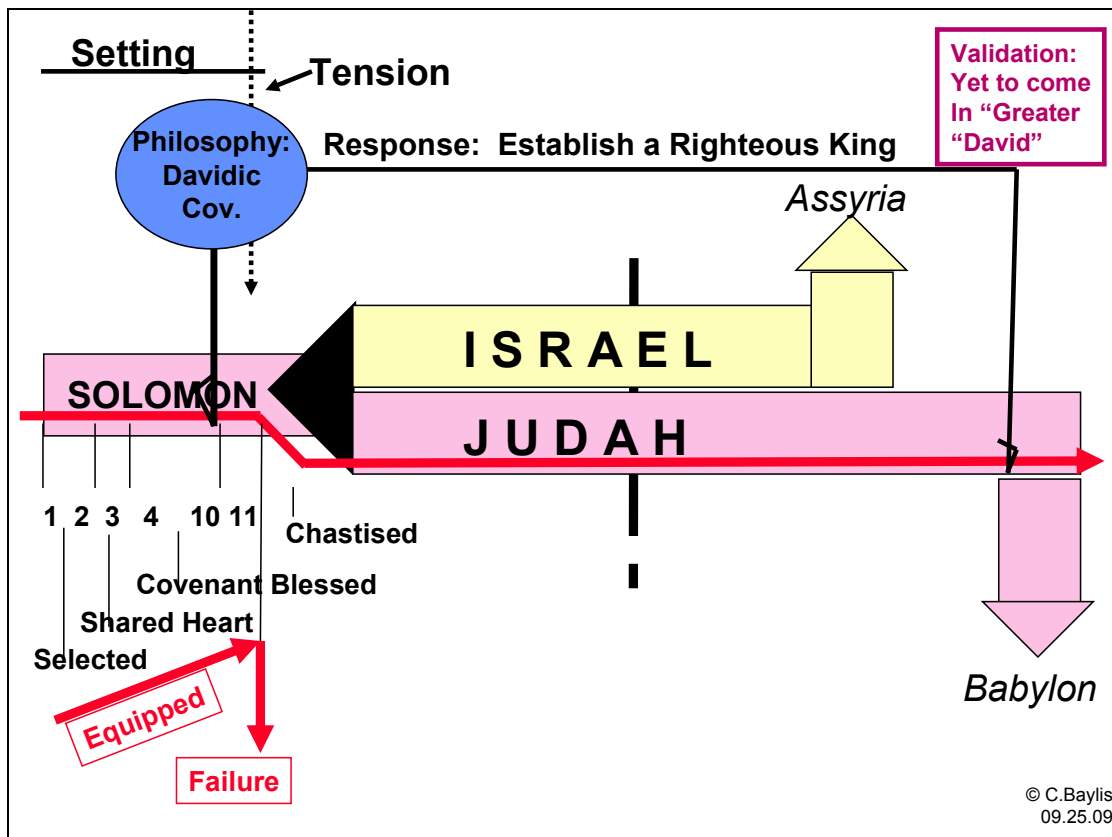


The Story of 1 & 2 Kings

The Plot

The plot of 1 and 2 Kings is on the pattern of the plots of the Bible and of all the individual delivers that God (the Protagonist) has enlisted to serve Him as representative. They are equipped in the setting, given (or repeated) the promise, and then they fail by giving into the deceit of Satan, repeating the act of their father Adam and his father, Satan. God then judges them (and the nation) and then, in their failure the only hope is the promise of Messiah, yet to come. The story is always incomplete, leaving room for the ultimate validation in the appearance of Messiah and His resurrection from the dead following a perfectly representative life.



The Setting: God's equipping of Solomon to represent Him (1—10)

Solomon is equipped. During this section God prepares Solomon to represent Him fully by giving him the proper equipping.

- **Chosen**: Through the insistence of Bathsheba, Nathan the prophet demonstrates God's choice of Solomon
- **Judgment on the opposition**: David's enemies had remained un-judged so Solomon eliminates them as well as any opposition to him on the throne.

