

1 & 2 Kings

Message

Kings presents an inside look at God’s dealings with His covenant administrators, the kings of Israel and Judah, as well as the people of the nation of Israel, in keeping with the Covenant stipulations recorded in Deuteronomy 28–32—**obedience results in blessing** and *disobedience results in discipline*.



Title

1 and 2 Kings (like 1 and 2 Samuel and 1 and 2 Chronicles) are actually one literary work, called in Hebrew tradition simply *wehammelek*, “and the king,” taken from the opening words of the Hebrew text.¹ Together these two books describe the reigns of Solomon (1 Kgs 1–11) plus the 39 kings and one queen of the Northern Kingdom of Israel and the Southern Kingdom of Judah. Thus the Book(s) of Kings cover more than four centuries in time, from 971 B.C. to 562 B.C.

As noted in the introduction to Samuel, the translators of the Greek Septuagint version of the Old Testament (ca. 250 B.C.) appear to have been the first to divide the Book of Kings into two separate volumes entitling the books simply Third and Fourth Kingdoms. These followed the Book of Samuel which was likewise divided into two volumes, and called First and Second Kingdoms.

Author

Although the author of Kings is anonymous, Jewish tradition attributes the work to Jeremiah. The Babylonian Talmud (*Baba Bathra* 15a) states that “Jeremiah wrote the book that bears his name, the Book of Kings, and Lamentations.” This view is supported by the affinity that exists between the language of Kings and the language of Jeremiah. In addition, the work appears to have been written from a consistently prophetic viewpoint and by a man of significant literary ability. The absence of any reference to Jeremiah in chapters in Kings dealing with Josiah and his successors is very conspicuous.² Though it is obvious that the author utilized various source materials in composing the Book(s) of Kings,³ the book nonetheless bears the marks of single rather than multiple authorship.

¹Gleason Archer, *A Survey of Old Testament Introduction*, 275.

²Ibid. 277.

³Three primary sources were used by the author in the composition of Kings: (1) the “book of the annals (the royal court records/history) of Solomon” (1 Kgs 11:41); (2) The “book of the annals (the royal court records/history) of the kings of Israel” (1 Kgs 14:19; 15:31, etc.); (3) The “book of the annals (the royal court records/history) of the kings of Judah” (1 Kgs 14:29; 15:7, etc.). These royal records are believed to have been the official state records which listed each king’s political activities and personal achievements, and were undoubtedly preserved in the royal archives.

Contemporary critical scholarship, on the other hand, tends to reject the traditional view that Jeremiah composed Kings, suggesting instead that the books were the result of a compilation process carried-out by the so-called “Deuteronomistic School of Writers.”⁴ Evangelical biblical scholars reject this view and admit that while the identity of the author of Kings is not clear, certainly no other single person apart from Jeremiah would have been in a better position to record the spiritual and political situation of the day and to have had access to official state records and historical and theological source materials for writing 1 and 2 Kings. Certainly the record of King Jehoiachin’s release from Babylonian captivity (2 Kings 25:27-30) must have been a later addition probably by someone living in Babylon.

Conclusion on Authorship. Assuming Kings to be the product of one author, who was an eyewitness of the Jewish nation’s final destruction and deportation, despite a lack of dogmatic certainty, a reasonable case can be advanced in support of the traditional Jewish view for Jeremianic authorship.

Date of Composition

If Jeremiah be accepted as the author, he may have been active in composing the greater part of the history of the Book of Kings (1 Kgs 14–2 Kgs 23:30) following his initial call in 627 B.C., during the so-called silent years of his prophetic ministry, towards the end of the long reign of the godly King Josiah (641-609 B.C.). Certainly the contents of all but the last appendix (2 Kgs 25:27-30) could have been written by Jeremiah.⁵ Since the last recorded event in 2 Kings is the release of Jehoiachin from prison in the thirty-seventh year of his imprisonment (560 B.C.), it is reasonable to conclude that Jeremiah could have compiled a significant amount of the Book(s) of Kings, possibly between 604–586 B.C.

