

Bible History Survey

Part V: The Former Prophets

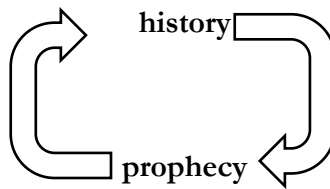
I. Organizing the Books of the Old Testament

Hebrew Bible	Septuagint	English Bible
1. The Law (<i>Torah</i>) Genesis Exodus Leviticus Numbers Deuteronomy 2. The Prophets (<i>Neviim</i>) a. Former Prophets Joshua Judges Ruth 1 & 2 Samuel 1 & 2 Kings b. Latter Prophets Isaiah Jeremiah Ezekiel The Twelve: • Hosea • Joel • Amos • Obadiah • Jonah • Micah • Nahum • Habbakuk • Zephaniah • Haggai • Zechariah • Malachi 3. The Writings (<i>Ketuvim</i>) Psalms Proverbs Job Festal Scrolls (<i>Megillot</i>) • Song of Solomon • Ruth • Lamentations • Ecclesiastes • Esther Daniel Ezra Nehemiah 1 & 2 Chronicles	1. The Pentateuch Genesis Exodus Leviticus Numbers Deuteronomy 2. Historical Books Joshua Judges Ruth 1 & 2 Kings (1 & 2 Samuel) 3 & 4 Kings (1 & 2 Kings) 1 & 2 Chronicles <i>1 Ezra</i> 2 Ezra (Ezra-Nehemiah) Esther <i>Judith</i> <i>Tobit</i> <i>1–4 Maccabees</i> 3. Poetic Books Psalms <i>Odes</i> Proverbs Ecclesiastes Song of Solomon Job <i>Wisdom of Solomon</i> <i>Ben Sira</i> <i>Psalms of Solomon</i> 4. Prophetic Books Hosea–Malachi Isaiah Jeremiah + <i>Baruch</i> Lamentations + <i>Letter of Jeremiah</i> Ezekiel <i>Susanna</i> Daniel <i>Bel and the Dragon</i>	1. The Pentateuch Genesis Exodus Leviticus Numbers Deuteronomy 2. Historical Books Joshua Judges Ruth 1 & 2 Samuel 1 & 2 Kings 1 & 2 Chronicles Ezra Nehemiah Esther 3. Poetic Books Job Psalms Proverbs Ecclesiastes Song of Solomon 4. Prophetic Books Isaiah Jeremiah Lamentations Ezekiel Daniel Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi

II. Intro to the Former Prophets (Joshua thru 2 Kings)

A. Why does the Hebrew Bible regard the historical books as prophecy?

1. They give the origin of prophecy in Israel, as well as the historical background to the writings of the prophets.
 - a. Prophecies are always spoken in a specific historical situation. The history is essential to understanding the prophecy that is spoken.
 - b. They interpret that situation theologically and are to be interpreted historically in its light.

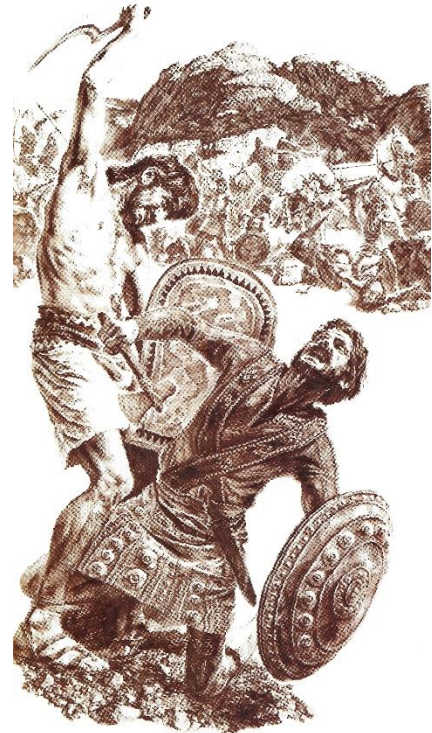


- c. They show how the history of Israel in Canaan was made and shaped by worship and the prophetic word of God.
- B. Some modern scholars call the Former Prophets “the Deuteronomic History.”
 1. It is often thought to be compiled during the period of exile in Babylon to explain why God took the land, monarchy, and temple away from His disobedient people, thus the span from when they entered the land to when they were taken away (1400–586 BC).
 2. It uses the book of Deuteronomy to give the theological reasons for the exile in Babylon: their persistent idolatry and apostasy as well as their improper worship of Him on the high places and their neglect of the temple in Jerusalem. There is also then an implied hope of restoration.
 3. The Former Prophets *do* apply and illustrate the basic principles set forth in Deuteronomy by Moses (blessing or cursing contingent upon obedience or disobedience). This is no surprise given Moses’ status and reputation. It is perfectly understandable that later writers would draw on Moses’ final instructions to Israel before entering into the land as they recorded Israel’s history in that land.

III. Joshua: The Gift of the Land (1406–1400 BC)

A. Structure

1. Entry into and occupation of Promised Land (chs. 1–12). Note the role of the ark of the covenant in chs. 3–4 and 6. God is the leader, not Joshua.
 - a. Fulfillment of God's promise to Abraham (see Josh 1:6)
 - b. Gift of grace, not based on Israel's worthiness (see Deut 6:10–12)
 - c. Judgment on the inhabitants of Canaan (Lev 18:24–25): God is the God over all nations, not just Israel -> most "problematic" part
2. Distribution of land (chs. 13–22). Note the summary in 14:1–5.
3. Joshua's legacy: the covenant at Shechem (chs. 23–24)



B. Main Themes

1. Role of Joshua as the successor of Moses (1:1–9)
2. Gift of the land by God as Israel's place of rest (1:10–15; 21:43–45), they are no longer nomads
3. God's fulfilment of His promises by the gift of the land (21:45; 23:14)
4. Obedience to God's covenant as the condition for Israel's continuing existence in his land (23:1–13; 24:14–25)

C. Purpose:

1. To show that the land was God's gift to His people (24:13)
2. To warn against apostasy from God in the Promised Land and the loss of it as their homeland (23:15–16)
3. To act as an introduction to the whole prophetic history