INTERRUPTION: Solomon's shared heart: Heart for Idols / Heart for God

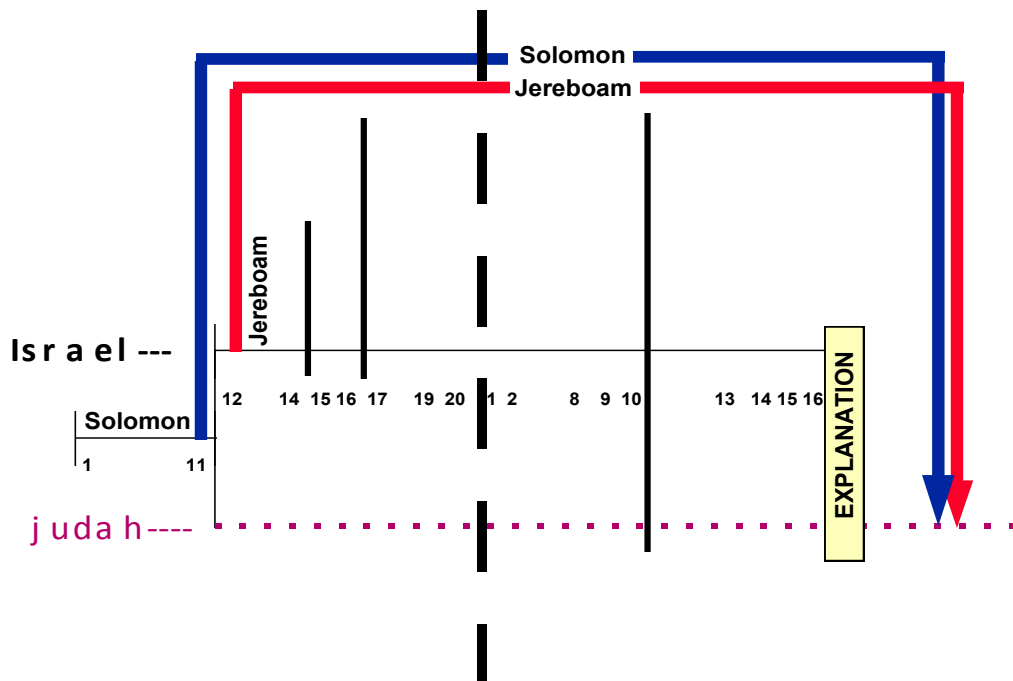
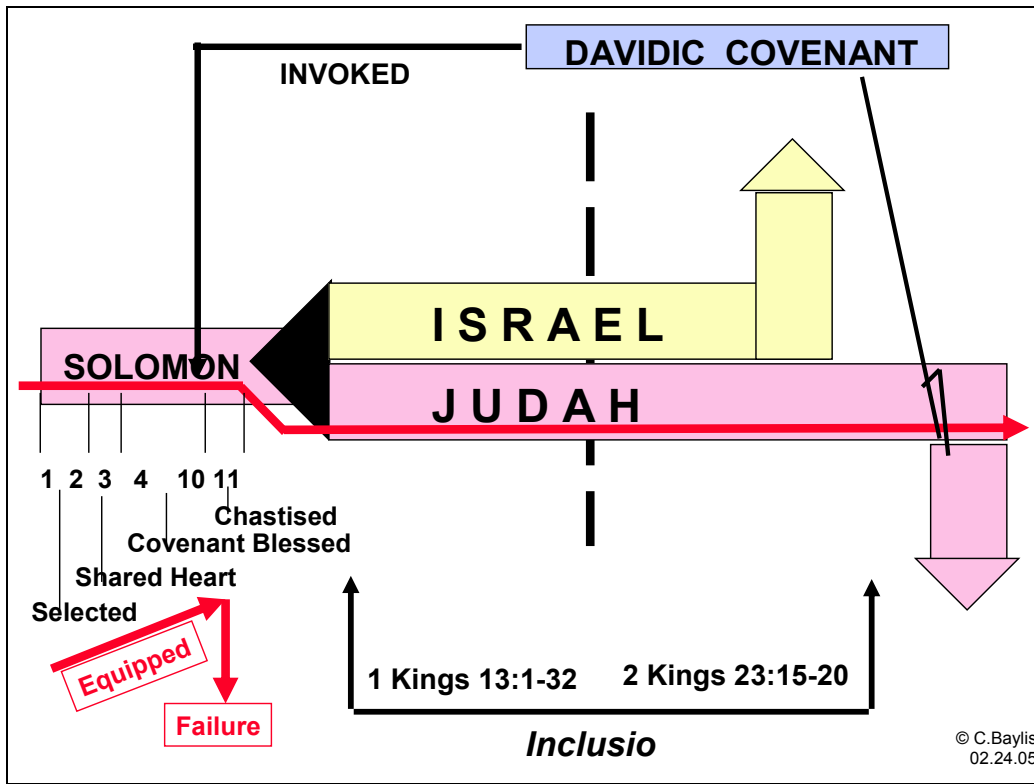
- **Covenant Greatness (wisdom, authority, rest, prosperity)**
- **Builds the Temple of YHWH (house)**
- **Builds the King's House**
- **Dedicates the Temple**
- **Davidic Covenant re-pronounced by God / Blessings re-pronounced**

