Kingdom (1 Kgs. 12–14)
3. The Demise of the Kingdoms and the Fall of Israel (1 Kgs. 15–2 Kgs. 17)
4. The Demise of Judah and Its Fall (2 Kgs. 18:1–25:21)
5. Postscript: Kingdom Hope (2 Kgs. 25:22–30)

#### II. Solomon's Rise, Reign, and Disobedience (1 Kgs 1–11)

##### A. Positive Highlights

1. In his dying moment, David calls upon Solomon to keep the law of Moses, which was to guide the king's life and leadership (1 Kgs. 2:2–3; cf. Deut. 17:18–20).
2. Solomon requests wisdom for leading God's people well rather than asking for long life, riches, or the death of his enemies, so God gives him incomparable wisdom and riches and honor, greater than all kings of his day (1 Kgs. 3:9–13).
3. Builds a temple for Yahweh, which God fills with his glory (1 Kgs. 8:10–11; cf. Exod. 40:34–35).

## B. Echoes of the Abrahamic Covenant

1. Progeny / Heirs
  - 1 Kgs. 4:20. Judah and Israel were as many as the sand by the sea. They ate and drank and were happy.
  - Gen. 22:17a. I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore.
2. Full rule of the promised kingdom
  - 1 Kgs. 4:21. Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.
  - Gen. 15:18. To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates.
3. Ruled by kings
  - Gen. 17:6, 16. I will make you [Abraham] exceedingly fruitful, and I will make you into nations, and kings shall come from you.... I will bless her [Sarah], and she shall become nations; kings of peoples shall come from her.
4. Typological channel of blessing
  - 1 Kgs. 4:34. And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom (cf. 10:1–13).
  - Gen. 12:3. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.

## C. Echoes of the Davidic Covenant

1. The dynastic promises given are renewed with Solomon
  - 1 Kgs. 2:1, 3–4. [David] commanded Solomon his son, saying, "... Keep the charge of Yahweh your God ... that Yahweh may establish his word that he spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'"
  - Cf. 1 Kgs. 6:12–13; 8:25–26; 9:4–5; 2 Sam. 7:5–16
2. Yahweh's preservation of the Davidic line after Solomon's failure was said to be "for the sake of David" (1 Kgs. 11:11, 13, 32; 2 Kgs. 8:19; 19:34), and the kings of Judah are consistently judged on whether they followed God "like David" (1 Kgs. 11:4, 6, 33, 38; 14:8; 15:3, 11; 2 Kgs. 14:3; 16:2; 18:3; 22:2).

## D. Negative Highlights

1. Despite his love for Yahweh, Solomon still "sacrificed and made offerings at the high places" of the land (1 Kgs. 3:3), thus violating Deut. 12:1–4.
2. Even his temple building is tempered by the stress that he was more concerned about his own house, which took 13 years to build, than Yahweh's house, which took only 7 (1 Kgs. 6:38–7:1).
3. The culmination of Solomon's downfall is highlighted as he goes the way of all worldly kings and against the Deuteronomic ideal (Deut. 17:16–17; 1 Sam. 8:11–18), multiplying material goods (1 Kgs. 10:14–25), military power (10:26–29), and marriage alliances (11:1–3) [wealth, war horses, and wives]. Specifically, while the book does not record any battles Solomon fought, it does tell us that he had 1,400 chariots along with 12,000 horsemen (1 Kgs. 10:26). We also learn that Solomon abused his God-given wealth (3:13) by forcing the Israelites into work gangs to erect his expansive building projects (9:15–23; cf. 1 Sam. 8:16–17), which included religious structures for his wives' gods (1 Kgs. 11:7–8). Finally, Solomon's numerous diplomatic marriages minimized his fear of Yahweh, promoted idolatry, and gave rise to the ruin of his empire (11:4–8).

4. The result: The anger of Yahweh and the promised division of the kingdom (11:9–12): 1 Kgs 11:11, 13. Since . . . you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. . . .<sup>13</sup> I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen.
- E. The Book's Thesis** is emphasized in Solomon's prayer of temple/people dedication (1 Kgs. 8) and Yahweh's response (1 Kgs. 9:1–9), which together stress the need for a faithful king who can meet the conditions necessary for covenant fulfillment.
1. 1–2 Kings portrays God's working in and through Solomon to be a fulfillment of the Davidic covenant promises and the outworking of the Sinai covenant:
    - 1 Kgs. 8:18–21. Yahweh said to David my father, "Whereas it was in your heart to build a house for my name, you did well that it was in your heart. <sup>19</sup>Nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name." <sup>20</sup>Now Yahweh has fulfilled his promise that he made. For I have risen in the place of David my father, and sit on the throne of Israel, as Yahweh promised, and I have built the house for the name of Yahweh, the God of Israel. <sup>21</sup>And there I have provided a place for the ark, in which is the covenant of Yahweh that he made with our fathers, when he brought them out of the land of Egypt.
  2. 1–2 Kings stresses the conditional elements necessary to see these covenants fulfilled:
    - 1 Kgs. 8:25–26. Now therefore, O Yahweh, God of Israel, keep for your servant David my father what you have promised him, saying, "You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me." <sup>26</sup>Now therefore, O God of Israel, let your word be confirmed, which you have spoken to your servant David my father.
    - 1 Kgs. 9:4–7. And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules, <sup>5</sup>then I will establish your royal throne over Israel forever, as I promised David your father, saying, "You shall not lack a man on the throne of Israel." <sup>6</sup>But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, <sup>7</sup>then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name I will cast out of my sight, and Israel will become a proverb and a byword among all peoples.
  3. In light of the fact that "there is no one who does not sin" (1 Kgs. 8:46), divine enablement and God's own character (as a forgiving God who is passionate to preserve his own glory and committed to his heritage) are the only ultimate forces that can ensure the fulfillment of the covenants.
    - 1 Kgs. 8:28–30. Yet have regard to the prayer of your servant and to his plea, O Yahweh my God, listening to the cry and to the prayer that your servant prays before you this day, <sup>29</sup>that your eyes may be open night and day toward this house, the place of which you have said, "My name shall be there," that you may listen to the prayer that your servant offers toward this place. <sup>30</sup>And listen to the plea of your servant and of your people Israel, when they pray toward this place. And listen in heaven your dwelling place, and when you hear, forgive. (See 8:32, 34, 36, 39, 49–50.)
    - 1 Kgs. 8:43. In order that all the peoples of the earth may know your name and fear you.
    - 1 Kgs. 8:51, 53. For they are your people, and your heritage, which you brought out of Egypt, from the midst of the iron furnace. . . . <sup>53</sup>For you separated them from among all the peoples of the earth to be your heritage, as you declared through Moses your servant, when you brought our fathers out of Egypt, O Lord Yahweh.

