



## An Introduction to the Book of 1&2 Kings

### Author and Title

As the titles of the books indicate, 1-2 Kings describe the period of the monarchy in ancient Israel (970-586 BC), excluding most of the reigns of King Saul and King David, which are mainly described in 1-2 Samuel, with the conclusion to David's reign appearing in 1 Kings 1:1-2:11. Ancient Jewish tradition attributes this account to the prophet Jeremiah, although the books themselves do not specify the author. Internal evidence, however, does establish that the author or authors were deeply influenced by the Book of Deuteronomy and sought to provide Israel with an explanation of its past in terms of the theological program outlined in that book. This is clearly signalled, for example, in the opening section of David's parting speech to Solomon (1 Kings 2:1-4), where the language closely parallels the following phrases from Deuteronomy: <<***You shall love the Lord your God, therefore, and keep his charge***>> (Deuteronomy 11:1); <<***walking in his ways***>> (Deuteronomy 8:6); <<***keep all his decrees and his commandments***>> (Deuteronomy 6:2); <<***in order that you may succeed in everything that you do***>> (Deuteronomy 29:9); <<***in order to fulfil the promise that the Lord made on oath to your ancestors***>> (Deuteronomy 9:5); <<***with all your heart and soul***>> (Deuteronomy 4:29). 'Deuteronomic' language such as this appears again and again in 1-2 Kings, as first Solomon himself (1 Kings Chapter 11), and then almost all the succeeding kings of Israel and Judah, are weighed in relation to the Mosaic law code and found wanting, e.g. Jeroboam (1 Kings 12:25-33 and 14:1-16); and Ahaz (2 Kings 16:1-4). For this reason, the authors of 1-2 Kings have often been referred to in recent biblical scholarship as 'Deuteronomists'. Beyond this one fact, however, nothing can be said for sure about the authorship of these books. Some have speculated that these 'Deuteronomists' were Levites or priests; others, that they were prophets; and still others, that they were the wise men of the Jerusalem court. No one can really know.

## Date

In their present form, 1-2 Kings could not have been written before the 6<sup>th</sup> Century BC, since 2 Kings 25:27-30 describes the release of King Jehoiachin from prison in Babylon in 561 BC, and the books must therefore date from some time after that. It is possible, and some scholars certainly believe, that this late exilic or postexilic version of Kings builds on earlier editions dating from before the exile of many Judæans to Babylon in 586 BC, or from the period of the exile itself. There is also evidence that at least some editing of the text took place in the Persian period (539 BC to circa 330 BC). Notice, for example, the intriguing references to ‘the kings of the west’ and ‘the governors of the land’ (1 Kings 10:15). These seem best understood as representing a Persian perspective on the region west of the Euphrates, which was administered on behalf of the Persian emperor by governors, as confirmed in Ezra 8:36 and Nehemiah 2:7-9.

## Theme

These two books set out to provide for their readers an explanation of Israel’s later monarchic period in terms of the theological vision outlined in the Book of Deuteronomy, so that these readers can move forward in their present times with a solidly grounded faith in the one God who controls both nature and history. The books maintain that it is this good and all-powerful God who oversaw the destruction of his chosen city and temple, and the exile to Babylon, in 586 BC because of Israel’s great sinfulness (2 Kings 17:7-23 and 24:1-4). Yet there remains hope because God’s chosen royal line has not come to an end (2 Kings 25:27-30), and God remains ready to forgive those who are repentant (1 Kings 8:22-61).

## Purpose

In the year 609 BC the pharaoh of Egypt, Neco II, marched north to support his allies the Assyrians in their conflict with the Babylonians and their allies the Medes. On the way, Neco was opposed by King Josiah of Judah at the city of Megiddo, who was perhaps hoping to establish his independence from an increasingly powerful Egypt or hoping to benefit from being seen to take the Babylonians’ side. Josiah was killed in the ensuing battle, and Judah’s independence was lost. The new king, Jehoahaz, found himself imprisoned in Egypt while his brother Eliakim reigned in Judah as a vassal of Egypt under the name of Jehoiakim.

