

not only does sin bring separation from God (Is. 59:1-2; Gen.3), but it also brings with it some very severe consequences. Many times, even though the sin has been forgiven (as David's sin was), the consequences must still be suffered. As a result of David's sin: 1) the child born to David and Bath-sheba died; 2) there was division and turmoil within his family; and 3) David's sins and those of his family would be known to all of the nation of Israel. Again, all of this came about as a result of one sin which was already forgiven in the sight of God. A great portion of the book of II Samuel portrays in detail the accounts of those consequences. Amnon lusted after Tamar, Absalom slew Amnon and fled, Absalom threatened to take the throne and forced David to flee Jerusalem, Absalom was slain, and David was grieved. At the close of the book David is near death after having reigned in Israel for 40 years.

## I KINGS

Just as I and II Samuel were formerly one book, so were I and II Kings. This book provides a history of many of the kings of Israel and Judah. During the lifetime of King Solomon, the Lord told him (i.e. Solomon) that the kingdom would be divided. As a result there were two different lines of kings; one for Judah and one for Israel. This book and the next one detail many different accounts in the lives of those kings as well as many of the actions of the children of Israel that took place during the lives of these kings.

### CHAPTER ONE

1. The opening verses of this chapter show that David is aged and close to death (vs.1ff).
2. The following verses depict the account of Adonijah plot to take the throne (vs.5ff). Adonijah was one of the sons of David (II Sam.3:4), but he was not the one that David had in mind for the throne (I Chron.22:9ff). [NOTE: The books of Samuel, Kings and Chronicles all cover the same general period of Jewish history. It is therefore advantageous to study all three of them together in order to know the fullest amount of revelation given on any subject for this time period. Simply because they occur in the order of Samuel, Kings and Chronicles in our Bibles does not mean that they all portray successive events that occurred during this time period. Many of the accounts of these books are supplementary in the same manner that Matthew, Mark, Luke and John supplement one another. All of these books deal with the life of the Christ, but they do so from different perspectives and are therefore useful in studying one another. That same sort of relationship is evident in the books of Samuel, Kings, and Chronicles.]
3. When Nathan learned of the plans of Adonijah, he went to Bathsheba in order to find out if indeed Solomon would reign after David (cf. I Chron.22:9ff).
4. In vs. 28-31 David assures Bathsheba that Solomon would be the one to reign upon his throne.
5. Beginning in vs. 32ff we see that Solomon is indeed made the next King over the nation of Israel.
6. When Adonijah and those men that were with him learned that Solomon was king, they all fled (vs.49). Adonijah hid within the temple (vs. 50 and 2:28). He was later told to go to his house (vs. 53). We see his death in the next chapter.

### CHAPTER TWO

1. The first few verses tell us that David is nearing death (vs.1-2). Prior to his death David gave Solomon instructions concerning his reign. Note that David admonished Solomon to follow after the Lord (vs.3ff). In addition to that David also instructed Solomon concerning Joab and Shimei. (vs.5-9)
2. Verses 10-12 depict the death of David, and the succession of Solomon to the throne.
3. Verses 13-25 portray the account of the death of Adonijah. It must be mentioned that even though he sought the mercy of Solomon (1:51ff), he still entertained the thought of taking the throne. This aspect is best seen in his request for Abishag. Among Eastern peoples it was a common custom for the successor to take the wives and concubines as his own wives and concubines even though they were belonging to his predecessor. Adonijah's request for Abishag was tantamount to admitting that the kingdom should be rightfully his. (See Dummelow, p.212) Note in vs.15 that Adonijah

said that the kingdom was his and that all of Israel set their faces on him. He said this in order to show further that he should be the heir to the throne. These things were false. Solomon saw through his scheme (vs.23) and was therefore correct in putting Adonijah to death. [Remember that the kings of Israel were not to be elected by the people, but were rather anointed by prophets of God as God dictated. cf. Deut.17, I Sam.8, I Sam.16, et al. Remember that <sup>David</sup> God refused to kill Saul twice because Saul was the anointed of God. To rebel against the king of Israel was the same as rebelling against God, for God appointed the king. That does not mean that one would have to agree with everything that a king did, because kings sinned like everybody else; but with regard to authority, a king's authority came from God. Remember when the people told Samuel that they wanted a king, the Lord said that they were not rebelling against Samuel, but rather they were rebelling against the Lord (I Sam.8:7) Note also that all of the rebellions against the reign of Moses during a former period of history were rebellions against the Lord.]

4. In vs. 28ff we note the death of Joab. Though Joab was formerly the captain of the army of David, he too, was involved in the attempted rebellion of Adonijah (1:7,19). In addition to that he slew Abner and Amasa (cf. II Sam. & 1 Kgs.2:5ff). His presence therefore was a threat to the kingdom of Solomon and therefore to the nation of Israel.
5. The last section of the chapter details the death of Shimei. He formerly cursed David as he (i.e. David) was fleeing from Jerusalem when Absalom threatened the throne. He later sought to correct that error. Within this chapter, Solomon tells him how he might continue to live without fear of further harm, but Shimei violated the commands of Solomon and therefore lost his life. He too, posed a potential threat to the nation of Israel. Remember he was of the house of Saul, and that when he came to David he had over 1000 men with him. (II Sam.19:15ff)

### CHAPTER THREE

1. The opening verses depict Solomon's marriage to the daughter of Pharaoh and the situation that existed in Jerusalem in the early days of his reign.
2. Verses 3-15 depict the prayer of Solomon for wisdom and God's response to that prayer. In addition to granting wisdom to Solomon, the Lord also gave him riches.
3. The last section of the chapter (vs.16-28) provides us with an account of one of Solomon's great decisions. As a result of this and other wise decisions evidenced among the people, Solomon grew in the sight of Israel and the world.

### CHAPTER FOUR

1. The first twenty verses of this chapter provide us with a listing of the officers of Solomon.
2. The second section of this chapter (vs.21-28) details the provisions that were needed for Solomon and his household.
3. Within this section, note the extent of the kingdom of Israel (vs.24-25).
4. The last section of the chapter speaks of the great wisdom of Solomon and his influence as a result of such. (vs.29-34)

### CHAPTER FIVE

This entire chapter details the beginning of the temple which Solomon was going to build. All of the trees came through the help of Hiram, the king of Tyre. In addition to that a great amount of precious stones were brought to lay the foundation of the house.

### CHAPTER SIX

This entire chapter is devoted to a description of the building of the temple. (see the following illustration/diagram of the temple)

### CHAPTER SEVEN

This chapter depicts the further construction of buildings near the temple, including the building of Solomon's house. The latter part of the chapter details the furnishings of the temple: the lavers, shovels, basins, pillars, bowls, candlesticks, etc.

