

## Reading Through the Bible Week 16: Kings

### Who is Worthy?

#### Overview:

The Books of 1&2 Kings (originally one book) was compiled by anonymous writers who chosen by God and "Spirit breathed" the Word of Jehovah. It is traditionally believed to be the writing of the prophet Jeremiah pointing to the high level of linguistic and theological similarity between the Book of Kings and the Book of Jeremiah. The alternative view is that a group of editors known as the Deuteronomists who used various historical records to explain why the Kingdom of Judah fell to Babylon. The Deuteronomists are generally accepted as a group or school of Levites or scribes often associated with the reforms of King Josiah.

The narrative in the Book of Kings begins with Solomon building the Temple, then documents the decline of the nation as the kingdom splits and most kings fail to follow God, leading to the destruction of Jerusalem, and it concludes during the Babylonian exile to explain the theological reasons for Israel's fall.

The book serves as a theological history of the monarchy, evaluating kings based on their obedience to God's covenant, spanning from Solomon's reign to the destruction of Jerusalem, a time period of roughly 400 years, spanning from the final days of King David's reign (c. 970–960 B.C.) to the Babylonian exile of the Jewish people and the fall of the Kingdom of Judah (c. 586–560 B.C.).

The Book of Kings records David's death, the golden age of Solomon's reign, how the nation divided into two kingdoms, and their eventual captivity by heathen powers. Solomon began his rule with great wealth, glory, and power, but it ended in disgrace. He did not seem to have the same spiritual toughness of his father, Solomon compromised some of the most sacred spiritual principles in order to achieve his political end. And so, the writer(s) catalogue a spiritual judgment concerning each king: Those kings who tried to maintain the traditional worship of the God of Israel were good, and those who abandoned the true God were evil.

#### Theme:

The primary theme of 1 and 2 Kings is covenant faithfulness, specifically how the survival and success of the nation depended on the kings' obedience to God's law. The Book of Kings provides a theme based on "theological history" explaining that the eventual fall and exile of Israel and Judah were not divine failures, but the direct consequence of persistent idolatry and disobedience. The writer's evaluation of Israel's monarchy are based on covenant faithfulness, demonstrating that obedience to God brings blessing while idolatry, while disobedience leads to judgment, exile, and the collapse of the kingdom. It chronicles the decline from Solomon's golden age to the Babylonian exile, highlighting the need for a righteous king. The narrative highlights that the fall of Jerusalem and the exile were not due to God's inability to protect His people, but rather the consequences of Israel breaking their covenant with Him.

#### Narrative Arc:

The narrative arc of the Book of Kings is a tragic descent that traces the history of Israel from its peak of unity and glory to the total collapse of the nation and its eventual exile.

#### [Stages of the Narrative Arc:](#)



Sunday Morning Bible Class: 12 April 2026

Teacher: Dr. David Utzke

<https://atbethel.church/sunday-adult-bible-study>

~ 1 of 13 ~

- **The Rise and Glory of Solomon** (1 Kings 1–10): Solomon succeeds David, secures the throne, receives wisdom, and constructs the Temple, marking a peak of national wealth and piety.
- **The Downfall of Solomon** (1 Kings 11): Solomon turns to idolatry through foreign alliances and wives, leading to divine judgment and setting the stage for the kingdom's division.
- **Division of the Kingdom** (1 Kings 12–16): The kingdom splits into the Northern Kingdom (Israel) and Southern Kingdom (Judah) due to Rehoboam's policies and Jeroboam's idolatry, establishing a pattern of faithlessness.
- **Prophets and Conflict** (1 Kings 17–22): The focus shifts to prophets (Elijah/Elisha) challenging the corruption, idolatry, and wicked kings (like Ahab) of the northern kingdom.
- **Fall of the Kingdoms** (2 Kings 23-25): Both nations, failing to repent despite prophetic warnings, are destroyed; Israel falls to Assyria, and later, Judah falls to Babylon, resulting in exile.

---

## Study Points & Commentary

Reading the Book of Kings requires specific considerations because it is not a modern history book but rather theological history or prophetic history designed to explain why Israel and Judah fell into exile. Originally written as a single volume, it serves as a divine evaluation of the monarchy based on covenant faithfulness.

So, to read the books of 1 Kings & 2 Kings successfully, it is best to view them as the Book of Kings, a continuous "theological history," as in its originally form of one scroll. It explains why the nation of Israel went from a united "Golden Age" under Solomon to total collapse and exile.

Understanding the narrative flow can prevent you from getting lost in the long list of names:

### I. Follow the 5-Part Structure:

- 1. The United Kingdom** (1 Kings 1–11): Focuses on Solomon's wisdom, the building of the Temple in Jerusalem, and his eventual spiritual decline.
- 2. The Divided Kingdom** (1 Kings 12–16): The nation splits into Israel (North) and Judah (South).
- 3. The Activities of Elijah and Elisha** (1 Kings 17–2 Kings 8): God sends prophets to confront the corruption of the kings.
- 4. The Path to Exile** (2 Kings 9–17): The Northern Kingdom (Israel) falls to Assyria due to persistent idolatry.
- 5. The Fall of Jerusalem** (2 Kings 18–25): The Southern Kingdom (Judah) is eventually destroyed and exiled to Babylon.