- 1 Kgs. 8:57–60. Yahweh our God be with us, as he was with our fathers. May he not leave us or forsake us, <sup>58</sup>that he may incline our hearts to him, to walk in all his ways and to keep his commandments, his statutes, and his rules, which he commanded our fathers. <sup>59</sup>Let these words of mine, with which I have pleaded before Yahweh, be near to Yahweh our God day and night, and may he maintain the cause of his servant and the cause of his people Israel, as each day requires, <sup>60</sup>that all the peoples of the earth may know that Yahweh is God; there is no other.
4. The book of Kings raises the OT tension between human responsibility and covenant fulfillment. Because it never lowers the call to human obedience, the reality of human disloyalty highlights that God’s provision of enablement and his character—as one “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness” (Exod. 34:6)—are the only basis for the community’s lasting hope. The thoughtful exilic reader of Kings would have recognized the absolute failure of the Davidic line and would have been pushed to full reliance on the commitment of God to his own fame and on the sin-overcoming mercy of God toward his elect. Yet the hope of the latter would have also created further hope in God’s eternal kingdom and in a future king who would satisfy all the demands of God’s law, ruling justly and establishing again global peace.

### III. The Division of the Kingdom (1 Kgs. 12–14)

#### A. Jeroboam’s Evil

- 1 Kgs. 12:28. So the king [Jeroboam I] took counsel and made two calves of gold. And he said to the people, “You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt.”
- Exod. 32:4. And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!”

#### B. Foundational Question: Has the king been loyal to the covenant with Yahweh?

#### C. Two Areas of Special Focus

1. The king’s attitude toward the central sanctuary—the temple in Jerusalem
2. The king’s attitude toward syncretism and rival gods altogether, esp. Canaanite Baal worship (e.g., Jeroboam’s golden calves; cf. 2 Kgs. 17:16–17; see also 1 Kgs. 16:31–32; 2 Kgs. 10:28–29 with 31)

Note: There are distinct echoes of Judges with its downward spiral, as the promised curses of Deut. 28:15–68 come to their inevitable fulfillment (2 Kgs. 17:7–41)

#### D. Sample Texts Summarizing the Problem

- 1 Kgs 16:31–32. And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, [Ahab] took for his wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal and worshiped him. <sup>32</sup> He erected an altar for Baal in the house of Baal, which he built in Samaria.
- 2 Kgs 10:28–29, 31. Thus Jehu wiped out Baal from Israel. <sup>29</sup> But Jehu did not turn aside from the sins of Jeroboam the son of Nebat, which he made Israel to sin—that is, the golden calves that were in Bethel and in Dan. . . . <sup>31</sup> But Jehu was not careful to walk in the law of Yahweh, the God of Israel, with all his heart. He did not turn from the sins of Jeroboam, which he made Israel to sin.
- 2 Kgs 17:16–17. And they abandoned all the commandments of Yahweh their God, and made for themselves metal images of two calves; and they made an Asherah and worshiped all the host of heaven and served Baal. <sup>17</sup> And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of Yahweh, provoking him to anger.

**Fig. 12.2. The Makeup of the Southern & Northern Kingdoms**

	<i>Southern Kingdom – Judah</i>	<i>Northern Kingdom – Israel</i>
<b>Size</b>	1(2) tribes	10 tribes
<b>Dynasties &amp; Kings</b>	1 dynasty (of David) / 20 kings (only two fully loyal: Hezekiah & Josiah)	10 dynasties / 20 kings* (all wicked, esp. Jeroboam I & Ahab)
<b>Capitals</b>	Jerusalem	Samaria
<b>Worship Centers</b>	Jerusalem	Bethel & Dan
<b>Economic Status</b>	Struggling	Wealthy
<b>Destruction</b>	586 B.C. by Babylon	723 B.C. by Assyria

\* The total number of northern kings lowers to nineteen and the dynasties to nine if Tibni from 1 Kings 16:21–22 is not included.

**Fig.12.3. The Divided Kingdom**



#### IV. The Demise of the Kingdoms and the Fall of Israel (1 Kgs. 15–2 Kgs. 17)

##### A. Key Players and Events

1. The northern kings are judged by God for “walking in the ways of Jeroboam and in his sin” (e.g., 1 Kgs. 15:26, 34)
2. Prophetic activity of Elijah and Elisha (1 Kgs. 17–2 Kgs. 13)
3. Capture and destruction of Samaria/Israel in 723 B.C. (2 Kgs. 17:7–41)

##### B. The Annalistic Pattern of Recording

1. Characteristics:
  - a. Formulaic, chronological, with southern and northern kingdoms addressed in parallel
  - b. Theological in orientation: focused not on glorifying the kings but on exalting Yahweh’s supremacy and right to covenant loyalty
2. The following chart compares the pattern for chronicling the southern and northern kings (adapted from J. Scheumann, “Mothers of Offspring in Kings: A Messianic Hope in the Davidic Line? *TynBul* 65.1 [2014]: 37–55, esp. 43):

	Judean (southern) Kings	Israelite (northern) Kings
1. Year of ascent	11/19 with succession formula	17/17 with succession formula
2. Name of father	9/19 in formula, but 18/19 in context (not Zedekiah)	15/17 (not Zimri in 1 Kgs 16:15 and Omri in 16:23)
3. Length of reign in capital city	19/19	17/17
4. Age at beginning of reign	17/19 (not Abijam and Asa)	omitted
5. Name of mother	17/19 (not J[eh]oram and Ahaz)	omitted
6. Summary evaluation	19/19	14/17 (not Shallum and Elah, both with short reigns; attributed to Zimri in 1 Kgs 16:19 outside succession formula in 16:15)

3. Comments:
  - a. The name of the king’s mother (for 17 of 19 of Judean kings with a succession formula)
    - Je(ho)ram and Ahaz are the two kings without a maternal note, and only these two are said to have “walked in the way of the kings of Israel” (2 Kgs. 8:18; 16:3).
    - 1–2 Kings appears to use the “mother” notification to distinguish the northern and southern lines, most likely in order to echo the original messianic promise of two rival lines (i.e., those offspring of the serpent and the ancestors of the offspring of the woman, Gen. 3:15).
    - The mention of mothers among the 17 Judean kings gives hope in the promise that “the mother of all living” (Gen. 3:20) will give rise to a male, royal, evil-overcoming deliverer in the line of Judah (3:15; 22:17b–18; 49:8–10).
    - That many of the Judean kings with a “mother” notification were actually wicked stresses that the contrast between the northern and southern kingdoms is a typological rather than ultimate, but the hope of the promised offspring through the line of Judah is true nonetheless.