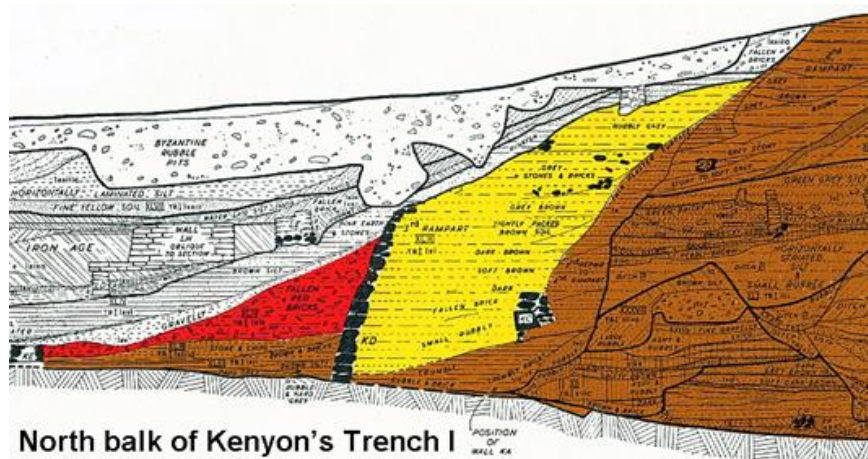
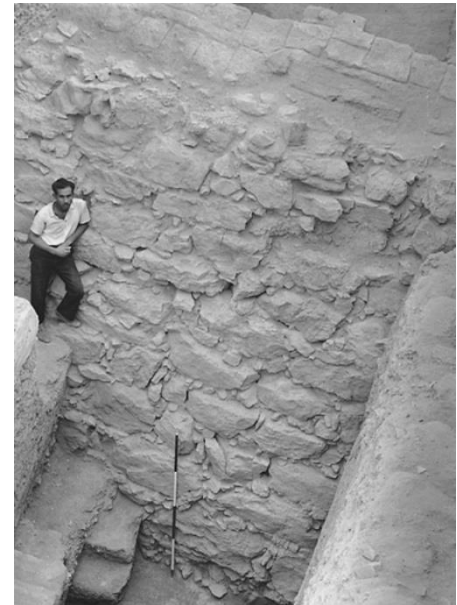
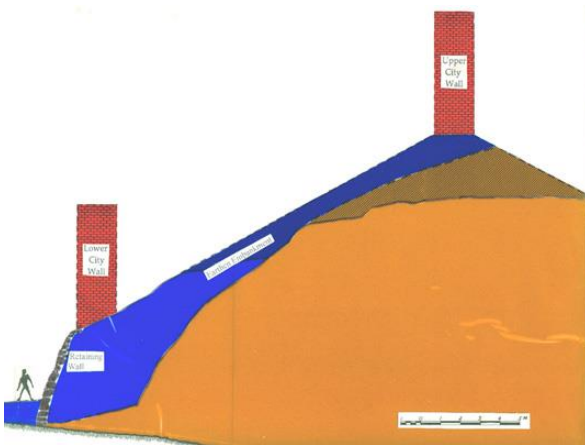
EXCURSUS: ARCHAEOLOGY AND THE BOOK OF JOSHUA

