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A word on studying the Kings and Chronicles: It is not easy to keep the facts straight because sometimes the people have more than one name, or different languages (nations) are used in the same or separate passages referencing the same person. Sometimes, men by the same name (Jehoram) are ruling Israel and Judah, and they have the same other name (Joram). Occasionally, people of the same name rule at different times in the same or the other kingdom. It doesn't help that there were several instances where more than one person ruled as co-regent at the same time. Also, the writer(s) were not necessarily concerned with chronology in all passages. DO NOT be overly discouraged. I have tried to provide some clear graphics at the end (in **Resources**) that should help alleviate the confusion.

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Lesson 1

2 Kings 1 – 2

The Parting of the Ways

Death comes to us all. Well, to most of us.

We remember the deaths of Abraham Lincoln and John F. Kennedy, even though we weren't actually there. Some departures from this life are so dramatic that they imprint on our minds forever.

In this lesson, we will be looking at two men who are facing impending departure from this world. One, we remember; the other is forgettable.

A. Ahaziah's Death

1. Ahaziah falls through a lattice
2. Sends messengers to the god of Ekron (Baal-zebub) to determine prognosis
“Baal” simply means “lord,” and “Baal-Zebul” means “Baal is prince.” But the devout remnant in Israel, who worshiped Jehovah, made changes in that name and ridiculed the false god of their neighbors. “Baal-Zebel” means “lord of the dung,” and “Baal-Zebub means “lord of the flies.”
3. God directs Elijah to intercept messengers
 - a. “Is there no god in Israel?”
 - b. “You shall surely die.”

In 1 Kings 18 during the time of Ahab, Elijah confronts the priests of Baal, and God destroys them. Ahaziah, the son of Ahab, still chooses not to believe in Jehovah God.
4. Ahaziah continues in rebellion
 - a. Sends a captain +50 to bring Elijah to him – they die
 - b. Sends another captain +50 to bring Elijah to him – they die
 - c. Sends another captain +50 to bring Elijah to him – Elijah complies

Finally, some humility before the face of God.
5. Elijah repeats God's earlier message to Ahaziah's face
 - a. “Is there no god in Israel?”
 - b. “You shall surely die.”
6. Ahaziah dies

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B. Elijah is taken to heaven

1. In Gilgal

- a. Elijah asks Elisha to stay while he goes on to Bethel
- b. Elisha adamantly refuses to leave Elijah

When Elijah asked Elisha to follow him (1 Kings 19), Elisha says, "I will follow." He holds to that commitment.

2. In Bethel

- a. Sons of prophets - "Do you know that God is going to take Elijah away?"
These "sons of prophets" appear to be students of God's word, similar to a preaching school or seminary. It seems that Elijah wants to go to these schools one last time before he departs.

- b. Yes, I do.

Elisha is well aware that Elijah is going to depart. He has spent 10 years following Elijah, living with Elijah, experiencing the highs and lows. He doesn't need these "prophets" to tell him or remind him of this.

- c. Elijah asks Elisha to stay while he goes on to Jericho.
- d. Elisha adamantly refuses to leave Elijah

3. In Jericho

- a. Sons of prophets - "Do you know that God is going to take Elijah away?"
- b. Yes, I do.
- c. Elijah asks Elisha to stay while he goes on to the Jordan.
- d. Elisha adamantly refuses to leave Elijah

4. At the Jordan River

- a. 50 sons of the prophets watched
- b. Elijah rolls up his cloak, strikes the water, he and Elisha cross on dry ground
- c. Elisha requests a double portion of Elijah's spirit

This reminds me of the 'double portion' due to the oldest son and heir (Deuteronomy 21:17).

- d. "If you see me as I am being taken up, then God has granted your request."
- e. Elisha sees chariots of fire, horses of fire, and Elijah ascend in a whirlwind
- f. Elisha takes Elijah's cloak, strikes the water, and crosses on dry ground

5. The aftermath

- a. The 50 sons of the prophets were watching, but did not see
- b. They want to search for Elijah; Elisha refuses them

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- c. They plead; Elisha relents
- d. Three days of searching, no Elijah; “I told you, ‘Don’t go.’”
- e. Elisha heads to Bethel; a bunch of boys make fun of him
- f. He curses them; two she-bears tear up 42 of the boys

The Hebrew word translated “little children” in the King James Version (KJV) really means “youths” or “young men.” It refers to people from twelve to thirty years old who were able to discern right from wrong and make their own decisions. This was not a group of playful children making a clever joke but a gang of smart-aleck youths maliciously ridiculing God and God’s servant. “Go up” refers to the recent ascension of Elijah to heaven. Fifty men saw Elijah vanish from the earth in an instant, and certainly they reported what had happened and the event was discussed widely. The youths were saying, “If you are a man of God, why don’t you get out of here and go to heaven the way Elijah did? We’re glad he’s gone and we wish you would follow him!” For a young person to call any grown man “bald head” would be a gross affront, and to repeat the nickname would make the offense even worse. Gray hair was a “crown of glory” (Proverbs 16:31) among the Jews, but baldness was a rare thing among them and by some people was considered a disgrace (Isaiah 3:24). What we have here is a gang of irreverent and disrespectful ruffians mocking God’s servant and repeating words they probably heard at home or in the marketplace. Because he knew the Word of God, Elisha understood that what they were doing was a violation of God’s covenant, so he called down a curse upon them. (One of the covenant warnings was that God would send wild beasts to attack the people. See Leviticus 26:21–22.) These young men were not showing respect to the Lord God of Israel, to Elijah, or to Elisha, so they had to be judged. The two bears mauled the youths but didn’t kill them, and for the rest of their days, their scars reminded everybody that they couldn’t trifle with the Lord and get away with it. [Wiersbe]

SUMMARY: Two men depart this world in different ways. Ahaziah denies God, and his last days are fraught with fear and vengeance. Elijah believes God, and is allowed to not suffer death. Two men, two dissimilar lives, two differing attitudes, two entirely different results.

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Lesson 2

2 Kings 3 – 4

Amazing Grace!

Grace – that which causes, allows, or encourages us to be more like God in how we think, speak and act.

God created everything in existence. After he created man, he gave one simple command – Do not eat of the tree of knowledge of good and evil. With a little push from Satan, man disobeyed and ate. From that point until today, we deserve nothing. We don't deserve food, clothing, shelter, fellowship with God, or even the air we breathe. NOTHING! The fact that we have life and all these other comforts is because God loves us and wants us to be a little bit more like him. That is God's amazing grace.

A. Grace defeats the enemy (3:1–27)

The kings of Israel, Judah and Edom go to fight Moab. Elisha wants nothing to do with the king of Israel, but he respects the king of Judah, Jehoshaphat. Elisha reveals that, not only will the Lord provide water for the armies, but will use that water to fool the Moabites. The army of Moab sees the water and thinks it is the blood of the three armies who have fought against each other. They rush into the battlefield and are ambushed by the armies of Israel, Edom and Judah.

B. Grace pays the debt (4:1–7)

A widow is left with two sons and debt. The creditors are coming to enslave the sons to work off the debt. The widow pleads with Elisha for assistance since her dead husband was a 'son of the prophets,' one of the students of God's word. Elisha asks what she has available that might be turned into cash. Only a jar of oil. Elisha tells her to get all her empty vessels, borrow vessels from neighbors, make sure it is not too few. He tells her to shut the door and pour the oil into a vessel. When that vessel becomes full, pour into another until all the vessels are full. Then sell the oil. You will have enough to pay the debt, and enough left to live on.

C. Grace imparts the life (4:8–37)

Elisha wanted to do something nice for the Shunammite woman who had provided a lodging place for him on his regular travel past her home. Her husband

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was old, so Elisha thought a son would be useful in her when her husband passes. The woman says she is doing fine in the land. She would be able to survive if her husband died, and she doesn't like Elisha raising her hopes. She has a son! The boy grows, until he suddenly dies. The woman goes after Elisha: "Did I ask my lord for a son? Did I not say, 'Do not deceive me?'" Elisha sees her distress. He goes home with her and eventually restores life to her beloved son.