Fig. 12.4. The Kings of the Divided Kingdom

<i>Kings of Judah (Southern Kingdom)</i>			<i>Kings of Israel (Northern Kingdom)</i>			
1	Rehoboam	930–913 B.C.	1	<b>Jeroboam I</b>	930–909 B.C.	I
2	Abijah	913–910	2	Nadab	909–908	
3	Asa	910–869	3	Baasha	908–886	II
			4	Elah	886–885	
			5	Zimri	885	III
			6	(Tibni)	885–880	IV
4	Jehoshaphat	872–848*	7	Omri	885–874	V
5	Jehoram I	853–841*	8	<b>Ahab</b>	874–853	
6	Ahaziah I	841	9	Ahaziah	853–852	
7	Athaliah <sup>+</sup>	841–835	10	J(eh)oram II	852–841	VI
8	J(eh)oash I	835–796	11	Jehu	841–814	
9	Amaziah	796–767	12	Jehoahaz	814–798	
10	Azariah II (Uzziah)	792–740*	13	J(eh)oash II	798–782	
			14	Jeroboam II	793–753*	
			15	Zechariah	753	VII
			16	Shallum	752	
11	Jotham	750–732*	17	Menahem	752–742	VIII
			18	Pekahiah	742–740	
12	Ahaz	735–715*	19	Pekah	752–732*	IX
13	<b>Hezekiah</b>	729–686*	20	Hoshea	732–723	X
14	<b>Manasseh</b>	696–642*	<i>Exile of Israel by Assyria, 723 B.C.</i>			
15	Amon	642–640	*Date includes a coregency or overlapping reign.			
16	<b>Josiah</b>	640–609	+Originally wife of Jehoram I, Athaliah became sole ruler of Judah after the death of her son Ahaziah I.			
17	Jehoahaz	609	Prepared by Jason S. DeRouchie. Nearly all dates are taken from Edwin R. Thiele, <i>The Mysterious Numbers of the Hebrew Kings</i> (new rev. ed.; Grand Rapids: Kregel, 1994), 10; the only change from Thiele's proposal is the start date of Hezekiah's reign (729 instead of 715), based on the clear reading of the Hebrew Masoretic text and the arguments of Leslie McFall, "Did Thiele Overlook Hezekiah's Coregency?" <i>Bibliotheca Sacra</i> 146 (1989): 393–404.			
18	Jehoiakim	609–598				
19	Jehoiachin	598–597				
20	Zedekiah	597–586				
<i>Exile of Judah by Babylon, 586 B.C.</i>						

## b. Summary evaluation of the king's religious policy:

- *Judah*: 19/19 of the Judean kings with a succession formula include a description of whether the king “did what was evil” (1 Kgs 14:21; 2 Kgs 21:2, 20; 23:32, 37; 24:9, 19) or “did what was good” (1 Kgs 15:11; 2 Kgs 12:2; 14:3; 15:3, 34; 18:3; 22:2) or how the king walked (1 Kgs 15:3; 22:43; 2 Kgs 8:18, 27; 16:3; 21:21; 22:2). At stake was whether he was faithful to Yahweh “like David” and did he remove “the high places,”

thus calling attention to God’s presence in Jerusalem (cf. 1 Kgs. 11:4, 6, 33, 38; 14:8; 15:3, 11; 2 Kgs. 14:3; 16:2; 18:3; 22:2).

- *Israel*: The same thing is said of every Israelite king including an evaluation formula: “He did what was evil in the sight of Yahweh.” At stake is whether he repeated the “sins of Jeroboam son of Nebat,” maximizing idolatry and rebellion and minimizing God’s presence in Jerusalem (2 Kgs. 17:22; cf. 1 Kgs. 15:26, 34; 16:19, 26; 22:52; 2 Kgs. 3:3; 10:31; 13:2, 11; 14:24; 15:9, 18, 24, 28).

### C. Emphasis on Mosaic Covenant Violation

1. The Mosaic covenant is the primary lens for evaluation in 1–2 Kings. Key echoes call the reader to read the royal history in the light of the Pentateuchal covenant materials.
  - a. The chief responsibility of the king—be a man of the Book:
    - 1 Kgs. 2:3–4. Keep the charge of Yahweh your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, *as it is written in the Law of Moses*, that you may prosper in all that you do and wherever you turn, that Yahweh may establish his word that he spoke concerning me.”
    - Deut. 17:18–20. And when [a human Israelite king] sits on the throne of his kingdom, he shall *write for himself in a book a copy of this law*, approved by the Levitical priests. And it shall be with him, and he shall *read in it all the days of his life*, that he may learn to fear Yahweh his God by keeping all the words of the this law and these statutes, and doing them, that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.”
  - b. Solomon’s prayer of dedication in 1 Kings 8:
    - i. The king saw the new temple as a permanent resting place for the central sanctuary, where God had promised in Deuteronomy, “My name shall be there” (1 Kgs. 8:29; cf. Deut. 12:11).
    - ii. Solomon saw the land promise as having been fully received, declaring, “Not one word has failed of all [Yahweh’s] good promise, which he spoke by Moses his servant” (1 Kgs. 8:56; cf. Gen 15:18 vs. 1 Kgs. 4:21).
    - iii. Recognizing that “there is no one who does not sin” (1 Kgs. 8:46), Solomon, like Moses before him, anticipated Israel’s covenant rebellion and God’s justice in bring the covenant curses (8:33, 35, 37, 41; cf. Lev. 26:14–39; Deut. 28:15–68).
      - Defeat by enemies:
        - Deut. 28:25. The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth.
        - 1 Kgs. 8:33. When your people Israel are defeated before the enemy because they have sinned against you, and if they turn again to you and acknowledge your name and pray and plead with you in this house....
      - Dust instead of rain:
        - Deut. 28:24. The LORD will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed.
        - 1 Kgs. 8:35. When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them....