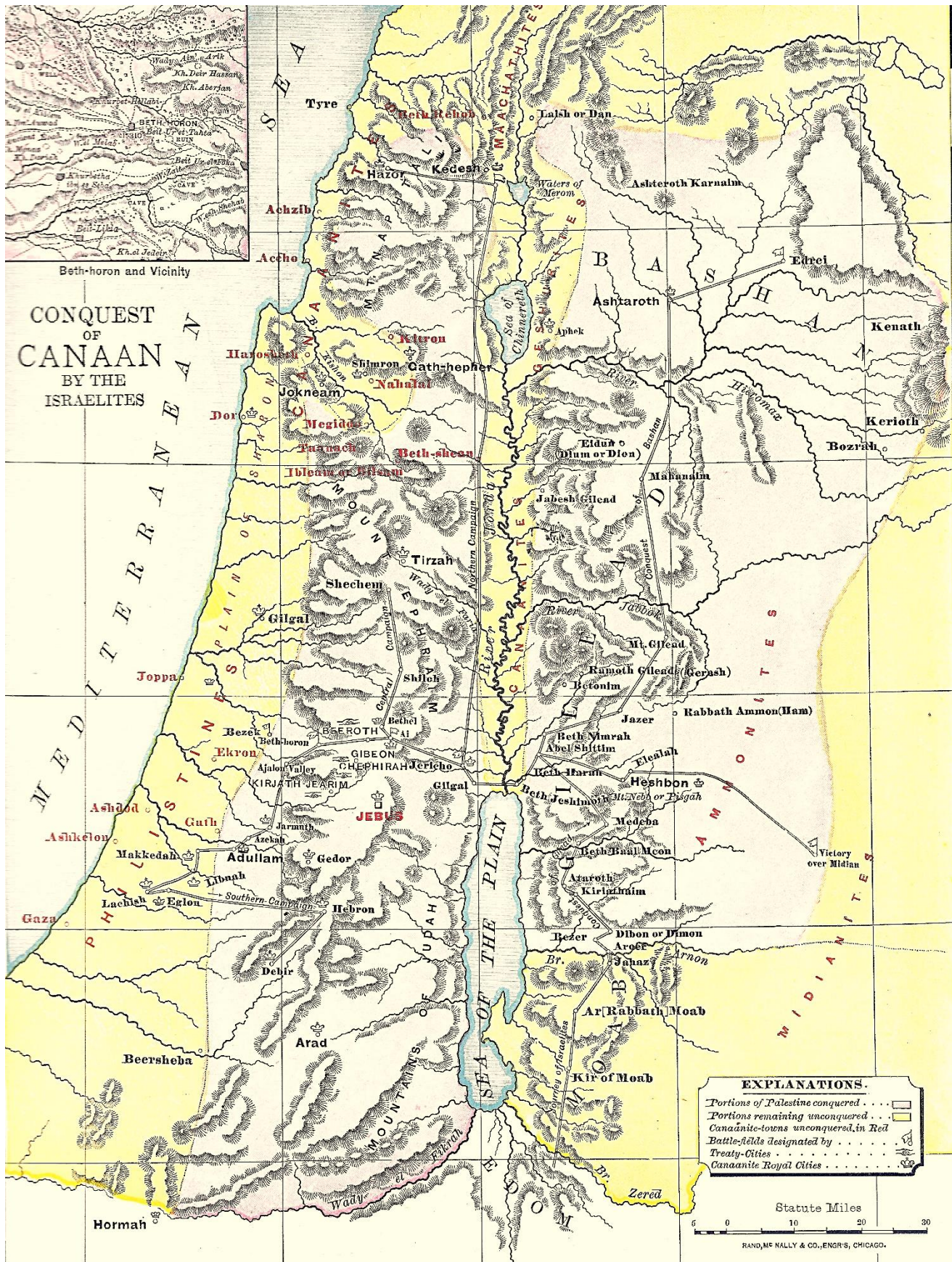


Aerial view looking south. The trenches and squares are from Kathleen Kenyon's excavations in the 1950s and later excavations from the 1990s

Jericho: At 670 feet below sea level, Jericho is the world's lowest city. It is also thought to be the world's oldest.

Archaeological finds show evidence of collapsed city walls, burning, substantial quantities of grain (showing a short siege). Kenyon dated her discoveries to the Middle Bronze Age (2200 – 1550 BC), and thus, *before* Joshua's time. This was widely asserted as a "parade example" of archaeology showing that the biblical account had no confidence as an historical source. However, in 1990, Bryan Wood, an expert in ancient Palestinian pottery, pointed out flaws in Kenyon's basis for dating her discoveries, and he concluded they dated to the Late Bronze Age (1550–1200 BC).







IV. Judges: Tribal Confederacy/The Setup (Need?) for the Monarchy (1378–1049 BC)

Israel under the judges almost as long as she was under kings.

A. Structure

1. Need for the judges in 1:1–3:6 (note the summary of the Book in 2:11–23). Recurring pattern:
 - a. Israelites fall away into idolatry (“the people of Israel did what was evil in the sight of the LORD”)
 - b. Israelites are oppressed by their neighbors,
 - c. Israelites turn back to God with cries of distress and repentance
 - d. God sends a deliverer (judge, *shophet*, one who makes right) to defeat their enemies,
 - e. There is peace for a while.
2. The six-part cycle of deliverance by the judges in 3:7–16:31: note the six declarations of judgment in 3:7, 12; 4:1; 6:1; 10:6 and 13:1.
 - a. Othniel from the Mesopotamians (3:7–11)
 - b. Ehud and Shamgar from the Moabites and Philistines (3:12–31)
 - c. Deborah and Barak from the king of Hazor (4:1–5:31)
 - d. Gideon from the Midianites with subsequent civil war (6:1–10:5)
 - e. Jephthah from the Ammonites (10:6–12:15)
 - f. Samson from the Philistines (13:1–16:31)
3. Internal disunity in chs. 17–21: note the remark in 17:6; 18:1; and 21:25, what happens when there’s no king
 - a. Tribal idolatry (chs. 17–18)
 - b. Inter-tribal justice (chs. 19–21)



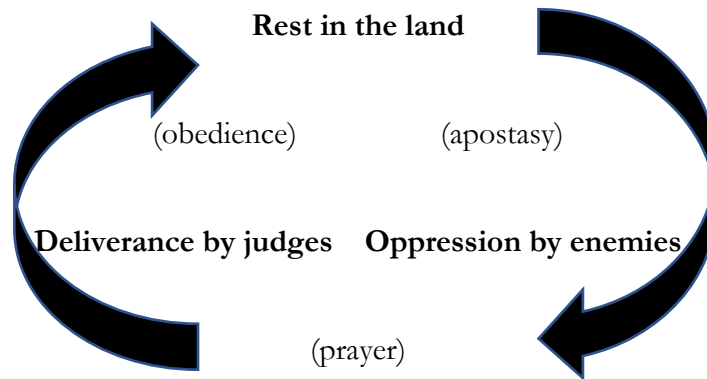
Baal

Asherah



B. Main Themes

1. The recurring apostasy of Israel (8:33–35)
2. Subsequent judgment and salvation by God (10:6–16)
3. The gift of God's spirit to the judges who saved the people from oppression by their enemies (3:10; 6:34; 11:29; 13:25)



C. Purpose

1. To call the Israelites from their apostasy (2:1–3; 6:7–10)
2. To prove the need for a king to organize worship and administer justice between the tribes (17:6; 18:1; 21:25)

V. Ruth: Interlude to Give Important Background (one of the Writings of the Tanak)

- A. Setting: During the time of the Judges, perhaps contemporary with Gideon (compare Ruth 1:1 & Judg 6:3–4).
- B. Purpose: to introduce the Davidic line, and through the Davidic line, the Messianic line (see 4:18–22).
- C. Themes:
 1. Redemption by a kinsman
 2. Gentiles too have a place in the kingdom of the promised Savior

VI. The Books of Samuel

A. History

1. These books show how the monarchy arose in Israel
2. Time span: 1060 – 970 BC
3. Main dates:
 - a. 1050 BC destruction of Shiloh
 - b. 1020–1000 BC Saul's reign
 - c. 1000–970 BC David's reign

B. Structure

1. God's rejection of Shiloh and His establishment of Samuel as Israel's prophet and judge (1 Sam chs. 1–7)
2. God's institution of the monarchy through Samuel (1 Sam chs. 8–10)
3. God's rejection of Saul and His choice of David as king (1 Sam chs. 11–31)
4. The kingship of David: 2 Sam chs. 1–24
 - a. Election of David as king (2 Sam chs. 1–5)
 - b. God's covenant with David (2 Sam chs. 6–9)
 - c. God's judgment on David and his family (2 Sam chs. 10–20)
 - d. Summary: David the intercessor, singer, and altar builder (2 Sam chs. 21–24)