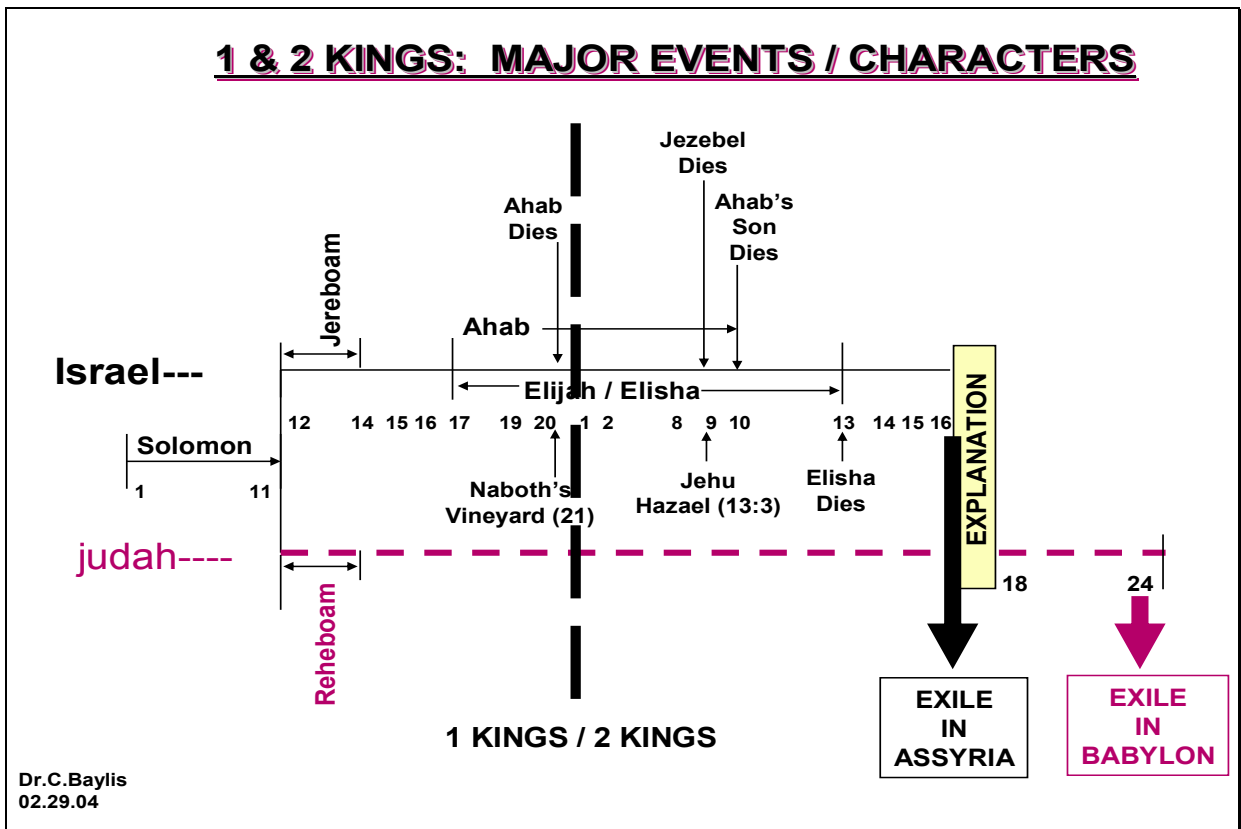
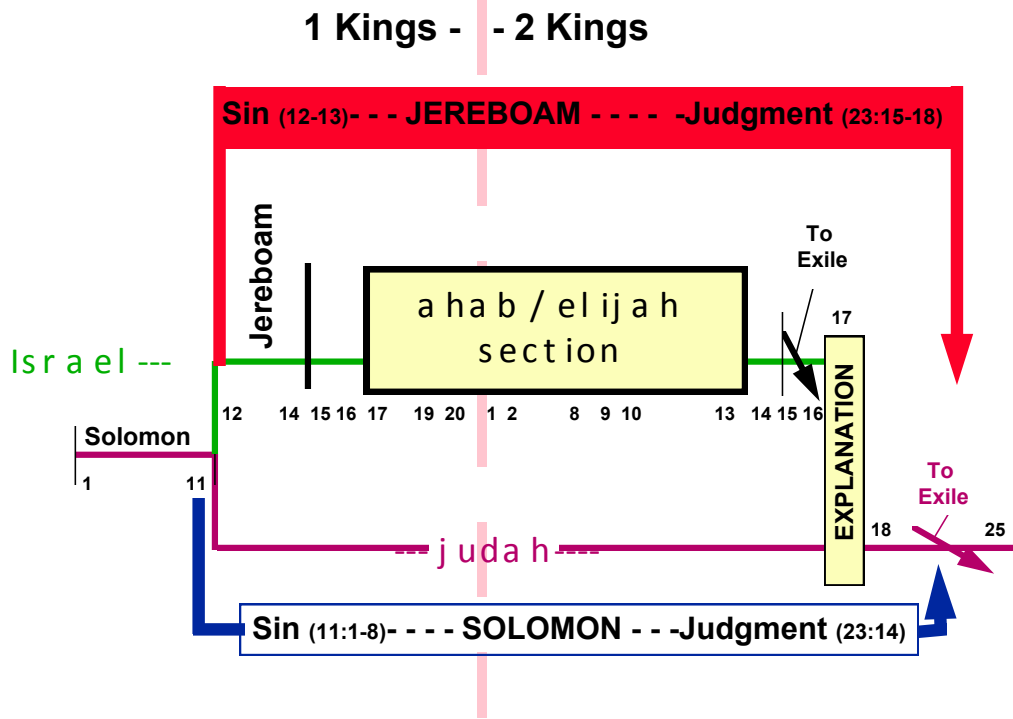
The Tension: Solomon submits to Satan's nations and his gods (11)

Like Adam and Eve, Satan deceives Solomon and he turns to love the women of other nations (physical allure) which in turn made him worship their gods. This was the prophecy and warning of Deuteronomy 7:3 and Solomon fulfilled it. Of course, this simply demonstrated that Solomon would not be any different from Adam and that his life was over as representative.

The Response: God chastises Solomon, divides the Kingdom, but continues the Davidic hope in Judah

The story of Solomon's reign is over. While he will continue until his death, his kingdom will be divided in judgment (Israel will go to the north and represent Satan almost entirely in their kings as a rejection of YHWH). God will continue working in Judah to bring forth a righteous king, demonstrating over and over again the hope of the promise to David. Yet no king will arise who represents God fully and finally in the end, the hope of the promise stays alive as the Davidic King is brought out of prison and preserved.





Background

Authorship

The authorship is that of a single work. Some have suggested Ezra or Ezekiel as the author since they were exilic Jews. Jeremiah has also been suggested. However, the authorship is clearly not alluded to within the text and so must remain conjecture and not important to the interpretation.

Date

The last event recorded in 2 Kings is that of the release of Jehoiachin in 560 B.C. It is suggested that the book (actually 1 & 2 Kings together) was written as a reminder to exiles or the returnees not to repeat the errors of the kingdom. Thus the most popular suggestion as to date would be 560 B.C. to 538 B.C. (Constable, Bible Knowledge Commentary).

