



# THE BOOK OF KINGS

BY BILLY CAMP

## Introduction

### Why study “The Book of Kings”?

Maybe we should ask, “Why should I study any book of the Bible?” Many people are intimidated by the Old Testament. We understand over half of the Bible is found within the Old Testament, but we frequently only spend time in the New Testament. A quick response is that, “We are New Testament Christians and we do not follow the Old Testament Law.” However, I want to challenge you to think more broadly about Old Testament beginning from Paul’s standpoint. Paul says, “For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope” (Rom 15:4). Or in another instance he states, “Now these things happened as examples for us, so that we would not crave evil things as they also craved” (1 Cor 10:6). What was written previous was for our application, edification, education, instruction, and a host of other key things. Take one more step deeper, what do we get when we read the New Testament books?

- The **Gospels** show us what Jesus did and what he taught.
- The **Book of Acts** records the early history of the church.
- The **Epistles** teach Christian living and Church doctrines.
- The **Book of Revelation** shows us the outcome of the Christian life.

The **Old Testament** is where “we come in contact with human nature. It is where we can “see ourselves,” and thus measure and modify our nature even according to New Testament principles” (note from Dr. Randall Bailey).

What we will see as we work through the Book of Kings is a collection of stories from many places showing us how people have responded to God and his plan for humanity.

### The Kingship Begins

When we study the kings, we are usually familiar with their beginning. In Israel’s history, there is a continual wrestling with God’s plan and humanity’s fleshly desires. We get insight into the beginning of the kings when we transition from Judges to Kings. The Judges presents its own fascinating story arc, which will be reserved for another study. The official transition from Judges to Kings is recorded in 1 Samuel 8, but it is introduced in Deuteronomy 17 (vs 14–20). God tells the Israelites at Mt. Sinai that, “You may indeed set a king over you whom the Lord your God will choose” (vs. 15). How do we reconcile Deuteronomy with 1 Kings 8 where God appears to be upset with the Israelites asking for a king? Deuteronomy records the second of the approved kingdom “offices” by explain the monarchy/kingship (other offices are judges, prophets, and priests). God’s design for kingship is theological, but the human desire was political. When the Israelites reject God, they abandon the theological ideal and pursue the political appearance. This is the issue warned against in Deuteronomy 17 and explained as a reality in 1 Samuel 8. Therefore, the kingship of Israel begins with wrestling with God’s standard for living.

## The Book of Kings

What are we talking about when we say *The Book of Kings*. If you turn in your Bible to 1 & 2 Kings, you will start reading about the kings of Israel and Judah. We will deal more with the historical, political, geographical, and cultural landscape in the coming weeks, but it will suffice at this time to note a few pertinent observations.

1 & 2 Kings is related to 2 Chronicles (we will bridge these books together as much as possible within our allotted time).

The Book of Kings (we will say this instead of saying First and Second Kings, etc.) begins at the end of David's life and ends with Judah in Exile. The internal data of the book spans between 1000 BC to 500 BC. To put this into historical context consider these points:

- Seven Wonders of the Ancient World (2550–200 BC)
- Patriarchs of Israel (2166–1859 BC)
- Assyrians (1900–612 BC)
- Babylonians (1900–539 BC)
- The Exodus happened 500 years prior
- Israelite Conquest and Judges (1406–1051 BC)
- The Pyramids of Egypt are 1500 years old
- Early Native Americans (1000 BC–AD 1450)
- Israel Divides into Two Kingdoms (931–586 BC)
- Homer and Hesiod (800–700 BC)
- Rome Founded by Romulus and Remus (753 BC)
- Israel Falls to Assyria (722 BC)
- Assyria Falls to Babylon (612 BC)
- Lao-Tzu, Confucius, Buddha (604–479 BC)
- Judah Falls to Babylon, Temple Destroyed (597–586 BC)
- Babylon Falls to Persia (539 BC)
- Jews Return and Rebuild the Temple (538 BC)

## What is in The Book of the Kings?

The History/Chronicles of the Kings of Israel and the History/Chronicles of the Kings of Judah

- History/Chronicles of the Kings of Israel (17x) minus Joram and Hoshea
  - o “All that he did” (13x)= (1 Kgs 15:31; 16:5, 14, 27; 22:39; 2 Kgs 1:18; 10:34; 13:8, 12 [= 14:15]; 14:28; 15:21, 26, 31)
  - o “All his heroic deeds” (6x)= (1 Kgs 16:5, 27; 2 Kgs 10:34; 13:8, 12 [= 14:15 “how he fought with Amaziah king of Judah”]; 14:28)
  - o “The conspiracy that he formed” (2x)= (1 Kgs 16:20; 2 Kgs 15:15)
  - o “That he fought” (2x)= (1 Kgs 14:19; 2 Kgs 14:28)
  - o “The house of ivory that he built and all the cities that he built” (1x)=1 Kings 22:39
  - o “How he fought and restored Damascus and Hamath for Israel (1x)=2 Kings 14:28