D. Grace removes the curse (4:38–41)

Elisha desires to feed the 'sons of the the prophets' during a famine. Elisha has a large pot set up for a stew. One of them goes out to gather herbs and vegetables. He inadvertently puts something that is poisonous into the stew. The diners become ill. Elisha orders some flour to be thrown into the pot. This must have astonished the sons of the prophets. Surely, they knew the properties of flour did not extend to neutralizing poisons.

E. Grace satisfies the hungry (4:42–44)

This last miracle seems to foreshadow the feeding of the 5,000 and 4,000. A man brings an offering of firstfruits to feed the sons of the prophets. The 20 barley loaves and fresh grain are apparently not nearly enough to feed 100 men. Elisha tells the servant, "Give them to the men, that they may eat, for thus says the Lord, 'They shall eat and have some left.'" So he set it before them. And they ate and had some left, according to the word of the Lord.

God intended these miracles to bring people a little closer to him. We do not see these miracles at work in our lives today, but the underlying truths are still present. God still defeats enemies. God has paid the ultimate debt of sin by giving his son to die on the cross. God offers us a new life free from the hold of sin. In baptism, God removes the damning curse of sin. As Jesus pointed out on several occasions, he provides life-giving water after which we will never thirst. By partaking of his blood and body in the Lord's supper, we have communion with God himself.

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Lesson 3

2 Kings 5:1 – 6:7 **Three Men – Three Miracles – Three Ministries**

As we saw in the previous lesson, we see in this lesson more miracles, more examples of God's grace. When God extends his grace, he expects us to honor it, not to hold it as a badge of superiority. Remember the servant who had his huge debt forgiven (Matthew 18:21-35). “So also [the] heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

A. Naaman – ministry received (5:1–19)

Once this Syrian general had his leprosy healed, he saw the value of faith in and honor to God. He pledges he will not offer burnt offering or sacrifice to any god but the Lord, and pleads that God will not hold it against him when he serves his king as the king worships a false god. The ministry – to be a strong witness for Jehovah in Syria.

B. Gehazi – ministry revoked (5:20–27)

Gehazi, Elisha's servant, seems to have begun to think more highly of himself than he ought. Elisha refused to accept the freely offered gifts sent by the king of Syria by the hand of Naaman. Gehazi wanted some of that wealth. So he secretly went to Naaman and asked for some. Naaman gladly gave him even more than he asked for. And sent two servants to carry it all. Gehazi releases the servants and hides his treasure, but God has revealed it to Elisha. Gehazi's 'reward' for accepting that which Elisha had refused – Naaman's leprosy.

C. The student – ministry restored (6:1–7)

This nameless prophet-student was distraught over losing the borrowed ax. How long would it take him to restore the value of the ax to the owner? That would severely impact his ability to provide for himself and to study for weeks, months maybe. Elisha shows that God can perform even small miracles for rather mundane reasons – to provide financial relief for a beleaguered but well-meaning student.

There are more ways to get lessons from this passage: to whom much is given, much will be required; greedy companions can be found close to the most righteous of men (Judas Iscariot was one of the twelve closest of Jesus' friends.); Jesus turned the water into fine wine when poor wine would have been expected at that point in

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the feast. In the theme of 'Miracles and Ministry', when God grants mercy and extends his grace, he expects us to be thankful and honor that grace, not waste it or lord it over others for our own benefit.

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Lesson 4

2 Kings 6:8 – 7:20

The Battle is the Lord's

The Battle is the Lord's. That is worth remembering – the battle is always the Lord's battle. Sure, we have a part to play. We must do as God has directed, and we must maintain our faith in him, but the battle will be won on God's strength, not ours. It was not by the strength of Moses' arm that water poured from the rock (Exodus 17:6); it was not by the loudness of the trumpets that the walls of Jericho fell (Joshua 6:20, Hebrews 11:30). It has always been God, combined with the faith of weak, faulty humans who won battles. Sometimes, even the humans weren't required except to be witness to God's victory.

A. The God who sees (6:8-14)

God could hear “the words that [the king spoke] in his bedroom.” Elisha was able to tell the king of Israel what the king of Syria was planning because God told Elisha. God not only sees everything we do, even when we think it is secret, but he sees our thoughts and our intentions. No rock sculpted by man or chunk of wood carved by man can see or hear, much less advise a king on their enemies actions and intentions.

B. The God who protects (6:15-17)

Elisha's servant rose early and saw the city surrounded by Syrian chariots and horses. In fear, he alerts Elisha. Elisha sees by faith what the servant could not see, so Elisha prays that the servant will have his eyes opened so that he can see. “The mountain was full of horses and chariots of fire all around Elisha.” Just as God protected Elisha, he protects us. As always, the protection is dependent upon obedience. If we are disobedient, we forfeit God's protection. If we repent and once again do his will, he protects. Remember that sometimes, winning the war requires losing the battle. Jesus could have had legions of angels come and rescue him from the cross, but in order to provide the sacrifice that would allow God to forgive sin, Jesus had to suffer the cross (Matthew 26:53-54).

C. The God who shows mercy (6:18-23)

Elisha could have asked God to destroy the Syrians. But he chose a different way. Whether God directed mercy to this now-beaten army or if Elisha had simply

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learned mercy from previous interactions with God is not clear. Elisha asked God to befuddle the Syrians. He then led them into Samaria, where God opened their eyes. Elisha could have allowed the king of Israel kill them, but Elisha advised that they be fed as captives and sent back to Syria. “And the Syrians did not come again on raids into the land of Israel.”

D. The God who keeps his covenant (6:24-33)

The raids may have stopped, but the king of Syria decides that a full war might be successful. He besieges Samaria. The siege lasts so long that the residents are eating donkeys' heads and other inedible animal products. There is even the instance of eating a child. This event pushes the king of Israel to act. But, he acts wrongly. They are being punished as God had promised (Leviticus 26:14-39). If they repent, God would relent (Leviticus 26:40-46). Instead, the king orders Elisha's death.

E. The God who fulfills his promise (7:1-20)

God acts – on his own timetable. “thus says the Lord, Tomorrow about this time ...” I can see the king fuming at these words.

Tomorrow about this time, there will be food aplenty. The captain accompanying the king doesn't believe it possible. Elisha passes on to him a promise of God. The events that lead to this mysterious windfall of food are all at the hand of God. He causes the Syrians to hear horses and chariots that remain unseen. (Are these the horses and chariots of fire that were surrounding the earlier raiders from Syria in 6:16-17 above?) The Syrians let their imaginations run wild, then they themselves run wild leaving everything behind. Four lepers find the empty camp and, after filling their own bellies and hiding some new-found treasure, alert the city to the food that is laying out there for the taking. And, as promised, the food is available and cheaper than the donkeys' heads, and the captain sees it but doesn't get to eat.

Through this passage, we have seen that Jehovah is the God who sees all, protects his own, shows mercy, keeps his covenant and keeps his promises. When we have faith in that – in Him – our part in the battles of this life becomes manageable, because The Battle is the Lord's.

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Lesson 5

2 Kings 8:1 – 9:37

Reaping the Harvest of Sin

2 Chronicles 21:1 – 22:9

The Bible is consistent in telling us we are responsible for our own actions (Genesis 2:17, Romans 6:23). When we do as God commands, he rewards us. When we don't do as he commands, we are punished. But, we have an annoying tendency to follow his will some of the time, and rebel at other times. In this passage we see humans doing both, sometimes in a continuous action.

A. The greatness of God (8:1-6)

This is the Shunammite woman from 2 Kings 4:8-37. She had been through a great deal of difficulty, but she was faithful to God. Her story started with her faith causing her to provide a comfortable space for Elisha to rest on his travels. She was promised a son and experienced his death and revitalization. She was warned by Elisha of a famine, so she moved to Philistia for seven years. Now she has returned and is appealing to the king for the return of her property. Gehazi, Elisha's one-time servant, is talking to the king and verifies the story. The king restores the property to her with back pay for the crops she lost. Regardless of which king this is, he is certainly a wicked for all the kings of Israel at this time were worshipers of Baal. But, God still commands his creation, he can certainly make a king provide for a faithful widow.