Sources

Some say several sources are claimed within the book (11:41, 14:19, 14:29). However it should be noted that nowhere in the book are they claimed to be sources. The reference given is to refer the reader to a place where he might find the acts of the king. It appears that the author may be suggesting that his is an interpretive history of the king, and if one desires to discover the remainder of non-selected acts, he should refer to a pure history. In fact, it seems that many of the events recorded within the canon would not be found in history books, for they would be unknown to the general authorship of the kings recorders. For instance they could not know that certain events occurred due to God's judgment on the king's errors. They would also not be privy to the movements of a king's heart.

Literary Design

There are several major motifs which move through the books of Kings. First of all, the books should be taken together, as they were when they were written as one unit.

The book of 1 Kings begins to demonstrate the fulfillment of the covenant to David (2 Samuel 7) as Solomon is brought to the throne in a fulfillment of the king of peace. Fulfillment of the Abrahamic blessing is also present as Solomon is enriched and rules over the vast domains promised to a great extent by the Abrahamic Covenant.

However, the Mosaic Covenant still looms over the kingdom like a vulture ready to swoop down on Solomon's sure disobedience. As early as chapter 3, verse 1 it is clear that Solomon's heart is not fully for YHWH and the reader feels immediately that it is only a matter of time until Solomon's sin comes to fruition and the Mosaic Covenant is enforced resulting in a sure captivity. As Solomon finished dedicating the temple he was confronted with the Mosaic Covenant (9:1-9); captivity for disobedience, blessing for obedience.

God demonstrates his fulfillment of His covenants, yet by chapter 11, Solomon has entered into alliance with people of other gods, and eventually worships them himself. God has no choice but to judge Solomon and divide the kingdom as his heart has been divided.

Following the announcement of the division of the kingdom (chapter 11) the book follows a distinct pattern all the way through 2 Kings. The kingdom declines as the two nations fight each other. Now the priestly exhortation of the nation by God in Exodus 19:5ff. which was to demonstrate their YHWH to the nations has now turned to civil war. The northern kingdom's are always rated on the fact that they follow Jeroboam's abominations. The southern kingdom's kings are rated on their ability to follow David as the epitome of worship. This continues until the northern kingdom is taken off by Assyria, and the Southern kingdom is taken by Babylon. 2 Kings 17 is a sermon on why the nations were taken into captivity.

From 1 Kings 13 to 2 Kings 23 is an *inclusio* demonstrating one of the major themes of the Kings; that is that the word of God concerning these kings would come true no matter what. In 1 Kings 13, the prophet is sent to Jeroboam to forecast his doom. Following a demonstration of the sureness of that doom, the prophet returns home. On the way he is met by another prophet's servant who implores him to join the second prophet for dinner. Since the first prophet has been instructed not to talk to anyone on the way back, he refuses. The second prophet implores his servant to tell the man that an angel had come and reversed the instruction. So the first prophet complies and is killed by a lion as judgment. The second prophet is so impressed by the inviolability of God's word that he asks to be buried next to the first prophet.

In 2 Kings 23, as Josiah is cleaning out the high places, fulfilling the prophecy to Jeroboam of the first prophet, he runs into the grave of the first prophet, whose bones are the only ones that he allows to remain in their grave. Thus the reader is stimulated to recall all that had been prophesied on Jeroboam and his line had not failed to come true. Finally, the nation is pressed into captivity as a judgment.

Commentary

I. Solomon is king as the kingdom begins decline (1:1-11:43).

A. The selection of Solomon as King (1:1-2:46).

1. The choice between Adonijah and Solomon (1:1-53).

As the book begins, David is seen as weak. The scene is heightened by the fact that those present at his soon death are Bathsheba and David. Up to this point, Bathsheba has been known only for her famous bath outside of David's palace, when the two were young and virile and David could not keep his hands to himself. Now the two are present and Abishiag is brought in. The text describes her purposefully as a young beautiful virgin. The scene is clear, this man who at one time forsook the blessing of God for Bathsheba's charms, now cannot muster enough energy to even care about the desirable young maiden as his former object of affection looks on. It is a pitiful scene.¹

But now Solomon is elected as opposed to Adonijah who sought to be king on the basis of his age (he likely was the eldest son alive). Adonijah gathers men to support him as king, but God's choice is clearly Solomon. By the end of chapter 1 Solomon is seen to protect Adonijah from his wrath if he is found to be a non-wicked man.

2. Solomon takes vengeance on the opposers (2:1-46).

Following the installation of Solomon as king, Solomon takes his dying father's advice to avenge the opposers. Adonijah requests Abishiag as his wife. Since Abishiag had lain with David, Adonijah wished this as a prize since the King was to inherit all his father's concubines, etc. When Solomon detected this device to take some of the rights of his own kingdom he took vengeance and killed him.²

Then Solomon dismisses Abiathar as priest to fulfill the prophesy concerning Eli's line in Judges. Then Solomon kills Joab who slew

¹ Refer to Adele Berlin, Poetics and Interpretation of Biblical Narrative, Eisenbrauns, for an excellent analysis of this narrative scene.

² Adonijah had followed a time-honored trail, that of Absalom. The similarities are striking, and apparently Solomon recognized them, including the taking of David's women.

Absalom against David's orders, and finally takes vengeance on Shimei, who taunted the king during his exile.³

B. Solomon's shared heart for God (3:1-28).

1. Solomon's heart for idols (3:1-4).

Now Solomon indicates a lack of reliance in God, as he makes an alliance through marriage with Pharaoh, something God had told him not to do (Deuteronomy 7:1-3). Further they did not rely in God since the walls were not built around Jerusalem as yet.

2. Solomon's heart for God (3:5-3:28).

But the other side of Solomon is shown as he asks God for an understanding heart. The Lord grants Solomon not only wisdom, but riches and honor.⁴ Thus Solomon offers burnt offerings at Jerusalem.