Historical Background

The historical events covered in the Book(s) of Kings extends from 971 B.C. to 560 B.C., totaling about 415 years of Israel’s history. The events that frame this period were Solomon’s coronation as co-regent with David (973 B.C.), David’s death, and Jehoiachin’s release from prison in Babylonian (560 B.C.).⁶ Since there is no reference to Cyrus the Persian, and his liberating edict of 538 B.C., which permitted the exiles to return to Jerusalem (2 Chron 36:22-23), it is probably safe to conclude that Kings was written prior to that event. This, then, would mark the latest date that Kings could have been written. The material recorded in 1 Kings covers a period of about 125 years dealing primarily with the period that begins with Solomon’s coronation and co-reign with David in 973 B.C. and ends with Jehoshaphat’s reign in 870-848 B.C. 2 Kings, on the other hand records a much longer period of Israel’s history (290 years), commencing with the reign of Ahaziah of

⁴For more on the “Deuteronomistic School of Writers” see Dillard and Longman, *An Introduction To The Old Testament*, 152–56; Paul R. House “Single-Author” and “Multiple-Author Theories,” in *1, 2 Kings*, 32-39; Patterson and Austel, “1 Kings,” in *Expositor’s Bible Commentary*, 4:4-6.

⁵“Perhaps this was added by Baruch or one of the prophets within the Jeremia tradition” (ibid., 6).

⁶The last event recorded in 2 Kings 25:27-30 is the release of Jehoichin from his Babylonian incarceration in the thirty-seventh year of his imprisonment (560 B.C. [597 B.C. minus 37 years of captivity = 560 B.C.]). This marks the earliest date that Kings could have been completed.

Israel (853 B.C.) to the destruction of Jerusalem in 586 B.C., and concluding with a brief mention of King Jehoiachin's release from prison in Babylon, after thirty-seven years in prison ([560 B.C.] 2 Kgs 25:27-30).

Religiously, the period covered by the Kings begins with Solomon's construction of the Temple, the placement of the ark, and great spiritual anticipation of realizing Yahweh's blessing. However, idolatry soon crept in through the foreign alliances that were sealed by marriage to the idolatrous daughters of the foreign kings. This practice began in the reign of David (2 Sam 3:3) but escalated during Solomon's reign (1 Kgs 3:1; 11:14). It climaxed with Ahab's (Northern Kingdom) disastrous marriage to Jezebel, which provided for the unrestrained development and practice of Baal worship in Israel (1 Kgs 16:29–22:40).

The Three Major Periods in Israel's Monarchy/Kingdom Period. The three major periods in Israel's historical monarchy/kingdom period presented in the Book(s) of Kings are as follows: (1) the united kingdom is seen as it passes from David to Solomon (1 Kgs 1–11); (2) the divided kingdom begins following the death of Solomon in 931 B.C. with the northern tribe's (Israel's) rebellion against Solomon's son and successor Rehoboam and all subsequent Judean kings until Israel was decimated and carried off into captivity by Assyria in 722 B.C. (1 Kgs 12–2 Kgs 17); and (3) the surviving single kingdom of Judah continues until Judah herself is defeated and carried-away into captivity by Babylon in three destructions and deportations 605 B.C., 597 B.C., and 586 B.C. (2 Kgs 18–25).

Placement in the Canon. In the Hebrew Bible, the Book(s) of Kings is the fourth book of the **Prophetical Books**. The Prophetical Books comprise the second of the three main divisions of the Jewish Old Testament. The **Law** and the **Writings** comprise the first and third divisions. The second division known as the **Prophets** is grouped into the **Former Prophets** and the **Latter Prophets**. The Former Prophets section contains the four books of Joshua, Judges, Samuel, and Kings (both Samuel and Kings were originally single volumes recorded on individual scrolls); the second division of the Prophets, the Latter Prophets, also contains four books, those are Isaiah, Jeremiah, Ezekiel, and the single collection known as the "Twelve Minor Prophets" (without Lamentations and Daniel). In the English Bible, the Books of 1 and 2 Kings are the sixth and seventh books found in the collection known as the "(12) Historical Books" (Joshua through Esther).