- History of the Kings of Judah (15x), minus Ahaziah, Athaliah, Jehoahaz, Jehoiachin, Zedekiah
  - o “(all) that he did” (12x)= 1 Kings 14:29; 15:7, 23; 2 Kgs 8:23; 12:20; 15:6, 36; 16:19; 21:17, 25; 23:28; 24:5
  - o “(All) his heroic deeds” (3x)= 1 Kings 15:23; 22:46; 2 Kgs 20:20
  - o “The cities that he built” (1x)= 1 Kings 15:23
  - o “The pool which he made ...” (1x)= 2 Kings 20:20
  - o “The sin that he sinned” (1x)= 2 Kings 21:17

### Sources for the Histories

- The Book of the Deeds of Solomon (1 Kings 11:41)
- Prophet Tales and Narratives
  - o The prophets include
    - From Israel
      - Ahijah the Shilonite (1 Kings 11:29–38; 14:1–18)
      - Jehu son of Hanani (1 Kings 16:1–4, 7)
      - Elijah (1 Kings 17–19; 21; 2 Kings 1:1–2:18)
      - Elisha (2 Kings 2:19–25; 3:3–9:13; 13:14–21)
      - Micaiah son of Imlah (1 Kings 22:2–38)
      - Jonah son of Amittai (2 Kings 14:25)
      - Unnamed men of God (1 Kings 13:1–32; 20:13–14, 22, 28, 35–43)
    - From Judah
      - Isaiah (2 Kings 19–20)
      - Huldah (2 Kings 22:13–20)
      - Unnamed prophets (2 Kings 21:10–15)
- Temple Records
  - o Extensive information about Solomon’s temple

### 2 Chronicles Sources

- The Book of the Kings of Israel (2x)= 1 Chronicles 9:1, 2 Chronicles 20:34
- The Records/Chronicles the Kings of Israel (1x)= 2 Chronicles 33:18
- Story of the Book of the Kings (1x)= 2 Chronicles 24:27
- The Book of the Kings of Judah and Israel (4x)= 2 Chronicles 16:11; 25:26; 28:26; 32:32
- The Book of the Kings of Israel and Judah (3x)= 2 Chronicles 27:7; 35:27; 36:8; cf. 1 Chronicles 9:1
- Nathan the Prophet (1 Chronicles 29:29; 2 Chronicles 9:29)
- Gad the Seer (1 Chronicles 29:29)
- Ahijah from Shiloh (2 Chronicles 12:15)
- Iddo the Seer (1 Chronicles 9:29; 12:15) and the prophet (2 Chronicles 13:22)
- Shemaiah the Prophet (2 Chronicles 12:15)
- Jehu son of Hanani (2 Chronicles 20:34)
- The Prophet Isaiah son of Amoz (2 Chronicles 26:22; 32:32)
- Chronicles of the Seers (2 Chronicles 33:18–19)
- Royal Records
  - o “Book” (2 Chronicles 24:27)
  - o “Commentary” (2 Chronicles 13:22)

- “Record” (1 Chronicles 29:29; 2 Chronicles 12:14; 20:32; 33:19; cf. 2 Chronicles 26:22)
- “Prophecy” (2 Chronicles 9:29)
- “Vision” (2 Chronicles 9:29; 32:32)
- Genealogical Record (2 Chronicles 12:15) and Royal Account (2 Chronicles 20:34; 32:32)

### Sources in Kings Compared to Chronicles<sup>1</sup>

CHRONICLES		KINGS	
1 Chr 29:29	<i>The Record of Samuel the Seer, The Record of Nathan the Prophet, and The Record of Gad the Seer</i>	—	—
2 Chr 9:29	<i>The Record of Nathan the Prophet, and The Prophecy of Ahijah from Shiloh, and also in The Visions of Iddo the Seer</i>	1 Kgs 11:41	<i>The Book of the Acts of Solomon</i>
2 Chr 12:15	<i>The Record of Shemaiah the Prophet and The Record of Iddo the Seer, which are part of the genealogical record</i>	1 Kgs 14:29	<i>The Book of the History of the Kings of Judah</i>

<sup>1</sup> Boda, M. J. (2010). [Cornerstone Biblical Commentary: 1-2 Chronicles](#) (Vol. 5, pp. 13–14). Carol Stream, IL: Tyndale House Publishers.

2 Chr 13:22	<i>The Commentary of Iddo the Prophet</i>	1 Kgs 15:7	<i>The Book of the History of the Kings of Judah</i>
2 Chr 16:11	<i>The Book of the Kings of Judah and Israel</i>	1 Kgs 15:23	<i>The Book of the History of the Kings of Judah</i>
2 Chr 20:34	<i>The Record of Jehu Son of Hanani, which is included in The Book of the Kings of Israel</i>	1 Kgs 22:45	<i>The Book of the History of the Kings of Judah</i>
—	—	2 Kgs 8:23	<i>The Book of the History of the Kings of Judah</i>
2 Chr 24:27	<i>The Commentary on the Book of the Kings</i>	2 Kgs 12:19	<i>The Book of the History of the Kings of Judah</i>
2 Chr 25:26	<i>The Book of the Kings of Judah and Israel</i>	2 Kgs 14:18	<i>The Book of the History of the Kings of Judah</i>
2 Chr 26:22	Events ... recorded by the prophet Isaiah son of Amoz	2 Kgs 15:6	<i>The Book of the History of the Kings of Judah</i>
2 Chr 27:7	<i>The Book of the Kings of Israel and Judah</i>	2 Kgs 15:36	<i>The Book of the History of the Kings of Judah</i>
2 Chr 28:26	<i>The Book of the Kings of Judah and Israel</i>	2 Kgs 16:19	<i>The Book of the History of the Kings of Judah</i>
2 Chr 32:32	<i>The Vision of the Prophet Isaiah Son of Amoz,</i>	2 Kgs 20:20	<i>The Book of the History of the Kings of Judah</i>