MPLE

ht

ORY

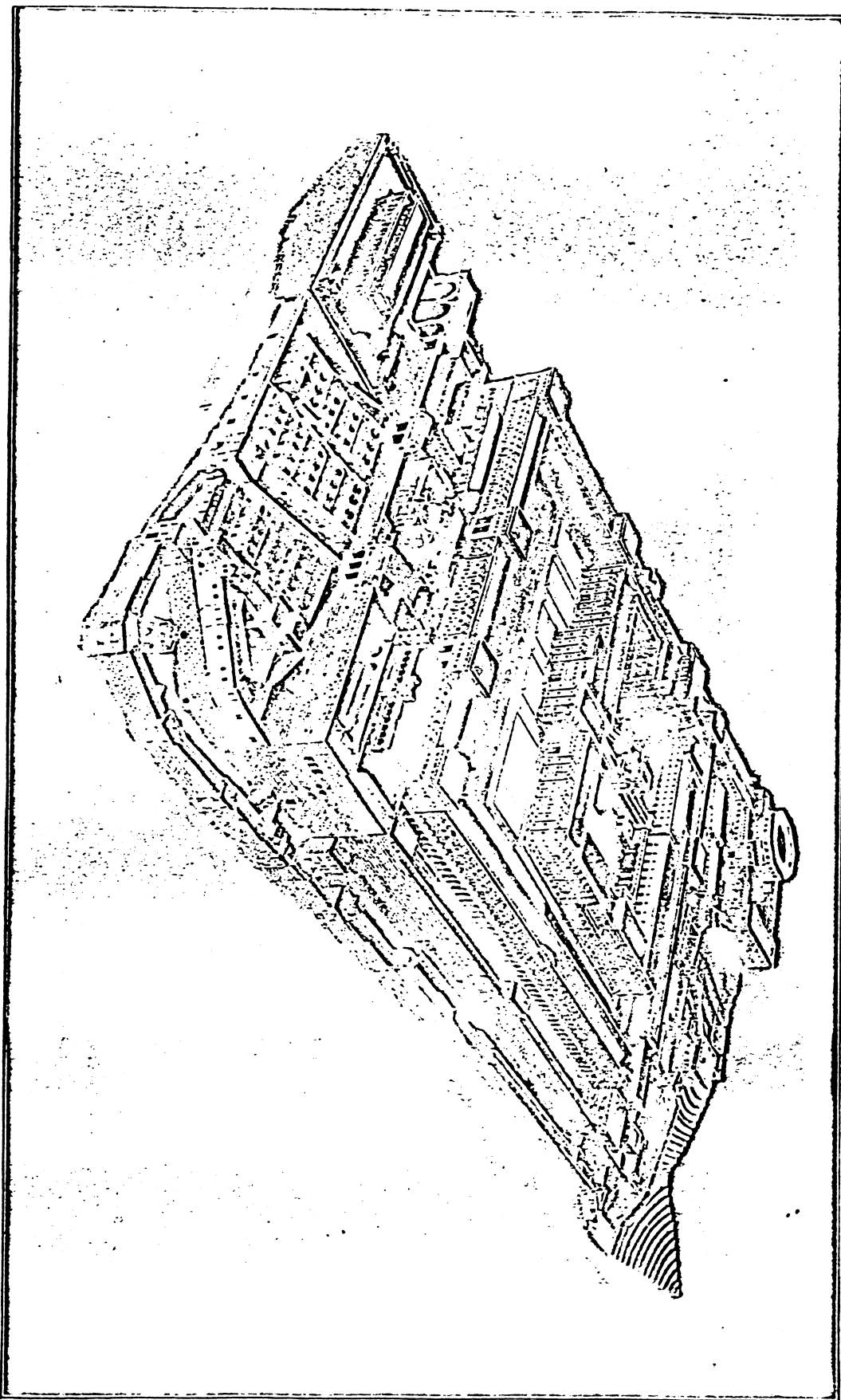
having lasted  
ement of the  
o David to be  
e ark of God  
tains (it was  
d made for it  
lf dwelt in a  
and unorgan-  
herto necessi-  
given place to  
illing of Jeh  
nanent build-  
ion's life, and  
, as befitted  
f the state.

his purpose,  
een a man of  
cf 1 K 5 3),  
l the building  
d for his son,  
he Chronicler,  
making exten-  
, stone, gold,  
d its vessels,  
nute plans of  
its contents,  
ff; 28 11 ff;  
preparation,  
uch so deeply  
probable (cf

was based on  
dern critical  
see under B,  
s are in the  
e tabernacle,  
ow that there  
to this rule,  
The old ques-  
hape of the  
again arises.  
son, Schick,  
or the tent-  
s not follow,  
hese writers,  
"—that it is  
se," and the  
ention of a  
posite direc-  
th the scanty  
of the Solo-  
in from con-  
justly said:  
ation of the  
s, we should  
l attempted  
e scanty and  
zk" (Comm.

estern of the  
at known in  
(2 Ch 3 1)  
l view which  
ern hill, on  
Tyropæon,  
enable; see

SOLOMON'S TEMPLE (SCHICK'S MODEL)



CHAPTER EIGHT

1. The initial portion of this chapter depicts the account of the ark being brought into the temple (vs.1-11).
2. The following section is the dedication of the temple by Solomon (vs.12-21).
3. The third section contains the prayer of Solomon (vs.22-54). Within the prayer Solomon: 1) praised God, 2) thanked God, 3) beseeked God in behalf of the nation of Israel, 4) prayed for God's continued forgiveness, and 5) prayed for the continuation of the providence of God.
4. Following the prayer, Solomon blessed Israel (vs.54ff). Note that in this blessing Solomon mentioned that God had not failed to keep any of his promises (vs.56; cf. Josh.21:45,23:14).
5. Within this chapter, note also the emphasis upon the world and their knowledge of God through the children of Israel (vs.43,60).
6. Following the prayer and the blessing, Solomon offered sacrifice. (vs.62ff).

CHAPTER NINE

1. After Solomon built the temple, and after it was dedicated, the Lord appeared to him. In this appearance, the Lord presented the same sort of blessing and curse that was previously presented during the rules of Moses and Joshua. If the children of Israel were obedient, then the resulting blessings would come. If, on the other hand, they were disobedient, the consequent curses would come. Compare this section of the chapter (vs.3-9) to Deuteronomy 27-29.
2. The final section of chapter nine lists several further activities of king Solomon. 1) the gift to Hiram, 2) the building of additional cities, 3) the enslavement of other nations, 4) Solomon's navy and 5) his quest for gold. (vs.10-28)

CHAPTER TEN

1. The first part of this chapter depicts the visit of the queen of Sheba to Solomon. She came to inquire about the wisdom of Solomon, and was amazed when she learned that his wisdom was only half known by the world. (vs.1-13) [NOTE: See Matthew 12:38ff. In this passage Jesus points out to the scribes and Pharisees that he was even greater than Solomon.]
2. The last part of chapter ten further chronicles the riches and the fame of king Solomon (vs.14-29).

CHAPTER ELEVEN

1. Within this chapter we see another good man's sins pointed out. Just like his father David before him, so was ~~Solomon~~ Solomon to fall into sin.
2. In the first verse we learn that Solomon took unto himself many strange women. The word strange simply refers to the fact that they were from foreign lands. The addition of wives in this manner was expressly forbidden by the Lord in Deuteronomy 17. In that chapter the Lord set forth the requirements and conditions for the man who would be king over Israel. God anointed the kings, therefore God set the requirements for them. (cf. Luke 13:6ff) Verse 17 of Dt. 17 specifically states: "Neither shall he (i.e. the king) multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold." Solomon's situation as it is described in the opening verses of I Kings 11 (vs.2) repeats this same admonition. Verse three states that these women turned away his heart; and verse four states "that his wives turned away his heart after other gods". The following verses depict the exact manner in which Solomon went after other gods. All of these actions were being committed by the same man who labored to build a temple for the one true God, the man who prayed for wisdom and who received it from the one true God. This was the same man who was formerly pleasing in the sight of the Lord (I Kings 3:10), but now was acting in such a way as to bring the wrath of God upon him. Note that verse 4 states that this activity occurred when Solomon was old. Though he had lived a life of obedience to the Lord prior to this, he fell away. We as Christians need to realize that service to the Lord is not just expected when we are young and strong or just when we want to give it....it is always expected by the Lord. A great number of years in his service does not mean that we can quit

in the latter days of our lives. There is never any retirement plan that we can claim in the Lord's service during this life. Our ultimate "pension" will come to us when we have lived faithful to the Lord throughout all of our days. (cf. Rev.2:10; Rev. 14:13; Ps.116:115)

3. The goddess mentioned in vs. 4 (Ashtoreth) is the female counterpart of the god, Baal. She is sometimes referred to as Astarte. (cf. Judges 2:13;10:6 et al.)
4. Note that in vs. 6 we read "Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." It is essential for us as Christians to be completely obedient to the commands of the Lord. In this instance we note that Solomon was only partially obedient. As a result of this type of obedient behaviour on Solomon's part, the kingdom would be divided. We have previously noted (I Sam.15) that Saul was guilty of the same sort of partial obedience. When he was sent to slay the Amalekites, he returned proclaiming to Samuel that the word of the Lord had been carried out...but it was not fully carried out. Let us learn the obvious lessons from these men's lives and apply them to our lives.
5. Verse 7 shows us the extent of the disobedience of Solomon in going after these other gods. He even went so far as to build places of worship for them. Note that this verse states that he did so for Chemosh (a god of Moab) and Molech (a god of Ammon), but within the very next verse we learn that Solomon did this same thing for all his strange wives.
6. As a result of the sins of Solomon, God was angry (vs.9ff). As a consequence of these sins God was going to rend the kingdom from Solomon, but because of the faithfulness of David the actual rending of the kingdom would not come during the life of Solomon, but rather during the lives of his successors.
7. Though the actual division of the kingdom did not come until after the death of Solomon, he (i.e. Solomon) did suffer some persecution during the remainder of his rule. Vss.14-28 tell us of three different adversaries that arose during the reign of Solomon. One was, Hadad, another was Rezon, and the third was Jeroboam. It was this man (i.e. Jeroboam) who was told that he would receive 10 of the 12 tribes to reign over (vs.29ff). Two of the tribes were to remain in the souther kingdom (henceforth to be known as the kingdom of Judah). These two tribes remained in the kingly line of David because of the faithfulness of David (vs.34ff). Jeroboam was told that if he were obedient he would be rewarded...but we later see that Jeroboam was not an obedient man.
8. As a result of the announcement that Jeroboam would reign over a portion of the kingdom, Solomon sought to kill him (vs.40). Solomon died, however, without doing so... and his son Rehoboam reigned in his stead (vs.43).