B. The wickedness of the human heart (8:7-15)

The king of Syria has fallen ill. He wants to know if he will recover. At least he doesn't make the same mistake that Ahaziah made at the beginning of 2 Kings. This king sends for word from God, by the mouth of Elisha. Hazael, an apparently high-level aide, is sent with forty camels loaded with goods to ask Elisha if the king would live. Elisha didn't take Naaman's gifts (2 Kings 5), surely he didn't take these. These gifts seem a lot like bribery to me, asking that Elisha give a good report, as if the power lay within Elisha. But Elisha knows he is but a conduit for the power that is sent from God. Elisha can only tell the truth that God has revealed to him – this illness will not kill the king, but the king is soon to die. When more is revealed, Hazael knows he doesn't have the authority to act in such a vicious manner. Then Elisha tells him how he *will* have the authority – he will be king. Hazael reports back to the king – “You will not die of this illness” – then promptly smothers the

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king the next day. Was Hazael's heart already wicked, or did the opportunity to grab power stoke evil desires?

C. The foolishness of compromise (8:16-29; 2 Chronicles 21)

Jehoram now reigns in Judah alone, Jehoshaphat has died. As the oldest son, he gets the throne, but all of his brothers were given fortified cities. Jehoram compromises. As the king of Judah, we should expect him to follow in David's footsteps, being a king obedient to God. He chooses to follow the example of his maternal family (Ahab & Jezebel of Israel), rather than Asa or David or Jehoshaphat, his father. Instead of calling all his brothers to support him and worship the Lord, he kills them. Compromising the throne of Judah ends up causing him a painful and ignominious death. "And he departed with no one's regret. They buried him in the city of David, but not in the tombs of the kings." (2 Chronicles 21:20)

D. The suddenness of opportunity (9:1-13)

Jehu did not plan to become king of Israel, but when a man of God anoints him the new king, he assumes that mantle quickly and with earnestness. Along with this authority comes the command – destroy the whole house of Ahab and Jezebel.

E. The swiftness of God's judgment (9:14-37; 2 Chronicles 22:1-9)

Jehu wastes no time securing the throne that God has given him. He travels to Jezreel and kills the recuperating Joram (Jehoram), current king of Israel. He has the body thrown onto the land of Naboth who was killed by Ahab, fulfilling prophecy. Even though he is not commanded by God, Jehu also kills the visiting Ahaziah, king of Judah. He then has Jezebel killed and her body is eaten by dogs, fulfilling more prophecy.

We started this passage with a faithful woman being rewarded for her faithfulness. Then we saw Hazael following God's will (telling the king he would not die of his illness) while also greedily exercising his own will (by smothering the king so he could take the throne). Then Jehoram chooses his own way without consulting God. This doesn't end well. Jehu gets word from God, but then branches out when executing that will. As Paul said in Galatians 6:7, we reap what we sow.

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Lesson 6

2 Kings 10 – 11

The Sword and the Crown

2 Chronicles 22:10—23:21

In Israel, Jehu is not a perfect king. His faults are highlighted in this lesson. In Judah, Jehoiada, high priest in Jerusalem, and his wife, Jehosheba (sister of the former king) preserve the line of David for the throne of Judah. Both Jehu and Jehoiada & Jehosheba are acting under God's orders. But one out of selfish ambition, the others out of obedience devotion.

A. Fear and double-talk (10:1–10)

Jehu uses fear to subdue the leaders of Samaria. He had just killed two kings and Jezebel; who wouldn't fear him? Then he uses double-talk to get them to eliminate the threat of Ahab's descendants. Jehu commanded, “take the heads of your master's sons and come to me at Jezreel.” So, the leaders cut off the heads of the 70 sons of Ahab and send them to Jehu in Jezreel. The next morning, Jehu admits that he killed Jehoram (Joram), but disavows the deaths of these 70 (“It was I who conspired against my master and killed him, but who struck down all these?” verse 9).

B. Selfish ambition (10:11–17)

God commanded Jehu to destroy the house of Ahab. Jehu complies, but takes it further destroying all of Ahab's “great men and his close friends and his priests, until he left him none remaining.”

C. Deception (10:18–28)

Jehu then uses deception (and outright lies) to obliterate the worship of Baal in the Northern Kingdom of Israel.

D. Compromise (10:29–36)

God is pleased with Jehu for ridding Israel of the influence of Ahab and the worship of Baal, but he is displeased with the worship of the golden calves in Bethel and Dan. Because of the faithfulness, Jehu's descendants will rule to the fourth generation. Because of Jehu's rebellion, God begins to carve pieces off of Israel using other nations.

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E. Retaliation (11:1; 2 Chronicles 22:10)

Athaliah is the daughter of Ahab and Jezebel of Israel, and the wife of Ahaziah, king of Judah. Jehu killed Ahaziah, so Athaliah decides to kill all her grandchildren in order to rule herself.

F. Faith and courage (11:2–12; 2 Chronicles 22:11—23:11)

Jehosheba (sister of the former king) preserves the line of David for the throne of Judah by hiding the baby Joash in the house of God where Jehosheba's husband, Jehoiada, was priest. Jehoiada also commanded obedience from the guards in the house of the Lord. Entering into a covenant with them, Jehoiada was able to keep Joash safe for six years until the time arrived when Joash could be anointed King of Judah.

G. Obedience (11:13–21; 2 Chronicles 23:12–21)

Jehosheba was obedient to God's promise. Jehoiada was obedient to God's promise. The guards were obedient to Jehoiada and to God's promise. All to bring about Joash as King of Judah, as God promised.

Many people in our world today refuse to acknowledge even the existence of God. Of those who do acknowledge God, the question then becomes, Do I serve God as he directs or as I wish? We have seen two ways that people carried out God's commands. Jehosheba & Jehoiada obeyed out of reverence. Jehu also obeyed. But, out of selfish ambition, he compromised and he went too far, bringing about the whittling away of the nation of Israel. We must obey God. But, if we do it out of selfish ambition or if we add to or take away from what he has commanded, the result will not be pleasing to God.

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Lesson 7

2 Kings 12 – 13

Focusing on Faith

2 Chronicles 24

In this passage, we will see two kings named Joash (Jehoash), one ruling Judah, the other in Israel, and briefly at the same time. Between them in the narrative is Jehoahaz, king in Israel. We will look at the faith of each as it is displayed in their actions (Hebrews 11, James 2).

A. Joash of Judah – shallow faith (12:1–21)

In the Parable of the Sower (Matthew 13:1-9), Joash's faith would be the rocky ground – his 'soil' was shallow. His actions as king appear quite pleasing to God as long as Jehoiada is there to advise and guide him. Joash commanded that the temple be repaired. When he noticed it was not being done (One wonders why it took him to his 23rd year as king to notice.), Joash devised a new tactic for collecting money for the repairing of the temple. It is a great success. But, Joash didn't learn the deep things about faith in God. When Jehoiada died, Joash gave his permission for the outlying areas to return to idol worship. And when the king of Syria attacked Jerusalem, Joash bought him off with “all the sacred gifts that Jehoshaphat and Jehoram and Ahaziah his fathers, the kings of Judah, had dedicated, and his own sacred gifts, and all the gold that was found in the treasuries of the house of the Lord and of the king's house.” He could have, should have, inquired of God, “Syria is attacking us. What shall we do?” But his shallow faith could only consider what he himself could do, not what the God of Jehoiada could do.

B. Jehoahaz of Israel – crisis faith (13:1–9)

Jehoahaz, the son of Jehu, continues the practice of worshiping the golden calves in Bethel and Dan (referred to as “the sins of Jeroboam the son of Nebat” 1 Kings 12:25-33). Idol worship and the worship of false gods really ticks God off. Under Jehoahaz, this idol worship results in Syria attacking Israel time and again. Jehoahaz sought the favor of the Lord. God responds by stopping the attacks by Syria, allowing the people of Israel a peaceful existence. But, the worship of the golden calves did not stop. Here, we see that the faith of Jehoahaz causes him to seek the Lord's favor in time of trouble, but his faith doesn't cause him to stop the abhorrent worship of idols. Jehoahaz has a weak faith that only becomes active

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during the crisis.