Around 604 BC, however, Jehoiakim switched his allegiance to Babylon. Then, a few years later, he rebelled against the Babylonian king. Consequently, at the end of the year 598 BC, when the Babylonian army was before the gates of Jerusalem, Egyptian forces were not on hand to help. The city surrendered to the Babylonians in 597 BC, and the new king, Jehoiachin, was deported to Babylon along with many other leading citizens and much plunder. Nebuchadnezzar, king of Babylon, then placed Jehoiachin’s uncle Mattaniah on the throne and gave him the new name of

Zedekiah. From early in his reign Zedekiah was involved in discussions with neighbouring peoples about the possibility of revolt, and eventually revolt occurred. A new siege of Jerusalem by the Babylonians ensued. It was temporarily lifted when the new pharaoh, Apries, sent an army into Palestine, but resumed when the Egyptian army withdrew. After two years of siege, with all supplies of food exhausted, the city eventually fell in 587 or 586 BC

The fall of Jerusalem and the events that immediately followed it came as a devastating blow to the people of Judah. Jerusalem lay in ruins; both ordinary houses and the royal palace had been destroyed, and the city's defences had been pulled down. Most seriously of all, the temple, the great symbol of Yahweh's presence with Israel, had been dismantled. Many had been killed, and many others had been deported to Babylon to work in the fields as well as in administration.

Among the deportees were the leaders of the Judæan community, who joined King Jehoiachin and the others deported there earlier. The people left in Judah were only the 'poorest of the land' (2 Kings 25:12), refer also to Jeremiah 39:10 and 52:16, watched over by a garrison of troops in Jerusalem and initially by a native, i.e. non-Davidic Judæan leader named Gedaliah, who based himself in the city of Mizpah, about 7.5 miles or 12km from the former capital. The pain and grief of the time is well expressed in Lamentations 1:1: <<***How lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She that was a princess among the provinces has become a vassal***>>. What did it all mean? Was Israel's God not in fact in control of nature and history, as Mosaic religion claimed? Were there other, more powerful gods in Babylon who had engineered the Babylonian victory over Israel? If the God of Moses did exist, and was good and all-powerful, how was it that God's chosen city and temple had been destroyed, and how was it that God's chosen royal line, the line of David, had all but come to its end?

The Books of Kings must be understood against this background. They represent a sustained response to such questions, and are designed to provide their readers a true interpretation of what happened to Israel in 586 BC. Israel's God is indeed in control of nature and history; there are no other, more powerful gods anywhere. It is in fact this good and all-powerful God who has himself overseen the destruction of his chosen city and his temple, and the exile to Babylon. The reason for these actions lies in Israel's great sinfulness. Israel has not obeyed God or heeded his word through the prophets, from the reign of Solomon onward.

Solomon turned away from the true God to worship other gods (1 Kings 2:12-11:43). Jeroboam son of Nebat led northern Israel into independence from Solomon's son Rehoboam and Judah (1 Kings 12:1-24), and into institutionalised idolatry, with gods manufactured by Jeroboam (1 Kings 12:25-33), or introduced from elsewhere (1 Kings 16:29 to 2 Kings 10:31), and this ultimately led to exile in Assyria for the northern tribes (2 Kings Chapter 17).

Although the religious situation in Judah was initially no better than that in Israel (1 Kings 14:22-24 and 15:3-5), Judah's story afterward was not one of continuous apostasy. Relatively good kings did rule in the gaps between the wicked kings (1 Kings 15:9-22:50 and 2 Kings 12:1-15:38); and toward the end of the monarchy ruled two of the best kings ever, Hezekiah (2 Kings 18:1-20:21), and Josiah (2 Kings 22:1-23:30). Sin gradually accumulated, nevertheless, resulting in exile also for the kingdom of Judah. Yet it is implied that hope remains, for God's chosen royal line has not in fact come to an utter end (2 Kings 25:27-30), and God remains God, ever ready to forgive those who repent. The fact that God is one thus represents both the ultimate reason for the events of 586 BC and the ultimate ground for Israel's hope of restoration; for if there is only one God, nothing and no one can frustrate his purposes.