Solomon's gift of wisdom is demonstrated as he decides with the wisdom of God, not available to the secular mind, between two women who both claim the same son. Israel is enchanted with Solomon.

The point of this wisdom is that Solomon knows the difference between those who desire physical things (stealing, the Adamic heart) and those who actually love with sacrificial love (like God, i.e., *hesed*). Thus by giving a judgment of killing the child, the one who has the sacrificial love comes forth against the one who has selfish love. This is, of course, knowledge of the love of YHWH.⁵

³ Joab and Shimei had committed crimes worthy of death since they had gone against God's anointed. David did not have the heart to do it. Solomon does at David's deathbed instructions.

⁴ This was really a test of Solomon. Riches and honor were things that the Adamic heart craved since they brought temporal, old earth success. But wisdom was not the common sense that the world uses which brings practical success, but the wisdom of the revelation of God which is not accessible to the secular mind.

⁵ The normal interpretation of this is that Solomon had known that a mother would never allow her child to be killed and this was his great insight. Yet this is problematic as when one relies on the Adamic nature one does not know what will come from it. In other words, mother's kill their children (abortion) all the time and claim it is for the child's benefit as they should not be brought into the world in some horrible situation. The situation for the true mother here was not a good choice. The child would be raised by another harlot, but one who had the morals of a thief, and not just a thief, but

C. God blesses Solomon according to the covenant (4:1-10:29).

1. Solomon's greatness (4:1-4:34).

Now God blesses Solomon. He is over many peoples and rules over vast areas of land, ruling in peace, prosperity and safety. This is God's blessing of the covenant in Solomon.

2. Solomon constructs the temple (5:1-9:24).

a. Solomon uses Hiram to provide for the temple (5:1-12).

Solomon begins work on the temple to fulfill his obligation⁶ privilege to God. He uses forced labor. He is following God's instruction to the smallest detail.

3. Solomon builds his own house (7:1-51).

4. The dedication of the temple (8:1-66).

The dedication of the temple in chapter 8 is a mighty display. It is the center of Israel's religious life. Solomon prays for the nation that it will come to its proper purpose in God's sight.⁷ And then he offers sacrifices as yet unseen in Israel's history.

one who would steal another's child. Thus the true mother would give up her child and never be able to claim it again (since Solomon's judgment would have given legal motherhood status), and watch it (or not) be raised by a woman who might give it a dastardly life. So letting this child go to some mothers would be a possibility. Solomon's only ability to differentiate was if the mother was a believer in YHWH. If that was the case, then the mother would treasure the life of the child above her own suffering. This is reflective of the case of the midwives (Exodus 2), where their own lives were endangered by Pharaoh should they save the babies. Yet they did for YHWH. Thus, this mother is a believer, and does try to save the child even though it will cause her great suffering. Thus she understands *hesed*. The issue of the mother and her love for the child that is secular is invalid in many cases and cannot be the solution Solomon proposed (although it might have worked, he could not be sure), and so becomes somewhat of a "red herring." The issue is whether she was a believer or not. In other words, even if she was not a mother (e.g., a baby sitter), she would not have let the child die if she was a believer. Thus, Solomon's wisdom was not extremely good common sense, but a knowledge of YHWH's ways and the hope that the non-thief was a believer.

⁶ This was, of course, the fulfillment of the Davidic Covenant in 2 Sam. 7 to David that his son would build the house of God.

⁷ Note very carefully here that Solomon is not praying randomly, but is praying based on the Davidic Covenant (the surety of the continuance of his throne) and the

5. Solomon's greatness summarized (9:1-10:29).

However, immediately following that dedication, the Lord comes to Solomon promising blessing for obedience and captivity for disobedience.⁸

Following that, a Gentile, the queen of Sheba attests to the great blessing of Solomon. This is a demonstration of the Abrahamic Covenant, that Gentiles will worship YHWH through the mediatorial reign of Israel and their king.⁹

D. Solomon's judgment by God (11:1-43).

Solomon now comes to his ultimate problem, his shared heart. He violates Deut. 7:3, making covenants with them through illicit marriages.¹⁰ He fails God, and God is forced to invoke the Davidic Covenant on him; that is, to judge him when he turns away from God. (The Davidic Covenant, 2 Sam. 7).

Thus, God raises up adversaries to remove Solomon's peace, and divides the kingdom between his son and Jereboam.

II. The beginning of the decline of the divided kingdom (12:1-22:53).

The remainder of the book is the record of the divided kingdom and its decline, beginning with Rehoboam and Jeroboam. The southern kingdom is measured against David, while the northern kingdom is measured against the failures of Jeroboam and how they followed him. The point is that Judah has some righteous kings due to the Davidic covenant. Israel has none, since their leader is Jeroboam who disobeyed the Word of God, and led Israel away.

A. Rehoboam and Jeroboam rule the divided kingdom (12:1-14:31).

Abrahamic Covenant (the surety of the continuance of the nation) and the Mosaic Covenant (the restoration from curses due to disobedience through repentance), particularly Deut. 30:1-6.

⁸ This is based on the Davidic Covenant of 2 Sam. 7.

⁹ Jesus will use this story to point out that Gentile worship through Israel in the case of Solomon was anticipatory of Him, a greater than Solomon.

¹⁰ Note here that the prohibition of marriages to enemies includes the Moabites (reference Ruth 1).

1. Rehoboam rules (12:1-24).

The people request a lighter yoke than that of Solomon, but Rehoboam forsakes the council of the elders and promises a heavier yoke.¹¹ Israel, thus rebels and follows Jeroboam while Judah stays with Rehoboam.