### II. Use the "Evaluation Key": The writers evaluated every king based on one criteria "Did they remain faithful to God's covenant?"

- **The Standard:** Kings are compared to David (the "good" standard) or Jeroboam (the "bad" standard).



- **The Pattern:** The repetitive cycle of a) a king rises, b) is judged as "doing what was right" or "doing evil in the eyes of the Lord," and c) the nation follows their lead.
- III. **Track the Prophets vs. the Kings:** While the book is named after kings, the prophets are often the true protagonists. Look for how prophets like Elijah and Elisha act as God's representatives, challenging the kings' political and spiritual failures.

### **Names of God in the Book of Kings**

**Yahweh Hu Ha-Elohim (The LORD is God):** This is the climactic cry of the people of Israel on Mount Carmel after God answers Elijah's prayer with fire. It signifies a national acknowledgment that Yahweh, not Baal, is the true God in 1 Kings 18:39.

**Adonai:** Translated as "Lord," "Master," or "Owner," emphasizing God's sovereignty, authority, and personal relationship with humanity. Examples of the use of *Adonai* in Kings:

- **Sovereign Ruler** (2 Kings 2:1, 4): *Adonai* is frequently used to describe God as the ultimate director of events, such as when "*Adonai* has sent me" regarding Elijah.
- **The Living Lord** (2 Kings 2:2, 2:4): Elijah and Elisha swear "As *Adonai* lives," acknowledging Him as the living, active Master.
- **The Healer** (2 Kings 2:21): Elisha declares, "Thus says *Adonai*, I have healed this water," highlighting God's lordship over nature.
- **The LORD of Hosts** (2 Kings 5:16): Elisha says, "As *Adonai* before whom I stand lives," showing *Adonai* as the Sovereign in whose service he acts.

**Elohim:** The general plural noun for "God," often used to denote His power as Creator and Judge. In Kings, *Elohim* is used to distinguish the God of Israel from false deities. A key example is 1 Kings 18:21, where Elijah asks, "If *Yahweh* [the LORD] be *Elohim* [God], follow Him: but if Baal, then follow him."

**Elohim Chai (the Living God):** This appears in critical moments, such as when King Hezekiah and the prophet Isaiah use this title during the Assyrian siege of Jerusalem. It emphasizes that the God of Israel is active and capable of physical deliverance., contrasting *Yahweh* with the "dead" idols of other nations (2 Kings 19:4, 16).

**Elohe Yisrael (God of Israel):** Used to identify God's relationship with the nation, as well as His supreme divinity.

**Qedosh Yisrael (Holy One of Israel):** This name for God is used to describe God as completely set apart from creation, perfection, and other gods (*Qedosh/Kadosh* - "sacred" or "holy"; *Yisrael* – Israel). In 2 Kings 19:22, the prophet Isaiah uses this divine title to rebuke King Sennacherib of Assyria for his arrogance. While the title is relatively rare in the historical books, it is a hallmark of the book of Isaiah, where it appears nearly 30 times to emphasize God's absolute purity and faithfulness to His covenant.

**Jehovah Sabaoth (Lord of Hosts):** This name made its first biblical appearance in 1 Sam. 1:3 and David famously used this name when facing Goliath (1 Sam. 17:45). In 1 Kings 18:15, Elijah invokes God's authority during his confrontation with King Ahab by referring to God as the commander of heavenly and earthly armies.



Reading the Book of Kings is less about memorizing a list of ancient rulers and more about understanding a theological autopsy of why Israel and Judah eventually collapsed into exile. Here are the special considerations to keep in mind for your study:

### 1. Read as Historiography, Not Just History

While Kings was written in c. 560-540 BC, the writer records historical events from approximately 970 BCE to 561 BCE with the primary purpose being theological in nature.

- **Selective Reporting:** The writer(s) excludes many political and military details to focus on whether a king was faithful to God's covenant.
- **Source Material:** The text frequently references lost sources like the *Book of the Chronicles of the Kings of Israel* for those seeking "pure" history, signaling that this biblical book is a spiritual commentary instead.

### 2. The "Deuteronomic" Evaluation

Every king is graded on a specific "pass/fail" scale based on the laws in the Book of Deuteronomy.

- **The Criteria:** Did they worship Yahweh alone? Did they destroy the "high places" (unauthorized altars)? Did they remain faithful to the Davidic covenant?
- **The "Sin of Jeroboam":** Almost all northern kings are condemned because they followed the pattern of Jeroboam I, who established rival golden calf shrines to prevent people from traveling to the Temple in Jerusalem.

### 3. The Role of Prophets as "Watchdogs"

Kings isn't just about royalty; it's an accounting of prophetic accountability.

- **Covenant Enforcement:** Prophets like Elijah and Elisha act as "covenant watchdogs," calling out idolatry and social injustice.
- **Word vs. Power:** The narrative often contrasts the word of the Lord (through prophets) with the political power of the kings, showing that God's word is the ultimate authority.