### Key Themes

1. *Yahweh is the only true God.* There is only one living God, and he is the Lord (1 Kings 18:15 and 2 Kings 5:15). This Lord is not to be confused with the various so-called gods worshiped in Israel and other nations, for these are simply human creations (1 Kings 12:25-30, 2 Kings 17:16 and 19:14-19). They are part of the created order, like the people who worship them; and they are powerless, futile entities (1 Kings 16:13 and 18:22-40; 2 Kings 17:15 and 18:33-35). The Lord, by contrast, is the incomparable Creator of heaven and earth (1 Kings 8:23 and 2 Kings 19:15). He is utterly distinct from the world that he has created, confirmed in 1 Kings 8:9-30, where he is neither truly 'in' the ark nor 'in' the temple; and 18:26-38, where the antics of the Baal priests apparently imply belief in an intrinsic connection between their actions and divine action, while Elijah's behaviour implies quite the reverse. At the same time, the Lord is powerfully active within his world. It is he, and no one else, who controls nature (1 Kings 17-19, 2 Kings 1:2-17, 4:8-37, 5:1-18, 6:1-7 and 6:27).
2. *Yahweh controls history.* The Lord, and neither an idol god, nor king, nor prophet, controls history (1 Kings 11:14, 11:23, 14:1-18, 22:1-38, 2 Kings 5:1-18, 10:32-33 and 18:17-19:37). This is perhaps illustrated most clearly in the way in which prophets function within 1-2 Kings, describing the future before God brings it about (1 Kings 11:29-39, 13:1-32, 16:1-4, 20:13-34, 2 Kings 19:6-7 and 19:20-34). Nothing can hinder the fulfilment of this prophetic word, although God himself, in his freedom, can override its fulfilment for his own purposes, as confirmed in 1 Kings 21:17-29 and 2 Kings 3:15-27, where the ending to the story is somewhat unexpected.
3. *Yahweh demands exclusive worship.* As the only God there is, the Lord demands exclusive worship. He will not take his place alongside the gods, nor is he willing to be displaced by them. He refuses to be confused with any part of the created order. He alone will be worshiped, by Israelite and foreigner alike (1 Kings 8:41-43, 8:60, 2 Kings 5:15-18 and 17:24-41).

4. *The content and place of true worship.* Much of 1-2 Kings is therefore concerned to describe what is illegitimate in terms of worship. The main interest is in the content of this worship, which must neither involve idols or images nor reflect any aspect of the fertility and other cults of the nations (1 Kings 11:1-40, 12:25-13:34, 14:22-24, 16:29-33, 2 Kings 16:1-4, 17:7-23 and 21:1-9). There is a subsidiary concern about the place of worship, which is ideally the Jerusalem temple, and not the local 'high places' (1 Kings 3:2, 5:1-9:9, 15:14, 22:43, 2 Kings 18:4 and 23:1-20).
5. *The consequences of false worship.* The Books of 1-2 Kings also describe the moral wrongs that inevitably accompany false worship. They claim that true worship of God is always bound up with obedience to the law of God, and that the worship of something other than God inevitably leads to some kind of mistreatment of fellow mortals in the eyes of God; refer to 1 Kings Chapter 21, where the kind of abandonment of God envisaged in Exodus Chapter 20 leads to wholesale breach of the other commandments described there (2 Kings 16:1-4, especially v. 3; and 2 Kings 21:1-16, especially v.6 and v.16). By the same token, true wisdom is defined in 1-2 Kings in terms of true worship and wholehearted obedience. It cannot be divorced from either, refer to 1 Kings Chapters 1-11, where much can be learned about the nature of true wisdom.
6. *Yahweh as just and gracious Lawgiver.* As the Giver of the law, which defines true worship and right thinking and behaviour generally, the Lord is also the one who executes justice on wrongdoers. The world of 1-2 Kings is a moral world in which wrongdoing is punished, whether the sinner be king, i.e. Solomon in 1 Kings 11:9-13, and Jeroboam in 1 Kings 14:1-18; or prophet, that is, the unnamed Judæan in 1 Kings 13:7-25, and the disobedient man in 1 Kings 20:35-43; or ordinary Israelite, such as Gehazi in 2 Kings 5:19-27, and the Israelite officer in 2 Kings 7:17-20. It is not a vending-machine world, however, in which every coin of sin that is inserted results in individually packaged retribution. There is no neat correlation between sin and judgement in Kings, even though people are told that they must obey God if they are to be blessed by him, e.g. Solomon in 1 Kings 2:1-4, and Jeroboam in 1 Kings 11:38. This is largely because of the compassionate character of the Judge, who does not desire final judgement to fall on his creatures (2 Kings 13:23 and 14:27), and who often delays or mitigates such judgement (1 Kings 21:25-29 and 2 Kings 22:15-20). God's grace is to be found everywhere in 1-2 Kings (1 Kings 11:9-13, 15:1-5 and 2 Kings 8:19), confounding expectations that the reader might have formed on the basis of an oversimplified understanding of law. Sin can, nevertheless, accumulate to such an extent that judgement falls, not only on individuals but on whole cultures, sweeping the relatively innocent away with the guilty (2 Kings 17:1-23 and 23:29-25:26).