	which is included in <i>The Book of the Kings of Judah and Israel</i>		
2 Chr 33:18–19	<i>The Book of the Kings of Israel ... The Record of the Seers</i>	2 Kgs 21:17	<i>The Book of the History of the Kings of Judah</i>
—	—	2 Kgs 21:25	<i>The Book of the History of the Kings of Judah</i>
2 Chr 35:27	<i>The Book of the Kings of Israel and Judah</i>	2 Kgs 23:28	<i>The Book of the History of the Kings of Judah</i>
2 Chr 36:8	<i>The Book of the Kings of Israel and Judah</i>	2 Kgs 24:5	<i>The Book of the History of the Kings of Judah</i> <sup>2</sup>

#### The Kings of Israel

- Jeroboam 931–910 (1 Kings 11:26–14:20)
- Nadab 910–909 (1 Kings 14:25–31)
- Baasha 909–886 (1 Kings 15:27–16:7; 2 Chronicles 16:1–6)
- Elah 886–885 (1 Kings 16:8–14)
- Zimri 885 (1 Kings 16:9–20)
- Tibni 885–880 (1 Kings 16:21–22)
- Omri 885–874 (1 Kings 16:16–28)
- Ahab 874–853 (1 Kings 16:28–22:40; 2 Chronicles 18:1–34)
- Ahaziah 853–852 (1 Kings 22:51–2 Kings 1:18; 2 Chronicles 20:35–37)
- Jehoram 852–841 (2 Kings 3:1–8:15; 2 Chronicles 22:7–9)
- Jehu 841–814 (2 Kings 9:1–10:36; 2 Chronicles 22:7–9)
- Jehoahaz 814–798 (2 Kings 13:1–9)
- Jehoash 798–782 (2 Kings 13:10–14:16; 2 Chronicles 25:17–24)
- Jeroboam II 793–753 (2 Kings 14:23–29)
- Zechariah 753–752 (2 Kings 15:8–12)
- Shallum 752 (2 Kings 15:13–15)

<sup>2</sup> Boda, M. J. (2010). [Cornerstone Biblical Commentary: 1-2 Chronicles](#) (Vol. 5, pp. 13–14). Carol Stream, IL: Tyndale House Publishers.

- Menahem 752–742 (2 Kings 15:16–22)
- Pekahiah 742–740 (2 Kings 15:23–26)
- Pekah 752–732 (2 Kings 15:27–31; 2 Chronicles 28:5–8)
- Hoshea 732–722 (2 Kings 17:1–41)

**Note: Israelites Dynasties (Northern Kingdoms)**

<b>King</b>	<b>How Accession Was Gained</b>	<b>Father</b>
<b>Dynasty of Jeroboam</b>		
Jeroboam	Chosen by the people	Nebat
Nadab	Inherited	Jeroboam
<b>Dynasty of Baasha</b>		
Baasha	Assassination	Common
Elah	Inherited	Baasha
<b>Dynasty of Zimri</b>		
Zimri	Assassination	Common
<b>Dynasty of Omri</b>		
Omri	Declared by Army	Common
Ahab	Inherited	Omri
Ahaziah	Inherited	Ahab
Jehoram	Inherited	Ahab
<b>Dynasty of Jehu</b>		
Jehu	Assassination	Nimshi
Jehoahaz	Inherited	Jehu
Jehoash	Inherited	Jehoahaz
Jeroboam II	Inherited	Jehoash
Zechariah	Inherited	Jeroboam II
<b>Dynasty of Shallum</b>		
Shallum	Assassination	Jabesh
<b>Dynasty of Menahem</b>		
Menahem	Assassination	Gadi
Pekahiah	Inherited	Menahem
<b>Dynasty of Pekah</b>		
Pekah	Coup d'etat	Remaliah
<b>Dynasty of Hoshea</b>		
Hoshea	Assassination	Elah

**Kings of Judah**

- Rehoboam 931–913 (1 Kings 12; 14:21–31; 2 Chronicles 10–12)
- Abijam 913–911 (1 Kings 15:1–8; 2 Chronicles 13)
- Asa 911–870 (1 Kings 15:9–24; 2 Chronicles 14–16)
- Jehoshaphat 873–848 (1 Kings 22:41–50; 2 Chronicles 17–20)
- Jehoram 853–841 (2 Kings 8:16–24; 2 Chronicles 21)
- Ahaziah 841 (2 Kings 8:25–9:29; 2 Chronicles 22:1–9)
- Athaliah 841–835 (2 Kings 11; 2 Chronicles 22:10–23:21)