- Pestilence and sickness:
  - Deut. 28:22. The LORD will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought and with blight and with mildew. They shall pursue you until you perish.
  - 1 Kgs. 8:37–39. If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates, whatever plague, whatever sickness there is, <sup>38</sup> whatever prayer, whatever plea is made by any man or by all your people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house, <sup>39</sup> then hear in heaven your dwelling place and forgive and act and render to each whose heart you know, according to all his ways (for you, you only, know the hearts of all the children of mankind)....
- iv. In echo of God’s own promises of restoration and on the basis of his gracious redemption of Israel from Egypt and of his unique claim on her, Solomon pled that in the midst of judgment God would mercifully forgive those penitent of heart (1 Kgs. 8:30–53; cf. Lev. 26:40–42; Deut. 30:1–10).
- v. In accordance with Israel’s calling to be reflectors of God’s greatness to the nations (Deut. 4:5–8; 26:18–19; cf. Gen. 12:3; Exod. 19:4–6), Solomon asked God to respond when non-Israelites pray to him for help, “in order that all the peoples of the earth may know your name and fear you, as do your people Israel” (1 Kgs. 8:43; cf. 8:59–60).
- c. The narrator explicitly uses the Law of Moses as the measure of right or wrong action, whether with respect to God or king.
  - *Solomon’s temple dedication.* 1 Kgs 8:53, 56. For you separated them from among all the peoples of the earth to be your heritage, as you declared through Moses your servant, when you brought our fathers out of Egypt, O Lord Yahweh. <sup>56</sup> Blessed be Yahweh who has given rest to his people Israel, according to all that he promised. Not one word has failed of all his good promise, which he spoke by Moses his servant.
  - *Regarding Amaziah after the murder of Josiah his father.* 2 Kgs 14:6. But he did not put to death the children of the murderers, according to what is written in the Book of the Law of Moses, where Yahweh commanded, “Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. But each one shall die for his own sin.”
  - *Regarding the northern kingdom’s destruction.*
    - 2 Kgs 17:13–14. Yet Yahweh warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.” <sup>14</sup> But they would not listen, but were stubborn, as their fathers had been, who did not believe in Yahweh their God.
    - 2 Kgs 18:11–12. The king of Assyria carried the Israelites away to Assyria and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes, <sup>12</sup> because they did not obey the voice of Yahweh their God but transgressed his covenant, even all that Moses the servant of Yahweh commanded. They neither listened nor obeyed.
  - *Regarding Hezekiah.* 2 Kgs 18:5–7. He trusted in Yahweh, the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him. <sup>6</sup> For he held fast to Yahweh. He did not depart from following him, but kept the commandments that Yahweh commanded Moses. <sup>7</sup> And Yahweh was with him; wherever he went out, he prospered. He rebelled against the king of Assyria and would not serve him.
  - *Regarding Manasseh.* 2 Kgs 21:7–9. And the carved image of Asherah that he had made he set in the house of which Yahweh said to David and to Solomon his son, “In this

house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever. <sup>8</sup> And I will not cause the feet of Israel to wander anymore out of the land that I gave to their fathers, if only they will be careful to do according to all that I have commanded them, and according to all the Law that my servant Moses commanded them.” <sup>9</sup> But they did not listen, and Manasseh led them astray to do more evil than the nations had done whom Yahweh destroyed before the people of Israel.

- *Regarding Josiah. 2 Kgs 23:25.* Before him there was no king like him, who turned to Yahweh with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him.
2. The narrative is highly selective and marked with a theological agenda that stresses the covenant loyalty or disloyalty of the kings.
- a. Jeroboam II vs. Jeroboam I and Ahab.
- Jeroboam II was, from the world’s perspective, one of the northern kingdom’s greatest monarchs, reigning for forty-one years (793–753 B.C.) (the most of any northern king) and leading Israel to a golden age of international influence. Nevertheless, the biblical text gave him only seven verses (2 Kgs. 14:23–29), showing that from God’s eyes, his reign was insignificant.
  - In contrast, Jeroboam I (931–910 B.C.) and Ahab (874–853 B.C.) each reigned twenty-two years and yet together were given a combined total of ten chapters (1 Kgs. 10:26–14:20; 16:29–22:40)! What was the difference between them and Jeroboam II? The text tells us that the two were both excessively wicked in God’s eyes and bore a vast negative influence on generations of Israelites. The narrator gave them more space in order to show Yahweh’s response to royal pride and arrogance and to demonstrate the uniqueness of Yahweh’s status as the true king of Israel.
  - We have already highlighted Jeroboam I’s wickedness in setting up the two golden calves in Bethel and Dan (1 Kgs. 12:28–29). As for Ahab, he like Solomon is depicted tragically as a breaker of the Deuteronomic ideal (Deut. 17:14–17). Outside the Bible, Ahab is known as a preeminent militarist, but the Bible strikingly and appropriately attributes his military successes *and* failures to Yahweh (1 Kgs. 20:13; 22:16–17, 19–23). Ahab’s diplomatic marriage with the Phoenician princess Jezebel brought about his ruin, for Jezebel, arguably the most notorious woman in the Hebrew Bible, led this northern king to turn from Yahweh (16:31), incited the murder of nearly all Yahweh prophets (18:4), persecuted Elijah to the point of despair (19:14), and had innocent people murdered simply out of greed (21:1–16). As for wealth, whereas Solomon had an ivory throne (10:22), Ahab had an ivory palace (22:39), but he remained discontent, even murdering Naboth in order to acquire his vineyard (21:1–16).

**ANE Note**

The Monolith Inscription of Shalmaneser III describes a great battle fought at Qarqar (in modern day Syria) in 853 B.C. between Assyria and an anti-Assyrian coalition. We are told the latter included Ahab of Israel, who contributed 10,000 infantry and 2,000 chariots, the largest number in the alliance and one equal to that of Assyria itself! So great was the military power of the Omrides (the name for king Omri, Ahab's father, and his successors) that even after the dynasty was eradicated by Jehu (see 2 Kgs. 9–10), we have evidence that the Assyrians still referred to the northern kings as “the house of Omri.” Though Ahab's kingdom was great of strength, the Bible stresses that Yahweh alone gave Ahab victory and defeat (1 Kgs. 20:13; 22:16–17, 19–23)!