## CHAPTER TWELVE

1. Within this chapter we notice the actual division of the kingdom of Israel. It is now two separate kingdoms; the kingdom of Israel to the north, and the kingdom of Judah to the south.
2. When Rehoboam became the next king over all of Israel he was approached by a great many of the people who complained about the servitude that they were in during the days when Solomon was king. In deciding what to do in order to handle the matter, Rehoboam rejected the counsel of the old men of the court (vs.8) and hearkened to the wisdom of the young men (vs.10ff).
3. As a result of this sort of thinking Israel rebelled against the house of David (vs.19). The house of David specifically referred to the tribe of Judah, but from vs. 21 we note that the term was often used in the general sense of reference to the tribe of David and Benjamin (i.e. Judah and Benjamin). The southern kingdom was composed of these two tribes.
4. The northern kingdom of Israel chose Jeroboam to be their king (vs.20ff).
5. Rehoboam prepared to go to war against the rebelling tribes, but the Lord prevented him from doing so. (vs.21-24).
6. In order to keep the people of the northern kingdom from going to Jerusalem (in the southern kingdom) to worship God, Jeroboam established places of worship in Israel. He made two calves of gold, established high places, and set feast days for the people of the northern kingdom to keep. In so doing he lead Israel astray (vs.25-33).

CHAPTER THIRTEEN

1. In the first 10 verses of this chapter we notice a prophecy made by a man of God (vs.1) concerning the altars which Jeroboam established in order to keep the people of the northern kingdom from going to Jerusalem. This man of God said that there would be a man by the name of Josiah (II Kings) who would offer up the priest upon these altars. That sounds like Josiah would be an evil man, but remember these altars were established by Jeroboam and not by the Lord. Josiah, the reformer, destroyed all of the altars which had been previously established and would indeed destroy the false priest with them. When Jeroboam heard these prophecies regarding the altar, he sought to take hold of the man of God but his hand was afflicted. Later the man of God besought the Lord and the hand was returned to its original state. Later, when king Jeroboam offered for the man of God to come into his house...we note that the man of God refused to do so.
2. In the following section of the chapter we note a somewhat unusual circumstance. The actions of the man of God were told to an older prophet of the country by his sons. When he heard of these things he went and found the man of God and invited him to come home with him. In keeping with the refusal that was previously offered, the man of God declined. But then, the older prophet said that an angel told him to call the man of God to his house. In this he lied. The man of God should have realized this. God never gives an instruction to a prophet and then rescinds those instructions through the commands of a different prophet. Even though the older prophet claimed that an angel informed him, the man of God should have kept his previous intentions (Gal.1: 6-10). Later when the man of God finally went with the older prophet, the older man really received instruction from the Lord. In these instructions he told the man of God that he (i.e. the man of God) would die for disobeying the Lord and returning to the land. In this passage we see another object lesson in which we learn that full and complete obedience is required by the Lord. In addition to that, we learn that we are to carry out the commands of God even though others may counter that command with some "authority" in religion.
3. In the last two verses of the chapter we are made aware again of the sinfulness of Jeroboam. As a result of these sins, Jeroboam and his family would be destroyed.

CHAPTER FOURTEEN

1. The initial portion of this chapter informs us of the wickedness of Jeroboam and the consequent results. Jeroboam sent his wife to the prophet Ahijah (cf. ch.11:29) to find out if his son would live. Ahijah was not fooled by the disguise of Jeroboam's wife. He told her very plainly the things that would happen unto the household of Jeroboam. (Note vs.7-16) Jeroboam was told that his obedience would bring the rewards of the Lord, but his disobedience brought his own destruction. (vs.17ff)
2. The latter section of this chapter shows us that Rehoboam (king of Judah) sinned and did evil in the sight of God (vs.21ff). During his reign the nation of Judah built high places, images, and groves and so provoked God. In addition to this there were sodomites (homosexuals) throughout the land. Such sins should not have been tolerated. Verse 31 informs us that Rehoboam died and his son Abijam reigned in his stead.

CHAPTER FIFTEEN

1. The opening section of this chapter teaches us that Abijam was a wicked man (vs.3ff). But, for the sake of David, the Lord maintained the kingdom of Judah (vs.4ff).
2. After the death of Abijam, Asa became the king of Judah. This man differed from those previous kings in that he did right in the sight of the Lord (vs.11). His obedience and zeal for the Lord is manifested in that he removed the sodomites from the land, he destroyed the images that his fathers made, and he even removed his mother from being queen because of her idolatry. Though he did all of this, there still remained high places (pagan places of worship) in the land..nevertheless his heart was right in God's sight (vs.14).
3. During his rule Asa made a pact with Benhadad (vs.16ff) in order to protect Judah against Israel.
4. Asa, in his old age developed a foot disorder, and died (vs.23ff) and Jehoshaphat his son ruled in his stead.

5. Following the death of Jeroboam, Nadab became king over the northern tribes of Israel (ch.14:20,15:25). Like his father before him, he did evil in the sight of the Lord (vs.26) and subsequently lost his life when Ba-asha conspired against him and took the kingdom. In overtaking the kingdom, Ba-asha slew all of the family of Jerob m. This fulfilled the remarks that the prophet Ahijah made regarding the ultimate desolation of the seed of Jeroboam.
6. Ba-asha was no better than Jeroboam or Nadab. He too, made Israel to sin (vs.34).

#### CHAPTER SIXTEEN

1. The introductory verses of this chapter show that Ba-asha was to die in accordance with the prophecy made by Jehu (vs.1-7). Ba-asha died and his son Elah became king over the northern kingdom of Israel (vs.6).
2. During the reign of Elah, Zimri a captain of half of the chariots, plotted against Elah and slew him and all of his household. Thus, the prophecy of Jehu was complete concerning the household of Ba-asha.
3. During the reign of Zimri, Omri (the captain of the host) was made king over Israel by the people. When Omri went to Tirzah Zimri went into the palace of the king and set it afire thus destroying it and killing himself (vs.15-20). He, too, was a sinful ruler (vs.19).
4. During the reign of Omri another division occurred. Some of the people of Israel followed after Tibni, but Omri prevailed and continue to reign in Israel. As were so many of the kings before him, so was Omri evil in God's sight (vs.25ff).
5. Following the death of Omri, Ahab (his son) became the next king over the northern kingdom of Israel. (vs.28). He, too, was evil (vs.30). He married Jezebel and went and served Baal, even to the extent of erecting altars to this false god (vs.31ff). The text plainly teaches that he was worse than all of those who went before him (vs.33).
6. Verse 34 is in fulfillment of the statement made by Joshua in Joshua 6:26.

#### CHAPTER SEVENTEEN

1. During the reign of Ahab, the prophet Elijah came and proclaimed that it would not rain for the period of 3½ years. (see James 5:16ff where James cites Elijah and his prayer for the cessation of prayer as the example of the effectual fervent prayer of a righteous man).
2. Elijah was then instructed to go eastward toward the brook Cherith. Here he lived by drinking from the waters and by the food that ravens miraculously brought him. (vs.2-7). When the brook dried up the Lord instructed him to go to Zarephath. In this city Elijah was again sustained in a miraculous manner by a widow who had a minimal amount of meal and oil. Elijah told her that the food would hold out until the Lord sent the rain to the earth...and it did. (vs.8-16)
3. During his stay in Zarephath, Elijah raised the son of this widow. This event further strengthened her faith in the word of the Lord (vs.17-24, esp 24.)