C. Purpose

1. Why does the story of kingship begin with the call of Samuel, the judgment of Eli, and the loss of the ark?
 - a. Samuel as the last of the judges, the forerunners of the monarchy (1 Sam 7:5–17)
 - b. Samuel as the father of prophecy and king-maker in Israel (1 Sam 3:20–21)
 - c. God's judgment on Eli as a prelude to his establishment of a new dynasty of priests from Zadok in Jerusalem, rather than from Eli at Shiloh (1 Sam 2:35)



- d. Loss of the ark as a prelude to its relocation by David in Jerusalem, the new center of worship in Israel (1 Sam 4:11, 21–22)
2. Why does the story of kingship end with the construction of the altar on the threshing floor of Araunah (2 Sam 24:18–25)?
 - a. Legitimacy of the altar and the temple in Jerusalem
 - b. Connection between the monarchy and the altar in Jerusalem
 - c. King as the patron of the temple who provided the sacrifices that averted God's wrath from his kingdom and ensured His blessing on it
3. The book shows the origin of the monarchy and the royal dynasty of David in Israel and outlines the role of Israel's kings as patrons of worship in Jerusalem.

D. Major Themes

1. Role of Three Prophets in the Foundation of the Monarchy

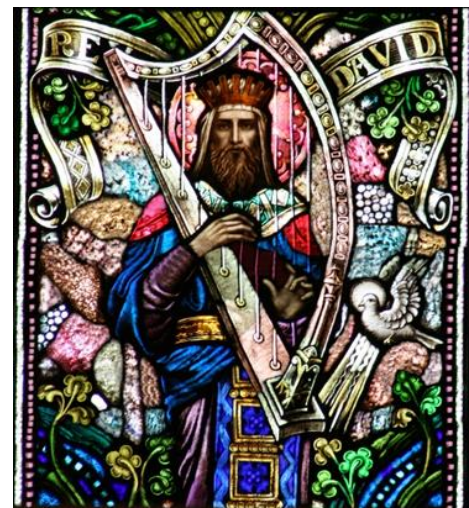
a. Samuel

- i. Judgment of Eli's family (1 Sam 3:12–14)
- ii. Choice of Saul as king (1 Sam 9–12) by triple validation:
 - Private anointing (1 Sam 9:1 – 10:16)
 - Public lot (1 Sam 10:18 – 24)
 - Victory in battle (1 Sam 11:12 – 12:25)
- iii. Threefold rejection of Saul (1 Sam 13, 15):
 - Unauthorized offerings (1 Sam 13:13)
 - Unfulfilled herem (1 Sam 15:22 – 23)
 - Unauthorized battle (1 Sam 28)
- iv. Anointing of David (1 Sam 16:1–13)
- v. Death of Saul (1 Sam 28)