- Joash 835–796 (2 Kings 11:21–12:21; 2 Chronicles 24)
- Amaziah 796–767 (2 Kings 14:1–22; 2 Chronicles 25)
- Uzziah 792–740 (2 Kings 15:1–7; 2 Chronicles 26)
- Jotham 750–731 (2 Kings 15:32–38; 2 Chronicles 27)
- Ahaz 735–715 (2 Kings 16; 2 Chronicles 28)
- Hezekiah 715–686 (2 Kings 18–22; 2 Chronicles 29–32)
- Manasseh 695–642 (2 Kings 21:1–18; 2 Chronicles 33:1–20)
- Amon 642–640 (2 Kings 21:19–26; 2 Chronicles 33:21–25)
- Josiah 640–609 (2 Kings 22:1–23:30; 2 Chronicles 34–35)
- Jehoahaz 609 (2 Kings 23:31–34; 2 Chronicles 36:1–4)
- Jehoiakim 609–597 (2 Kings 23:34–24:7; 2 Chronicles 36:9–10)
- Jehoiachin 597 (2 Kings 24:8–17; 2 Chronicles 36:9–10)
- Zedekiah 597–586 (2 Kings 24:18–25:7; 2 Chronicles 36:11–21)

### Introductory Formulae<sup>3</sup>

- *The king's name* and relation to his predecessor, usually father, by direct succession. The same sentence adds:
- *The date of accession* with a synchronism with the corresponding contemporary ruler in the other kingdom, Israel or Judah
- *His age* on coming to the throne (given only for the kings of Judah).
- *The length of reign* is recorded in total years, with months and days where less than a full year, or all rulers of both of the divided kingdoms. The rounded figures include any time the king acted as co-regent with his father (see also p. 32). That no ruler is omitted may well be added testimony to the existence of king lists in Judah and Israel.

\*These details (i–iv) follow a form for Israel already used in Judges (9:22; 10:2–3; 12:7, 11) and, for Judah, that was employed in Samuel (1 Sam. 13:1; 2 Sam. 10:5; cf. 2 Kgs 12:1, 2; 21:1; 22:1).

- *The place of reign* is given. For the kings of Israel this was initially Tirzah until the capital was relocated at Samaria under Omri (1 Kgs 16:24, 29). For Judah it was always Jerusalem as the city where God had chosen to put his name (1 Kgs 14:21).
- *The mother's name* is added for kings of Judah only. The exceptions of Jehoram (2 Kgs 8:17) and Ahaz (2 Kgs 16:2) may be due to the mother having died before the accession or having married into an opposing Israelite family. Usually the mother's parentage or place of origin,<sup>80</sup> or both, as for the last six kings of Judah, are given. The only exceptions are Rehoboam's mother Naamah, noted as an Ammonitess (1 Kgs 14:22), and the omission of any name for the mother of Ahaz (see on 2 Kgs 16:2), or matronym for Hephzibah (2 Kgs 21:1). This concern that the Davidic line should be fully recorded through both parents is also to be seen in the note concerning Abishag (1 Kgs 1:3–4), the naming of Solomon's mother's parents (2 Sam. 11:2), and in the colophon at the end of the book of Ruth (4:18–22).
- *A theological appraisal of each reign.* The initial verses always include a statement judging the reign as 'right' or 'evil'. . . It is an evaluation of the whole of the individual's life, for the criteria are theological and specific in the Hebrew phrase 'in the eyes/sight of

---

<sup>3</sup> Wiseman, D. J. (1993). [\*1 and 2 Kings: an introduction and commentary\*](#) (Vol. 9, pp. 49–53). Downers Grove, IL: InterVarsity Press.

the LORD' which includes the moral and practical aspects of daily life. These judgments are couched as summary verdicts in clear, unequivocal sayings (sometimes called 'judgment formulae') in one of the two following ways.

- *He did (the) right in the eyes of the LORD.*
  - This is said of only ten kings of Israel including, initially, Solomon (1 Kgs 3:3, cf., 11:6).
  - The reference is by comparison with the fathers, especially the 'ideal' King David as founder of the dynasty who was himself similarly assessed (1 Kgs 15:5).
    - "Did right as had David"
      - Asa (1 Kgs 15:11; 1 Chr. 14:12).
      - Hezekiah (2 Kgs 18:3)
      - Josiah (2 Kgs 22:2).
    - Others who 'did the right' are compared with their immediate forefathers who had done the same:
      - Jehoshaphat as Asa (1 Kgs 22:43)
      - Azariah as Amaziah (2 Kgs 15:3)
      - Jotham as Azariah (2 Kgs 15:24)
      - It is remarkable that the parental influence was reinforced by the encouragements and warnings given by contemporary prophets:
        - to Asa by Azariah and Hanani the seer, 2 Chr. 16:7;
        - to Jehoshaphat by Jehu the seer and by Micaiah, 2 Chr. 18:8; 19:2
        - to Jehu by an unnamed prophet, 2 Kgs 9:1–10; and by Jehonadab, 2 Kgs 10:15
        - Joash encouraged by Jehoiada the priest, 2 Kgs 12:2; and rebuked by Zechariah, 2 Chr. 24:20)
          - The same is true of Amaziah (2 Kgs 14:3; 2 Chr. 25:7ff.)
          - Azariah (2 Kgs 15:3; 2 Chr. 26:5)
          - Jotham (2 Kgs 15:34)
          - Hezekiah was spoken to by Isaiah (2 Kgs 19:1–2; 20:1, 14)
          - Josiah by the prophetess Huldah (2 Kgs 22:14, 20)
  - The verdict of 'doing the right' implies that the reader would recognize that the king was being measured against the standard of the divine law—'the law of Moses' (cf. 1 Kgs 2:3; 3:14; cf. Deut. 6:7–10)—and God's covenant with his people (Deut. 12:28; 13:18).
  - This judgment is not confined to those who are said to have initiated reforms demanded in the Deuteronomic law, such as the removal and destruction of the high places, votive poles (Asherah), cult prostitutes or pagan priests, though such actions are noted in the case of those who won or lost this verdict on their careers.