#### CHAPTER EIGHTEEN

1. The first section of this chapter simply sets the stage for the contest that later will occur. Elijah comes to see Ahab and asked Obadiah to tell Ahab where he (i.e. Elijah) was (vs.1-14).
2. When the two men met, notice that Ahab accused Elijah of being "he that troubleth Israel", but in reality the sins of Ahab and his house were the cause of the problems of the nation and not Elijah.
3. In order to prove the supremacy of God over the false gods of Baal, a contest was set. In this particular contest the prophets of Baal failed miserably in trying to get the god Baal to consume the sacrifices (vs.24-29), but the GREAT GOD OF HEAVEN consumed the sacrifice of Elijah and thus established his greatness in the sight of all of the people (vs.36ff). Following the sacrifice, Elijah slew the false prophets of Baal (vs.40)
4. Following this event, Elijah prayed for rain and it did indeed rain (vs.41-46).

#### CHAPTER NINETEEN

1. When Jezebel heard of the destruction of the prophets of Baal she determined to kill

- Elijah, but Elijah went into hiding (vs.1-7).
2. During this period God taught Elijah a very important lesson. Elijah was afraid that he was the only prophet left in the land (vs.10, et al.), but that was not the case. By showing different types of natural forces that could take a man's life and yet Elijah was not afraid, the Lord showed him that there was no reason to fear the threat of man...man could not harm Elijah any more than natural powers such as wind, earthquakes, or fires could hurt him. Beside that, Elijah was not the only prophet that remained...vs.18 tells us that 7,000 remained in Israel. A great lesson is learned for our benefit from this passage. We, like Elijah, can get discouraged to the point that we think we are the only ones left who are standing for the truth. Though that sometimes seems to be true, God always has a remnant of faithful people that are scattered throughout the world.
  3. The last section of the chapter tells us of the call of Elisha to be the successor to Elijah (vs.19-21).

#### CHAPTER TWENTY

1. The greatest portion of this chapter (vs.1-30) details the war between the king of Syria and Ahab, the king of Israel. In this section we see 1) the threats of war by Syria and their request for Israel to serve them, 2) Ahab's rebuttal to that request, 3) the actual battle and the victory of Israel over Syria.
2. In the next section we note that king Ahab granted the king of Syria the right to remain alive (vs.31-34).
3. In the following section, we learn of a great lesson. One of the prophets instructed another prophet to smite him. Note that vs.35 states that this was said "in the word of the Lord", i.e. it came by the authority of the Lord and not by that of the prophet alone. The man that was told to do this refused to do so and therefore rejected the command of God as it was given to him. For this reason he was smitten.
4. When the prophet asked another to smite him, the latter obeyed. This was to be presented as an object lesson to King Ahab. Just as the first men refused to smite the prophet, so had Ahab refused to slay the king of Syria. Both commands came from the Lord, not man. Ahab would suffer the loss of his life for refusing to follow the Divine directive just as the first prophet lost his for refusing to smite the prophet that spoke by the Lord. (vs.35-43)

#### CHAPTER TWENTY-ONE

1. The first 16 vss. of this chapter show us the wickedness of Jezebel. When Naboth declined Ahab's offer to sell his vineyard, Ahab, acting like a spoiled child complained to Jezebel about it. She, however, saw to it that Naboth was slain so that Ahab would be able to have the vineyard. Her wickedness is often referred to as the epitome of sin.
2. In the next part of this chapter, Elijah is sent to Ahab by the Lord. Elijah tells Ahab of the impending doom that will come his way as the result of allowing his wife to slay Naboth so that he could have his vineyard. (vs.17-26) Ahab's house would be like that of Jeroboam and Ba-asha...it would be utterly destroyed.
3. The final section of the chapter shows us that Ahab humbled himself before the Lord when he realized that he sinned. For this reason the evil which the Lord spoke of that would come during his days would come later. (vs.27-29).

#### CHAPTER TWENTY-TWO

1. Within this chapter we note that the kingdoms of Judah and Israel are marshalling their forces to battle Syria. Prior to this we saw the two portions of Palestine at odds with one another, now perhaps because of a common enemy, they are joined together. When Jehoshaphat came to Ahab he encouraged him (i.e. Ahab) to inquire of the Lord about the matter of going to fight with the Syrians. Ahab summoned about 400 prophets to question them about the propriety of the battle. All of them said that Ramoth-gilead would fall to the forces of Israel and Judah. Evidently, Jehoshaphat was not convinced that these prophets were true to God (vs.7ff). Ahab mentioned that there was another prophet, Micaiah, but Ahab did not seem to think too highly of him. Jehoshaphat wanted to inquire of him. When Micaiah came, he first mimicked the false prophets of Ahab, but then gave the true prophecy of God. (see Haley, pg.98ff)



"The whole declaration of Micaiah, in the passage at the right, (I Kgs.22:19-23) is a highly figurative and poetical description of a vision he had seen. Putting aside its rhetorical drapery, the gist of the whole passage is that God for judicial purposes suffered Ahab to be fatally deceived." [Haley, 98]

In this manner the passage is parallel to that of II Thessalonians 2:10ff where God allowed those people to believe strong delusions. God did not force them to do so, but rather permitted them to continue their inclination to that which was not true. God oftentimes allows people to do that, even when it leads to their own demise (Romans 1). We are creations of God that have free-will. If we want to sin bad enough, we will sin. Ahab was allowed to believe the "lying spirit".

2. In the following section of the chapter we note the account of the death of Ahab. (vs.29-40)
3. The next portion of the chapter describes the righteous ways of King Jehoshaphat of Judah. According to vs. 43 he "walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord..." This righteousness was manifested in that the remnant of the sodomites were removed from the land during his reign.
4. The last few verses (vs.51-53) depict the wicked reign of Ahaziah, the son of Ahab. According to vs.52-53 he "did evil in the sight of the Lord" and "he served Baal".

### I KINGS: A REVIEW

The book of First Kings takes us from the closing days of the reign of the great king David down to the point in the history of Israel where the nation was divided and in a generally widespread apostasy. Following the death of David we note the attempt on the part of Adonijah to take the kingdom, but Solomon ascended to the throne. A good part of the book is devoted to the wisdom, wealth, and rule of Solomon. It was during this part of Israel's history that the city of Jerusalem became the home of the first temple. The description and the building of the temple is presented in complete detail within the book. Solomon dedicated the temple and Jerusalem became established as the city that would be the light of David. Though Solomon was noted for his wisdom, he did not follow after that wisdom as well as he should have (cf. Eccl.12). Within the book of I Kings we note his sins and the consequences of those sins. Israel was to be divided during the days of his successors, and with the passing of time that event took place. Rehoboam the son of Solomon did reign upon the throne of his father, but it was only over the southern kingdom of Judah. Because of his foolishness in consulting with the young men of the court, Israel refused to be put under subjection to him and instead made Jeroboam the son of Nebat their king. Much of the book of I Kings presents us with the seemingly everchanging reigns of each of the two kingdoms. Of utmost significance is the fact that the kings often sinned and in their sinning they quite often lead the nation to sin as well. Compare this to the book of Judges where the statement is made that because there was no king in Israel, every man did that which was right in his own eyes. Even when kings reigned in the nation, there was still sin. Throughout all of this division that existed between the kingdoms, note that the Lord did not allow the entire nation to slip away from the rulers who sat upon the throne of David. Within this and subsequent books we note that the throne of David still remained intact. It was through this kingly line that the Messiah would be born. During this turbulent time in Israel the role of the prophets of God begin to be emphasized. We note the strength of men such as Elijah, Jehu, Ahijah, Micaiah, and others. These men served to let the will of the Lord be voiced throughout the land. It was their purpose to call Israel back to the way of the Lord. As time continues, we will note that Israel and Judah moved closer and closer to complete apostasy and will eventually both go into captivity to other nations (II Kgs.). An important point to note in the study of I Kings is that each of the kings is ultimately judged not by social, economic, or political advancements and accomplishments that were made, but rather by their obedience to the commandments of the Lord. Such is the way that rulers ought to be acting today.

### II KINGS

This book is a continuation of I Kings and takes us from the midst of the divided kingdom into the time in which both divisions of the kingdom are taken into captivity.