7. *Yahweh as promise-giver*. Israel's God is not only a lawgiver, however, but also a promise-giver. In 1-2 Kings it is a promise usually to be found at the heart of the Lord's gracious behaviour toward his people. The two most important divine promises referred to are those given to the patriarchs on the one hand, and to David on the other.

The patriarchal promise to Abraham, Isaac, and Jacob, descendants and everlasting possession of the land of Canaan, clearly influences God's treatment of his people at various points in the story (2 Kings 13:23, and implicitly in 1 Kings 4:20-21, 4:24 and 18:36). That promise also lies in the background of Solomon's prayer in 1 Kings 8:22-53, as Solomon looks forward to the possibility of forgiveness after judgement. The future-oriented aspect of the promise in this passage is interesting because it is a promise in clear tension with the story's ending in 2 Kings Chapter 25, where disobedience has led to expulsion from the land and exile in a foreign empire. It seems that the true fulfilment of the promise is thought still to be in the future, even though it has also played its part in the past.

The promise given to David, that he should have an eternal dynasty, shares in the same kind of tension, and indeed appears in 1-2 Kings in a curiously paradoxical form. In much of the narrative it provides an explanation for why the Davidic dynasty survives when other dynasties do not, in spite of the disobedience of David's successors (1 Kings 11:36, 15:4 and 2 Kings 8:19). It is viewed, in other words, as unconditional in one aspect. Judah's fate is not to be the same as Israel's and Jerusalem's fate is to be different from Samaria's, because God has promised David a 'lamp', a descendant who will always sit on his throne. So when Solomon sins, the Davidic line does not lose the throne entirely, but retains 'one tribe' in the meantime (1 Kings 11:36), with the prospect of restoring its dominion at some time in the future (1 Kings 11:39). When Abijam sins, likewise, his son still retains the Judæan throne (1 Kings 15:4).

The background here is the promise to David recorded in 2 Samuel Chapter 7, where the sins of David's descendants are to be punished by the 'rod of men' rather than by the kind of divine rejection Saul experienced (2 Samuel 7:14-16). This promise makes the ultimate difference between Davidic kings and those of other royal houses throughout much of the books of Kings, and makes the Judæan dynasty unshakable even while the dynasties of the northern kingdom are like reeds 'shaken in the water' (1 Kings 14:15). This dynasty survives in spite of the disobedience of David's successors. At other times, however, the continuance of the dynasty is made dependent on the obedience of David's successors (1 Kings 2:4, 8:25 and 9:4-5). The promise is treated as conditional. As the books progress, it seems that this latter view prevails, as accumulating sin puts the promise in its unconditional aspect under great stress and in the end brings down God's judgement on Judah just as severely as on Israel (2 Kings 16:1-4, 21:1-15, and 23:31-25:26).