- b. Hezekiah and Josiah. Of all forty kings in the divided kingdoms, only Hezekiah and Josiah are given unqualified praise by the narrator of 1–2 Kings (2 Kgs. 18:5–6; 23:25), and together they are given a total of five chapters (2 Kgs. 18–20; 22–23).
- 2 Kgs. 18:5–6. [King Hezekiah] trust in Yahweh, the God of Israel, so that there none like him among all the kings of Judah after him, nor among those who were before him. For he held fast to Yahweh. He did not depart from following him, but kept *the commandments that Yahweh commanded Moses*.
  - 2 Kgs. 23:25. Before [King Josiah] there was no king like him, who turned to Yahweh with all his heart and with all his soul and with all his might, *according to all the Law of Moses* (cf. Deut. 6:5).

**D. Emphasis on Prophetic Ministry through Word and Deed** (esp. Elijah [2 Kgs. 17–2 Kgs. 2] and Elisha [2 Kgs. 2–8]) in order to stress (1) Yahweh's grace in calling Israel back to covenant loyalty; (2) Yahweh's faithfulness to his Word and sovereignty over all things in time and space; (3) the unique role of the prophet as mouthpiece for Yahweh.

1. Confrontation due to lack of covenant faithfulness
  - 2 Kgs. 17:13–14. Yahweh warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.” But they would not listen, but were stubborn, as their fathers had been, who did not believe in Yahweh their God.
2. Miracles as validation of the prophetic word.
  - a. Overview:
    - i. *Mundane miracles*: multiplying oil in a jar (1 Kgs. 17:8–16; 2 Kgs. 4:1–7), finding a lost ax head (2 Kgs. 6:5), or protecting fellow prophets from eating a poisoned meal (13:14–19);
    - ii. *Grandiose miracles*: when Elijah raised a widow's son from the dead (1 Kgs. 17:17–24), when Elisha did the same for a Shunamite woman (2 Kgs. 4:18–37), or when the bones of the dead Elisha revived a dead man who had been thrown into the same grave (13:20–21).
  - b. Purpose: To prove that Yahweh was indeed over all and knew all, that his word was true, and that his prophet should be heeded.
    - i. Example 1: Life Experienced through the Truth of God's Word (1 Kgs 17)
      - (1) Outline:
        - (a) The truth of God's life-giving word for the prophet (17:2–7)
        - (b) The truth of God's life-giving word for a pagan, foreign widow woman and her son (17:8–16)

- (c) The truth of God’s life-giving word for the dead (17:17–24). 1 Kgs. 17:24. And the woman said to Elijah, “Now I know that you are a man of God, and that the word of Yahweh in your mouth is truth.”
- (2) Note: For those bound in the death of exile, the final note on the power of God’s Word to raise the dead would have meant hope for life.
- (3) Question: Does the prophet have to go outside Israel to find those who will respond rightly to the life-giving truth of God’s word?
- ii. Example 2: Life and Death Hinge on Whether You Will Trust God’s Word (1 Kgs 18)
- (1) The context: Who is the true “troubler of Israel” (18:17–18)?  
Answer: The one who fails to heed God word.
- 1 Kgs. 18:18. I have not troubled Israel, but you have, and your father’s house, because you have abandoned the commandments of Yahweh and followed the Baals.
- (2) The challenge: One Yahweh prophet against 450 prophets of Baal (18:20–24).
- 1 Kgs. 18:21. How long will you go limping between two different opinions? If Yahweh is God, follow him; but if Baal, then follow him.
  - 1 Kgs. 18:24. You call upon the name of your god, and I will call upon the name of Yahweh, and the God who answers by fire, he is God.
- (3) The confrontation: Yahweh’s proof that he alone is God (18:25–40).
- (a) Baal cannot ultimately supply and should not be followed (18:25–29).
- (b) Yahweh alone is God and should be followed (18:30–40)
- The setting for proving Yahweh alone is God (18:30–35)
  - The prophet’s prayer (18:36–37): “Let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. Answer me, O Yahweh, answer me, that this people may know that you, O Yahweh, are God, and that you have turned their hearts back.”
  - Yahweh’s response—fire, restoration, judgment (18:38–40): “Then fire of Yahweh fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and said, ‘Yahweh, he is God; Yahweh, he is God.’ And Elijah said to them, ‘Seize the prophets of Baal; let not one of them escape.’ And they seized them. And Elijah brought them down to the brook of Kishon and slaughtered them there.”
- c. Truthful foretelling in the light of Yahweh’s promises to bless and curse
- i. In 1–2 Kings, what Yahweh’s prophets proclaimed consistently occurred, whether it was the division of the empire (1 Kgs. 11:30–39), the punishment of idolatry (13:2), the ending of dynasties (14:10–11), the covenant curse of drought (17:1), the death of individuals (21:23), victory or defeat in battle (20:13–14, 28; 22:17, 19–23), the healing of diseases (2 Kgs. 5:10), or the provision of food (7:1).
- ii. Purpose: The accuracy of the prophetic predications was supposed to validate that they were from God and thus motivate the people to return

to Yahweh (see Deut. 18:21–22). Sadly, few in Israel listened to the prophetic voice.

iii. Challenges with false prophecy, an example (1 Kgs 22):

- (1) Syria is at war with Israel, and Ahab has asked King Jehoshaphat of Judah to unite with him in battle (22:1–4).
- (2) Ahab has about 400 non-Yahweh only prophets who affirm that he should go to war (22:6), but when Jehoshaphat asks for a second opinion from a Yahweh-only prophet, Ahab stated, “There is yet one man by whom we may inquire of Yahweh, Micaiah the son of Imlah, but I hate him, for he never prophesies good concerning me, but evil” (1 Kgs. 22:8).
- (3) Significantly, it was the words of Micaiah that came true, and it meant Ahab’s demise (22:17, 19–23).