CHAPTER ONE

1. In the beginning of this chapter we note that Ahaziah is still reigning over the northern half of the kingdom. He has fallen and sends to inquire of Baalzebub the god of Ekron to see whether or not he will recover. While his messengers are en route to Ekron they meet the prophet Elijah. Elijah told them that Ahaziah would die and that the reason they were en route to Ekron was because they did not worship God in Israel. When Ahaziah learned of this he sent three groups of fifty men at different times to bring Elijah back to him. The first two groups were consumed with fire, but the third group was not and Elijah went with that group back to king Ahaziah and told him the message that he had previously told his messengers. In accordance with the word of the Lord, Ahaziah died. It seems that the first two groups of men were slain because of the arrogance exhibited in commanding a prophet of God. Ahaziah's arrogance is also seen in that he called for the prophet when he had already received the message of the prophet from the mouths of his own messengers. If he presumed that Elijah would change the outcome of his life, he was mistaken.
2. From vs. 17 we note that Ahaziah died according to the word of the Lord.

CHAPTER TWO

1. Within this chapter we note the departure of Elijah from this earth. This man was the second and last mortal human being to have so left the earth. The other was Enoch (Gen.5). Why either of these two men were so removed, we are not told. But we do know that both of these men lived right in the sight of God. Enoch walked with God, and Elijah was a great prophet of God.
2. Prior to his departure, Elijah is asked by Elisha (his successor) for a measure of the Spirit. Prior to Elijah's leaving he divided the river Jordan. This act demonstrated the power that a prophet of God had. Immediately after his translation, Elisha parted the Jordan. This act showed that he, too, had the ability to perform as a prophet of God. Note that the other prophets recognized the fact that the spirit of Elijah was now upon Elisha.
3. In this chapter we note that the city of Jericho had water problems and Elisha was called upon to help them. When he came he cast salt into the waters and they were then fit for consumption. (vs.19gg).
4. In the last section of this chapter we note the account of the cursing of Elisha by some "young men" and their subsequent destruction by the bears. Many have often questioned the ethics of this action, but they have missed several important points in the narrative that are not explicitly stated. Note the following:

"Any student of the original language will tell you that the words translated 'little children' actually mean 'young men' who had already come to the age of accountability. These 'juvenile delinquents' were idolatrous, infidel youth who were irreverently making fun of Elijah's supernatural translation to Heaven. Apparently they were ridiculing Elisha and blasphemously suggesting that if he were such a great prophet he ought to take a similar trip. Also it should be noted that to call anyone a 'bald head' in those days was a great insult- an epithet of extreme contempt in the East. It was applied even to persons with a bushy head of hair-even as we today might call an egotistical person a 'big head', though in reality he might have a small skull.

Elisha's right to Elijah's mantle must be clearly understood by the people; therefore, such a blasphemous attack upon him could not be left unpunished, lest the great work that Elisha must yet do for God be hindered.

We must also remember that this was the age of law, when punishment for outward wrongdoing was especially severe. " [DeHaan]

CHAPTER THREE

1. In the beginning of this passage we note that Jehoram the son of Ahab (descendant of Ahab) was reigning in Israel. Note that vs. 2 states that he wrought evil in the sight of the Lord, but that his evil was not quite like that of his father and mother. Evidently, he put away the images of Baal, but nonetheless, he still sinned.

2. The second section of this chapter depicts the alliance that was formed between the kings of Judah, Israel, and Edom against the Moabites. Before they went to the battle, Jehoshaphat, the king of Judah, desired to inquire of the prophets. One of the king's servants directed them to the prophet Elisha. When the three kings came to Elisha, he (i.e. Elisha) commented that the only reason he stood before the three men was because of Jehoshaphat. Through the command of Elisha a minstrel played, and in playing brought forth the word of the Lord on this matter. Through this manner, the three kings learned that they would be victorious over the Moabites. (see vs.4-20)
3. The concluding section of chapter three depicts the account of the defeat of the Moabite nation. Due to the water which the Lord sent, the Moabites saw what appeared to them as blood. Thinking that the three kings of Israel, Judah, and Edom were fighting among themselves, the Moabites went to the battle only to be defeated by the three kings. The Moabites fled before them, but the three kings went forward even to the extent of destroying many of the Moabite cities. (vs.21-27).

#### CHAPTER FOUR

Within this chapter we notice several miracles which were performed by the prophet Elisha. First we notice the miracle involving the widow's oil. In this miracle, a widow who was in debt was told to collect as many vessels as possible and then to begin pouring the cruse of oil that she had into each of them. As each poured, the single cruse of oil until all of the vessels were full. She was then able to sell this great abundance of oil and pay her debts. In the following miracle, Elisha told a woman that was childless (the Shunammite woman) that she would bear a child. Later she did give birth to a child, but later in its life the child died...but it was brought back to life by the prophet. In the last miracle of the chapter Elisha purified the pot of food that the prophets were eating from.

#### CHAPTER FIVE

1. Within this chapter we learn of Naaman, a mighty man in valor, but a leper.
2. The king of Syria, in whose army Naaman served, sent a letter to the king of Israel in order to seek aid for Naaman.
3. The king of Israel thought that the king of Syria sought a quarrel with him (vs.7), but when Elisha heard of the situation he requested that Naaman come to him.
4. When Naaman came to the door of Elisha, Elisha sent a messenger giving instructions to Naaman whereby he might be cleansed of his leprosy.
5. Naaman, expecting some great manifestation of the prophet's power, went away disappointed and disobedient to the prophet's commands.
6. When Naaman was approached by his servants (vs.13) with regard to the commands of the prophet, he changed his mind and obeyed. [NOTE: The power to cleanse Naaman from his leprosy was not within the water of the Jordan river, but was within his obedience to the command of the prophet Elisha. This same experience parallels our salvation today. When we are baptized into Christ, we enter into the body of Christ and have our sins forgiven. This occurs not because of any special significance in the water, but in the outward manifestation of our faith through obedience to the word of God.] (vs.13ff)
7. Once healed of the leprosy, Naaman sought to give gifts to Elisha but Elisha refused them.
8. Gehazi, the servant of Elisha, however, sought to obtain some of these gifts and ran after Naaman and lied in order to obtain them. When he returned to the prophet, he lied again, but he was found out. As a result of his sin he became leprous. (vs.20-27)

#### CHAPTER SIX

1. In the opening part of this chapter (vs.1-7), we note the account of the departure of the prophets toward Jordan. While cutting timber to build one of them lost an axe head in the water, but it miraculously floated to the surface.
2. Withing the next sections of the chapter we are made aware of the conflict developing between the nation of Syria and the nation of Israel. Everywhere the king of Syria decided to camp the king of Israel knew of it. Later, the king of Syria was informed that such knowledge came to the king of Israel through the prophet Elisha (vs.12).
3. The king of Syria, therefore, sent men to fetch Elisha at Dothan. (vs.13ff) When the servant of Elisha woke in the morning to see all of the great company of men and horses that had come for the king of Syria, he was afraid. Elisha informed him that "they that be with us are more than they that be with them" (v.16). He then prayed that the eyes of

his servant might be opened so that he could see the armies of the Lord that were present there. When the servant opened his eyes he saw that the mountain was full of horses and chariots of fire (vs.17). The Syrians were subsequently smitten with blindness and led to the city of Samaria where they saw the armies of the king of Israel when their eyes were opened. They left and returned to Syria.

4. Later the king of Syria laid siege to Samaria. [NOTE: It must be remembered that at this time in the history of the nation of Israel that Samaria was not a province as it was during the days of Christ, but rather it was a city. cf. II Kings 17; John 4] As a result of the grave situation that existed during those days (see vs.25-29), the king of Israel sent for Elisha in order to take his life (vs.31ff).

### CHAPTER SEVEN

1. In the beginning of this chapter, Elisha prophesies that the situation would change by the next day. Note that in vs. 2 one of the lords of the king doubted the word of the prophet (see vs.17).
2. In the following section of the chapter we learn of the circumstances by which the nation of Syria was defeated. Four lepers of Israel determined to go to the Syrians in order to live. When they came to the camp of the Syrians they discovered that no man was there, but that all of the food and provisions had been left behind. The Syrians fled when the Lord sent a noise of chariots that so threatened the Syrians that they ran, leaving everything behind in the camp. The lepers then told the people in the city that the Syrians had left.
3. In the concluding verses of the chapter we learn that the man who doubted the word of the prophet Elisha (vs.2) lost his life. In addition to that, food was so plentiful, that it was available at the very prices which Elisha said it would be.