- Nor is the judgment specifically related to the king's pursuance of the temple services in Jerusalem.
- However, it is clear that those who "did the right in the LORD's eyes" committed righteous acts.
  - For all of them it is stated that they did so except in certain incidents. Thus even the ideal king David did so 'except in the matter of Uriah the Hittite' (1 Kgs 15:5).
- The judgment appears to result from an attitude of heart in full commitment, devotion and obedience to the LORD and to his ways and word mediated through the prophets, and from a willingness to seek the LORD's will.
- That they 'did the right' did not of itself protect the kings from disaster or distress, though the Chronicler notes that Asa (2 Chr. 14:6–7; but cf. 1 Kgs 15:16) had peace within the land and Jehoshaphat peace with the surrounding territories.
  - Joram and Jotham had to endure wars (2 Kgs 15:23, 37).
  - Even 'good' kings suffered misfortune:
    - Asa with foot disease (1 Kgs 15:23)
    - Jehoshaphat the wreck of his fleet (1 Kgs 22:48)
    - Azariah/Uzziah leprosy (2 Kgs 15:5)
    - Joash and Amaziah were assassinated.
- It has been noted that the average reign of the ten 'good' kings of Judah (33.1 years) was much greater than that of the thirty-three 'evil' kings of Israel (13.3), a fact which stands apart from any editorial influence.
- It is said of only one king, Ahaz, for whom no mother's name is given, that 'he did not do the right in the eyes of the LORD' (2 Kgs 16:2; cf. 2 Chr. 28:1).
- The expression that 'everyone did the right in his own eyes', i.e. anarchy, used where there is no-one upholding the law (Judg. 21:25) is not found in Kings.
  - *He did evil in the eyes of the LORD*
    - This, the only alternative judgment, is the verdict passed on all the kings of Israel, as well as on some in Judah.
    - For the rulers of the Northern Kingdom the evil is usually described as following 'the ways (manner of life) of Jeroboam son of Nebat and the sins he caused Israel to commit'.
    - His division and disruption of the unity of God's people led to their turning away from the LORD and his law (cf. Ps. 18:21–22).
    - Jeroboam is taken as the prototype apostate, though early kings of Judah who failed are compared with others who had sinned.
    - So Joram did not act as his fathers had done (2 Kgs 3:2)
    - Jehoram did 'as the kings of Israel' (2 Kgs 8:19)
    - Ahaziah acted as Ahab, through a bad marriage (2 Kgs 8:27);
    - The last king Zedekiah is compared with his uncle Jehoiakim (2 Kgs 24:19).

- Here again family influence is shown to be as strong for evil as it could have been for good.
- The last kings of Judah were all compared with Manasseh, whose sin in the Jeroboam tradition is specifically listed (2 Kgs 21:2–6).
  - Detestable Canaanite practices
  - Rebuilding high places
  - Erecting altars to Baal and Asherah poles
  - Astrology
  - Introducing non-Yahwistic features into the Jerusalem temple.
- No judgment of any kind is passed on Shallum who ruled but one month before his assassination.

#### Concluding Formulae<sup>4</sup>

- *Citation of sources.* These provide additional information on any reign to which the reader is referred.
- *Additional historical notes.* These appear to have been added by the same historian to give an overall perspective. These are usually references to wars (Abijah, Nadab, Jehoshaphat, Ahaziah, Jehoahaz, Jehoash, Jotham, Josiah) or to the recovery of lost territory (Jeroboam II) or to architectural exploits such as Hezekiah's tunnel. Where a king rebelled or was assassinated some details are given here.
- *Notice of death.* This is introduced by 'X rested/slept with his fathers'. It has the force of 'died naturally' since it is not used of anyone who met a violent death and is immediately followed by a notice of burial.
- *Notice of burial.* David and the succeeding kings of Judah were buried (given a grave) 'in the city of David'.
  - These graves lay to the southwest of the temple mount and west of Ophel.
  - Hezekiah is said to have been buried 'on the hill where the tombs of David's descendants are' (2 Chr. 32:33), which, if not in the city of David royal necropolis, may show that that was now full.
  - Manasseh and the remaining Judean kings were buried in Iron Age caves (Josephus, *Wars* v. 147) on the Shechem (Nablus) road (now part of the monastery of St Etienne). This area may have included the 'garden of Uzzah' used for the burial of Manasseh and Amon (2 Kgs 21:18, 26).
  - Josiah, killed in battle at Megiddo, was buried in his own tomb in Jerusalem (2 Kgs 23:30).
  - No reference is made to the death and burial of Jehoiachin since he was presumably still alive when the final verses of Kings were added.
  - The kings of Samaria were buried in Samaria after its foundation by Omri
  - Those who died by assassination (Nadab, Pekahiah and Pekah) have no notice of death or burial place given.
- *Succession.* The name of the successor, usually the son, who 'reigned as king in his place' (i.e. 'succeeded him') concludes the closing regnal resumé. Obviously, where a king was assassinated, taken prisoner, a substitute put on the throne (e.g. Jehoahaz, 2 Kgs

