



# THE EVENING OF THE MONARCHY

## STUDIES IN KINGS AND CHRONICLES

### LESSON 1

## INTRODUCTION

“The First Book of Samuel” heads what have been called the three “double books” of the Old Testament – I and 2 Samuel, I and 2 Kings, I and 2 Chronicles. These three double books together form a complete section. They record the rise and fall of the Israelite monarchy.

**In the Hebrew manuscripts**, I and II Samuel form but one book, as also do I and II Kings and I and II Chronicles. Their division into two books each, as we now have them, originates with the Septuagint translation of the Hebrew Scriptures into Greek, made in the third century B.C.

In the Septuagint, I and II Samuel and I and II Kings are called, respectively, the First, Second, Third and Fourth Books of the Kingdoms (the plural word “Kingdoms” meaning the two kingdoms, Judah and Israel).

**The Latin Vulgate** – Jerome’s famous translation of the entire Bible into Latin, in the fourth century A.D. continues the Septuagint division of Samuel and Kings into two books each, but calls them the First, Second, Third and Fourth Books of the Kings (not Kingdoms). It is from this that there came the sub-titles to these four books in our King James (Authorized) Version. Under “The Book of Samuel,” it says, *“Otherwise called the First Book of the Kings.”* II Samuel and I and II Kings are similarly subtitled.

**In the Revised and other versions**, however, these sub-titles are dropped

## I. CONTENT

### A. The Historical Books As A Whole

Historical Books: The Preparation for Christ		
Joshua Judges-Ruth	The possession of The land by The nation The oppression of The nation	The Theocracy: These books cover the period when Israel was ruled by God (1405-1043 B.C.).
1 Samuel 2 Samuel 1 Kings 1-10 1 Kings 11-22 2 Kings 1-17 2 Kings 18-25 1 Chronicles 2 Chronicles	The stabilization of The nation The expansion of The nation The glorification of The nation The division of The nation The deterioration of The Northern Kingdom The deportation of The Southern Kingdom The preparation of The Temple The destruction of The Temple	The Monarchy: These books trace the history of Israel’s monarchy from its establishment to its destruction in 586 B.C.
Ezra Nehemiah Esther	The restoration of The Temple The reconstruction of The city The protection of The nation’s people	The Restoration: – These books describe the return of a remnant to the land after 70 years of captivity (605-536 B.C.).

### B. The Books of Samuel and Kings cover Israel's period as a nation under a king:

1. Samuel – Saul
2. Samuel –David
3. I Kings – Solomon and the divided kingdom
4. II Kings – The fall of the divided kingdoms of Israel and Judah

### C. Chronicles

The books of Chronicles include additional material and conclude with the glorious promise of the future. While I and II Kings stop at the exile, the Chronicles contain the promise of deliverance. God has sent a “judge,” a savior, from a strange source (2 Chron. 36:22-23). Many see the Chronicles, Ezra, and Nehemiah as being a single history of the Nation, a unit written separate and apart from the other books of history.

Chronicles is the RETROSPECTION of Israel

Ezra is the RESTORATION of Israel

Nehemiah is the RECONSTRUCTION of Israel.

Careful reading of Samuel, Kings and Chronicles shows many of the same approaches and processes in each. The two accounts deal largely with the same essential subject matter. They vary in their emphases, in what they include or exclude, and in their theological interests.

Chronicles justification lies in its very diversion from Kings in topical, thematic, and theological areas. The Holy Spirit used the writer(s) to communicate the truth of revelation in ways that paralleled the message of Samuel-Kings, but from a different perspective and with different objectives.

Chronicles is a fresh, alternative way to view God's dealings with his people in Old Testament times. Indeed, over 50% of Chronicles is unique in Old Testament Literature. With the exception of his material on Solomon, the writer of Chronicles includes 8<sup>1/2</sup> verses more on each Judean king than does the writer of Kings

Of these histories Johnson writes:

*Selectivity is mandatory because no one could record everything that happened in any given era. The historian, therefore, singles out and highlights what is significant. An event is significant because it expresses his evaluation of the period.*

*An event is measured as valuable when it expresses whole-hearted worship and is dangerous when it involves turning away and forsaking God. A valued event reflects what was pleasing to YHWH then and what is now pleasing to YHWH in the recently constructed Temple. What was dangerous bears all the marks of warning for the repetition of the same response to God. This was the criterion of selection.*

*The criteria of continuity involved the establishment of the Davidic mediated Kingdom and the factors related to its continuation – (Elliott E. Johnson, "Synopsis and Selective Analysis of 1 and 2 Chronicles. Unpublished class notes in Seminar on Old Testament Historical Literature, Dallas Theological Seminary, Spring 1989, 2-3).*

## II. THE KINGS AND THE COVENANT OF GOD

Obedience on the part of the king and nation was central to the covenant God had established with Israel. Solomon and the nation must remain faithful to the Law of God, and if so, they would not fail to have a man on the throne (1 Kings 2:1-4; 9:4-6; 11:11-13).