### CHAPTER EIGHT

1. The initial section of chapter eight (vs.1-6) details the return of the land to the Shunammite woman whose son was restored to life by Elisha.
2. Verses 7-15 tell us of the time when Hazael would become the king of Syria. Benhadad was the present king, but he was ill. He sent Hazael to see Elisha to inquire of the king's welfare. Elisha told him that he (i.e. Hazael) would be king (vs.12ff). Upon returning to king Benhadad, Hazael killed him (vs.15).
3. Verses 16-24 inform us of the reign of Jehoram as king of Judah. He reigned eight years in Jerusalem, but he was a wicked king (vs.18). Even though he was wicked, the kingdom was not taken from Judah because of the promise which the Lord made to David (v. 19).
4. Verses 25-29 tell us of the reign of Ahaziah over Judah. He reigned only one year in Jerusalem (vs.26). He too, was a wicked king (vs.27).
5. The last verses of the chapter tell us that Ahaziah and Joram (the kings of Israel and Judah) fought together against Hazael, the king of Syria. In the battle Joram was wounded and Ahaziah goes to visit him in Jezreel. (vs28-29)

### CHAPTER NINE

1. In this chapter we learn of the anointing of Jehu to be the next king over Israel (vs.1ff).
2. He (Jehu) was told that he would destroy the house of Ahab. [Remember Ahab was the wicked king of Israel that we studied in I Kings 16 and following chapters.]
3. Beginning in vs. 14 we note that Jehu began to fulfill the commands given unto him through one of the prophets affiliated with Elisha. In vs. 24 we see the death of Joram the king of Israel. In vs.27ff we learn of the death of Ahaziah, and in vs.30-37 we learn of the death of Jezebel. (compare this passage to I Kings 21:17ff)

### CHAPTER TEN

1. In chapter ten we are made aware of the continuation of Jehu's fulfillment of the command to destroy the house of Ahab. In the opening verses we notice the slaying of the sons of Ahab (vs.1-7). In the following verses we learn of the slaying of the kinsfolks of Ahab, as well as the priests and great men that served under him (vs.11). In verse 14 and following we learn of the slaying of the brethren of Ahaziah. [NOTE: One might wonder why Ahaziah and his relatives were destroyed, but according to chapter 8:27, Ahaziah was the son-in-law of Ahab. Though he was the king of Judah (not Israel), he was destroyed because of his relationship to the former king of Israel.]

2. According to vs. 17 Jehu destroyed all of the inhabitants that remained of Ahab. [NOTE: This was done according to the word of the Lord.]
3. In addition to his destruction of the family and associates of Ahab, Jehu also saw to it that the prophets of Baal were destroyed (vs.18-28).
4. It might seem unlikely, but Jehu who so diligently carried out the commands of the Lord in destroying the houses of Ahab and the priests of Baal, was not completely righteous in the sight of the Lord. According to vs.30-31 we learn that "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin."
5. Note that in vs. 32 we learn that Hazael began to afflict the nation of Israel. (cf. II Kings 8:7ff).

#### CHAPTER ELEVEN

1. When Athaliah, the mother of Ahaziah, learned of her son's death she sought to destroy all of the royal seed. One of the sisters of Ahaziah, Jehosheba, took Joash, one of the sons of Ahaziah and hid him in the temple. Jehoiada, a priest of the temple, saw to it that the young boy was protected. (vs.1-12).
2. Later, Joash (also called Jehoash) became king over the land of Judah. When Athaliah found out that one of the seed of Ahaziah was still alive she sought to kill him, but she was slain instead. (vs.12-21).
3. Notice that Jehoiada, the priest, made a covenant with the people and the king, that they should be the Lord's people. In the very next verse (vs.18) all of the people of the land destroyed the house of Baal and its images.
4. Jehoash was only seven years old when he began to reign over Judah. (vs.21)

#### CHAPTER TWELVE

1. According to vs. 1 Jehoash reigned in Judah for 40 years. He was a righteous king. Though he was just a child when he began to rule, we note that Jehoiada the priest did instruct him (vs.2).
2. Verses 4-16 detail the account of the repairs done to the temple.
3. Hazael, the king of Syria, began to threaten the city of Jerusalem (vs.17), but Jehoash gave him great gifts in order to prevent him from doing so.
4. From vs. 20 we learn that the servants of Jehoash conspired against him and slew him.
5. Amaziah, his son, reigned in his stead (vs.21).

#### CHAPTER THIRTEEN

1. Following Jehu as king over Israel was Jehoahaz his son. He, too, was an evil king. (vs.1-2)
2. As a result of his sinfulness, and the sinfulness of the people of Israel..the Lord delivered them into the hand of Hazael, the king of Syria (vs.3) all of their days.
3. In vs. 9 we learn of the death of Jehoahaz and in vs. 10 the beginning of the rule of Jehoash, his son. [NOTE: This is not the same Jehoash that ruled over the nation of Judah. His father was Ahaziah; this king's father was Jehoahaz] Like his father before him, Jehoash was an evil king (vs.11).
4. In vs. 14ff we learn of the last prophecy and death of Elisha, the prophet. He told Joash (Jehoash) that he would smite Syria. In vs. 25 we note the fulfillment of that prophecy.
5. In vs. 20 we learn of the death of Elisha. Note the unusual circumstance in vs. 21.

#### CHAPTER FOURTEEN

1. We return again to the line of rulers of Judah. We pick up here where chapter 12 left off. Amaziah, the son of Joash (of Judah, not Israel) is reigning upon the throne of Judah. He was a righteous king, howbeit, not as righteous as David (vs.3).
2. When he became king he had the murderers of his father slain. (vs.5, ch.12:20-21).
3. Later in the chapter we see the confrontation between Amaziah, the king of Judah, and Jehoash, the king of Israel. In the battle that followed, Judah was defeated and Jerusalem was invaded by Israel. Jehoash later died, but Amaziah lived for another 15 years until he was slain in Lachish as he fled from Jerusalem (vs.8-20).
4. Azariah, the son of Amaziah, became the next king over Judah (vs.21) and Jeroboam (this is Jeroboam II), the son of Joash (of Israel), reigned in the kingdom of Israel. He was a wicked man like many of the kings of Israel before him. During his reign Israel

expanded the borders of their kingdom (vs.25ff).

### CHAPTER FIFTEEN

1. Within this chapter we see several changes in the reigns of the kings of both Judah and Israel.
2. In vs. 1-6 we learn of the reign of Azariah. He was a righteous king over the kingdom of Judah (vs.3). He was a leper, and when he died his son, Jotham became king.
3. In vs.8-12 we learn of the reign of Zechariah as king over the nation of Israel. He was an evil king and reigned only six months. He was slain by Shallum.
4. In vs. 13-16 we learn of the reign of Shallum, the man who slew Zechariah. He reigned a full month in Samaria. Menahem, the son of Gadi, slew him, and reigned in his stead. Menahem reigned in Israel for 10 years and he, too, was an evil king (vs.18). During his reign Pul, the king of Assyria, came against Israel, but Menahem paid him a large tribute and the king of Assyria returned. Menahem died (vs.22) and his son, Pekahiah, reigned in his place.
5. Verses 23ff tell us of the reign of Pekahiah. He reigned over Israel for 2 years and was an evil king (vs.24). He was slain by Pekah, a captain of his.
6. Verses 27 ff. tell us of the reign of Pekah. He reigned in Israel for a period of 20 years. Again, he was a wicked king (vs.28). It was during his reign that Tiglathpileser (king of Assyria) came and captured parts of Israel (vs.29) and lead them into captivity. Hoshea, the son of Elah, slew him (i.e. Pekah) and reigned in his stead.
7. The last section of the chapter discusses the reign of Jotham over the nation of Judah. (vs.32 ff) He was a righteous king (vs.34) and reigned in Jerusalem for 16 years (vs.33).