Theological Context

The books of 1 and 2 Kings provide a prophetically-oriented evaluation of the spiritual causes which led to the division and complete demise of the two kingdoms of the Israelites. The following chart illustrates the involvement of the prophets with the various kings and kingdoms.⁷

<i>Prophet</i>	<i>King</i>	<i>Reference</i>
Nathan	David, Solomon	I Kings 1

⁷Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Zondervan, 1991), 210.

Ahijah	Solomon, Jeroboam, Abijah	1 Kings 11:26-40; 14:1-6
Man of God	Jeroboam	1 Kings 13:1-10, 20-32
Lying prophet	Jeroboam	1 Kings 13:11-19
Jehu	Baasha, Elah	1 Kings 16:1-4, 12-13
Elijah	Ahab, Ahaziah, Jehoram	1 Kings 16:29-19:21; 2 Kings 1:1-2:12
Elisha	Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoash	2 Kings 2:13-8:15; 13:14-21
Zedekiah and other lying prophets	Jehoshaphat, Ahab	1 Kings 22:5-12
Micaiah	Jehoshaphat, Ahab	1 Kings 22:13-28
Jonah	Jeroboam II	2 Kings 14:25
Isaiah	Hezekiah	2 Kings 19-21
Huldah	Josiah	2 Kings 22:14-20

The material of 1 and 2 Kings is too selective to be considered solely historical. As Israel's representatives the kings are evaluated in light of their faithfulness to the Mosaic and Davidic Covenants. The author makes it abundantly clear that the division and destruction of the two kingdoms are a direct result of forsaking Yahweh and His covenant with them (1 Kgs 11:12-13, 33; 2 Kgs 17:1-18; 23:27; cf Deut 28–32).

In developing the idea of the covenant as the arbitrator and determiner of Israel's life, the author stresses Yahweh's sovereign control as well as the responsibility of man to obey Yahweh's covenant.

Yahweh is seen in sovereign control of the entire world (not just Israel). He alone is the living God (1 Kgs 8:60; 17:1, 12; 18:15, 39; 22:14; 2 Kgs 2:6, 14; 5:16; 19:15-19), Who alone is the Creator (2 Kgs 19:15) and Provider of life (1 Kgs 17:3-24; 19:1-8) as opposed to the gods of the Canaanites. Being both transcendent (1 Kgs 8:27; 2 Kgs 2:1-2; 19:15) and immanent (1 Kgs 9:3), He is the omnipresent (1 Kgs 8:27), omnipotent (1 Kgs 8:42; 18:38; 2 Kgs 17:36), and omniscient God (1 Kgs 3:9, 28; 4:29-34; 5:7, 12; 10:24; 2 Kgs 19:27) to whom even the angels minister (1 Kgs 13:18; 19:5; 22:19-23; 2 Kgs 1:15; 19:15). While Yahweh is a God of love (1 Kgs 10:9) and goodness (1 Kgs 8:66; 2 Kgs 20:19), He is also a God of justice and righteousness (1 Kgs 2:32-33, 44; 8:31-53; 9:6-9; 10:9; 11:11-13; 13:21-32; 15:29-30; 16:1-4, 12-13, 18-19; 21:19-29; 2 Kgs 17:18-23; 21:10-15; 24:1-4).⁸

Yahweh's granting of covenant promises through David is a constant theme in these books (1 Kgs 2:33, 45; 3:6, 14; 6:12-13; 8:20, 23-26, 66; 11:32-39; 15:4-5; 2 Kgs 8:19; 19:20-37). However, despite these promises and the Abrahamic promises, the conditional character of the Mosaic Covenant is seen in the warning and then placement of the curses upon Israel (2 Kgs 17:7-23; 21:10-15; cf., Deut 28; Lev 26).