---

<sup>4</sup> Wiseman, D. J. (1993). [\*1 and 2 Kings: an introduction and commentary\*](#) (Vol. 9, pp. 54–55). Downers Grove, IL: InterVarsity Press.

- 23:24) or the people chose to set another on the throne, this is told in detail (2 Kgs 14:21; cf. precisely as in Assyrian annals (1 Kgs 12:20; cf. 2 Kgs 14:21; Assyr. *Ušeššib*).
- *Postscripts*. In a few instances what appears to be an addendum or postscript has been added after the concluding formula, with its detail of the succession, has been ended.
    - o “There was war between Asa and Baasha ... throughout their reigns” (1 Kgs 15:32)
    - o “The time that Jehu reigned over Israel in Samaria was twenty-eight years’ (2 Kgs 10:36).
    - o One explanation may be that the order of the closing formula was varied as in each instance assassination precluded the normal details of death, burial and succession being provided. The illegitimacy of Athaliah’s reign may have rendered the introductory and concluding formulae inappropriate or even unrecorded.
    - o The absence of final formulae for Hoshea (1 Kgs 17:1–6), Jehoahaz (2 Kgs 23:35), Jehoiachin (2 Kgs 24:8–17) and Zedekiah (2 Kgs 24:18–19) can be best explained by invasion, capture and deportation.

### Kings Fast Facts<sup>5</sup>

Kings of ...		Events
Judah	Israel	
1. Rehoboam (bad)		<p>925 BC: <i>Shishak of Egypt attacks Jerusalem.</i></p> <p>Solomon's son inherited the throne, but rejected the advice of Solomon's counselors, and treated the people harshly when they sent Jeroboam to negotiate for better treatment, hence the rebellion. Shemiah prophesied that Rehoboam should not fight Jeroboam.</p> <p>Rehoboam adopted pagan religion wholesale. Pharaoh Shishak attacked Jerusalem and took all the temple treasure.</p>
	1. Jeroboam (bad)	<p>Jeroboam was an official in Solomon's government when Ahijah prophesied that he would rule ten tribes, promising an enduring dynasty if he would be faithful to God.</p> <p>Instead, when he became king, he set up golden calves at Bethel and Dan, and appointed priests from all the tribes. The "man of God from Judah" prophesied that King Josiah would one day bring an end to pagan worship, and Ahijah prophesied an imminent end to Jeroboam's line.</p>

<sup>5</sup> Facts taken from: <http://www.miketaylor.org.uk/xian/bible/events.html>

2. Abijah (bad)		Continual war between Judah and Israel.
3. Asa (good)		<p>Reformation: Asa destroyed the artifacts of pagan religion, right down to the removal of the Queen Mother, who had made an Asherah pole.</p> <p>Continual war with Israel: in response, Asa sent the recently-restored gold and silver from the temple to Ben-Hadad of Aram, persuading him to break his treaty with Israel and align with Judah instead.</p>
	2. Nadab (bad)	Killed after two years by Baasha, while the Israelite army was besieging a Philistine town.
	3. Baasha (bad)	Slaughtered all of Jeroboam's relations, in accordance with Abijah's prophecy. Jehu prophesied that the same thing would happen to Baasha's family.
	4. Elah (bad)	Killed after two years by Zimri, an official in charge of half Israel's chariots, while Elah was drunk.
	5. Zimri (bad)	<p>Slaughtered all of Baasha's relations, in accordance with Jehu's prophecy. (Those Israelite kings really knew how to party.)</p> <p>Within a week of becoming king, Israel rebelled against him. Committed suicide by burning the palace down around him.</p>
	6. Omri (bad)	Became king despite Tibni's challenge. Half way through his reign, bought the hill of Samaria, built a city there and established it as the new capital of the Northern kingdom. Took Israel to new depths of depravity.
	7. Ahab (bad)	<p>A yet worse king than his father Omri, Ahab was led into Baal worship by his Phoenician wife Jezebel. God's response was to send Elijah, who predicted or perhaps even caused three and a half years' drought, which ended after his successful duel with the priests of Baal on Mount Carmel. Elijah then recruited and trained his successor, Elisha.</p> <p>Ben-Hadad of Aram attacked Samaria. Ahab conceded to his first set of demands, but not a subsequent set. Israel won the ensuing battle, and a subsequent one a year later.</p>