b. Nathan

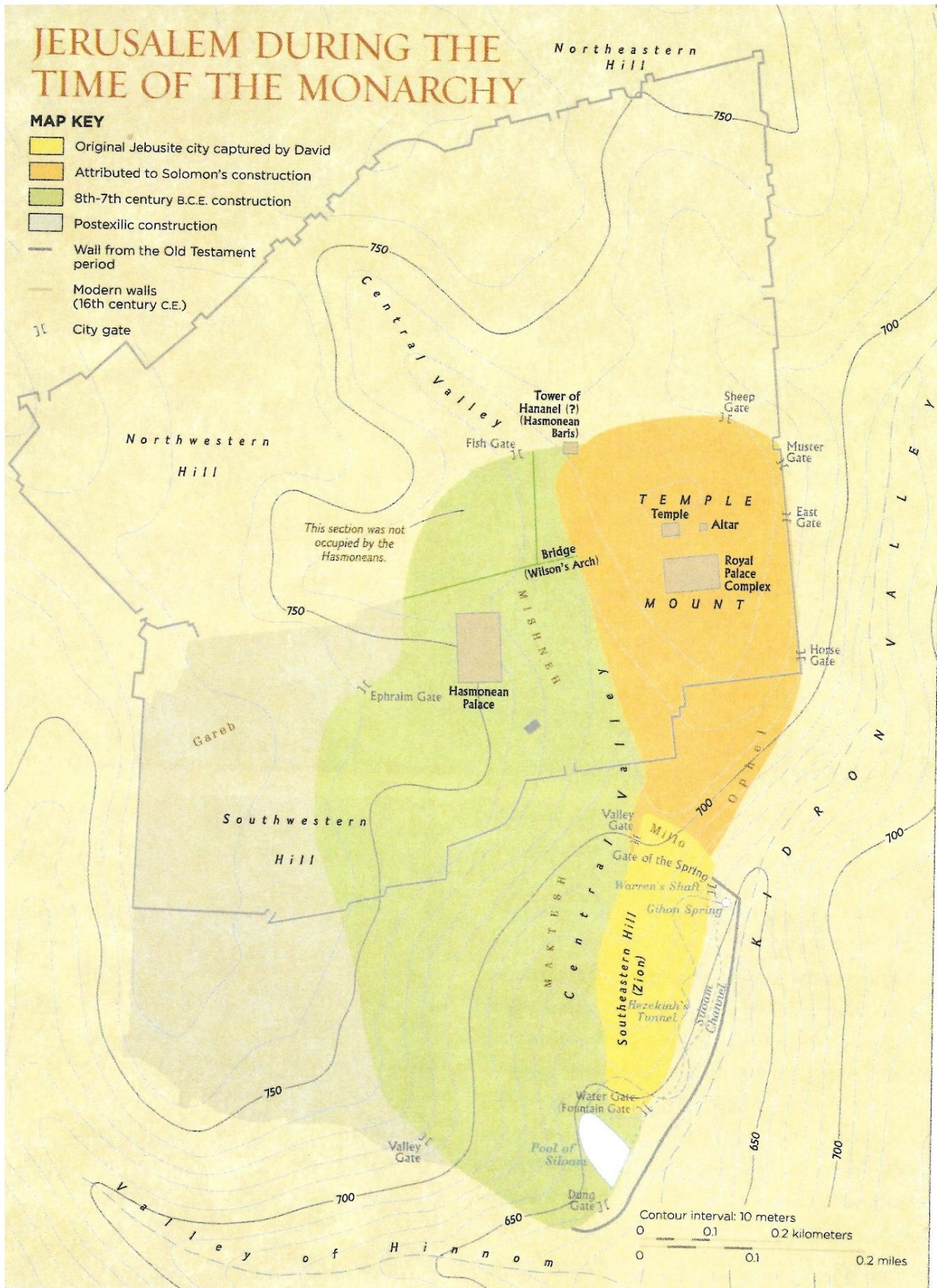


- i. God's covenant with David (2 Sam 7:1–17)
 - ii. Punishment of David for adultery and murder (2 Sam 12:1–14)
 - iii. Naming of Solomon (2 Sam 12:24–25)
 - c. Gad
 - i. God's judgment on David for the census (2 Sam 24)
 - ii. Command to build the altar for the temple (2 Sam 24)
- 2. Theology of Kingship
 - a. Divine kingship in pagan countries
 - i. King: god or semi-divine being, makes laws as priest/prophet
 - ii. People: subjects of king and slaves of gods
 - iii. Leads to tyranny, why ancient Greece and Rome rejected kingship and developed democracy and republicanism.
 - b. Israelite kingship: often seen only as a negative request (1 Sam 8:6–7), however there are instances of positive kingship such as Judah's blessing (Gen 49), the problems that came from lacking a king in the period of the judges, and God even speaks of how kings should function in Deuteronomy (17:14–20). The sin of Israel was in rejecting God as king rather than in establishing the office of king.
 - i. The Lord as the only God, gives Law through Moses and the prophets
 - ii. King: God's servant (anointed): deputy and anointed vassal to administer God's laws of worship and justice, and defend
 - iii. People of Israel
 - c. God's kingship as the reason for His original provision of judges rather than kings (1 Sam 8:6–22; 10:17–19; cf. Judg 8:22–23)



- d. God's establishment of a monarchy with the king as His servant and anointed vassal (messiah), subject to Him and His law (1 Sam 12:12–18; 2 Sam 7:14; 22:21–25; cf. Deut 17:14–20)
 - e. God's covenant with David in 2 Samuel 7:1–17 with its charter for the Davidic dynasty and all subsequent Messianic prophecies
 - i. A dynasty (house) of kings from David
 - ii. David's seed as his successor in the kingship
 - iii. David's seed as the builder God's temple/house
 - iv. Permanence of his seed's kingship and throne
 - v. David's seed as God's royal son: God as his Father
 - vi. God's eternal commitment to David's dynasty despite any king's sin
 - vii. The permanence of David's dynasty, kingship and throne before God
 - f. Responsibility of king as God's servant for public worship, social justice and national security in Israel (2 Sam 23:1–7; cf. Ps 72)
 - g. Rejection of Saul for sacrilege by acting as a priest (1 Sam 13:13–14) and misappropriating the holy things of God (1 Sam 15:22–23)
 - h. David as a model king with
 - i. Concern for the ark (2 Sam 6)
 - ii. Prayer for the monarchy (2 Sam 7:18–29)
 - iii. Respect for the priests (2 Sam 8:17; cf. 1 Sam 22:20–23; 23:4–12)
 - iv. Acceptance of God's word of judgment (2 Sam 12:1–23)
 - v. Intercession for the land (2 Sam 21:1–14)
 - vi. Performance of praise (2 Sam 22)
 - vii. Building of the altar in Jerusalem (2 Sam 24:18–25)
3. Prophets as intermediaries between God and his king (1 Sam 12:19–25)







VII. The Books of Kings: The History of the Monarchy/The Temple

A. History

1. Time span of 400 years: 970–560 BC
2. Main dates
 - a. Solomon anointed as king: 970 BC
 - b. Temple completed: 961 BC
 - c. Division of David's Kingdom: 930 BC
 - d. Elijah: ca. 850 BC
 - e. Uzziah's death and Isaiah's call: 742 BC
 - f. Destruction of the Northern Kingdom by Assyria: 722 BC
 - g. Deliverance of Jerusalem from Assyrian attack: 701 BC
 - h. Josiah's reign: 640–609 BC
 - i. Reform: 621 BC
 - ii. Death at Megiddo: 609 BC
 - i. Capture of Jerusalem by Babylon: 597 BC
 - j. Destruction of Jerusalem by Babylon: 587–6 BC
 - k. Liberation and promotion of Jehoiachin: 560 BC



B. Structure

1. Succession of Solomon and building of the temple: 1 Kgs chs. 1–11
 - a. Anointed as king under the orders of his aging father David (1 Kgs 1:32–35, 38–40)
 - b. Opponents eliminated (1 Kgs ch. 2):
 - i. Adonijah: Solomon's half-brother who attempted to usurp the kingship for himself, was forgiven, then asked to marry one of David's wives, Abishag. To marry the previous king's wife was to make a political statement: the new



husband was the new king. Thus, Adonijah was treasonous, and Solomon had him killed (1 Kgs 1:50 – 53; 2:17, 25).

- ii. Abiathar: the priest who backed Adonijah to be king. He was banished, and only the sons of Zadok were legitimate high priests (1 Kgs 2:26).
- iii. Joab: David's commander who also backed Adonijah, and whom David told Solomon to kill (1 Kgs 2:5–6, 28–35).
- iv. Shimei: had cursed David when David had fled Jerusalem during Absalom's rebellion. He was forgiven, then disobeyed the king and was killed (1 Kgs 2:36 – 37, 40, 46).

- c. Temple built (1 Kgs chs. 5–6) over the course of seven years. This temple stood for 375 years until it was destroyed by the Babylonians in 586 BC.