2. Jeroboam sinfully rules the 10 tribes to the north (12:25-14:20).

Jeroboam now sets the pattern for the remainder of the kings of Israel as he sets up golden calves, initiates non-Levitical priests, sacrifices on the high places, disobeying God (12:25-33). Jeroboam did this because he did not want the people to go down to Jerusalem once a year, for fear they would want to reunite. So he established a religion (likely to YHWH) in the North, against the direction of God. For according to covenant, YHWH was to be worshipped at Jerusalem alone.

As discussed in the introduction, God sends a man of God¹² as an indicator to Jeroboam that those who disobey God's word will fail. The man of God forecasts Jeroboam's downfall by means of Josiah. He refuses Jeroboam's offers and heads home. He was not to talk to anyone on the way home, but is deceived by an old prophet¹³ into joining him for dinner. Since the man of God had disobeyed, he is destroyed by a lion (13:20-25).

The deceiving prophet takes the body and buries it, requesting that his own body be buried next to his, for the Word of the Lord by that prophet must surely come to pass. Thus the innocent error of the unnamed prophet was enforced by God in judgment. The inference is that Jeroboam's judgment would fully come to pass. God's word may not be violated, even innocently. It must stand.

¹¹ Rehoboam provides a fulfillment of the problematic areas of the king in Deut. 17.

¹² It is interesting how the prophet forecasts Jeroboam's doom. He gives a near prophecy of the split in the altar, which Jeroboam tries to prevent by stopping the prophet. He is struck with a dried up hand. Jeroboam is thus confronted with a curse on his arm and a curse on his kingdom. His only concern is for the curse on his arm, not for the spiritual depravation and ruin of his kingdom.

¹³ Note that the word of the Lord does come through the same prophet who had lied. But this prophecy is a prophecy of doom on the unnamed prophet who had not obeyed.

We are reminded at the end of 2 Kings that the word of the prophet indeed was true.

Jeroboam continues in his wickedness. Jeroboam sends his wife in disguise to deceive Ahijah and inquire about his sick son. Ahijah informs him that his kingdom will be taken, dispersed, and that none of his line will be buried, save his sick son, since that son had shown some good toward God. Then the son dies and Jeroboam dies.

3. Rehoboam leads Judah to sin (14:21-31).

The story of Rehoboam is no better, as he allows the nation to sink into lewd and pagan worship. He lost the gold in the temple¹⁴ and died a worthless king.

B. The kings of Israel and Judah conflict as the kingdom declines (15:1-22:53).

The remainder of the book is a narrative showing how the kings contribute to the decline of the empire, with periodic revivals under some good kings in Judah.

1. Abijam rules in Judah (15:1-8).
2. Asa rules in Judah (15:9-24).
3. Nadab rules in Judah (15:25-32).
4. Baasha's evil reign in Israel (15:33-16:7).
5. Elah's evil reign in Israel (16:8-14).
6. Zimri's evil reign in Israel (16:15-20).
7. Omri's evil reign in Israel (16:21-28).
8. Ahab's evil reign in Israel (16:29-22:40).

There is a lengthy discussion when Ahab becomes king of Israel. God sends Elijah to minister to the remnant and call the king to repentance.¹⁵ Ahab, however, is the epitome of what is wrong with Israel. He marries Jezebel and worships Baal.

¹⁴ The Book of Kings has many disgusting and embarrassing inferences. One of them is in 14:25-28 where the house of the Lord must put up with shields of bronze.

¹⁵ Elijah is a minister of the covenant. He will invoke covenant curses on Israel, and will remove them at repentance.

Elijah in a conflict with Ahab's god, Baal, stops the rain.¹⁶ Elijah flees and ministers to a widow, a Gentile, since she was one of the few who reacted positively to his ministry.¹⁷ Thus she is blessed by God even to restoration of her son.

Following a confrontation with Ahab, Elijah demonstrates the superiority of Elohim over Baal as Elijah takes the prophets of Baal from Ahab, and proposes a test of provision of fire for the sacrifice. The prophets of Baal call upon their god, but there is no response. Elijah prays, fire comes down, and the prophets of Baal are slain by Elijah.

The rain returns.¹⁸ Elijah outruns Ahab to Jezreel. As Elijah is fleeing he is mourning over the fact that there is no one left who loves God.¹⁹ However, God straightens him out, declaring that there is a remnant and judgment is postponed due to the remnant, and mercy is offered in the interim. Elijah cannot allow that as he desires judgment on the opposers. He is replaced by Elisha.

Following a victory over Syria by Ahab, his death is predicted since he did not obey God. A prophet disguises himself to demonstrate that Ahab has not followed God's command. Thus Ahab's death is prophesied.

To epitomize the deserved nature of Ahab's death, the story is told of Naboth's vineyard.²⁰ Ahab and Jezebel stole it and Naboth is killed. Ahab goes to take possession of the field. However, Elijah

¹⁶ This is a fulfillment of Deut. 28 for disobedience.

¹⁷ Jesus uses this story in Luke 4 to show that Israel was in rejection then and was in rejection during His time. Thus, as they rejected Elijah and he went to a Gentile, so would Jesus.

¹⁸ The cycle of evil (Ahab/Jezebel/Israel), judgment (removal of rain), repentance (18:39 in the response of the people to YHWH), and restoration (18:41ff.) in the return of the rain is evident.