Foreign Powers Mentioned in the Books of Kings⁹

⁸Adapted from *Kings*, Expositor's Bible Commentary, 4:9.

⁹Chart taken from Hill and Walton, *A Survey of the Old Testament*, 205.

NATION	RULER	REFERENCE
Egyptians	An unnamed Pharaoh	1 Kings 3:1
	Shishak [945-924]	1 Kings 11:40
	So or Osorkon [726-715]	2 Kings 17:4
Aramaeans	Necho [609-594]	2 Kings 23:29-35
	Rexon [940-915]	1 Kings 11:23-25; 15:18
	Tabrimmon [915-900]	1 Kings 15:18
	Ben-Hadad I [900-960]	1 Kings 15:18, 20
	Ben-Hadad II [860- 841]	1 Kings 20
	Hazael [841-806]	2 Kings 8:15
	Ben-Hadad III [806-770]	2 Kings 13:3
Phoenicians	Rezin [750-732]	2 Kings 15:37
	Ethbaal [874-853]	1 Kings 16:31
Moabites	Mesha [853-841]	2 Kings 3:4ff.
Assyrians	Tiglath-Pileser III [745-727]	2 Kings 15:19-22 2 Kings 17:3-6
	Shalmaneser V [727-722]	Isaiah 20:1; 2 Kgs 18:17
	Sennacherib [704- 681]	2 Kings 18–19
Babylonians	Merodach-Baladan II [703]	2 Kings 20:12-13
	Nebuchadnezzar [604-562]	2 Kings 24–25
	Evil-Merodach [562-560]	2 Kings 25:27-30

Historical Purpose

While the books of 1 and 2 Samuel introduced Israel's transition from Theocracy to Monarchy (1 Sam) and David's Consolidation of the Kingdom (2 Sam), the Books of 1 and 2 Kings record Solomon's replacement of David (1 Kgs 1–11), the Division of the Kingdom following Solomon's death (1 Kgs 12–22:53), and the Decline and Downfall of the Kingdom (2 Kgs). Seen together the books of 1 and 2 Kings present the continuation, decline, and destruction of the Kingdom, and deportation and exile of God's covenanted people (Deut 28–32). The following outline provides a good overview of the overriding theme of Monarchy/Kingdom that drives the books of Samuel and Kings.

The Theme of Monarchy/Kingdom In 1 & 2 Samuel and 1 & 2 Kings¹⁰

1 Samuel—Transition from Theocracy (Judges) to Monarchy (Saul) 1051 B.C.

2 Samuel—Consolidation of the Monarchy Under David (God's Chosen King)

¹⁰This chart was adapted from a class handout by Roy B. Zuck on 1 and 2 Kings entitled "The Rise, Decline, and Fall of Israel" (unpublished class notes in course # 303 Old Testament History II, Dallas Theological Seminary, Fall 1995).

1010–971 B.C.

1 Kings—Continuation of the Kingdom Under Solomon 971–931 B.C & Division of the United Kingdom Following Solomon’s Death in 931 B.C.

2 Kings—Decline and Downfall of the Kingdom and Deportation of God’s Covenanted People: Northern to Assyria 722; Southern to Babylon In three consecutive campaigns lodged in 605 , 597, & 586 B.C.

Theological Purpose

The author’s purpose for writing Kings, apart from providing a historical record of the various dynasties of Israel and Judah, was to show that as God’s covenant people the children of Israel were responsible to walk in obedience to God and His laws (Deut 28), which would result in physical blessings (as detailed in the lives of kings who did what was pleasing in His sight, i.e., the reforms instituted by Hezekiah and Josiah) and that disobedience to God’s covenant commands would lead to both national and personal punishment, and ruination of the nation (as was seen especially in the lives of every king of the Northern Kingdom, as well as twelve out of the twenty kings of Judah).¹¹