C. Jehoash of Israel – ignorant faith (13:10–25)

Jehoash, son of Jehoahaz, begins his reign in Israel. He, too, continues the practice of worshiping the golden calves in Bethel and Dan. He laments the devastation to his army during his father's reign. His faith leads him to appeal to the dying Elisha. This faith is rewarded by granting him victory against Syria. But his ignorance of the history of faithfulness limits his victories to three, far less than complete victory. His faith reminds me of the faith of the ten spies who were sent in to the promised land. They saw the greatness and abundance of the land that God promised, but could not see the victory that God promised over the people who occupied the land. The nation of Israel wondered another 40 years in the desert and none of the faithless were allowed to enter the promised land as punishment for this lack of faith. Elisha clearly expected a true faith to have caused Jehoash to strike the ground in a frenzy of excitement over the promise of ultimate victory over Syria. Instead, Jehoash's faith is tentative because of his ignorance.

We see that each of these three kings had faith. God said they had faith. But Joash's faith was shallow so he allowed idol worship and did not seek God in times of trouble. Jehoahaz's faith only reacted in times of crisis. As soon as the crisis passed and the rest of the time his 'faith' led Israel to worship the golden calves. Jehoash's faith caused him to seek God's favor, but his ignorance kept him from capitalizing on God's promise. We, too, have the option to seek and follow God in faith. But do we allow our shallowness, crises, and our ignorance of how God works to limit God's effectiveness through us? The only solution I know is to study God's word and to put into practice the truths presented by God.

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Lesson 8

2 Kings 14 – 15

Nine Kings – Five Assassinations

2 Chronicles 25 – 27

In April, 2020, Bob Dylan achieved his first #1 hit as a singer. At 78, this is quite an accomplishment. I found it hard to believe. Interestingly, it is a 17-minute song about the assassination of John F. Kennedy in Dallas on November 22, 1963. Those of a certain age will remember that event. In this passage, we are looking at nine kings of Judah and Israel. Five of them were assassinated. Times haven't changed that much since the divided kingdom.

A. Amaziah, a presumptuous king (1 Kings 14:1-20; 2 Chronicles 25) **Judah**
Amaziah trusted God, but not wholeheartedly. Amaziah hires mercenaries from Israel, not trusting God to fight the battle. Amaziah trusts God and returns the mercenaries who raid the cities of Judah on their way home. Amaziah then heads off to battle Edom in the Valley of Salt and wins. Amaziah defied God by bringing idols home and worshiping them. God tries to warn Amaziah, who doesn't want to hear it. So, the prophet sums up: “I know that God has determined to destroy you, because you have done this and have not listened to my counsel.” Amaziah challenges Israel and loses. He is taken captive. Israel marches all the way to Jerusalem and destroys a huge section of wall, leaving Jerusalem vulnerable to more attacks. Ultimately, Amaziah is hunted down and assassinated.

B. Jeroboam, a prosperous king (1 Kings 14:23-29) **Israel**
This passage says that Jeroboam did what was evil in the sight of God. But, God had not forgotten his covenant. God saw the affliction of Israel and was moved to help them. Even though Jeroboam did what was evil, God still used him to bring peace to Israel for a time and to restore some of the former borders.

C. Uzziah (Azariah), an illustrious king (1 Kings 15:1-7; 2 Chronicles 26) **Judah**
Uzziah began to rule when his father, Amaziah, was captured by Israel. He ruled alone until later in his reign, when he once again shared the throne – with his son, Jotham. Uzziah devoutly worshiped God under the advice of Zechariah. But he didn't remove the 'high places,' where sacrifices to God were unlawfully made, and sometimes false gods were also worshiped. Uzziah was formidable in war against the Philistines, Arabians and others. He also built towers on the wall of Jerusalem

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and equipped them with state-of-the-art weaponry. He also improved the agricultural production of Judah. All of this great success apparently went to his head, because he decided he would burn incense to the Lord. Azariah the chief priest and 80 other priests stood in his way. This defiance incensed Uzziah. Instead of admitting his sin and humbly complying with God's law, Uzziah grew angry. God then struck him with leprosy. Because of this leprosy, Uzziah had to live out his days in a separate house and in social isolation. His son, Jotham, reigned in his place as co-regent.

D. Five notorious kings (1 Kings 15:8-31) **Israel**

Zechariah (15:8–12)

Zechariah, son of Jeroboam, reigned for six months. He did what was evil in the eyes of God, worshiping the golden calves. He is assassinated by Shallum.

Shallum (15:13–15)

Shallum, son of Jabesh, reigned one month. He was assassinated by Menahem.

Menahem (15:6–22)

Menahem, son of Gadi, reigned 10 years. He did what was evil in the eyes of God, worshiping the golden calves. When the king of Assyria came against Israel, instead of humbly beseeching God's help, Menahem extorted money from his own people to pay the Assyrian king a fortune. [1 talent=75 pounds, so about 37.5 tons of silver]

Pekahiah (15:23–26)

Pekahiah, son of Menahem, reigned for two years. He did what was evil in the eyes of God, worshiping the golden calves. He was assassinated by Pekah.

Pekah (15:27–31)

Pekah, son of Remaliah, reigned for 20 years. He did what was evil in the eyes of God, worshiping the golden calves. Assyria captures several cities and carries many off to captivity. Hoshea, son of Elah, assassinated Pekah and ruled in his place.

E. Jotham, a virtuous king (1 Kings 15:32-38; 2 Chronicles 27) **Judah**

Jotham did what was right in the eyes of God, but he still didn't remove the high places. Jotham had success against the Ammonites because he ordered his ways before the Lord his God. Jotham became mighty.

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In this lesson we see the continuing saga of rebellion against God. Occasionally, someone tries to please God by doing his will, but often they are not fully committed to following God. As much as we like to think that we are more civilized than the ancient world, if we are honest, we know that we are still just as corrupt and rebellious as they were.

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Lesson 9

2 Kings 16 – 17

A Tale of Two Kingdoms

2 Chronicles 28

In this section, we see the continuing downward spiral of both kingdoms as they head toward their respective destinies: Israel to captivity under Assyria, never to exist as a political entity again; Judah to captivity under Babylon, with only a small remnant to preserve the line of David, fulfilling God's promise.

A. Judah, a compromising nation (1 Kings 16:1–20; 2 Chronicles 28:1–27)
Ahaz is not a good king. He walks in the way of the kings of the northern kingdom (worshiping idols) and sacrifices his own child.

Political compromise (16:5–9; 2 Chronicles 28:5–21)

When Israel and Syria ganged up on Judah, Ahaz, king of Judah, should have called upon the Lord to fight his battle. But, Ahaz called upon Assyria to help him. Ahaz sent presents of the silver and gold in the House of the Lord, from the treasuries of the nation and its princes, and promised fealty to the king of Assyria.

Religious compromise (16:10–18; 2 Chronicles 28:22–25)

Once Assyria repelled and conquered Samaria and Syria, the king sent for Ahaz to attend him in Damascus of Syria. Whether awed or commanded, Ahaz imported the worship of the Assyrians directly into the House of the Lord, pushing aside the altar that God had commanded.

B. Israel, a captive nation (17:1–41; 18:9–12)

Israel lost its leader (17:1–5)

Hoshea had assassinated Pekah and assumed the throne of Israel. Assyria had besieged Samaria, beating them into paying tribute. When Hoshea tried to get Egypt to help him throw off the yoke of Assyria, it was discovered. The king of Assyria captured Hoshea and threw him into prison. He was the last king of Israel.

Israel lost its land (17:6; 18:9–12)

The siege of Samaria ends with its downfall. Assyria takes the people captive

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and replaces them with people from other nations they had conquered.

Israel disobeyed its law, angered its Lord & did not learn her lesson (17:7–41)

God lays out the case. This dissolution of the nation of Israel is because Israel did not keep their part of the covenant. God split Israel into two kingdoms, and they still worshiped idols. God punished them in the land, they continued to worship idols. Despite all the prophets and seers that God had sent to tell them, Israel continued to worship idols.