Yet Jehoiachin lives (2 Kings 25:27-30). The authors of Kings did not need to record this fact. They could have allowed Jehoiachin to dwell in obscurity with Zedekiah (2 Kings 24:18-25:7), who effectively ends up as the eunuch in Babylon that the prophet Isaiah had foreseen (2 Kings 20:18), a mutilated man deprived of the heirs who might later claim the throne. The significance of this postscript on Jehoiachin appears clearer in an earlier section of 2 Kings. After the reign of two relatively righteous kings, Asa and Jehoshaphat, Judah found herself with two kings who share with King Ahab's children both their names, Jehoram and Ahaziah, and their attraction to idolatry (2 Kings 8:16-29). Yet God had promised David an ever-burning 'lamp' in Jerusalem (2 Kings 8:19, which is confirmed by 1 Kings 11:36 and 15:4), an everlasting dynasty. Therefore, although Ahab's dynasty comes to an end in 2 Kings Chapters 9-10, David's dynasty does not. Although Ahaziah dies and his mother Athaliah tries to wipe out the entire royal family (2 Kings 11:1), one royal prince remains to carry on the family line (2 Kings 11:2). Against all the odds, Joash survives six years of his grandmother's rule to emerge once again as king in a land purified of the worship of foreign gods (2 Kings 11:3-20).

Later, Jehoiachin reappears in the narrative of 1-2 Kings in a manner strikingly reminiscent of this reappearance of Joash after that earlier destruction of 'all the royal family' (2 Kings 11:1). Like Joash, he unexpectedly survives in the midst of carnage; and like Joash during Athaliah's reign, he represents the potential for the continuation of the Davidic line at a later time. All is not yet necessarily lost. The destruction of the family of the last king of Judah, Zedekiah, does not mean that no Davidic descendant is left. Second Kings 25:27-30 hints that the unconditional aspects of the Davidic promise may still, even after awful judgement has fallen, remain in force. Similarly, the prayer of Solomon in 1 Kings 8:22-53 looks beyond the disaster of exile, grounding its hope for the restoration of Israel to its land in God's gracious and unconditional election of Abraham, Isaac, and Jacob; refer also to 1 Kings 18:36-37, 2 Kings 13:23 and 14:27). Solomon's prayer had also refused to accept that God's words about the rejection of people, city, and temple, e.g. 2 Kings 21:14 and 23:27, were his final words. The words in 2 Kings 25:27-30 express the hope that God may indeed be found to be, in the end as in the beginning, a God of grace and not only of commandment, and that a Son of David will one day appear to introduce his righteous rule on the earth.

### History of Salvation Summary

God's purpose in establishing Israel had been to bring blessing to the world through the people's covenant faithfulness. He instituted the Davidic dynasty to lead the people in their faithfulness. The history of Israel, as told by 1-2 Kings, is full of tragedies: the rupture of the kingdom so that the north was in rebellion against David's house; the failures of so many kings, north and south, to live faithfully and to lead wisely; and the deportations of the north and then of the south. And yet God will not fail in his purpose: Kings ends with kindness shown to David's heir (2 Kings 25:27-30), which leaves the hope that the Davidic line will continue,

leading to the ultimate heir, the Messiah, and the hope that a chastened Israel may itself be restored and may fulfil its calling for the world.

### Literary Features

First and Second Kings are written in the form of historical narrative, specifically a record of monarchical succession. The main rhetorical format of this court history is the summary of individual kings' careers, consisting of the name of each king, what kingdom he ruled (Israel or Judah), the date of his accession to the throne, the length of his reign, his religious and other policies, the details of his death, and the name of his successor. Yet the authors are as much theologians as historians. It is not their intention to provide every historical detail, and on occasion they direct readers who want more information to consult other sources. The authors' main intention is to interpret the history of Israel along theological lines, showing what happens when political and spiritual leaders foolishly choose to worship false gods instead of wisely choosing to worship the one true God.

Solomon is the dominant character in the first half of 1 Kings, and the prophet Elijah in the second half. These two 'close-ups' are balanced by a host of brief vignettes, chiefly of kings. The book is also unified by the choice that each king, along with the nation itself, must make between following God and worshipping idols. The general movement of the book is from wisdom to folly, as Solomon's downfall is recapitulated in the choices of his sons and grandsons. The archetype of the evil king dominates the book, with the figure of King David repeatedly invoked as the royal standard by which his successors are measured and found wanting. Subgenres that appear intermittently in 1 Kings are the farewell address, the list of government officials, the building description, the dedicatory prayer, the inventory, the curse, the miracle story, the bet, and the taunt.