A second principal theological motif recorded in 1 Kings is the concept of God’s sovereignty, which, despite repeated human failures, continues to carry forward His eternal promises made to the Patriarchs Abraham, Isaac, and Jacob (Gen 12:1-3; 13:14-17; 15:18-21; 17; 22:16-18; 26:1-5, 24-25; 28:13-15, 31:3, 13; 35:1, 9-13; 46:2-4) and by covenant with His servant David (2 Sam 7:8-16; Ps 89:3-4, 20, 30-37). When the Lord rebuked Solomon for his idolatry and sin in violating the covenant, and informed him that He was going to tear the kingdom out of Solomon’s hand, He nonetheless assured him that the kingdom would continue through the tribe of Judah, for his father David’s sake (11:9-13, 29-32, 36; 15:4-5).¹²

Literary Structure of Kings

The Book(s) of Kings is a chronological and thematic presentation of Israel’s history commencing with Solomon’s ascension to the throne to the fall of Jerusalem, with a few exceptions.¹³ Commenting on the author’s occasional non-chronological lapses, Patterson and Austel state that, “the author tended to write thematically, only occasionally leaving

¹¹Archer suggests that the purposes of Kings “was to demonstrate on the basis of Israel’s history that the welfare of the nation ultimately depended upon the sincerity of its faithfulness to the covenant with Jehovah, and that success of any ruler was to be measured by the degree of his adherence to the Mosaic constitution and his maintenance of a pure and God-honoring testimony before the heathen” (*A Survey of Old Testament Introduction*, 275).

¹²Merrill, “1 Kings,” in *Old Testament Explorer*, 248; “Although God allows the sin which ultimately brings judgment, He stands behind His promise to honor the Davidic Seed as he lives on as the book closes” (Elliott E. Johnson, “II Kings” [unpublished class notes in 303 Old Testament History II], 17).

¹³Hill and Walton, *A Survey of the Old Testament*, 209.

his presentation out of chronological order”¹⁴ Hill and Walton point out that certain events “related to the reigns of Jeroboam I and Hezekiah (cf. 1 Kings 13 and 14:1-20; 2 Kings 18:7–19:37 and 20), and the condensed version of the prophetic ministries of Elijah and Elisha, are thematically arranged.”¹⁵ Concerning chronology and style Wiseman writes,

The historian extends his selectivity to a discriminatory [sic] use of sources to group together events within a single reign or relating to an opposing people (such as Aram or Edom) without the necessity to present them in a strict chronological order. Similarly he felt free to vary the repetitive formulae which served as the framework within which he wrote up the whole . . . and to introduce his own personal review or comment at different points in the composition.¹⁶

The Formulaic Structure of the “Kings” Accounts. Since one of the author’s primary purposes is to evaluate the kings’ of Israel and Judah based upon personal faithfulness to God’s covenant mandates and willingness to walk in the ways of King David, the ideal Israelite king, each king is discussed according to the common “Regnal Formula.”¹⁷ The histories of the two monarchies are recounted simultaneously through the [masterful] interweaving of concurrent kingships in the northern (Israel) and southern (Judah) kingdoms.¹⁸ Each king’s reign is discussed in turn by means of a set introduction reporting the king’s accession, personal biographical information, an evaluation of the king’s moral character and spiritual leadership (positive or negative), and closing information which usually refers to additional sources used to document information about the king’s reign, a statement about his death and burial, and an announcement of the king’s successor. The following chart provides an example of the “Regnal Formula for 1 and 2 Kings.”

Regnal Formula and Sources

1. Introductory sentence (inclusive summary)

a) Synchronistic statement:

“In the eighteenth year of the reign of Jeroboam son of Nebat, Abijah became king of Judah” (1 Kgs 15:1).

b) Age and/or length of reign:

“He [Abijah] reigned in Jerusalem three years” (1 Kgs 1 5:2a).

c) Matriarchal reference:

“His mother’s name was Maacah daughter of Abishalom”

¹⁴Patterson and Austel, “1 Kings,” in *Expositor’s Bible Commentary*, 4:7.

¹⁵Hill and Walton, *A Survey of the Old Testament*, 209.

¹⁶Donald J. Wiseman, *1 & 2 Kings*, 26.