¹⁹ Elijah, like John the Baptist to come, is awaiting the judgment of God on Israel. However, like Jesus explained to John the Baptist (Luke 7), God points out that it is the time for mercy, not judgment. Note that Elijah runs to Horeb, the place that the 10 commandments were given. It is there he seeks to implore God to execute judgment on all but him.

²⁰ Naboth's vineyard was his by the allotment to his family in the covenant (cf. 21:4). Even though Ahab was king he had no right to take land allotted to a family.

prophesies that the dogs will lick the blood of both Ahab and Jezebel.²¹ The prophecy is fulfilled. Yet the prophecy of removing all of Jereboam's line will not be fulfilled in Ahab's day since he repents (21:27) and God delivers him (21:28ff.). Yet his death comes due to the execution of judgment of the covenant.

9. Jehoshaphat rules in Judah (22:41-50).
10. Ahaziah's evil reign in Israel (22:51-53).

Thus the book closes, but is continued in 2 Kings.

²¹ It should be noted that the dogs lick the blood of both Ahab and Jezebel in their deaths as prophesied in 1 Kings 21:19. However, it is only Jezebel who dies in Jezreel (1 Kings 9:30-37), for Ahab dies in battle and is taken to Samaria where the dogs lick his blood. The fulfillment of the prophecy of the "place" is fulfilled in Ahab's son, Joram, and is stated thus by Jehu, as he is buried in Jezreel.(refer to 2 Kings 9:21-37, particularly v.25-26.).

2 KINGS

Commentary

Background

(Refer to the section in 1 Kings for background information.)

Literary Structure

Again as in 1 Kings the book contrasts each of the kings of Judah and Israel with each other during God's movement in the divided kingdom. The kings of Israel are never good, while there is some preservation of the goodness in the kings of Judah due to the Davidic Covenant.

The book basically deals with the downfall of the nation Israel (1-17) and the downfall of the nation of Judah (18-25). But lest any reader despair over the total elimination of Judah, the last verse of the book gives hope when the line of David is not extinguished, for Jehoiachin is brought from and preserved.

The first seven chapters deal with the merciful and gracious ministry of God through Elisha toward the nation Israel. The next 10 chapters deal with the judgment of God in chastising the nation. But it does not respond and ends in captivity in chapter 17.

The remaining chapters show the partial response of Judah but her eventual pollution, and resultant captivity.

God is faithful to the Mosaic Covenant in her exile, but faithful to the Abrahamic and Davidic Covenants in preserving a remnant and giving the nation hope.

- I. The decline and judgment on the Northern Kingdom (1:1-17:18).
 - A. Judgment on Ahab and other kings and mercy through Elijah/Elisha (1:1-8:29).
 1. Ahaziah's worship of Baal and his judgment (1:1-18).

The first event in the book is a demonstration that there is no hope without YHWH. There is no salvation in Baal. Ahaziah is sick and sends for a word from Baal. Elijah is sent to tell him he will surely die. The word of judgment is passed on to Ahaziah. (1:5-8).

Elijah shows no mercy and consumes the first two groups of 50 sent to him. The third group pleads for mercy. Elijah goes to the king and Ahaziah dies.

2. The transfer from Elijah to Elisha (2:1-25).

Elijah and Elisha are now contrasted. Elijah was a man of judgment. Elisha a man of mercy. Elisha is now to take over for Elijah and deliver a message of mercy and grace to the nation. The first act of Elisha is to purify the water for the sons of the prophets, yet to those who refuse to respect the prophet of God, Elisha curses lads of Bethel who mock him.

3. Israel seeks Elisha against Moab (3:1-27).

Now Israel has responded to the power of God through Elisha. The kings of Israel and Judah unite to go against Moab. They have no water so they seek Elisha. Elisha prophesies the land to be filled with water, and victory over Moab. Israel is victorious.

4. Elisha the merciful to the remnant (4:1-6:7).

Now the book moves into a segment to show Elisha and God's mercy on the remnant, on those who follow Him. First, Elisha provides oil for a widow of a son of the prophets (4:1-7). Then Elisha provides for the Shunemite (4:8-37), a gentile woman who has provided for him. So when her son dies, she goes to him (not to Baal) and her son becomes alive through YHWH.

Elisha purifies a pot of stew for the sons of the prophets (4:38-41). He miraculously provides for the sons of the prophets and they have some left over (4:42-44). (This miracle is referred to by Christ in his provision of food for the disciples).

A major miracle through Elisha is the healing of Naaman the Syrian (5:1-27). Naaman is ill with leprosy. He is told of Elisha by a poor Israeli slave girl (the lowly of Israel were the only ones who testified of God). They send a letter to the king of Israel. He (showing no confidence in God as opposed to the slave girl) is afraid.

Naaman comes to Elisha and is told to wash in the Jordan. He rejects at first because he does not understand the nature of mercy, of grace. He feels that he deserves cleansing due to his status. But Elisha will not even come out to him. For Naaman needs to show

respect to the God of Israel. Finally Naaman swallows his pride, obeys and is cleansed.

The message of mercy is emphasized as Elisha will take nothing of a reward, since grace is free. However, Gehazi does take the reward, and is afflicted with leprosy, since God will have no one take reward for Him. His mercy is free.

Elisha then shows aid to the sons of the prophets since they are building homes. Elisha makes the ax head float that they lose. (6:1-7).

5. The King of Syria against Elisha (6:8-7:20).

The next demonstration is against the king of Syria who opposes Elisha, and against the untrusting King of Israel when Elisha delivers them.

The king of Syria comes to capture Elisha, but the king's men are struck with blindness. Elisha leads them away to Samaria. The king of Israel feeds the Syrians and sends them away.