Wisdom was integral to the fulfillment of the Davidic covenant, lest the king walk in foolish and sinful ways, jeopardizing his reign in the eyes of the Lord (1 Kings 3:1-28; cf. 2 Sam 7:14-15).

Becoming King involved dealing with threats and enemies to the throne. Thus Solomon put to death Adonijah (1 Kings 2:24-25) and several others including Joab (2:34) and Shimei (2:46).

Further, his reign was centered on the worship of Jehovah, as the building of the temple highlights (1 Kings 5:1-9:1), and his superb ability to rule became well known in foreign countries among the Gentiles (cf. e.g., 10:1-13, 24).

Contained in the covenant is God's willingness to humble kings and either forgive sins or overlook them for a time. God did destroy Judah despite the evil of king Jehoram (848-841 B.C.). He did this because He had promised David a lamp for his descendants always (cf. 2 Kings 8:19; cf. 1 Kings 11:36; 15:4). Additionally, God said he would put his name in the Temple in Jerusalem even though Manasseh had placed Asherah poles there (2 Kings 21:5-7).

### III. THE PROPHETS

Beginning with Samuel the prophets play a major part in Israel's history. The writing prophets come on the scene immediately after Elijah and Elisha and continue where their ministries left off.

**The writing prophets may be divided into four groups:**

Prophets of Israel – Jonah, Amos, and Hosea

Prophets of Judah – Obadiah, Joel, Isaiah, Micah, Nahum, Zephaniah, and Habakkuk

Exilic Prophets – Jeremiah, Ezekiel, and Daniel

Post-exilic Prophets – Haggai, Zechariah, and Malachi

#### CHART OF PROPHETS:

PERIOD	FUNCTION	AUDIENCE	MESSAGE	EXAMPLE
PRE-MONARCHY	Mouthpiece – leader	People	National guidance, Maintenance of justice, Spiritual overseer	Moses Deborah
PRE-CLASSICAL	Adviser Mouthpiece	King and Court	Military advice, Pronouncement of rebuke or blessing	Elijah Nathan Elisha Micaiah  Transition North -Jonah South - Isaiah
CLASSICAL	Mouthpiece, social/spiritual commentator	People	Rebuke concerning current condition of society; leads to warnings of captivity, destruction, exile, and promise of eventual restoration, call for justice and repentance	Writing Prophets Best example: Jeremiah

### KINGS AND PROPHETS

(FROM *THE BOSTON CHRISTIAN BIBLE STUDY RESOURCES*)

Judah The Southern Kingdom		Israel The Northern Kingdom	
Kings	Prophets	Kings	Prophets
Rehoboam	Shemaiah	Jeroboam	Ahijah the Shilonite
.	Iddo the Seer	I	Man of God from Judah
.	.	.	Old Prophet at Bethel
Abijam	Iddo the Seer	.	Iddo the Seer
Asa	Azariah	Nadab	.
.	Hanani	Baasha	
.	.	Elah	