¹⁷“The Kings history is similar to other ancient annals in that it is a terse and formulaic reporting of the key political and military events of a given king’s reign” (Hill and Walton, *A Survey of the Old Testament*, 209).

¹⁸Ibid.

(1 Kgs 15:2b).

2. Evaluation sentence (Theological appraisal based on Covenant faithfulness or faithlessness)

“He committed all the sins his father had done before him; his heart was not fully devoted to the Lord his God, as the heart of David his forefather had been” (1 Kgs 15:3).

3. Chronicles reference

“As for the other events of Abijah’s reign, and all he did, are they not written in the book of the annals of the kings of Judah?” (1 Kgs 15:7).

4. Death, burial, years of reign, and successor accounts

“And Abijah rested with his fathers and was buried in the City of David. And Asa his son succeeded him as king” (1 Kgs 15:8).

Outline¹⁹

Any attempt to outline 1 and 2 Kings must take into account the fact that these are two volumes of what was originally a single scroll in the Hebrew Bible. Therefore, the out-line of these two books must of necessity reflect a single, continuous, and harmonious presentation of the central theme of the Book of Kings, which concerns the official record of God’s evaluation of the reign of King Solomon over the United Kingdom inherited from his father David (1:1–11:43), the reigns of the kings in Israel and Judah during the divided kingdom (Kings 12:1–2 Kings 17:41), which ensued following the death of

¹⁹G. Savran (“1 and 2 Kings,” in *Literary Guide to the Bible*, 148) provides an interesting chiasm which highlights the central cause of Israel’s and Judah’s failure, **the implementation of Baal cult worship**:

- A Solomon/United Monarchy—1 Kgs 1:1–11:25
- B Jeroboam/Rehoboam; division of kingdom—1 Kgs 11:26–14:31
- C Kings of Judah/Israel—1 Kgs 15:1–16:22
 - D. Omride Dynasty**; rise and fall of Baal cult in Israel and Judah—1 Kgs 16:23–2 Kgs 12
- C¹ Kings of Judah/Israel—2 Kgs 13–16
- B¹ Fall of Northern Kingdom—2 Kgs 17
- A¹ [Surviving] Kingdom of Judah, though taken captive by Babylon—2 Kgs 18–25

Solomon, and the reigns of the kings of Judah during the surviving kingdom of Judah in light of their faithfulness or lack of faithfulness to the covenant mandates of Yahweh (Deut 28–32).

The following outline for the Book(s) of Kings will be presented in relation to this study:

- I. The United Kingdom:** An Evaluation of the Reign of Solomon **1 Kings 1:1–11:43**
- II. The Divided Kingdom:** An Evaluation of the History of the Kings of Israel and Judah from Solomon Until the Beginning of Azariah’s Evil Reign in Israel **1 Kings 12:1–22:53**
- III. The Divided Kingdom:** An Evaluation of the History of the Kings of Israel and Judah Continuing With Azariah’s Evil Reign in Israel (1:1-18) and Concluding With the Destruction and Deportation of the Northern Kingdom of Israel by Assyria in 722 B.C. **2 Kings 1:1–17:41**
- IV. The Surviving Kingdom of Judah:** An Evaluation of the History of the Kings of Judah Commencing With the Reign of Hezekiah (18:1–20:21) and Concluding With the Destruction and Deportation of the Southern Kingdom of Judah by Babylon in (605, 597, and) 586 B.C. **2 Kings 18:1–25:30**

Outline of 1 Kings

- I. The United Kingdom: An Evaluation of the Reign of Solomon 1 Kings 1:1–11:43**
 - A. Solomon’s Rise (Ascension) to the Throne [971–931 B.C.] 1:1–2:12
 1. Solomon’s appointment to the throne and defeat of Adonijah 1:1-53
 2. David’s final charge to Solomon 2:1-12
 - B. Solomon’s Reign on the Throne 2:13–11:43
 1. Solomon’s purges and promotions 2:13-46b
 2. **Solomon’s Wisdom** 3:1-28