Now there is a famine in Samaria due to the siege by the Ben-Hadad, of Syria so the king of Israel seeks Elisha's life. A messenger of the king is sent to find Elisha.

Elisha prophesies that there will be plenty in the city by the next day however the royal officer questions if it is possible. Elisha prophesies that he will not live to see it. The Syrians surrounding the city are spooked and run away, so the people loot the camp. However, the royal officer is trampled at the gate

B. Jehu and judgment over Israel (9:1-17:18).

1. Jehu appointed to judge the house of Omri (9:1-10:36).

In the first chapters beginning with chapter 9 Jehu is raised up to bring judgment on the house of Ahab. Jehu slays everyone related to Ahab including Jezebel, who is eaten by dogs. The people slay Ahab's sons. Jehu slays the rest, kills all the servants of Baal. Jehu, however, follows in the line of Jereboam and in his sins.

2. Joash reigns as king of Judah (11:1-13:25).

Joash is a brighter spot in Judah as he providentially escapes the attempt to kill the kingly line. He begins the repair of the temple, and rids the country of the Asteroth. However he ends up sending Hazael the sacred things from the house of the Lord.

3. Jehoahaz, Jehoash and Elisha's prophecy and death (13:1-25).
4. Jehoash and Amaziah reign (14:1-22).
5. Jereboam reigns in Israel (14:23-29).
6. Azariah, king of Judah, follows God, but is sick most of his life and dies. (15:1-7).
7. Zechariah, King of Israel does evil, and dies. (15:8-12).
8. Shallum becomes king of Israel. (15:13-16).
9. Menahem reigns in Israel (15:17-22).
10. Pekahiah, becomes king of Israel, does evil, and dies. (15:24-26).
11. Pekah reigns in Israel (15:27-31).
11. Jotham becomes king of Judah. He seeks the Lord. Syria comes against Judah. (15:32-38).
12. Ahaz reigns in Judah (16:1-20).
13. Assyria captures Samaria and carries Israel to exile. (17:1-6).

Finally Assyria comes down and takes off the northern 10 tribes into exile. This is the final judgment on the rebellious, unrepenting northern 10 tribes.

14. SUMMARY AND INTERPRETATION: Israel carried off because of disobedience to God. (17:7-18).

In order to insure that the message of the book is understood, the author adds a literary note in chapter 17 to point out that Israel consistently disobeyed God, and thus was carried off into exile as a direct result of the Mosaic Covenant.

II. The decline and judgment on the Southern Kingdom (17:19-25:30).

- A. Judah also walked in the sins of Israel. (17:19-23).
- B. The Assyrians move into Israel (17:19-41).

The Assyrians moved into Samaria and some are killed because they did not respect God. They mixed their worship with the worship of God. Thus they disobeyed God by worshipping other gods.

C. Hezekiah becomes King (18:1-20:21).

1. Hezekiah victorious over Assyria as he follows the Lord (18:1-19:37).

Hezekiah became king and was victorious over the Philistines. Now Hezekiah feared Assyria since the captivity of Israel occurred in the fourth year of Hezekiah. So he paid them tribute from the house of the Lord.

Assyria sought to make a bargain to protect Judah instead of allowing the Lord to protect them. They sought to turn the people against Hezekiah.

However, Hezekiah requests deliverance, Isaiah prophesies against Syria and the Angel of the Lord smites Assyria and they depart.

2. Hezekiah's request and failure (20:1-21).

Hezekiah fell mortally ill. Isaiah tells him that he is about to die. Hezekiah asked for an extension of his life and he received 15 more years. But Hezekiah revealed the treasuries of his kingdom to spies from Babylon and Isaiah prophesied that all would be taken away into Babylon.

D. Manasseh becomes king (21:1-18).

Manasseh was a very wicked king. He returned Judah to pagan worship worse than those nations they had displaced. Thus the judgment of God would result in the destruction of Jerusalem.

E. Amon becomes king. He is evil. (21:19-26).

F. Josiah leads Judah in reform (22:1-23:30).

Jerusalem's last reform was under Josiah. He did good in the sight of the Lord. He instructed the repair of the house of the Lord. While he was repairing, the book of the law is found. It was read. Josiah tore his clothes when he found out that they had sadly neglected God's word. Judgment was pronounced against Judah because of lack of following the law. However it would be delayed beyond Josiah's life because of his reverence.

The king sent for the elders and they covenant to follow YHWH. Then Josiah got rid of the abominable things in Judah. As they are uprooting all the abominable graves they find the prophet's grave who prophesied against Jereboam in 1 Kings 13. The prophet's grave is left untouched, while they destroy the graves of those who were buried on the high places. Then Judah observes the Passover. (23:21-23). However, it is too late to avert the pronounced judgment.

- G. Jehoahaz reigns. He does evil. Jehoiakim made king in his place. He taxes the land to give tribute to Pharaoh. Pharaoh takes him to Egypt. (23:31-35).
- H. Jehoiakim becomes King. Nebuchadnezzar invades (23:36-24:7).
- I. Jehoiachin reigns. Nebuchadnezzar takes exiles. Jehoiachin is given hope in Babylon (24:8-17).

Jehoiachin comes to power. Nebuchadnezzar invades from Babylon. They take Jehoiachin into captivity. Zedekiah is reigning in his place. They took Zedekiah and put out his eyes in Babylon. The remainder of the people slew the man that Babylon had put in charge, and fled to Egypt for protection.

Though there seems to be no hope now, the last verse of the book shows that the kingly line is not to be wiped out, as Jehoiachin is taken out of prison and eats at the king's table signifying that the kingship of Israel will rise from the ashes.