#### E. The Reason for Israel’s Exile (2 Kgs 17)

1. The cause of Israel’s exile (17:7–17):
  - a. Sustained sin (vv. 7–12)
  - b. Deafness, failure to heed the Law, and lack of faith (vv. 13–17; cf. Zech 7:11–14)
2. The reality of Israel’s exile and demise of Judah (17:18–20)
3. Synthesis (17:21–23)

### V. The Demise of Judah and Its Fall (2 Kgs. 18:1–25:21)

#### A. Key Highlights

1. Half of the section focuses on reigns of two notably good kings, Hezekiah (chs. 18–20) and Josiah (chs. 22–23)
2. Prophetic activity of Isaiah (chs. 19–20)
3. Capture and Destruction of Jerusalem/Judah (25:1–21)

#### B. A Further Example of the Need to Believe in Yahweh and Not Doubt— Sennacherib’s Siege of Jerusalem (2 Kgs. 18–19)

1. The setting (18:1–12):
  - Hezekiah’s trust (18:5–7). [Hezekiah] trusted in Yahweh, the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him. <sup>6</sup> For he held fast to Yahweh. He did not depart from following him, but kept the commandments that Yahweh commanded Moses. <sup>7</sup> And Yahweh was with him; wherever he went out, he prospered. He rebelled against the king of Assyria and would not serve him.
  - Israel’s failure and exile (18:11–12). The king of Israel carried the Israelites away to Assyria . . . <sup>12</sup> because they did not obey the voice of Yahweh their God but transgressed the covenant, even all that Moses the servant of Yahweh commanded. They neither listened nor obeyed.
2. Confrontation 1 and Yahweh’s Response (18:37–19:7)
  - a. Sennacherib Questions Yahweh’s *Ability* (18:13–37)
    - 2 Kgs. 18:19. And the Rabshakeh said to them, “Say to Hezekiah, ‘Thus says the great king, the king of Assyria: On what do you rest this trust of yours?’”
    - 2 Kgs. 18:25. Is it without Yahweh that I have come up against this place to destroy it? Yahweh said to me, “Go up against this land, and destroy it.”
    - 2 Kgs. 18:30. Do not let Hezekiah make you trust in Yahweh by saying, “Yahweh will surely deliver us, and this city will not be given into the hand of the king of Assyria.”
    - 2 Kgs. 18:32–35. And do not listen to Hezekiah when he misleads you by saying, “Yahweh will deliver us. <sup>33</sup> Has any of the gods of the nations ever delivered his land

out of the hand of the king of Assyria? <sup>34</sup> Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? <sup>35</sup> Who among the gods of the lands have delivered their lands out of my hand, that Yahweh should deliver Jerusalem out of my hand?"

b. The prophet Isaiah's reassurance and promise (19:1–7)

- Hezekiah's plea (19:4). It may be that Yahweh your God heard all the words of the Rabshakeh, whom his master the king of Assyria has sent to mock the living God, and will rebuke the words that Yahweh your God has heard; therefore lift up your prayer for the remnant that is left.
- Isaiah's response (19:6–7). Isaiah said to them, "Say to your master, 'Thus says Yahweh: Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have reviled me. <sup>7</sup> Behold, I will put a spirit in him, so that he shall hear a rumor and return to his own land, and I will make him fall by the sword in his own land.'"

3. Confrontation 2 and Yahweh's Response (19:8–37)

1. Sennacherib Questions Yahweh's *Faithfulness* (19:8–13).

- 2 Kgs. 19:10. Do not let your God in whom you trust deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria.

2. Hezekiah's Prayer of Trust in God's Ability and Faithfulness (19:14–19)

3. Isaiah's prediction of Sennacherib's fall: Yahweh's all-controlling word (19:20–34)

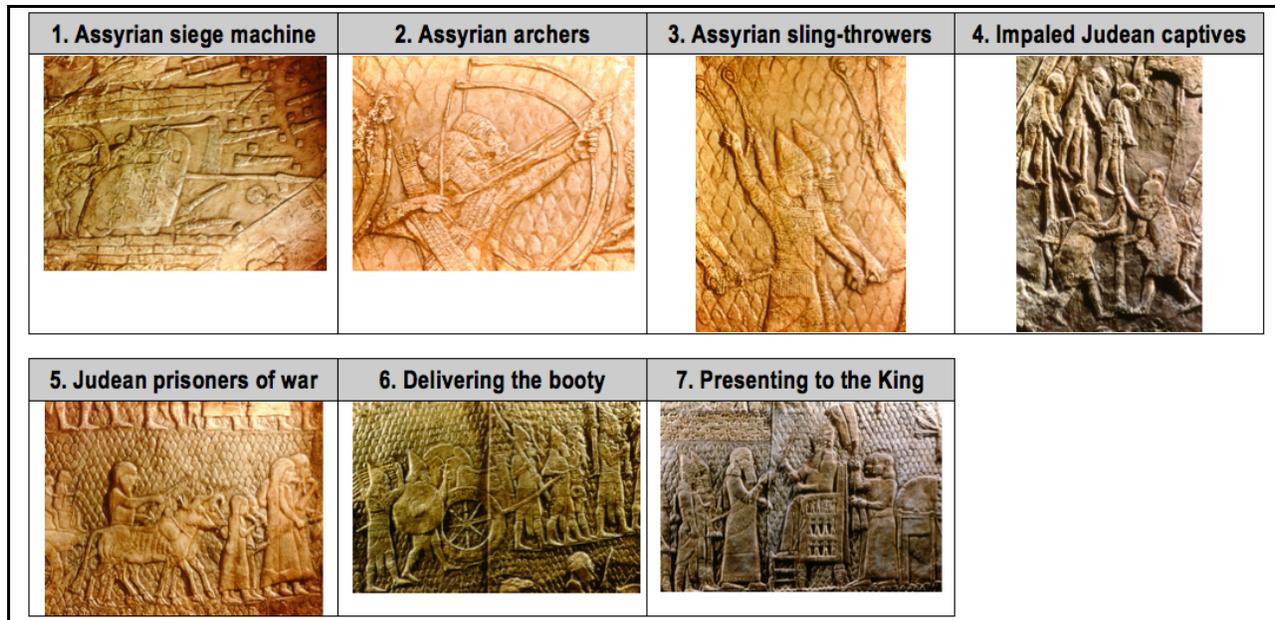
- Yahweh's control of Assyria's success (19:25). Have you not heard that I determined it long ago? I planned from days of old what now I bring to pass, that you should turn fortified cities into heaps of ruins.
- Yahweh's declaration that Sennacherib will fail and die (19:32–34). Therefore thus says Yahweh concerning the king of Assyria: "He shall not come into this city or shoot an arrow there, or come before it with a shield or cast up a siege mound against it. <sup>33</sup> By the way that he came, by the same he shall return, and he shall not come into this city, declares Yahweh. <sup>34</sup> For I will defend this city to save it, for my own sake and for the sake of my servant David."