.	.	Zimri	Jehu, son of
Jehoshaphat	Jehu, son of Hanani	Omri	Hanani
.	Jahaziel	Ahab	.
.	Eliezer	.	.
.	.	.	.
Jehoram	<b>Obadiah</b>	.	Elijah
.	Elijah	Ahaziah	Elisha
.	.	.	Micaiah, son of
Ahaziah	.	Joram	Imlah
Queen Athaliah	.	Jehu	Unnamed
Joash	<b>Joel</b>	.	Prophets
Amaziah	Unnamed Prophets	Jehoahaz	Elijah's Trans-
Uzziah	<b>Isaiah</b>	Jehoash	lation
.	Zechariah	Jeroboam	Elisha
.	.	II	Elisha
.	.	.	Elisha
.	.	.	.
Jotham	<b>Isaiah</b>	Zechariah	Elisha
.	<b>Micah</b>	Shallum	Death of Elisha
Ahaz	<b>Isaiah</b>	Menahem	<b>Jonah</b>
.	<b>Micah</b>	Pekahiah	<b>Amos</b>
Hezekiah	<b>Isaiah</b>	Pekah	<b>Hosea</b>
.	<b>Micah</b>	.	<b>Hosea</b>
Manasseh	<b>Nahum</b>	Hoshea	<b>Hosea</b>
.	Unnamed Prophets	.	<b>Hosea</b>
Amon	.	.	<b>Hosea</b>
Josiah	<b>Jeremiah</b>	.	<b>Hosea</b>
.	<b>Zephaniah</b>	.	Oded the
.	Huldah the Prophetess	.	Prophet
Jehoahaz	<b>Jeremiah</b>	.	<b>Hosea</b>
Jehoiakim	<b>Jeremiah</b>	.	
.	<b>Habakkuk</b>	.	
.	<b>Daniel</b>	.	
.	Urijah son of Shemaiah	.	
Jehoiachin	<b>Jeremiah</b>	.	
.	<b>Daniel</b>	.	
Zedekiah	<b>Jeremiah</b>	.	
.	<b>Daniel</b>	.	
.	<b>Ezekiel</b>	.	

#### IV. AUTHOR OF KINGS:

##### A. Probably an Anonymous Editor-Compiler-Author (Jeremiah?) from the sixth century B.C.

##### 1. Traditional Jewish scholarship has identified the writing/compiling of this book with the prophet Jeremiah.

- Some of the basis for the identification of Jeremiah with Kings is the similarity of Jeremiah 52 with 2 Kings 24—25.
- Another support for Jeremiah as the author is that the history of Kings gives prominence to the place of true prophets in both the Israelite and Judean ministries.
- Another support for Jeremiah is that the writer seems to have been an eye witness to the fall of Jerusalem (586 B.C.).
- Those who identify Jeremiah as the author consider the historical abstracts at the end of 2 Kings (Gedaliah, governor of Judah in 2 Ki. 25:22-26, and Jehoiachin's release in Babylon in 2 Ki. 25:27-30) as being latter additions

2. However the author of Kings does not use the familiar names for the kings of Judah as Jeremiah did (cf. 2 Ki. 24:8)

**V. SOURCES USED IN KINGS:**

**A. Several Sources Are Specifically Mentioned As Used in the Books of Kings:**

1. The "Book of Acts of Solomon" (1 Kings 11:41)18
2. The "Book of the Chronicles/Annals of the Kings of Israel" (mentioned seventeen times in 1 Kings 14:29--2 Kings 15:31)19
3. The "Book of the Chronicles/Annals of the Kings of Judah" (1 Kings 15:23)20

**B. Under The Influence of the Spirit, the Writer(s) Chose That Which the Spirit Inspired.**

(VI and VII are adapted from <http://www.bible.org/docs/ot/books/1ki/kgs-intr.htm>)

**VI. DATES AND CHRONOLOGY FOR THE BOOKS OF KINGS:**

**A. The Books of Kings Were Written Between 560 and 538/539 B.C.**

**B. This Material Covers a Period from the End of David's Reign (C. 970 B.C.) to the Captivity of Israel (587/586 B.C.) and Then the Release of Jehoiachin (560 B.C.).**

**C. Foreign Powers Mentioned in the Books of Kings:**

*God Works In and Through History*

*There has not been a single archaeological discovery which disproves any part of the Bible. Any arguments of archaeology which are used to argue against Scripture are arguments from silence.*

*The Bible is not a book set in a vacuum or in a fairy tale land or myth. It is a book about real people set in a real time and place in history. Much of the modern debate over the Scriptures is a denial of the historical accuracy of the Bible. Yet, over the years, discoveries prove, rather than disprove the events of Scripture. Consider the following list of kings which are known by the secular historians to have ruled. Note as well, the accuracy of the biblical references to them.*

***Foreign Powers Mentioned in the Books of Kings***

<i>Nation/King</i>	<i>Biblical Reference</i>
<i>Egyptians: An unnamed Pharaoh</i>	<i>1 Kings 3:1</i>
<i>Shishak [945-924]</i>	
<i>So or Osorkon [726-715]</i>	
<i>Necho [609-594]</i>	
<b><i>Aramaeans (Syrians)</i></b>	
<i>Rexon [940-915]</i>	<i>1 Kings 11:23-25</i>
<i>Tabrimmon [915-900]</i>	<i>1 Kings 15:18</i>
<i>Ben-Hadad I [900-960]</i>	<i>1 Kings 15:18, 20</i>
<i>Ben-Hadad II [860-841]</i>	<i>1 Kings 20;</i>
<i>Hazael [841-806]</i>	<i>2 Kings 8:15</i>
<i>Ben-Hadad III [806-770]</i>	<i>2 Kings 13:3</i>
<i>Rezin [750-732]</i>	<i>2 Kings 15:37</i>
<b><i>Phoenicians Ethbaal [874-853]</i></b>	<i>1 Kings 16:31</i>
<b><i>Edomites Hadad [?]</i></b>	<i>1 Kings 11:14-22</i>