So, God takes away the national identity of Israel by dispersing the captives among the people of Assyria and bringing other conquered people into the land of Israel. There are still faithful people living in the land, but as a nation, Israel will exist no more. Only Judah remains. At this time, the sinfulness in Judah is endangering them. Ahaz had even sacrificed his own child (2 Kings 16:3). A reprieve is coming, but will Judah learn the lessons that God keeps putting before them? God is patient, and he keeps his promises. But, if we don't follow his word, he will find someone else to receive his blessing and fulfill his promise.

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Lesson 10

2 Kings 18:1 – 20:11 **The Making of a King – Part 1**

2 Chronicles 29:1 – 31:21

2 Chronicles 32:24-26

Isaiah 38

In Lessons 10 and 11, we are looking at the good King Hezekiah. We will be looking at some of the attributes that made him a 'good' king. In the process, maybe we'll discover some characteristic that will make us better Christians.

A. Hezekiah the reformer (2 Kings 18:4; 2 Chronicles 29:3—31:21)

The last King of Judah we looked at was Ahaz. He plunged Judah just about as low as they will ever go. Ahaz sacrificed Hezekiah's brother (2 Kings 16:3) and brought the worship of foreign gods into the temple. Now, Hezekiah does what is right in the sight of God. Somewhere, sometime, Hezekiah learned well. In the first year of his reign, he cleanses the temple of all the idol-worship artifacts, he restores the altar of the Lord to its rightful place, he has the priests and Levites consecrate themselves. After they are consecrated, he orders them to consecrate the temple. Once the temple is consecrated, Hezekiah announces the Passover will be celebrated. He sends letters throughout Judah and Israel inviting every Israelite to observe the Passover in Jerusalem. The spiritual revival is so great, Hezekiah extends it for one week. In order to preserve the temple worship, Hezekiah re-establishes the rotation of duties for the priests and Levites. "Thus Hezekiah did throughout all Judah, and he did what was good and right and faithful before the Lord his God. And every work that he undertook in the service of the house of God and in accordance with the law and the commandments, seeking his God, he did with all his heart, and prospered." (2 Chronicles 31:20-21)

B. Hezekiah tries to negotiate (2 Kings 18:7–16)

Hezekiah tries to throw off the yoke of the Assyrians while they are occupied with subduing Israel in Samaria. The King of Assyria doesn't blink. He sends high-level envoys and exacts a tribute from Judah. Hezekiah doesn't call upon the Lord for help. Instead he bows to the demands.

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C. Hezekiah the sufferer (2 Kings 20:1 – 11; 2 Chronicles 32:24-26; Isaiah 38:1-8)

Hezekiah is stricken with a near-fatal illness. Isaiah comes with word from God to set his affairs in order. Hezekiah is penitent. He feels that he is in the prime of his life and that many years are taken from him. He pleads with God, reminding God of his faithfulness. It is quite possible that it is his faith/essness that precipitated this reminder that the Lord is God of all creation. His prayer to God is recorded in Isaiah 38:10-20.

In this lesson, we see Hezekiah at his best. He could have easily followed in the vile ways of his father Ahaz. But, he does what is right in the eyes of God. Hezekiah restores the temple and temple worship. He oversees a spiritual revival in Judah involving all of Israel who wish to participate. Hezekiah is a great king – until he isn't. He bows to the physical, military threat from Assyria. God disciplines him, and once again, Hezekiah is brought back in line with God. But the story is not over.

God clearly and unequivocally says, other than David, there was no other king as pleasing to God as Hezekiah. (2 Kings 18:3-7) Hezekiah trusted in the Lord. There were times when he faltered, but on the whole, Hezekiah was faithful to God. We can take courage from this. We 'say' we know we are sinners, but then feel frustrated and guilty when we allow old sins to pop up in our lives. Being pleasing to God does not require perfection, not even 'perfect' faith. Even this devout man whom God praised was incredibly weak, selfish, and faithless at various times.

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Lesson 11

2 Kings 18:17 – 19:37 **The Making of a King – Part 2**

2 Kings 20:12-21

2 Chronicles 32:27-33

Isaiah 36 – 37; 39

We saw in Lesson 10 that Hezekiah was a great King in the eyes of God, but he was also faithless. He is so much like us it hurts.

A. Hezekiah the boaster (2 Kings 20:12–19; 2 Chronicles 32:27–31; Isaiah 39)

Hezekiah was proud of his possessions. God warns us about thinking we have any real influence over our fortunes or our future (Luke 12:16-21). God provides our families and our wealth. He can take it away. Hezekiah seemed to think he was responsible for his wealth, for he took several opportunities to show it off.

Hezekiah was right when he said, “Please, O Lord, remember how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight.” Because of his faithfulness, God blessed him. But Hezekiah did not earn the wealth. And God didn't appreciate Hezekiah acting as if Hezekiah himself was responsible for earning the wealth.

B. Hezekiah the commander (2 Kings 18:17–37; 2 Chronicles 32:1–19; Isaiah 36)

Making preparation because of one's faith is a good thing. Making preparation because one has no faith is foolish. Here we see Hezekiah preparing Jerusalem and Judah for war with the Assyrians because “with us is the Lord our God.” (2 Chronicles 32:8)

C. Hezekiah the intercessor (2 Kings 19:14–19; 2 Chronicles 32:20; Isaiah 37:14–20)

When Hezekiah enlists Isaiah to help him plead with the Lord, God makes

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short work of Assyria. The lord kills 185,000 in one night (2 Kings 19:35), and the Assyrians trudge back home with their tails tucked between their legs. And when King Sennacherib is worshiping his idol-god in Ninevah, two of his sons kill him. A third son takes the throne.

D. Hezekiah the victor (2 Kings 19:20–37; 2 Chronicles 32:20–22; Isaiah 37:21–38)

Even though it was God's victory, the neighboring countries viewed it as Hezekiah's. They showered him with gifts and precious things.

I think Hezekiah might have been naive in the ways of ruling and rulers. On a personal level he is faithful to the Lord. He leads his people after God. But when the Assyrians appear, he seems to think a bribe will get them to leave and that they will stay gone. When the Babylonian envoys arrive, he doesn't understand that they might have ulterior motives. He lays out all the wealth of Jerusalem for them to see. Now, Babylon knows exactly what Jerusalem has with which to defend itself, and what treasures are available for the taking. When these errors are pointed out, Hezekiah turns to God and God rewards him. God tells Hezekiah that Babylon will invade, take the people captive and steal all the treasure from the palace and temple, but it won't happen in Hezekiah's day. It will happen to his descendants. Hezekiah is thankful to God that he is giving Judah a period of peace. (2 Kings 20:19)

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Lesson 12

2 Kings 21:1 – 23:30 **The End is Near**

2 Chronicles 33:1 – 35:27

We are nearing the captivity of Judah by Babylon. We have seen good kings and bad kings. The bad kings led the people into such depravity that nothing will stop punishment from coming. The good kings bring reprieve, sometimes for generations. But, the people always go back to idols and false worship. God will not, cannot tolerate idols! Don't forget the promises God made with the covenant – stay faithful, I will bless you; chase after idols or otherwise sin, I will punish you; turn back to the Lord, and I will forgive.

A. Manasseh – humiliated by affliction (2 Kings 21:1–18; 2 Chronicles 33:1–20)

Manasseh was about 7 years old when his father Hezekiah was stricken with a near-fatal illness. Hezekiah's humility persuaded God to extend his life. Did Manasseh view this humility as weakness? Or was there some other event that colored Manasseh's view of God? Whatever the case, Manasseh did not follow in the footsteps of his father.

Manasseh's wickedness (2 Kings 23:1–15; 2 Chronicles 33:1–10)

All of the good that Hezekiah had done by ridding the temple of the idols and other artifacts of idol worship, tearing down the high places and generally putting a stop to idol worship and false worship in Judah, Manasseh overturned it. Manasseh built altars to Baal and “for all the host of heaven” in and around the temple. He used fortune-tellers, mediums, necromancers. If there was a way he could offend the Creator of heaven and earth, he did it. The scriptures emphasize this by pointing out,. “In Jerusalem I will put my name', says the Lord” and “In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever. 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.” But they did not listen, and Manasseh led them astray to do more evil than the nations had done whom the Lord destroyed before the people of Israel.