- d. Solomon helped develop a national identity for Israel, in distinction from its earlier tribal identity. He had a lavish court, developed international trade and cultural exchange. Wisdom literature flourished:

- i. Psalms 72 & 127
- ii. Proverbs: chs. 1–29
- iii. Ecclesiastes
- iv. Song of Songs

- 2. Divided Kingdom (1 Kgs ch. 11 – 2 Kgs ch. 17): Split of the ten northern tribes away to form the Kingdom of Israel

Rehoboam's folly (1 Kgs 12:1–24)

Jeroboam's sin (1 Kgs 12:25–33)

- a. Dynasties
 - i. Northern Kingdom: Five Major Dynasties

DYNASTY OF JEROBOAM
Jeroboam (930–909)
Nadab (909)



DYNASTY OF BAASHA

Baasha (909–886) *via* revolution
Elah (886–885)
 Zimri (885) *via* revolution
 Tibni (885–882)

DYNASTY OF OMRI

Omri (882–874) *via* revolution
 Ahab (874–853) *Elijah*
 Ahaziah (853–852) *Elijah/Elisha*
 Joram (852–841) *Elisha*

DYNASTY OF JEHU

Jehu (841–814) *via* revolution *Elisha*
 Jehoahaz (814–798)
 Jehoash (798–782)
 Jeroboam II (782–745) *Amos/Hosea*
Zechariah (745) *Hosea*
 Shallum (745) *via* revolution *Hosea*

DYNASTY OF MENAHEM

Menahem (745–736) *via* revolution *Hosea*
Pekahiah (736–735) *Hosea*
 Pekah (752–732) *via* revolution *Hosea*
 Hoshea (732–724) *Hosea*

ii. Southern Kingdom: David

Rehoboam (932–915) 🚩
 Abijah (915–912) 🚩
 Asa (912–871) 🟢
 Jehoshaphat (873–849) 🟢
 Jehoram (849–842) 🚩
 Ahaziah (842) 🚩
 Athaliah (queen) (842–836) 🚩
 Joash (836–797) 🚩🟢
 Amaziah (797–768) 🚩🟢
 Uzziah (791–740) 🚩🟢
 Jotham (751–736) 🚩🟢
 Ahaz (732–716) 🚩
 Hezekiah (716–687) 🟢
 Manasseh (697–643) 🚩🚩
 Amon (643–641) 🚩
 Josiah (641–610) 🟢
 Jehoahaz (610–609) 🚩
 Johiakim (609–598) 🚩
 Jehoiachin (598) 🚩
 Zedekiah (598–588) 🚩

Micah/Isaiah
Micah/Isaiah
Micah/Isaiah
Micah/Isaiah
Micah/Isaiah

Zephaniah/Nabum/Jeremiah
Jeremiah
Jeremiah/Habakkuk/Daniel
Jeremiah/Daniel
Jeremiah/Daniel/Ezekiel



THE KINGDOMS OF ISRAEL AND JUDAH

MAP KEY

- Kingdom of Israel
- Kingdom of Judah
- ★ Successive capital city
- Location uncertain
- Royal sanctuary of Israel

0 20 40 kilometers

0 20 40 miles

Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.

Note: The boundaries of Israel and Judah changed repeatedly throughout their history.



b. The Early Years (ninth century BC)

i. Context:

The Omrite Dynasty was one of the two strongest and longest-lasting dynasties of the North, with Ahab the most notable member. Omri cultivated diplomatic relations with Phoenicia, his neighbor to the north, since it was the most powerful maritime nation at that time, and could open many trade possibilities. Omri's relationship with Phoenicia was cemented by the marriage of his son, Ahab, to Jezebel, the daughter of Ethbaal, king-priest of Sidonia. Jezebel brought her god Baal with her, and Ahab made Baal worship into the state supported religion for the first time.

ii. Elijah (1 Kgs 17–19, 21; 2 Kgs 1 & 2)

- Drought (1 Kgs 17) & Test at Mt. Carmel (1 Kgs 18): The miracles of Elijah show the superiority of Yahweh over Canaanite gods. The drought lasted 3 ½ years (Lk 4:25; Jas 5:27); “In the third year” came the test at Mt. Carmel [1Kgs 18:1]). This was an especially effective sign that Yahweh was superior to the Canaanite gods, since Baal was the god of lightning, storms, and rain.



- Widow at Zarephath

◇ The commitment of faith (1 Kgs 17:13 – 14): Elijah teaches the widow at Zarephath *first* to act in faith, *then* to receive the blessing. Some people think that having faith in God is like playing the lottery; you might as well play, because if the Bible is true, you win eternity, and if it is false, you lose nothing. This is not how the Bible speaks of faith. It was a *life and death affair* for Elijah and the widow.

◇ First recorded resurrection from the dead (1 Kgs 17:22)

- Flight to Horeb/Mt. Sinai (1 Kgs 19): Elijah rapidly shifts from his greatest moment to fleeing for his own life. A number of similarities and differences with Moses at Sinai: Elijah spent 40 days and nights (not years) traveling in the wilderness; Elijah stands on Horeb as Yahweh passes by, but this time Yahweh is not in the wind, earthquake, or fire, but in a still small voice or a gentle whisper. God shows that He is just as much present when He cannot be seen, when He appears weak, as when He can be seen or appears strong. This was a true voice that could be heard (v. 13), not simply a feeling or a thought guided by God, as the phrase is often misused today.

- Anointing of Elisha (1 Kgs 19): Of the three duties God gives Elijah on the mountain, he himself does only the last, anointing Elisha to succeed him. The other two duties are done by his successor Elisha and by Elisha's successor.
- iii. Elisha: When Elijah casts his mantle on Elisha, Elisha immediately abandons farm work to follow Elijah. He burns his farming equipment and sacrifices the oxen; there will be no turning back (1 Kgs 19:20). He is shown as the successor to Elijah with a double portion of his spirit by dividing the waters, with two more resurrections from the dead (2 Kgs 4:35; 13:21), and curing leprosy (2 Kgs 5)
- c. The Golden Years (early eighth century BC)
 - i. Azariah/Uzziah (792 – 740): The Southern king who regained much territory that had been lost, and reestablished Davidic boundaries. A time of long, stable reigns in the North and South, with peace between the two. Economic prosperity, spiritual poverty. Afflicted with leprosy for offering incense on the altar of the temple against the pleas of Azariah the chief priest.
 - ii. Jeroboam II (795 – 753): The strongest member of the Jehu dynasty.
 - d. Assyria

The country that defeated the Northern Kingdom. The Neo-Assyrian Empire was founded by Tiglath-Pileser III. He brought the Northern Kingdom to its knees during the Syro-Ephramite war.¹ His grandson, Sargon II boasts that he is the “conqueror of Samaria and of the entire country of Israel.” He says in greater detail:

“At the beginning of my royal rule,...the town of the Samaritans I besieged, conquered....I led away as prisoners 27,290 inhabitants of it and equipped from among them soldiers to man 50 chariots for my royal corps. The town I rebuilt better than it was before and settled therein people from countries which I myself had conquered. I placed an officer of mine as governor over them and imposed upon them tribute as is customary for Assyrian citizens.”