Like 1 Kings, 2 Kings is encyclopædic in its scope, summarising the careers of nearly 30 kings. The extensive portrait of the life of the prophet Elisha is an exception to this broad stroke format. The general shape of 2 Kings is tragic, depicting how a great nation falls into ruin. Some of the episodes in the book are narratives in their own right, and they fall into a number of subgenres, including confrontation story, medical case, ascension story, succession story, recovery story, battle story, hero story, miracle story, resurrection narrative, murder story, revenge narrative, prayer, prophecy, reformation story, and captivity narrative. Far from simply giving the facts, the historian tells what happened with a reporter's eye for the significant detail, a storyteller's flair for the dramatic, and a pastor's heart for teaching people the difference between right and wrong. The principle of organisation is chiefly chronological, covering some 300 years of royal history. Despite the abundance of kings whose careers are summarised, a repeated cycle unifies the book, consisting of reformation, deformation, and decline.

## Outline - 1 Kings

- I. The Reign of King Solomon (1:1-11:43)
  - a. Solomon Becomes King (1:1-2:46)
    - i. The Struggle for the Succession (1:1-27)
    - ii. The Accession of Solomon (1:28-53)
    - iii. David's Instruction to Solomon (2:1-9)
    - iv. Death of David (2:10-12)
    - v. Solomon Consolidates His Reign (2:13-46)
  - b. More on Solomon and Wisdom (3:1-28)
    - i. Solomon's Prayer for Wisdom (3:1-15)
    - ii. Solomon's Wisdom in Judgement (3:16-28)
  - c. Solomon's Administrative Officers (4:1-19)
  - d. Solomon and the Nations (4:20-34)
    - i. Magnificence of Solomon's Rule (4:20-28)
    - ii. Fame of Solomon's Wisdom (4:29-34)
  - e. Preparations and Materials for the Temple (5:1-18)
  - f. Solomon's Buildings (6:1-7:51)
    - i. Solomon Builds the Temple (6:1-22)
    - ii. The Furnishings of the Temple (6:23-38)
    - iii. Solomon's Palace and Other Buildings (7:1-12)
    - iv. Products of Hiram the Bronzeworker (7:13-51)
  - g. The Ark brought to the Temple (8:1-21)
    - i. Dedication of the Temple (8:1-13)
    - ii. Solomon's Speech (8:14-21)
  - h. Solomon's Prayer of Dedication (8:22-53)
  - i. The Temple Narrative Ended (8:54-9:14)
    - i. Solomon Blesses the Assembly (8:54-61)
    - ii. Solomon Offers Sacrifices (8:62-66)
    - iii. God Appears Again to Solomon (9:1-14)
  - j. Glory Under a Cloud (9:15-10:29)
    - i. Other Acts of Solomon (9:15-25)
    - ii. Solomon's Commercial Activity (9:26-28)
    - iii. Visit of the Queen of Sheba (10:1-29)
  - k. Solomon's Apostasy, Opponents, and Death (11:1-43)
    - i. Solomon's Errors (11:1-13)

- ii. Adversaries of Solomon (11:14-25)
  - iii. Jeroboam's Rebellion (11:26-40)
  - iv. Death of Solomon (11:41-43)
- II. The Kingdom Is Divided (12:1-14:31)
  - a. The Kingdom Torn Away (12:1-33)
    - i. The Northern Tribes Secede (12:1-19)
    - ii. First Dynasty: Jeroboam Reigns over Israel (12:20-24)
    - iii. Jeroboam's Golden Calves (12:25-33)
  - b. A Man of God from Judah (13:1-34)
  - c. Judgement on the House of Jeroboam (14:1-18)
  - d. Death of Jeroboam (14:19-20)
  - e. Rehoboam Reigns over Judah (14:21-31)
- III. Abijam and Asa (15:1-24)
  - a. Abijam Reigns over Judah: Idolatry and War (15:1-8)
  - b. Asa Reigns over Judah (15:9-15)
  - c. Alliance with Aram against Israel (15:16-24)
- IV. From Nadab to Ahab (15:25-16:34)
  - a. Nadab Reigns over Israel (15:25-32)
  - b. Second Dynasty: Baasha Reigns over Israel (15:33-16:7)
  - c. Elah Reigns over Israel (16:8-14)
  - d. Third Dynasty: Zimri Reigns over Israel (16:15-20)
  - e. Fourth Dynasty: Omri Reigns over Israel (16:21-23)
  - f. Samaria the New Capital (16:24-28)
  - g. Ahab Reigns over Israel (16:29-30)
  - h. Ahab Marries Jezebel and Worships Baal (16:31-34)
- V. Elijah and Ahab (17:1-22:40)
  - a. Elijah and the Drought (17:1-24)
    - i. Elijah Predicts a Drought (17:1-7)
    - ii. The Widow of Zarephath (17:8-16)
    - iii. Elijah Revives the Widow's Son (17:17-24)
  - b. Elijah and the Prophets of Baal (18:1-46)
    - i. Elijah's Message to Ahab (18:1-19)
    - ii. Elijah's Triumph over the Priests of Baal (18:20-40)
    - iii. The Drought Ends (18:41-46)