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Manasseh's repentance (2 Chronicles 33:11–13, 19)

If this account in 2 Kings was all we knew of Manasseh, then we would have a low opinion of him, indeed. But, in 2 Chronicles, the story is expanded.

The Lord sent prophets to Manasseh and the people, but they refused to listen. So, God sends the Assyrian army to capture Manasseh. They lead him off like a animal to market or to slaughter with hooks and chains. Manasseh is shocked into repentance. And he isn't just sulking and regretting being a captive. Apparently he actually understands that God is the Creator, maintainer and preserver of life. God removes him from captivity and returns him to Jerusalem.

Manasseh's reformation (2 Chronicles 33:14–18, 20)

Manasseh's repentance seems (is) genuine. He fortifies Jerusalem, rids the temple of all the idols and altars he had placed there, he restored the altar of the Lord and offered sacrifices on it, and he commanded the people to serve the Lord. The people continued false worship in the high places, but only to the Lord, not to idols.

B. Amon – hardened by disobedience (2 Kings 21:19–26;
2 Chronicles 33:21–25)

Amon, son of Manasseh, assumes the throne upon his father's death. He turns to the false gods that his father had followed before repenting. He did what was evil in the sight of the Lord. After just two years, his servants conspired against him and put him to death. The people then put to death those who had killed Amon. They placed Amon's son, Josiah, on the throne.

C. Josiah – humbled by God's Word (2 Kings 22:1—23:30;
2 Chronicles 34:1—35:25)

Josiah begins his reign at 8 years of age. God declares “he did what was right in the eyes of the Lord and walked in all the way of David his father, and he did not turn aside to the right or to the left.” When he was about 16 (2 Chronicles 34:3), he began to seek the God of David. When he was about 20, he began to purge the high places and all the idols from the land of Judah. He also traveled into the Northern lands of Manasseh, Ephraim, Simeon and Naphtali (formerly Israel of the Divided Kingdom) and purged the idols from there. And then, someone found the Book of the Law in the temple.

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In the 18th year of his reign (He would be about 26.), Josiah began restoring the temple. During this restoration, the Book of the Law given through Moses was found. Shaphan, secretary to Josiah, read the book to Josiah. When Josiah heard the words, he tore his clothes. He ordered the priest Hilkiah, his secretary and others, to “Go, inquire of the Lord for me and for those who are left in Israel and in Judah, concerning the words of the book that has been found. For great is the wrath of the Lord that is poured out on us, because our fathers have not kept the word of the Lord, to do according to all that is written in this book.”

Huldah the prophetess is consulted. She replies: Because the people have forsaken the Lord, all the disaster spoken of in the Book of the Law will come upon the inhabitants of the land. But, because Josiah was penitent and sought the Lord, it will not happen in his lifetime.

Josiah gathers the elders of Judah and Jerusalem. He reads the Book of the Covenant to them. Josiah renews the Covenant with Jehovah, and enjoins the elders and all the people to follow the covenant with God, the God of their fathers. He then proclaims the Passover to be observed. “No Passover like it had been kept in Israel since the days of Samuel the prophet.” (2 Chronicles 35:18)

Josiah's life ends when he tries to keep the Egyptian army from assisting Assyria against Babylon. Josiah is wounded in battle, and dies.

As we look at these three kings, Manasseh, Amon and Josiah, it is as if the nation of Judah is unconsciously trying to avoid Babylonian captivity, but cannot restrain its baser instincts for long. In these 88 years, we see some of the worst sinning occur in the history of Judah. Manasseh runs headlong into idolatry. He established idols, altars and idol worship in the temple and throughout the land. God get his attention by making him a prisoner in Babylon. Remarkably, Manasseh repents. He gets rid of all the idols and idol worship that he had implemented. But Amon his son restores all of the idol worship. In two short years, Amon goes beyond the worst that Manasseh had done. He is assassinated, and Josiah his son becomes king. Josiah is one of the best known 'good' kings of Judah. He is young when he takes the throne, still young when he seeks the Lord and makes great reform throughout the Judah and the former Israel. And when the Book of the Law is found, he is humble and penitent.

We have access to the same knowledge they had access to. We even have more. We can know Jesus. Which king will we emulate?

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Lesson 13

2 Kings 23:29 – 25:30 **The End Has Come**
2 Chronicles 36

A. They lost their independence (2 Kings 23:29–33; 2 Chronicles 35:20—36:4)

At the end of the last lesson, we saw Josiah die at the hand of Pharaoh Neco of Egypt. Jehoahaz takes Josiah's throne, but lasts only three months. Pharaoh Neco apparently doesn't like Jehoahaz's politics. Pharaoh takes Jehoahaz captive to Egypt, and enthrones Eliakim, another, older son of Josiah. Eliakim's name is changed to Jehoiakim. Pharaoh imposes a tribute of over three tons of silver and 75 pounds of gold. Jehoiakim taxes the people to pay the tribute.

B. They lost their land (2 Kings 23:34—24:7; 2 Chronicles 36:5–8)

In the power struggle between Egypt and Babylon, Babylon takes control. After three years, Jehoiakim rebels. Nebuchadnezzar, King of Babylon, sends his vassal states to harass Judah. Jehoiakim dies and his son, Jehoiachin begins his reign.

The vassal states besiege Jerusalem. When Nebuchadnezzar arrives at Jerusalem, Jehoiachin, his mother, servants and officials all give themselves up to the king of Babylon. Thus, Jehoiachin's three-month reign ends.

C. They lost their wealth and their leading people (2 Kings 24:8–17;
2 Kings 25:27–30; 2 Chronicles 36:9–10)

Nebuchadnezzar takes captive 10,000 people. All of the city officials, men of valor, craftsmen, smiths – anyone of any value or influence was taken captive to Babylon. Nebuchadnezzar had the treasuries emptied and the temple stripped of all its precious metal. Even the pieces of bronze that were too large to transport easily, he had them cut up and transported to Babylon.

D. They lost their city, temple and hope (2 Kings 24:18—25:36;
2 Chronicles 36:11–21; Jeremiah 40—44)

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Nebuchadnezzar made Mattaniah, Jehoiachin's uncle, king in Jerusalem, and changed his name to Zedekiah. He was 21 when he was made king, and he ruled for 11 years. He not only did what was evil in the sight of God, but he also rebelled against Nebuchadnezzar. For over a year, Babylon besieged Jerusalem. The wall was breached and Zedekiah fled. He was caught and brought before Nebuchadnezzar. "They slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him in chains and took him to Babylon." (2 Kings 25:7) Nebuchadnezzar then burned the palace, the temple and all the great houses of Jerusalem. And more people were carried off into exile. The ransacking of the temple was completed. Only the poorest people were left behind to take care of the vineyards and the land.

Through this study of Kings, we keep coming back to the covenant promises God made to the nation of Israel: Keep my commands and I will bless you; worship other gods and I will punish you, enslave you, exile you; if you humbly turn back to me and worship me, I will forgive your sins and once again bless you. God gave Israel kings because they wanted to be like the other nations around them. Those kings mostly led the nation away from God. And the Lord punished. He enslaved and exiled the people. When some, a few, even one, turned humbly to the Lord, he forgave and blessed. Eventually, the sins were too great, too pervasive to be pushed aside anymore.

Even though we do not live under the Law of Moses, according to Jeremiah (31:31-34) and the Hebrew writer (Hebrews 8:8-13), we *are* heirs to a new covenant with Israel. Because the Lord is the same God, we can learn from the errors of the nation of Israel. If we follow the Lord, he will bless us. If we turn from him or follow other gods, he will punish us. If we humbly return to him, he will forgive and bless again.