### CHAPTER SIXTEEN

1. Following the death of Jotham, Ahaz, his son, reigned in Judah. (vs.1) Unlike his father, Ahaz walked after the ways of the kings of Israel (vs.3ff).
2. It was during his reign that Rezin (king of Syria) and Pekah (king of Israel) sought to war against Jerusalem. They failed (vs.5).
3. In order to prevent a further threat of attack, Ahaz sent to Tiglathpileser, the king of Assyria, in order to establish a pact with him (vs.7ff). The king of Assyria hearkened unto Ahaz and went against Damascus (in Syria) and took the city and slew Rezin the king. King Ahaz went to Damascus to see Tiglathpileser (vs.10). While there he saw an altar that must have impressed him greatly, because he sent for his priest Urijah to make an altar like that one in Damascus (vs.10ff). When he returned to Jerusalem, Urijah had already made an altar like the one in Damascus. Ahaz began to use it to offer sacrifices. Note also that he began to change and alter the furniture of the temple. (vs.12ff).
4. In vs. 20 we learn of the death of Ahaz and the beginning of the reign of Hezekiah, his son, over the nation of Judah.

### CHAPTER SEVENTEEN

1. In this chapter we learn more of the reign of Hoshea (the man who slew Pekah, ch.15). He reigned over the nation of Israel for nine years. He was a wicked king like those who reigned before him (vs.2), but evidently not to the extent that they were wicked.
2. The king of Assyria accused Hoshea of a conspiracy against him because he (Hoshaea) had not given him any tribute. The king of Assyria, therefore, had him cast into prison (vs.4).
3. The following section of the chapter (vs.5-23) depicts the falling away of Israel into Assyrian captivity. This occurred because of the nation of Israel's continuance in the ways of the people round about them. God had warned them, even prior to entering the land of Canaan, what the consequences would be if they (the nation of Israel..then united) would follow after the inhabitants of the land. God told them that they would be thrust out just as the Canaanites were thrust out. This came to be true for the northern half of the kingdom (the kingdom of Israel) in the year 722 B.C. Read through this chapter for a detailed analysis of the reasons for their fall into Assyrian captivity.
4. In vs. 24-41 we learn of the repopulation of the northern part of Palestine by many different nations. (vs.24). This repopulation of the nation of Israel with different nationalities was the beginning of the province that would come to be known as Samaria. (See John 4) When the Jews left their period of captivity to return to their homeland, they would find that it had since been populated by these people who were half-Jews.

*Rezin*

Quite a lot of confusion followed, and eventually, there came to be three separate and distinct provinces in Palestine" Judah, Samaria, and Israel.

#### CHAPTER EIGHTEEN

1. Hezekiah, the son of Ahaz, began to reign over the kingdom of Judah. He reigned for a period of 29 years in Jerusalem. He was a righteous king (vs.3ff), even to the extent that he removed all of the pagan high places of worship, broke the images, and cut down the groves of the idolaters in Judah. The Lord was with him (vs.7ff), and he smote the Philistines and enlarged the borders of Judah.
2. It was during his reign that the nation of Israel fell under the domination of Assyria.
3. Later, the king of Assyria, Sennacherib, took some of the cities of Judah. Hezekiah paid the king of Assyria a tribute to have him leave, but after the paying of the tribute, the king of Assyria sent a large host to the city of Jerusalem to threaten Ahaz. In verses 19-37 we see the account of the threats leveled against Ahaz, the inhabitants of Jerusalem, and against the Lord himself. The captains of the Assyrian armies teased the children of Judah by saying...what will your gods do for you that the gods of the other nations that we have conquered could not do?

#### CHAPTER NINETEEN

1. When King Hezekiah heard of these threats he was understandably upset. He sent Eliakim, who was over his household, to Isaiah the prophet. [~~This is the same Isaiah that is the central character of the book by the same name.~~] (NOTE: The concern of these men who went to Isaiah. vs.3ff)
2. Isaiah informed the men that Hezekiah and the nation of Judah need not be afraid of the threats of Rabshakeh (vs.6). Isaiah also told them that Rabshakeh would be destroyed.
3. When Rabshakeh returned he found that the king of Assyria was in battle against Libnah. Later messengers were again sent to Hezekiah with the same basic message that was brought the first time (ch.18). The message told Hezekiah that the God of Israel and Judah would not do any more to protect Judah than the gods of these other nations had done to protect them.
4. When he received this message from the king of Assyria, Hezekiah went and prayed to the Lord about this matter. Notice the distinctiveness of the faith of Hezekiah. Prior to his reign there had been numerous kings in Judah and in Israel that were exceedingly wicked, but his prayer is that of a man of faith. He refers to God as the only God, as the creator of heavens and earth, and as a Divine Being concerned with his people. In his prayer he requests for the Lord to save the land of Judah, but notice that he does not ask simply to save his own life, but rather that "all the kingdoms of the earth may know that thou art the Lord God, even thou only." (vs.19).
5. God heard the prayer of Hezekiah and sent his response by the hand of the prophet Isaiah (vs.20ff). Through Isaiah, Hezekiah learned that the house of Judah would not be afflicted, but shall take root and bear fruit. Notice that in vs. 31 the word remnant is used. This concept of the Lord's always saving a remnant will be noticed several more times in the Old Testament.
6. In the last section of the chapter we note the fulfillment of the prophecy made by Isaiah concerning the death of Sennacherib, the king of Assyria (vs.32ff).

#### CHAPTER TWENTY

1. In the opening verses of this chapter we learn of the sickness of Hezekiah. He is about to die, but prior to his death he prayed to the Lord asking Him to remember how he (I.E. Hezekiah) had walked righteous in the sight of the Lord (vs.3ff).
2. As a result of his prayer, Hezekiah was granted 15 more years of life (vs.6). When Hezekiah sought for a sign to know that what the prophet Isaiah said was true, a sign was provided for him (vs.9ff).
3. The following section of this chapter depicts the account of the visit of emissaries from Babylon to the city of Jerusalem. Hezekiah showed all of the city of Jerusalem to these visitors from Babylon. When Isaiah heard of this, he told Hezekiah that the nation of Babylon would one day carry away the nation of Judah into captivity. (see vs.12-19).
3. In the last two verses we note the death of Hezekiah and the beginning of the reign of his son, Manasseh.

CHAPTER TWENTY-ONE

1. Following the reign of Hezekiah, Manasseh (his son) reigned in Judah. Unlike his father before him, Manasseh was a wicked king (vs.2). His wickedness is manifested in his restoration of many of the high places (pagan) of worship which his father destroyed. (vs.3ff). In addition to that he placed pagan idols within the temple (vs.4) and made his son pass through the fire (vs.6...a pagan practice of sacrificing children), and he also practiced astrology and various forms of witchcraft (vs.6ff).
2. The Lord threatened them to return to the righteous ways of old, but the people did not pay attention (vs.8-9). Manasseh, in his wickedness, led the people into such a state of degradation that they are referred to as being worse than any of the heathen nations that God drove out of the land of Canaan.
3. As a result of this gross sinfulness the nation is again warned of coming destruction (vs.11ff). The language used is familiar to the warnings that Moses gave to the children of Israel before they went into the land of Canaan. They would become a byword, a dish wiped clean, and spoil for their enemies (vs.12ff).
4. Following the rule of Manasseh, Amon rules over Judah. He, too, walked in the ways of wickedness. His servants conspired against him and slew him. Following his death, Josiah (his son) became the next king over Judah. (vs.19-26)

CHAPTER TWENTY-TWO

1. Josiah began his rule at the age of 8 and continued to reign in Jerusalem for a period of 31 years. Unlike his predecessors immediately before him, Josiah was a righteous king (vs.2)
2. During his reign there was another session of repair work done on the temple (vs.4-7).
3. Sometime during the 18th year of Josiah's rule, Hilkiah the high priest discovered the law of the Lord within the temple. (cf. Deut.31:24ff) The law of the Lord is terminology that could refer to several different things. It could refer to the ten commandments, it could refer to the entire body of statutes, laws, and ordinances that composed the law, or it could refer to any one of the many commands within the law. In this instance, the law of the Lord had primary reference to the codification of these laws which Moses recorded and which was placed within the ark of the testimony. (See Deut. 21:24ff) Somehow or another, the law of the Lord was not continually within the ark of the testimony. How that came to pass is not mentioned within the account given here, but we do know that it was "lost" for quite a lengthy period of time.
4. When this book was found, Shaphan the scribe showed it to king Josiah. When Josiah heard the law in his presence, he rent his clothes and sought to know the will of the Lord with regard to these commands. Notice his remarks in vs. 13: "for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." Note that the previous generations' sins were spoken of as having the potential to cause wickedness in the future generations.
5. The last section of this chapter portrays the predictions of Huldah. It was told to Josiah that the nation of Judah would indeed perish because of the sins of the children of Israel, but that Josiah himself would be gathered to his grave in peace and his eyes would not see the evil that would come upon the country of Judah. (vs.15-20)