		After having Naboth killed so he can seize his vineyard, Ahab is confronted once again by Elijah, and finally repents, postponing the disaster that God had planned for Israel.
4. Jehoshaphat (good)		A good king who compromised by allying himself with Ahab to fight the Arameans at Ramoth Gilead. Despite many false prophets predicting success in the battle, Micaiah correctly predicted that Ahab would be killed.
	8. Ahaziah (bad)	<p>Fell through a lattice roof, and injured himself. Sent messengers to consult Baal-Zebub to see if he would recover, but Elijah met them, and correctly predicted his death.</p> <p>Around this time, Elijah was taken up to heaven in a whirlwind. Elisha succeeded him, and pulled a great trick involving a bear and forty-two youths.</p>
	9. Joram (slightly better)	<p>After Ahab's death, Moab revolted against Israel, but with Elisha's help, a joint force of Israel, Judah and Edom put down the revolt. Elisha's other exploits included: the widow's oil, the Shunammite's son, the poisoned stew, the feeding of the hundred, the healing of Naaman, the floating axe head, and the blinding of the Arameans.</p> <p>The Arameans returned to besiege Samaria. At the height of the famine, four lepers discovered that the Aramean camp had been deserted in accordance with Elisha's prophecy.</p>
5. Jehoram (bad)		Edom's successful revolt against Judah.
6. Ahaziah (bad)		With Jehoram's help, fought against Hazael king of Aram.
	10. Jehu (OK)	Elijah had been told by God to anoint Jehu king over Israel, but he had passed the responsibility on to Elisha, who in turn passed it on to an unnamed man from the company of prophets. As soon as he'd been anointed, the army proclaimed him king, and he embarked on a programme of wholesale slaughter: first he killed King Joram of Israel, then King Ahaziah of Judah, then Jezebel the Queen Mother, then all seventy of Ahab's descendents (in accordance with Elijah's prophecy), then some relatives of Ahaziah, and finally, all the prophets of Baal. But although he purified Israel to some extent, he did not discontinue the worship of the golden calves.

7. Athaliah (bad)		The mother of Ahaziah, hearing of his death, proclaimed herself queen in his stead, and put to death every remaining member of the royal family in order to strengthen her own position. Ahaziah's infant son Joash was hidden by his nurse, and lived in the temple for six years, thereby preserving David's royal line.
8. Joash (good)		Placed on the throne by Jehoida the high priest, in a well-planned rebellion against Athaliah. In the early years of his reign, Jehoida influenced him, and he repaired the temple. But after Jehoida's death, Joash ignored God, and had Jehoida's son executed. After this, Hazael and the Arameans attacked again, and Joash appeased them by giving them the newly-restored temple treasures. Finally, he was assassinated in revenge for the killing of Jehoida's son.
	11. Jehoahaz (bad)	In response to continuing oppression from Hazael, this godless man turned to God, who heard his cry and delivered Israel when the army was down to its last ten chariots.
	12. Jehoash (bad)	Continuing war with Judah and Aram. Elisha, on his death bed, predicted three victories over Aram, which were duly won.
9. Amaziah (good)		Executed the conspirators responsible for his father's death. Stupidly challenged resurgent Israel to a completely unnecessary war (men!) and lost, resulting in substantial damage to Jerusalem.
	13. Jeroboam II (bad)	Mostly harmless.
10. Uzziah (good)		(Also known as Azariah.) Suffered from leprosy towards the end of his reign, so his son Jotham was effectively reigning in his place at the end of his life.
	14. Zechariah (bad)	Killed by Shallum after six months.
	15. Shallum (bad)	Killed by Menahem after six months.



	16. Menahem (bad)	Tiglath-Pileser of Assyria invaded the land, but Menahem bribed to withdraw with 37 tons of silver, raised via emergency taxation.
	17. Pekahiah (bad)	Killed by Pekah after two years. These guys.
	18. Pekah (bad)	Tiglath-Pileser returned, this time conquering large portions of Israel's territory and deporting many people to Assyria. Pekah was killed by Hoshea after twenty years.
11. Jotham (good)		Some conflict with both Israel and Aram.
12. Ahaz (bad)		<i>732 BC: Fall of Damascus (capital of Aram) to Tiglath-Pileser III of Assyria.</i>  Under military pressure from the Israel/Aram alliance, Ahaz sent the gold and silver from the temple to Tiglath-Pileser of Assyria, asking for his aid, which came in the form of Assyria's conquering Damascus. This marked the effective end of Aram as a threat to Israel and Judah, but Assyria was at least as threatening a replacement.
	19. Hoshea (bad)	<i>722 BC: Fall of Samaria to Shalmaneser of Assyria.</i>  Hoshea was the last king of Israel. At this point, Israel was subject to Assyria, but Hoshea rebelled by sending envoys to Egypt and refusing to pay tribute to Assyria, so Shalmaneser invaded Israel, besieged Samaria for three years, conquered it and imprisoned Hoshea, exiling the Israelites to Assyria and resettling Samaria.
13. Hezekiah (good)		Ahaz had subjected Judah to Assyria because of the joint threat of Israel and Aram. With that threat gone, Hezekiah tried to re-establish Judah as an independent state. In response, Sennacherib of Assyria invaded Judah. Hezekiah tried to appease him with the temple gold, but the Assyrians besieged Jerusalem anyway. Isaiah prophesied that the siege would fail; and <i>that night the angel of the Lord went out and put to death a hundred and eighty-five thousand men in the Assyrian camp (2 Kings 19:35)</i> which pretty much vindicated Isaiah's prediction.  Hezekiah was healed of a fatal illness, and lived a further fifteen years; but in that time fathered Manasseh, who was to be one of