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Resources:

The Wiersbe Bible Commentary The Complete Old Testament in One Volume

by Warren W. Wiersbe

(<https://godspeakyouth.files.wordpress.com/2017/09/wiersbe-ot-1.pdf>)

2 Kings The Power and the Fury by Dale Ralph Davis (2005)

The Bible – English Standard Version (ESV) as found online at:

<https://www.biblegateway.com/>

An understandable, but busy graphic of the kings of Israel and Judah and the prophets, along with an explanation of the dating systems and archaeological discoveries. It includes several useful charts.

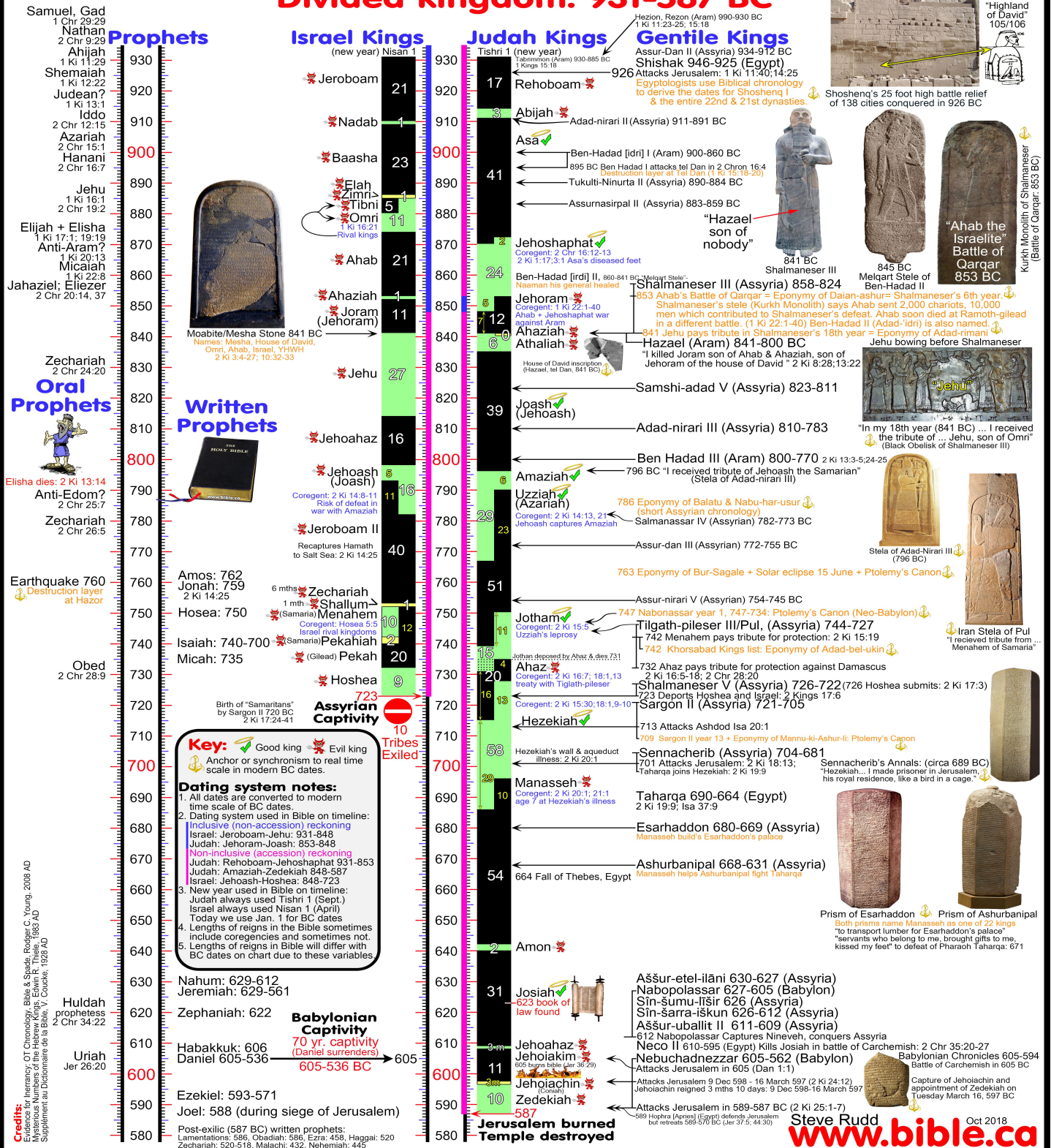
<https://www.bible.ca/archeology/bible-archeology-maps-timeline-chronology-kings-prophets-assyrians-babylonians-egyptians-tisri-nisan-inclusive-accession-reckoning-divided-kingdom-dates-931-587bc.htm>

Also, below are several other graphics that might be useful. If you need to choose one that helps you most while disregarding the others, that is acceptable.