¹ The Syro-Ephramite War was when Syria (Aram) and Ephraim (the Northern Kingdom) allied together against Assyria. They urged Judah to join them. Judah allied with Assyria instead, so Syria and Ephraim attacked Judah. Assyria came to Judah's aid and defeated Syria and Ephraim.

Sargon II's son Sennacherib (705 – 681) oppressed the Southern Kingdom led by Hezekiah, but God delivered Hezekiah. The tunnel Hezekiah built in preparation for siege under Sennacherib's army can be seen in Jerusalem today.

The Assyrians were noted for their cruelty. They terrorized their prisoners, and cut off hands, feet, noses, and ears. They put out eyes and raised mounds of human heads in front of conquered cities.

3. The Southern Kingdom continues alone

a. Hezekiah's reform and Jerusalem's deliverance (2 Kgs chs. 18–20)

Besides conquering the Northern Kingdom, the Assyrians attacked the Southern Kingdom. Hezekiah was the first Southern king to begin his reign after the fall of the Northern Kingdom. He was one of the two best kings after the time of David. He destroyed idols, restored temple worship, and celebrated the Passover. He decided to quit paying tribute to Assyria, and so Sennacherib attacked Jerusalem. Besides making preparations for war, including a tunnel to bring fresh water into Jerusalem during a siege), he trusted in God to deliver him. God rewarded his trust by sending His angel to destroy 185,000 of Sennacherib's troops. Nevertheless, God told Hezekiah that the Southern Kingdom would fall to the Babylonians in the future.



b. Manasseh (697–642)

Manasseh undid all the good things Hezekiah had done. He reversed the policies of religious reform and anti-Assyrian politics. He destroyed all the Books of the Law of Moses that he could find. He sacrificed children to Molech in the Valley of Hinnom. He ruled for 55 years, during which he was taken captive and repented. He may have martyred Isaiah. Judah was destroyed “**at the command of the LORD, to remove them out of His sight, for the sins of Manasseh, according to all that he had done, and also for the innocent blood that he had shed. For he filled**

Jerusalem with innocent blood, and the LORD would not pardon” (2 Kgs 24:3a–4).

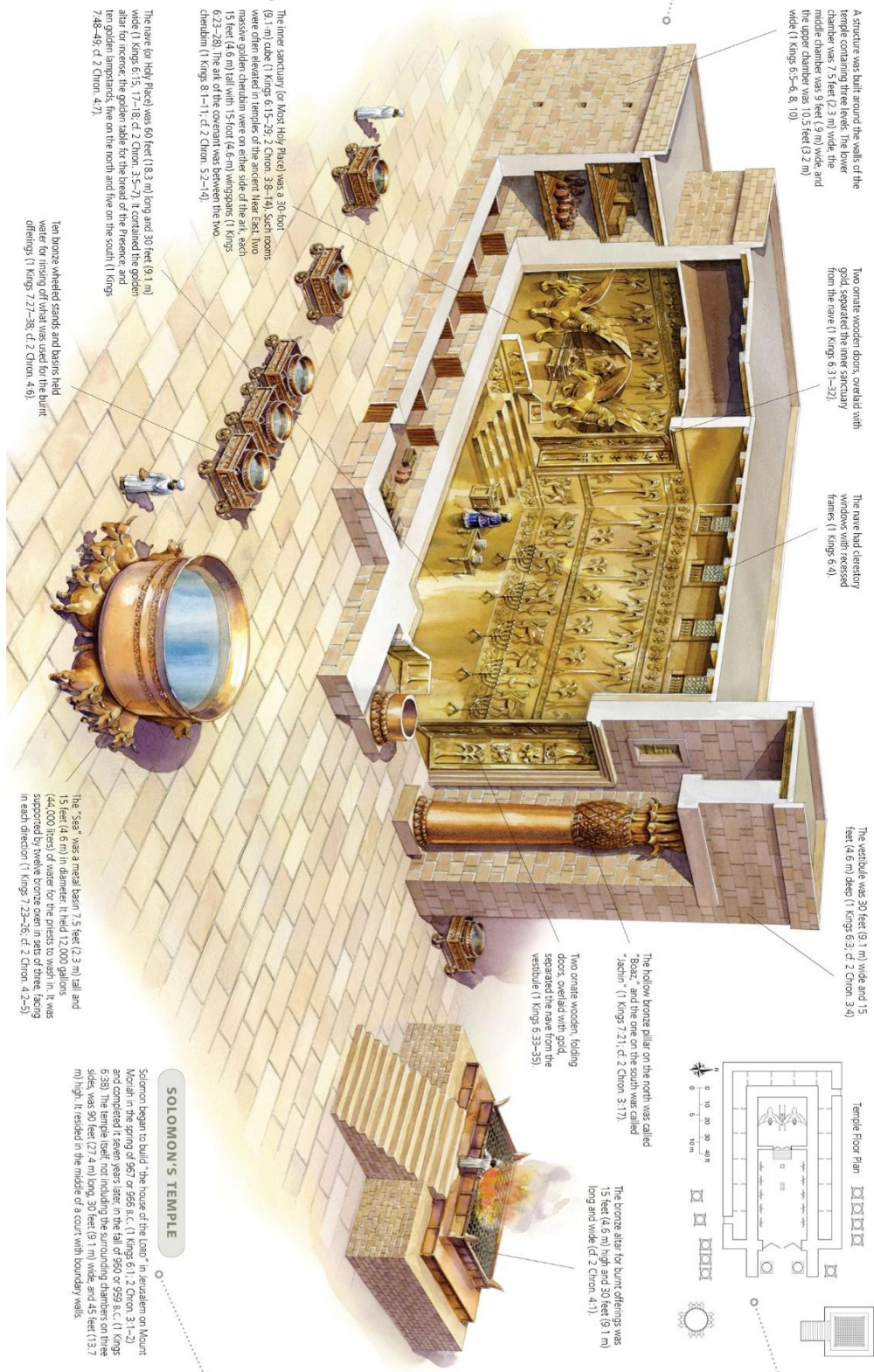
c. Josiah (640–609)