- c. Elijah and the Lord (19:1-21)
    - i. Elijah Flees from Jezebel (19:1-10)
    - ii. Elijah Meets God at Horeb (19:11-18)
    - iii. Elisha Becomes Elijah's Disciple (19:19-21)
  - d. Ahab's War Against Syria (20:1-43)
    - i. Ahab's Wars with the Aramæans (20:1-12)
    - ii. Prophetic Opposition to Ahab (20:13-22)
    - iii. The Aramæans Are Defeated (20:23-34)
    - iv. A Prophet Condemns Ahab (20:35-43)
  - e. Jezebel's Wicked Scheme (21:1-29)
    - i. Naboth's Vineyard (21:1-16)
    - ii. Elijah Pronounces God's Sentence (21:17-29)
  - f. Ahab Killed in Battle (22:1-40)
    - i. Joint Campaign with Judah against Aram (22:1-12)
    - ii. Micaiah Predicts Failure (22:13-28)
    - iii. Defeat and Death of Ahab (22:29-40)
- VI. Jehoshaphat and Ahaziah (22:41-53)
- a. Jehoshaphat Reigns over Judah (22:41-50)
  - b. Ahaziah Reigns over Israel (22:51-53)

### Outline - 2 Kings

- I. King Ahaziah (1:1-18)
  - a. Elijah Denounces Ahaziah (1:1-16)
  - b. Death of Ahaziah (1:17-18)
- II. Elisha and Israel (2:1-10:36)
  - a. Elijah Gives Way to Elisha (2:1-25)
    - i. Elijah Ascends to Heaven (2:1-12)
    - ii. Elisha Succeeds Elijah (2:13-18)
    - iii. Elisha Performs Miracles (2:19-25)
  - b. Elisha and the Conquest of Moab (3:1-27)
    - i. Jehoram Reigns over Israel (3:1-3)
    - ii. War with Moab (3:4-27)
  - c. Elisha's Miracles (4:1-44)
    - i. Elisha and the Widow's Oil (4:1-7)
    - ii. Elisha Raises the Shunammite's Son (4:8-37)

- iii. Elisha Purifies the Pot of Stew (4:38-41)
    - iv. Elisha Feeds One Hundred Men (4:42-44)
  - d. A Syrian is Healed of Leprosy (5:1-27)
    - i. The Healing of Naaman (5:1-19a)
    - ii. Gehazi's Greed (5:19b-27)
  - e. Elisha and Syria (6:1-23)
    - i. The Miracle of the Axehead (6:1-7)
    - ii. The Aramæan Attack Is Thwarted (6:8-23)
  - f. War at Samaria (6:24-7:20)
    - i. Ben-hadad's Siege of Samaria (6:24-7:2)
    - ii. The Aramæans Flee (7:3-20)
  - g. The Shunammite Woman's Land Restored (8:1-6)
  - h. Death of Ben-hadad (8:7-15)
  - i. Jehoram Reigns over Judah (8:16-24)
  - j. Ahaziah Reigns over Judah (8:25-29)
  - k. The End of Ahab's House (9:1-10:17)
    - i. Anointing of Jehu (9:1-13)
    - ii. Joram of Israel Killed (9:14-26)
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