<i>Moabites Mesha [853-841]</i>	<i>2 Kings 3:4ff</i>
<b>Assyrians</b>	
<i>Tiglath-Pileser III [745-727]</i>	<i>2 Kings 15:19-22; 2 Kings 17:3-6</i>
<i>Shalmaneser V [727-722]</i>	<i>Isaiah 20:1; 2 Kings 18:17</i>
<i>Sargon II [721-705]</i>	<i>2 Kings 18—19</i>
<i>Sennacherib [704-681]</i>	<i>2 Kings 20:12-13</i>

**Babylonians**

<i>Merodach-Baladan II [703]</i>	<i>2 Kings 24—25</i>
<i>Nebuchadnezzar [604-562]</i>	<i>2 Kings 25:27-30</i>
<i>Evil-Merodach [562-560]</i>	

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**D. Basis of The Chronology of the Kings of Israel and Judah**

1. **The king's age at accession**
2. **The length of the king's reign**
3. **The name of the queen mother**
4. **Jerusalem as the capital of the king**
5. **An evaluation of the king's moral character and spiritual leadership**

**VII. THE NATURE OF THE DIVIDED KINGDOM:**

**A. The Less Stable Northern Kingdom--Israel:**

1. **Only existed as an independent nation for 209 years.**
2. **All of the kings were characterized as "evil" because they continued the "golden calf" cult of Jeroboam.**
3. **The average reign was ten years.**
4. **There were nine different ruling families.**
5. **Charisma was as important as ancestry to take the throne.**
6. **The fate of all the kings was tragic:**
  - a. Seven kings were assassinated
  - b. One king committed suicide
  - c. One king was stricken by God
  - d. One king was taken to Assyria

**B. The More Stable Southern Kingdom--Judah:**

1. **Existed a century and half longer than the northern kingdom for 345 years**
2. **The reign of Judah's nineteen kings and one queen averaged more than seventeen years each**
3. **The Davidic family was the only family that claimed the throne. Queen Athaliah's evil reign was the only interruption to the Davidic family**
4. **Judah also had tragic fates for the kings:**
  - a. Five kings were assassinated
  - b. Two kings were stricken by God
  - c. Three kings were exiled to foreign lands
5. **But eight of Judah's rulers were "good" because they followed the example of David and obeyed Jehovah:**
  - a. Asa
  - b. Jehosaphat
  - c. Joash [Jehoash]
  - d. Amaziah

- e. Azariah [Uzziah]
- f. Jotham
- g. Hezekiah
- h. Josiah

### VIII. THE PURPOSE FOR THE BOOKS OF KINGS:

They contain the annals of the Jewish commonwealth from the accession of Solomon till the subjugation of the kingdom by Nebuchadnezzar and the Babylonians (apparently a period of about four hundred and fifty-three years). The books of Chronicles are more comprehensive in their contents than those of Kings. The latter synchronize with 1 Chr. 28-2 Chr. 36:21. While in the Chronicles greater prominence is given to the priestly or Levitical office, in the Kings greater prominence is given to the kingly.

After David's death (chaps. 1-2), his son Solomon became king. Chapters 1-11 trace the life and reign of Solomon, including Israel's rise to the peak of her glory, the spread of the nation's kingdom, and the construction of the temple and palace in Jerusalem. But in Solomon's later years, he drifted from the Lord because of his pagan wives who wrongly influenced him and turned his heart away from the worship of God in the temple.

As a result, the king with the divided heart leaves behind a divided kingdom. For the next century, the book of First Kings traces the twin histories of two sets of kings and two nations of disobedient people who are growing indifferent to God's prophets and precepts.<sup>11</sup>

The next king was Rehoboam, who lost the northern part of the kingdom. After this the Northern Kingdom, which included 10 tribes, was known as Israel, and the Southern Kingdom, which included the tribes of Judah and Benjamin, was called Judah. In the last chapters of 1 Kings, the focus is on the evil of King Ahab and righteous prophet Elijah who condemned Ahab's wickedness and Israel's disobedience.