		the very worst kings. Hezekiah also sowed the seeds of Judah's final fate by entertaining Babylonian envoys and showing them the treasury.
14. Manasseh (bad)		Desecrated the temple so badly that prophets proclaimed him worse than the Amorites whom the Israelites had originally driven out of the land. He repented towards the end of his life.
15. Amon (bad)		Such an evil king that his own officials assassinated him, and made his son king in his place.
16. Josiah (good)		<p><i>612 BC: Nineveh falls to Babylon, in accordance with Nahum's prophecy.</i></p> <p>The last good king, only eight years old at the start of his reign. At the age of 26, he instigated repairs for the temple, in the course of which the book of the law was rediscovered, precipitating a reaffirmation of the covenant and wide-ranging reforms.</p> <p>Died in the most stupid of circumstances: the Assyrian empire was crumbling, and the Egyptians marched through Judah to aid the remaining Assyrians against the Babylonians. Josiah insisted on fighting the Egyptians - against the Pharaoh's will - and was killed in battle.</p>
17. Jehoahaz (bad)		Reigned for only three months before the Egyptians, having invaded in the wake of Josiah's death, deported him, replacing him with his brother Eliakim who they renamed Jehoahaz.
18. Jehoiakim (bad)		<p><i>605 BC: First Babylonian invasion.</i></p> <p>During his reign, Babylon wiped out the Egyptian empire, taking over most of its subject states including Judah. When Jehoiakim rebelled against Babylon, Nebuchadnezzar attacked and conquered Jerusalem, imprisoning Jehoiakim and taking hostages including Daniel and his friends to Babylon.</p>
19. Jehoiachin (bad)		<p><i>597 BC: second Babylonian invasion. Many Jews, including Ezekiel, exiled to Babylon.</i></p> <p>Frankly, I get the impression that he never had a clue what was happening. When Nebuchadnezzar invaded again, he was deported to Babylon, where he was at least treated well. His uncle Mattaniah was made king in his place, and his name changed to Zedekiah.</p>

20. Zedekiah (bad)		<p><i>587 BC: Final fall of Jerusalem to Nebuchadnezzar of Babylon. Subsequent invasion of remains by Edom.</i></p> <p>Zedekiah, learning little from his predecessors and nothing from the prophet Jeremiah, rebelled against Babylon. The response this time was the total destruction of Jerusalem and deportation of all the remaining people except for some of the very poorest, who were left behind to work the land.</p>
		<p><i>539 BC: Babylon falls to the Medes.</i></p> <p><i>537 BC: Cyrus of Persia sends the first batch of exiles back from captivity with Zerubabel; the rebuilding of the temple begins.</i></p>
(Esther)		<p><i>478 AD: The Jews' enemies in Persia destroyed.</i></p> <p>Esther becomes Xerxes' queen. Her cousin Mordecai discovers a plot against the king and saves his life, for which he goes unrewarded. When, later, he refuses to worship an official called Haman, Haman's revenge is a plot to wipe out all the Jews throughout the Persian empire. Encouraged by Mordecai, Esther resolves to plead for her people with the king. But in the mean time, the king remembers Mordecai and honours him; so that when Esther presents her request, the King grants it and has Haman executed; and the Jews are authorised to fight and kill the enemies who attempt to wipe them out.</p>
(Ezra)		<p><i>458 BC: the return of the second group of exiles with Ezra.</i></p> <p>The altar is rebuilt and sacrifices offered; then the foundation of the new temple is laid before opposition from the new inhabitants of the land inhibits further progress. But fifteen years later, the new Persian king, Darius, gives his support to the Israelites, and encouraged by the prophecy of Haggai and Zechariah, they finish rebuilding the temple.</p> <p>Sixty years later, Ezra leads another group of exiles back to Jerusalem. He deals with the problem of intermarriage with the people of the land, and consequent idolatry.</p>
(Nehemiah)		<p><i>445 BC: the return of the third group of exiles with Nehemiah.</i></p> <p>On hearing news of the state of Jerusalem, Nehemiah prays that God will restore it. God hears, and the Persian king Artaxerxes sends Nehemiah back to Jerusalem with instructions to rebuild</p>

		Jerusalem's walls, which is achieved in just fifty-two days despite the opposition of Sanballat and Tobiah, and the apathy and inconsistency of the Jews. At the people's request, Ezra reads the law, resulting in a renewal of the covenant.
--	--	--

**Application (Things to Find)**

- What do we learn about a father's influence on his son? (Compare Israel's Dynasties with David's Family Line)
- What do we learn about the dangers of religious syncretism?
- What do we learn about human nature?
- What do we learn about God's commands, promises, and will?