3. Solomon's building of the temple and royal palace complex 5:1–9:9
 - a. The preparation of materials for building Solomon's temple 5:1-18
 - b. The building of Solomon's temple: the House of the LORD 6:1-38
 - 1) The date construction on the temple commenced 6:1²⁰
 - 2) The dimensions of the house of the LORD 6:2-6
 - 3) The detailed construction of the house 6:7-10, 14
 - 4) The divine promise of blessing for obedience 6:11-13
 - c. The building of Solomon's palace 7:1-12
 - d. The craftsmanship of Hiram in fabricating and furnishing the bronze and gold furnishings for the temple 7:13-51
 - e. The placement of the ark and dedication of the temple 8:1–9:9
 - 1) Solomon's transfer of the ark into the temple 8:1-13
 - 2) Solomon's dedication of the temple 8:12-66
 - f. The LORD's response to Solomon's prayer 9:1-9
4. Solomon's additional achievements, glory/fame, and wealth 9:10–10:29
 - a. Solomon's additional achievements 9:10-28
 - b. Solomon's glory/fame acknowledged 10:1-29
 - * The royal visit of the Queen of Sheba 10:1-13
 - c. Solomon's wealth and opulence 10:14-29
5. Solomon's Apostasy: the causes and the consequences 11:1-40
 - a. Solomon's numerous foreign wives and their idolatrous influence 11:1-13
 - b. Solomon's adversaries from the LORD 11:14-40

- 1) Solomon's adversaries 11:14-25
 - 2) Jeroboam's prophesied reign and division of the kingdom 11:26-40
6. The conclusion of Solomon's reign: Noting the length of his reign, his death, burial, and succeeding son Rehoboam 11:41-43

II. The Divided Kingdom: An Evaluation of the History of the Kings of Israel and Judah from the Death of Solomon Until the Reign of Ahaziah in the Northern Kingdom 12:1–22:51

- A. The Rupture of Solomon's Kingdom into Two Kingdoms [**931** B.C.] 12:1-24
 1. The request of the northern tribes 12:1-4
 2. The reply of Rehoboam 12:5-15
 3. The revolt of Jeroboam and the northern ten tribes Against Rehoboam 12:16-24
- B. Jeroboam I [Evil] of Israel [**931–910** B.C.] 12:25–14:20
- C. Rehoboam's [Evil] of Judah [**931–913** B.C.] 14:21-31
- D. Abijah [Evil] of Judah 15:1-8
- E. **Asa [Good] of Judah** 15:9-24
- F. Nadab [Evil] of Israel 15:25-32
- G. Baasha [Evil] of Israel 15:33–16:7

²⁰The date was the 480th year after Israel's Exodus from Egypt, in the fourth year of the second month (April-May) of Solomon's reign which commenced in 971 B.C. – 4 years = **967 B.C.** This chronological referent is foundational in establishing the **early date for the Exodus**, which would be **967 + 480 = 1446 B.C.**

- H. Elah [Evil] of Israel 16:8-14

- I. Zimri [Evil] of Israel 16:15-20

- J. Omri [Evil] of Israel 16:21-28

- K. Ahab [Evil] of Israel 16:29-34

- L. Elijah (and Other Prophets) in the Reign of Ahab [Evil] 17:1–22:40
 - 1. Elijah and the drought (ch. 17)

 - 2. Elijah on Mount Carmel (ch. 18)

 - 3. Elijah's flight to Horeb (ch. 19)

 - 4. A prophet condemns Ahab for sparing Ben-hadad (ch. 20)

 - 5. Elijah condemns Ahab for seizing Naboth's vineyard (ch. 21)

 - 6. Micaiah prophecies Ahab's death; its fulfillment 22:1-40

- M. **Jehoshaphat [Good] of Judah** 22:41-50

- N. Ahaziah [Evil] of Israel; Elijah's Last Prophecy (22:51–2 Kgs 1:18)

(Outline continued in notes on 2 Kings)