Josiah was one of the two best kings after David. Josiah began to reign at 8 years old; served Yahweh at 16; began purge of idols at 20; found the Book of the Law at 26. Josiah’s family included the last kings of the South. His son Jehoiakim was placed on the throne by Pharaoh Neco and reigned for 11 years after the short three-month reign of his brother Jehoahaz. Jehoiakim burned Jeremiah’s scroll and lost his life when he rebelled against paying tribute to Nebuchadnezzar. His son Jehoiachin was soon taken captive to Babylon for many years. The last king of the South was Zedekiah, who was defeated by the Babylonians when Jerusalem was destroyed in 586 BC.

C. Main Themes

1. The creative and critical role of the prophetic word of God in shaping the history of the monarchy in Israel
 - a. Nathan: succession of Solomon (1 Kgs 1)
 - b. Ahijah: division of the kingdom by Jeroboam (1 Kgs 11)
 - c. Man of God: destruction of Bethel and its altar (1 Kgs 13)
 - d. Jehu: death of Baasha (1 Kgs 16)
 - e. Elijah: anointing of Jehu; the end of Omri’s dynasty
 - f. Elisha: anointing of Jehu
 - g. Isaiah: defeat of Assyria (2 Kgs 19)
 - h. Huldah: destruction of Judah and Jerusalem (2 Kgs 22)
 - i. No mention of Hosea, Amos, Micah, Zephaniah, Jeremiah, and Habakkuk aside from summaries at 2 Kgs 17:13 – 23; 21:10 – 15; 24:2 – 4
2. The temple as God’s earthly residence and palace
 - a. God’s promise to reside among his people in the temple as long as Solomon and his successors remained faithful to him (1 Kgs 6:11-13)
 - b. God’s presence at the temple in the glory cloud (1 Kgs 8:10- 13) 40
 - c. God’s name rather than an idol as the means by which he made himself available to Israel (1 Kgs 8:16, 29; 9:3)

- d. The temple as the place of prayer for Israel (1 Kgs 8:27-30)
- e. Destruction of the temple and exile for the failure of the kings to promote the right worship according to his law (1 Kgs 9:1- 9)



3. God's commitment to David's successors and Jerusalem because of his covenant with David
 - a. God's preservation of the dynasty of David and the city of Jerusalem because of his covenant with David (1 Kgs 9:4-5; 11:31-32; cf. 1 Kgs 15:4; 2 Kgs 8:19; 19:34; 20:6)
 - b. David as the model for his successors and the standard for their assessment (1 Kgs 11:4; cf. 1 Kgs 15:3,11; 2 Kgs 14:2; 16:2; 18:3; 22:2)
4. Idolatry as the reason for the downfall of the Northern Kingdom (1 Kgs 14:14-16; 2 Kgs 17:21-23) and of Judah (2 Kgs 21:10-15; cf. 2 Kgs 23:26-27; 24:3)
 - a. The sin of Jeroboam: promotion of idolatry and incorrect worship (1 Kgs 12:26-33)
 - i. Forbidden idols at Bethel and Dan (cf. 1 Kgs 14:9)
 - ii. Unauthorized shrines in the high places (cf. 1 Kgs 13:32)
 - iii. Unauthorized altar at Bethel (cf. 1 Kgs 13:1-6; 2 Kgs 22:15-18)
 - iv. Unauthorized time for the Feast of Tabernacles
 - v. Unauthorized priests who were not Levites (cf. 1 Kgs 13:33)
 - vi. Jeroboam as unauthorized high priest at Bethel (cf. 1 Kgs 13:1)
 - b. Jeroboam as the negative yardstick for the condemnation of evil kings (1 Kgs 15:26,30; cf. 1 Kgs 16:7,13,19,26,30-31; 21:22; 22:52; 2 Kgs 3:3; 10:28-31; 13:2,11; 14:24; 15:9,18,24,18)
 - c. Escalation from idolatry to apostasy with pagan gods
 - i. Ahab who outdid Jeroboam by his introduction of the worship of Baal and Asherah (1 Kgs 16:31-33)
 - ii. Manasseh who not only introduced the worship of Baal and Asherah in Judah and put an idol of Asherah in the temple at Jerusalem (2 Kgs 21:3,7) but also practiced astrology (2 Kgs 21:3) and spiritism (2 Kgs 21:6)
 - d. Commendation of some Judean kings for their promotion of orthodoxy
 - i. Asa who attacked idolatry and cult prostitution (1 Kgs 15:11-15)
 - ii. Jehoshaphat who eliminated cult prostitution (1 Kgs 22:46)



- iii. Joash who renovated the temple (2 Kgs 12:1-16)
- iv. Hezekiah who began to centralize worship in Jerusalem by closing down the high places with their idolatrous practices (2 Kgs 18:2-6,22; cf. 1 Kgs 14:23-24; 15:14; 22:43; 2 Ki 12:3; 14:4; 16:4; 17:9-13; 21:3)
- v. Josiah who used Deuteronomy to promote the comprehensive reformation of worship in the realm (2 Kgs 23:1-25)
 - National covenant to worship the Lord according to his law
 - Removal of idolatrous objects and cult prostitution from the temple
 - Destruction of the high places and deposition of their priests
 - Destruction of Jereboam's altar and Asherah pole at Bethel
 - National celebration of the Passover in Jerusalem
 - Removal of spiritism from the land

D. Main Purpose

1. To show why God allowed the Assyrians to destroy the kingdom of Israel (2 Kgs 17:18-20) and the Babylonians to destroy the kingdom of Judah (2 Kgs 23:26-27; 24:20).
2. To show that hope for Israel's restoration as God's people lay in God's covenant with Abraham (2 Kgs 14:26-27) and David (2 Kgs 8:19)