4. The fulfillment of God's word (19:35–37)

- 2 Kgs. 19:35–37. And that night the angel of Yahweh went out and struck down 185,000 in the camp of the Assyrians. And when people arose early in the morning, behold, these were all dead bodies. <sup>36</sup> Then Sennacherib king of Assyria departed and went home and lived at Nineveh. <sup>37</sup> And as he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, struck him down with the sword and escaped into the land of Ararat. And Esarhaddon his son reigned in his place.

**WINDOW INTO THE BIBLICAL WORLD**

Neo-Assyria's brutality in war and supremacy by oppression scathed the landscape of the ancient world. Following the destruction of the northern kingdom of Israel in 723 BC, Judah initially did not receive the same fate because they agreed to pay tribute to the Assyrian monarch. Years later, however, when Hezekiah withheld this tribute, the Assyrians began an extensive campaign against Judah, destroying border city after border city until they laid siege to Jerusalem. The following Assyrian reliefs depict the victory of King Sennacherib (ca. 704–681 BC) over the Judean southwest border outpost at Lachish. The Assyrians intended that their horrific war treatment would force all into subservience.



#### WINDOW INTO THE BIBLICAL WORLD

The Assyrian king Sennacherib (ca. 704–681 BC) captured many Judean cities and besieged Jerusalem, forcing Hezekiah to pay tribute to the Assyrians. Sources are agreed, however, that he was not able to capture Jerusalem. In a fascinating account called the “Taylor Prism” or “Sennacherib Prism,” the Assyrian monarch gives his own version of the events surrounding the siege of Jerusalem described in 2 Kgs 18–19 and Isa 36–37. It describes the event in a most positive light, without claiming to have successfully taken the city.

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*In my third campaign, I marched against Hatti. The awesome splendor of my lordship overwhelmed Lulli, king of Sidon, and he fled overseas faroff. The terrifying nature of the weapon of (the god) Ashur my lord overwhelmed his strong cities.... As for Hezekiah, the Judean, I besieged forty-six of his fortified walled cities and surrounding smaller towns, which were without number. Using packed-down ramps and applying battering rams, infantry attacks by mines, breeches, and siege machines, I conquered (them). I took out 200,150 people, young and old, male and female, horses, mules, donkeys, camels, cattle, and sheep, without number, and counted them as spoil. He himself, I locked up within Jerusalem, his royal city, **like a bird in a cage**. I surrounded him with earthworks, and made it unthinkable for him to exit by the city gate. His cities which I had despoiled I cut off from his land and gave them to Mitinti, king of Ashdod, Padi, king of Ekron and Silli-bel, king of Gaza, and thus diminished his land. I imposed dues and gifts for my lordship upon him, in addition to the former tribute, their yearly payment.*

*He, Hezekiah, was overwhelmed by the awesome splendor of my lordship, and he sent me after my departure to Nineveh, my royal city, his elite troops (and) his best soldiers, which he had brought in as reinforcements to strengthen Jerusalem, with 30 talents of gold, 800 talents of silver, choice antimony, large blocks of carnelian, beds (inlaid) with ivory, armchairs (inlaid) with ivory, elephant hides, ivory, ebony-wood, boxwood, multi-colored garments, garments of linen, wool (dyed) red-purple and blue-purple, vessels of copper, iron, bronze and tin, chariots, siege shields, lances, armor, daggers for the belt, bows and arrows, countless trappings and implements of war, together with his daughters, his palace women, his male and female singers. He (also) dispatched his messenger to deliver the tribute and to do obeisance.*

*(Context of Scripture, 2:302)*

### C. The Certainty of Judah’s Destruction: Manasseh’s Demise (2 Kgs 21:1–18, esp. 9–12)

- 2 Kgs. 21:11–15. Because Manasseh king of Judah has committed these abominations and has done things more evil than all that the Amorites did, who were before him, and has made Judah also to sin with his idols, therefore ... I am bringing upon Jerusalem and Judah such disaster that the ears of everyone who hears of it will tingle. And I will stretch over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab, and I will wipe Jerusalem as one wipes a dish,

wiping it and turning it upside down. And I will forsake the remnant of my heritage and give them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies, because they have done what is evil in my sight and have provoked me to anger, since the day their fathers came out of Egypt, even to this day.

**D. The Downfall of Jerusalem in 586 BC.** Babylon progressively exiles and destroys Judah, climaxing in 586 B.C.:

1. 605 B.C., the first Babylonian invasion during the reign of Jehoiakim and the exile of those like Daniel and his three friends (2 Kgs. 24:1–2; cf. Dan. 1:1–7);
2. 597, the exile of King Jehoiachin and others like Ezekiel (2 Kgs. 24:8–17; cf. Ezek. 1:1–3);
3. 586 B.C., the fall of Jerusalem by the Babylonians including the destruction of Solomon’s temple and the exile of all but the poorest of the poor from the land (2 Kgs. 25:1–21; cf. Jer. 52:29).