2 KINGS

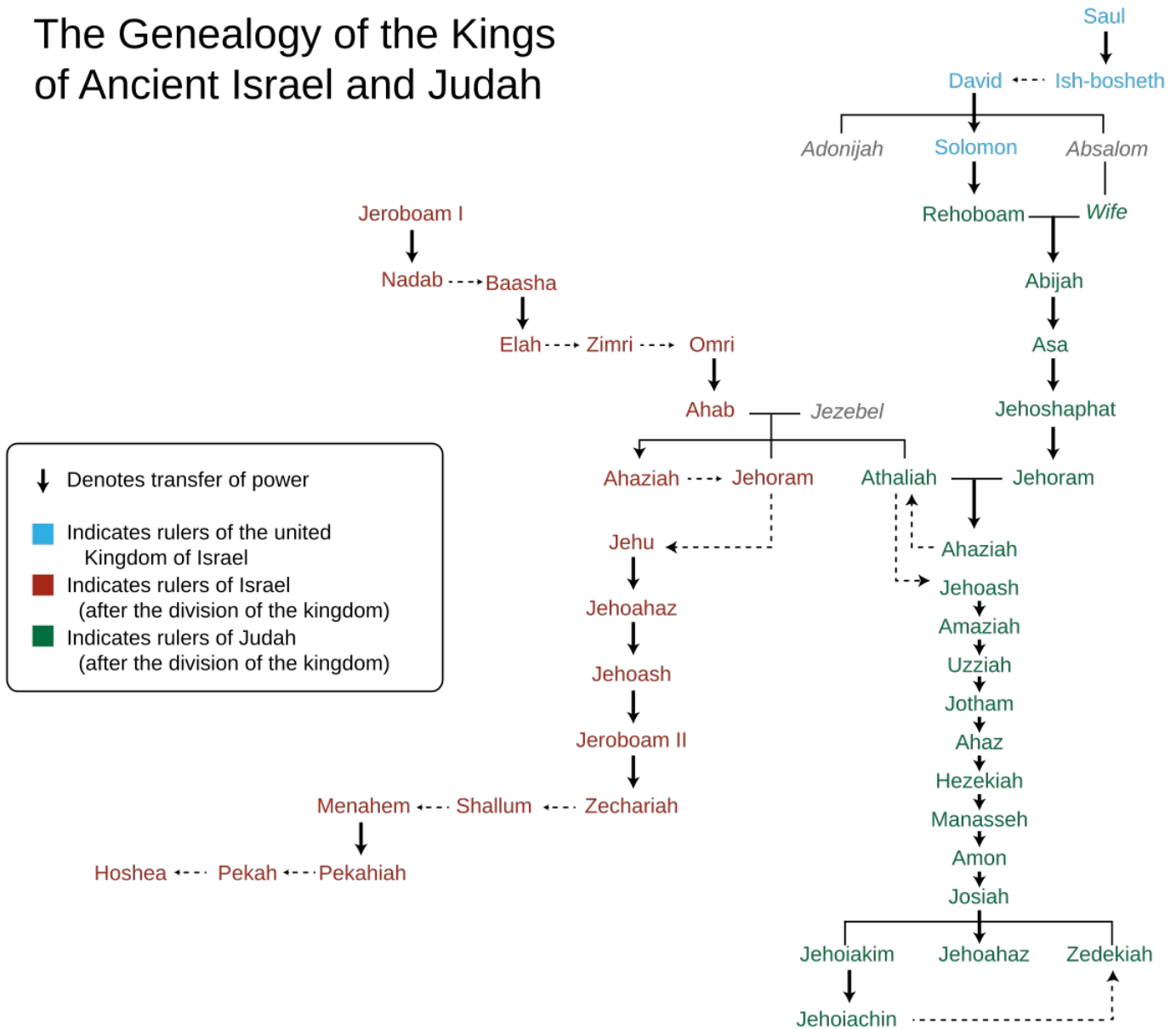
Kings & Prophets Chronology

Divided kingdom: 931-587 BC

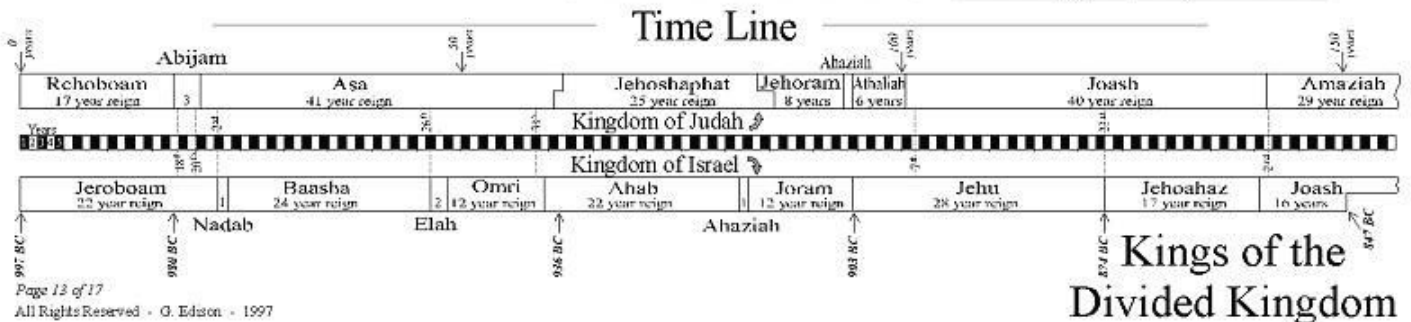
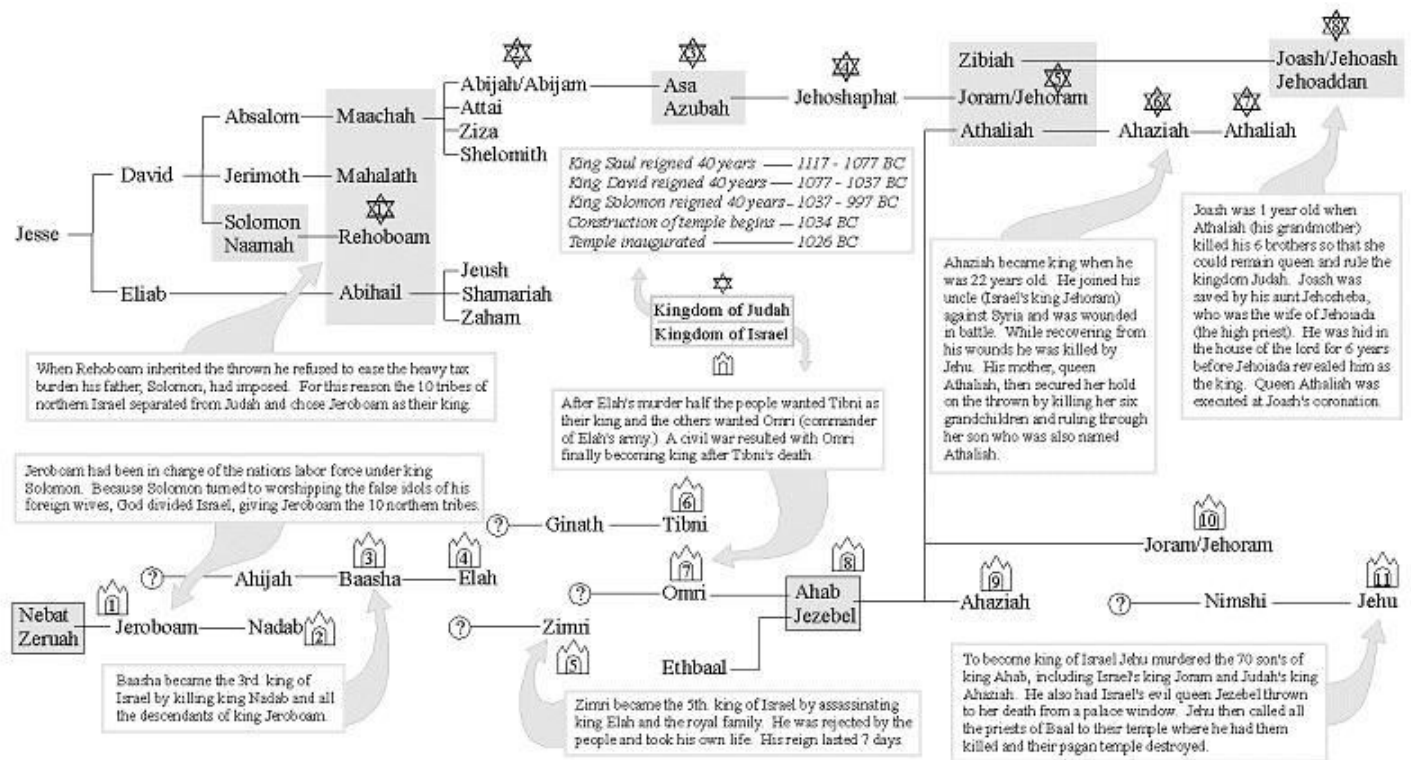


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The Genealogy of the Kings of Ancient Israel and Judah



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Kings of the Divided Kingdom

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Rulers and Prophets of Israel and Judah

KINGDOM OF ISRAEL	PROPHETS	KINGDOM OF JUDAH
Jeroboam I 931-910	825 B.C.	Rehoboam 931-913
Nadab 910-909		Abijah 913-911
Baasha 909-886	900 B.C.	
Elah 886-885		Asa 911-870
Zimri 885 (7 days)		
Omri 885-874	875 B.C.	
Ahab 874-853		Jehoshaphat 870-848 (coregent with Asa 873-870)
Ahaziah 853-852	Elijah 850 B.C.	Jehoram 848-841 (coregent with Jehoshaphat 853-848)
Joram 852-841	Elisha Obadiah	Ahaziah 841 (1 year)
	Joel 825 B.C.	Athaliah 841-835
Jehu 841-814		Joash 835-796
Jehoahaz 814-798	800 B.C.	
Jehoash 798-782		Amaziah 796-767
Jeroboam II 782-753 (coregent with Jehoash 793-782)	Jonah 775 B.C.	Uzziah 767-740 (overlap/coregent with Amaziah 792-767; isolated 751-740)
Zechariah 753/752 (6 months)	Amos 750 B.C.	Jotham 740-736 (coregent with Uzziah 751-740; abdicates 736)
Shallum 752 (1 month)		Ahaz 736-729 (coregent with Jotham 744-736)
Menahem 752-742	Hosea 725 B.C.	Hezekiah 729-686 (regent for Ahaz 729-715)
Pekahiah 742-740		
Pekah 740-732	Isaiah	
Hosea 732-722	Micah 700 B.C.	
FALL OF SAMARIA, 722		
	675 B.C.	Manasseh 686-642 (coregent with Hezekiah 696-686)
	650 B.C.	Amon 642-640
		Josiah 640-609
	Zephaniah 625 B.C.	Jehoahaz 609 (3 months)
	Nahum	Jehoiakim 608-598
	Habakkuk	Jehoiachin 598/597 (3 months; coregent with Jehoiakim 608-598)
	Jeremiah 600 B.C.	Zedekiah 597-586
	Ezekiel 575 B.C. Daniel	FALL OF JERUSALEM, 586

NOTE ABOUT DATES

While scholars' opinions about the dates of kings' reigns and the timing so some prophets' ministries may vary, the dates on this chart are based on the best knowledge and evidence available to us at this time. Most reputable scholars' dates will be close, though not necessarily identical, to these. There simply isn't enough specific information available in the biblical record to identify the timing of each king's reign with certainty.