CHAPTER TWENTY-THREE

1. Josiah began to institute one of the most far-reaching reforms that Judah had ever witnessed. He first called all of the people together and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. (vs.1ff) Following this reading, Josiah made a covenant before the Lord to keep the commands of the covenant of the law, not only Josiah, but also the people subscribed to the covenant to follow the law of the Lord. (vs3)
2. Beginning with vs. 4 we see the reforms of Josiah taking shape. The vessels made for the worship of Baal that were within the house of the Lord were thrown out, the high places of pagan worship were destroyed, the high priests of Baal were slain, even the pagan places of worship that Solomon had established hundreds of years prior to this were taken down and destroyed. (Vs.4-20 describe these reforms more fully.)
3. In addition to the destruction of all of these false forms of worship, Josiah saw to it that the original acts of worship that God commanded were restored to practice among the



the Jews. As a result, the passover again began to be practiced among the nation of Judah. You will remember that this feast was first enjoined upon the children of Israel to commemorate their deliverance from the last plague that came upon the Egyptians. This command was initially made to the Jews perhaps as long as 1000 years prior to the time of Josiah. According to vs. 22f, there had not been such a passover observed since the days of the judges. This great deficiency in worship among the Jews simply shows us the depths of disobedience to which they had plunged.

4. Even though Josiah instituted many reforms that were good for the people of Judah, the Lord was still going to destroy the nation of Judah for the sins committed by Manasseh. (vs.24ff).
5. Verses 28ff depict the death of king Josiah and the beginning of the reign of Jehoahaz, the son of Josiah.
6. Jehoahaz only reigned for a period of 3 months in Jerusalem, but he still had time enough to do evil in the sight of the Lord (vs.32). Pharaoh-necoh (king of Egypt) came upon Judah and put Jehoahaz in bondage and made his brother Eliakim (to be called Jehoiakim) to be king over Judah. According to vs. 35, Jehoiakim paid great amounts of silver and gold as tribute to Pharaoh-necoh. He (i.e. Jehoiakim) ruled in Judah for a period of 11 years and was a wicked king like many kings before him (vs.37.)

#### CHAPTER TWENTY-FOUR

1. The time was drawing closer and closer to the fulfilment of the Lord's wrath upon Judah. The first verses of this chapter teach us that Nebuchadnezzar, the king of Babylon, came against Judah and subdued it for a period of 3 years. After that time Jehoiakim rebelled against him. (vs.1).
2. The armies of the Chaldees, the Syrians, and the Moabites, and the children of Ammon came out against Judah to destroy it. (vs2ff)
3. Jehoiakim died and Jehoiachin (his son) reigned in his stead (vs.6). We learn from vs.7 the reason why the king of Egypt came no longer against the nation of Judah. Egypt had been conquered by Babylon.
4. Jehoiachin began reigning at the age of 18 but ruled only for a period of 3 months before king Nebuchadnezzar of Babylon came up against the city of Jerusalem and besieged it. Jehoiachin surrendered to Nebuchadnezzar, and he and a great host of his family and workers as well as many of the treasures of the city were carried off to captivity in Babylon. Mattaniah (later Zedekiah) was made the king over Judah by the king of Babylon (vs.17).
5. Zedekiah began to rule at the age of 21 and ruled for a period of 11 years in Jerusalem. As was Jehoiachin before him, so was Zedekiah a wicked king (vs.19). He later rebelled against Nebuchadnezzar the king of Babylon. (vs.20)

#### CHAPTER TWENTY-FIVE

1. The opening section of this chapter (vs.1-7) depicts the account of the fall of Jerusalem. This event occurred during the rule of Zedekiah, who was subsequently carried off to captivity in the land of Babylon where his sons were slain and his own eyes blinded (vs.7).
2. The following portion of this chapter depicts the actual fall of the nation of Judah. Nebuzardan, a captain of the guard of the Babylonian army, came to Jerusalem and destroyed the temple of the Lord. Many of the people of the country were carried away into captivity (vs.11) leaving only the poor. Generally speaking, Judah was carried away out of their land (vs21).
3. The last section of the chapter speaks about the remnant of Judah. After the capture of Judah, Nebuchadnezzar made Gedaliah ruler over the land. He was later slain by Ishmael and as a result the people fled the land and went into Egypt. (vs.25ff)
4. The last section of the chapter also tells us of the restoration of Jehoiachin in the land of Babylon. (vs.27ff)

#### II KINGS: A REVIEW

The books of I Kings took us from the close of the reign of David to the point of the division of the kingdom. This book takes us from that point to the date of their

taken into captivity. The first one to go into captivity is Israel, the northern kingdom. This event occurs in the 15th chapter of the book. The book concludes with the captivity of the nation of Judah, the southern kingdom. Throughout the intermission between the opening of the book and the eventual conclusion of each of the kingdoms we are informed of the great works of the prophets Elijah, Elisha, Isaiah and others. The theme of the first section of the book is found within this book as well. God is not interested in judging the ultimate outcome of any ruler by the social, political, and economic reforms that were instituted during his reign. God was concerned about the religious welfare of the kings of Judah and Israel and the religious welfare of each of the nations. Though a man may have ruled for a period of 40-50 years his life may be summed up in seven verses, the conclusion of which is that he walked wickedly in the sight of the Lord. An important lesson is thereby transmitted to us. It makes no difference how much or how many great accomplishments we might reach in this life. We might be likable people, excellent workers on the job, and diligent in providing for the needs of our loved ones, but if we are not righteous in the sight of the Lord...we have missed the most important thing in life. If righteousness was expected of those who were the kings of Judah and Israel, you can rest assured that no less is expected of us today. Also within the book of II Kings we notice the origin of what would later be the province of Samaria during the days of Jesus Christ. Throughout the book we are introduced to both righteous and wicked kings, usually more of the latter. The depths of sin to which the Jews had fallen is perhaps best seen in the almost total disregard for the laws of the Lord which were later reformed during the reign of Josiah. Another theme within the book is the continued seedline of David. Remember, that it is through this seedline that Jesus the Messiah is to come. In addition to that we are once again made aware of the choice between the blessings and the curses which were initially made to the children of Israel during the days of Moses. It may have been hard for the children of Israel to fully contemplate the import of these blessings and curses at that time, but following the initial shock of the fulfilment of God's promises when they first went into the land of Canaan..it should have taken effect. Now, hundreds of years later, the nation of the Jews received the consequences of their disobedience...both kingdoms went into captivity. Israel went into Assyrian captivity and Judah went into Babylonian captivity.

## I CHRONICLES

In the Hebrew Bible, the books of I and II Chronicles were joined together into one book. These two books deal with the same period of history that the books of I and II Samuel and I and II Kings dealt with. The book of I Chronicles opens by dealing with extensive genealogical lists and continues to discuss the reign of king David.

### CHAPTER ONE

The entire chapter is devoted to a detailed analysis of the genealogy from Adam to Jacob.

1. The first verses (1-4) take us from Adam to Japheth.
2. Vs.8-16 detail the descendants of Ham.
3. Vs.17-23 detail the genealogy of Shem.
4. Vs.24-27 list the line from Shem to Abraham.
5. Vs. 28-33 discuss the genealogy of Abraham through Ismael.
6. Vs. 34-54 detail the genealogy of Abraham through Isaac and through Esau.

### CHAPTER TWO

This chapter begins the listing of the descendants of Jacob (Israel).

1. Vs.1-2 list the sons of Jacob (Israel).
2. Vs.3-55 list the descendants of Judah (the son of Jacob). 46 504

### CHAPTER THREE

This chapter continues discussing the genealogy of Judah.

1. Vs. 1-9 discuss the descendants of David.
2. Vs. 10-24 discuss the descendants of Solomon.

### CHAPTER FOUR

This chapter continues the lineage of Jacob (Israel).

1. Vs.1-23 lists further descendants of Judah.
2. Vs.24-43 continue the genealogy of Jacob through Simeon.