**VI. Postscript: Kingdom Hope (2 Kgs. 25:22–30)**

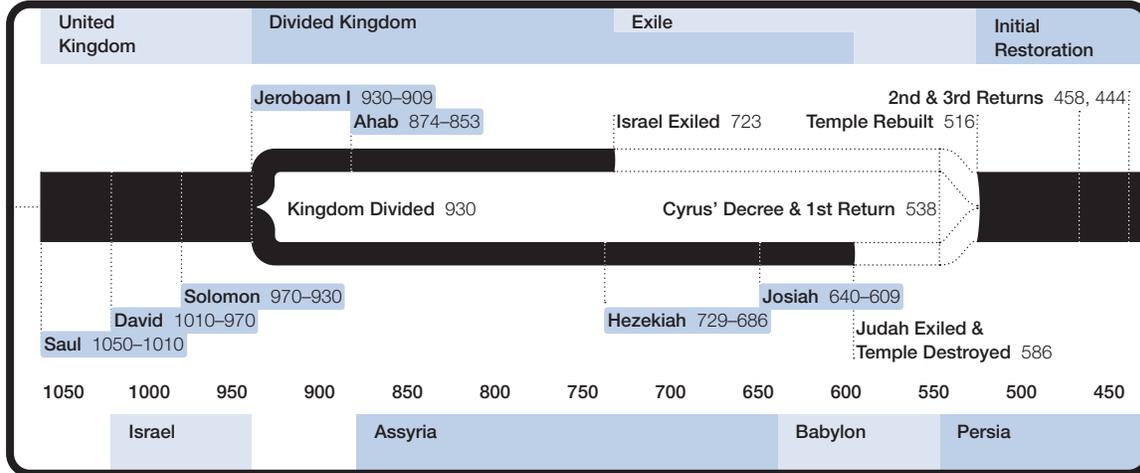
**A. The Book’s Double Conclusion** (2 Kgs. 25:22–30) after highlighting the destruction of Jerusalem and exile of Judah (v. 21).

1. *Episode 1.* The tragic demise of the Davidic line and return to Egypt: A group of radicals, led by one from “the royal family,” murder the governor, resulting in the flight of the remnant to Egypt, the former place of slavery (2 Kgs 25:22–26; cf. Deut. 17:16; 28:68; Jer 42:15–16 with 43:4–7).
2. *Episode 2.* The hopeful rise of the Davidic line from exile: King Jehoiakin, the last surviving Davidic monarch, is let out of prison and elevated to a place of honor next to the King of Babylon (2 Kgs 25:27–30).

**B. A Renewed Kingdom History to Come**

1. Grounded in Yahweh’s promise through Moses of future restoration after curse (Deut. 30:1–10), Solomon had pled for God to forgive and restore the repentant remnant after exile (1 Kgs. 8:46–53).
2. Yahweh had already announced that, though he would afflict “the offspring of David,” he would not do so “forever” (1 Kgs. 11:39).
3. The OT in its Hebrew ordering ends with a series of books that detail the history of the remnant during the period of initial restoration (Daniel through 1–2 Chronicles). Now, however, the history is revitalized, filled with life and longing for the consummate kingdom of God.
4. Significance: Yahweh is not through with his chosen people at the end of 1–2 Kings, and the rest of the Bible details the continued covenantal story that will climax in the establishment of an eternal throne under a Davidic king.

Fig. 12.5. Key Powers, People, &amp; Periods in the History of Israel &amp; Judah



**VII. Book Summary:** After it becomes apparent that Solomon is not the messianic son of David, God divides the kingdom and both nations fall further into sin and are eventually exiled, with their only hope resting in the coming of the messianic King from the line of Judah and David.

### VIII. Guided Reading for 1–2 Kings

#### A. Points of Focus:

- Key chapters: 1 Kings 3; 8:1–9:9, 10:14–12:33; 16:29–17:1 with ch. 18; 2 Kings 17, 21:1–23:27; ch. 25
- Key persons: Ahab, Baal, Elijah, Elisha, Hezekiah, Isaiah, Jehu, Jeroboam I, Jeroboam II, Jezebel, Josiah, Manasseh, Obadiah, Omri, Rabshakeh, Rehoboam, Sennacherib, Shalmaneser, Solomon

#### B. Questions:

- How are the books of Samuel and Kings tied together in the Septuagint?
- Three sources for the material in Kings are named within the book: “the books of the acts of Solomon” (1 Kgs 11:14), “the Book of the Chronicles of the Kings of Israel” (14:19), and “the Book of the Chronicles of the Kings of Judah” (14:29). What might suggest that these sources were not official court annals but records of the reigns of the kings of Israel and Judah compiled by the prophets?
- Summarize in your own words the main thesis of 1–2 Kings. What appears to have been the guiding principle for determining which of the northern and southern kings received the most attention? Which northern kings are given unqualified approval by the writer for their loyalty to Yahweh? Which southern kings?
- What historical period does 1–2 Kings cover?
- What is revealed about the history of the kingdom through the emphasis on prophecy (promise) and fulfillment in the historical development of the monarchy?
- The book of 1–2 Kings stresses the role of the prophets as covenant enforcers, messengers of the great covenant Lord. Which two prophets’ ministries are given particular attention in the book?

7. What do we learn about Solomon's relationship with God early in his life? What did he ask of Yahweh and what did Yahweh grant him?
8. Upon completion of the temple, what do we learn about God's presence?
9. In Solomon's prayer of temple dedication, which of the three main elements in the covenant structure show up in the king's prayer (historical prologue, stipulations, blessings & curses)? In Solomon's blessing of the people after his prayer of dedication, what ultimate purpose is given for the king's request that his words "be near to Yahweh our God day and night"?
10. Read 1 Kings 10:14–11:8 in the light of Deuteronomy 17:14–20 (cf. 1 Sam. 8:10–18). Where did Solomon go wrong as he grew older, and what was God's punishment for his disobedience?
11. What wicked thing did Jeroboam I do upon his rise to kingship in the north?
12. What covenant curse was placed on Israel by the word of Elijah? Who was the king of Israel at this time, and what great evil had he done before Yahweh? In the battle on top of Mount Carmel in 1 Kings 18, what does Elijah pray will happen that appears to motivate God to show his great power?
13. Why does 1–2 Kings focus so much on the miracles of the prophets? For help, consider what the result of Elijah's raising the widow's son was (1 Kgs. 17) and the content of Elijah's prayer on Mount Carmel and the people's response after Yahweh showed his power (1 Kgs. 18).
14. In what years were the northern and southern kingdoms destroyed? Using 2 Kings 17 and 21 as your basis, describe in three sentences or less why Israel and Judah fell.
15. What was found in Jerusalem's temple during the reign of Josiah (2 Kgs. 22–23), and what response did the king have to the find?
16. "O Yahweh, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart, who have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day.... But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built!" Who spoke these words, when did he speak them, and in what chapter are they found?
17. "When the king heard the words of the Book of the Law, he tore his clothes. And the king commanded ..., 'Go, inquire of Yahweh for me, and for the people, and for all Judah, concerning the words of this book that has been found. For great is the wrath of Yahweh that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us.'" Of whom are these words spoken, and in what chapter are they found?
18. "Before him there was no king like him, who turned to Yahweh with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him." Of whom are these words spoken, and in what chapter are they found?