The central theme, therefore, is to show how disobedience led to the disruption of the kingdom. The welfare of the nation depended on the faithfulness of its leadership and people to the covenants of God with Israel. First Kings not only gives a record of the history of these kings, but it demonstrates the success of any king (and of the nation as a whole) depends on the measure of the king's allegiance to God's law or truth. The book truly illustrates how "righteousness exalts a nation, but sin is a disgrace to any people" (Prov. 14:34). Unfaithfulness to God's covenant resulted in decline and captivity.

Second Kings continues the history of Elijah and his successor, Elisha, but it also continues what might be termed, the "Tale of the Two Kingdoms." As such, it continues to trace the history of the Northern Kingdom of Israel and the Southern Kingdom of Judah until they are finally conquered and taken into captivity. Israel fell to Assyria in 722 B.C. and Judah fell to the Babylonians in 586 B.C.

In both kingdoms the prophets continued to warn the people that God would punish them unless they repented. Second Kings teaches that willful sin in a nation has a woeful end. In 1 and 2 Samuel, the nation is born, in 1 Kings it is divided, and in 2 Kings it is dispersed.

After years of pleading with His people through the prophets, God's patience finally turns to discipline just as He promised. Because both books were originally one, 1 and 2 Kings share the same theme and goal. They teach us how unfaithfulness (disobedience to God's law and rebellion) must lead to God's discipline and the overthrow of the monarchy. The two kingdoms collapsed because of the failure of the kings to rule righteously and give heed to God's truth.

### VIII. KEY IDEAS IN I AND II KINGS

#### A. I Kings:

##### 1. Key Words:

While the key word for I Kings is "kingdom," which occurs some 357 times (NASB), the key concept is the division of the kingdom.

##### 2. Key Verses: 9:3-7

##### 3. Key People:

**Solomon, Jeroboam, Rehoboam, Elijah and Elisha, Ahab and Jezebel.**

##### 4. Christ as Seen in 1 Kings:

Like David, Solomon is one of the greatest types in the Old Testament of Christ, portraying Messiah in His future reign on earth. Solomon especially does this as his fame, glory, wealth, and honor all speak of Christ in His earthly kingdom. Solomon also portrays Christ in the great wisdom he demonstrated.

**B. II Kings:**

**1. Key Word:**

Two key words are the word, “king,” occurring over 400 times (NASB), and the word “prophet,” which occurs some 34 times (NASB). But the key term that describes the content would be *dispersion* or *captivities* since this book describes the historical demise that led to the loss of the monarchies and the dispersion of the two kingdoms.

**2. Key Verses:** 17:18-23

**3. Key People:**

Elijah, Elisha, Josiah, Naaman, Hezekiah.

**4. Christ as Seen in 2 Kings:**

Elijah naturally anticipates the forerunner of Christ in John the Baptist (Matt. 11:14; 17:10-12; Luke 1:17) and Elisha in many ways reminds us of Jesus Christ in His ministry.

Elijah is noted for great public acts

Elisha is distinguished by the large number of miracles he performed, many of them for individual needs.

Elijah’s ministry emphasized God’s law, judgment, and severity.

Elisha supplemented this by demonstrating God’s grace, love and tenderness.

Elijah was like John the Baptist, thundering the message of repentance for sin.

Elisha followed this up by going about, as Christ did, doing deeds of kindness, and by doing miracles attesting that the words of the prophets were from God.

*1 and 2 Kings in Contrast There is a decided contrast between the beginning and end of these two books. It is the story of a fall into bondage based upon a life of sin.*

*1 Kings*

*Begins with King David*

*Opens with Solomon’s glory*

*Begins with the blessings of obedience*

*Opens with the building of the Temple*

*Traces the progress of apostasy*

*Shows how kings failed to rule God’s people*

*Introduces the prophet Elijah*

*Emphasizes the patience of the Lord*

*2 Kings*

*Ends with the king in Babylon*

*closes with Jehoiachin’s shame*

*Ends with the curse of disobedience*

*Closes with the burning of the Temple*

*Describes the consequences of apostasy*

*Depicts the consequences of that failure*

*Introduces the prophet Elisha*

*Confirms the Lord’s sure punishment of sin*

*(Charles C. Ryrie, Ryrie Study Bible, Expanded Edition, Chicago: Moody, New American Standard 1995 Update, 1986, 1995, )*