### 4. A Chronicle of Two Kingdoms

After Solomon, the nation split into **Israel (North)** and **Judah (South)**.

- **The North:** Had 20 kings; zero were considered "good" by the standards of obedience to Jehovah.
- **The South:** Had 20 kings from David's line; only eight received positive evaluations, with Hezekiah and Josiah being the most highly praised.

### 5. Hope Amidst the Rubble

Though the book ends with the destruction of Jerusalem and the Temple, it concludes with a small, vital "glimmer of hope".

- **The Final Scene:** The release of King Jehoiachin from Babylonian prison in the final verses (2 Kings 25:27-30) signals that the line of David was not extinguished, pointing toward a future Messianic King.

Following is a systematic theological study of the Book of Samuel (originally a single work now broken into 1<sup>st</sup> and 2<sup>nd</sup> Samuel) centers on the transition of Israel from a tribal confederacy under the chaotic period of the Judges to the establishment of a centralized monarchy, highlighting themes focusing on God's sovereignty, His choice of a "man after His own heart, the role of the prophets, and the promise of a future Messiah in the covenant with David, God's providence, and the nature of true leadership.



## 1. Theology Proper

- **Yahweh as Supreme Sovereign:** God is the active ruler over both Israel and the surrounding nations (e.g., God controlling Ahab's fate - 2 Kings 19:15-16). 2 Kings demonstrates that Yahweh, not foreign deities like Baal, controls the rise and fall of nations (e.g., Assyria and Babylon). The writer interprets the history of Israel and Judah to show that God is in charge, bringing blessings for obedience and curses for disobedience (Deuteronomistic theology).
- **The Holiness and Exclusivity of Worship:** God demands sole loyalty, forbidding the syncretism of worshipping Yahweh alongside other deities (e.g., Baal/Asherah).
- **God's Faithfulness vs. Human Failure:** The text highlights God's covenantal faithfulness despite the constant rebellion of Israel's kings and people.
- **The Holy and Righteous Judge:** God shows mercy, but his holiness requires judgment, leading to the Assyrian (Northern Kingdom) and Babylonian (Southern Kingdom) captivities. The exiles are not a failure of God, but a direct result of His judgment against persistent idolatry.
- **The Promise-Giver:** Despite covenant breaking, God remains faithful to his covenant promises (specifically to Abraham and David), ensuring the preservation of the royal line.
- **The God Who Sends Prophets:** God does not punish without warning, continually sending prophets to call the people to repentance.

## 2. Theology of Covenant, and Law Prolegomena (Deuteronomistic Perspective)

- **Prolegomena of Theological Framework:** The "prolegomena" (introductory principles) of Kings establishes the book is a Deuteronomistic history meaning it evaluates every king based on the standards set in the Book of Deuteronomy.
  - **The Goal of the Narrative:** To explain the calamities of the exile by showing a repetitive cycle of royal misdeeds and divine retribution.
  - **The Primary Criterion:** A king's success was not measured by military or economic power but by cultic orthodoxy—loyalty to the worship of God in Jerusalem according to the Law.
  - **Interpreted History:** The writer(s) selects specific historical data to emphasize spiritual lessons, primarily that failing to obey God results in ruin.
- **The Theology of Covenant:** Kings focuses on the interplay between two major covenants:
  - **The Davidic Covenant (Unconditional):** Established in 2 Samuel 7, this covenant promised David an everlasting dynasty. In Kings, this promise provides the "lamp" for Judah, explaining why the Davidic line is preserved despite the failures of individual kings with the focus on the legitimacy of the Davidic line in Jerusalem and the promise of a future, ideal King.

Studying the role of the Davidic line as the theological standard, evaluating whether kings "did right in the eyes of the Lord" (e.g., Hezekiah, Josiah) or followed the sins of Jeroboam.
  - **The Mosaic Covenant (Conditional):** This is the "covenant of law" that governs the nation's daily life. It was conditional; obedience led to blessing, while disobedience—specifically idolatry—led to the curses of the law, such as exile.



- **Covenant Fidelity vs. Idolatry Consequences:** The constant struggle between exclusive worship of Yahweh and the temptations of polytheism/syncretism (Baal/Asherah worship) led to the fall of the Northern Kingdom (722 BC) and Southern Kingdom (586 BC) and are framed as the inevitable outcome of breaking the covenant.
- **The Theology of Law:** The Law (Torah) functions as the constitution for Israel's government.
  - **Lex Rex (The Law is King):** Rulers were subject to the Law just as ordinary citizens were. Kings were required to keep a personal copy of the Law and study it daily to remain humble and obedient.
  - **The Prophetic Role:** When kings failed to uphold the Law, prophets like Elijah and Elisha acted as "covenant prosecutors," calling the rulers back to the Law and announcing the legal consequences of their breach.
  - **The Deuteronomic Standard:** The theological evaluation of each king—did they do "right" or "evil" in the sight of the Lord, based on their adherence to the Law of Moses. The primary interpretive key for Kings is the theology in Deuteronomy: faithfulness brings blessing, while disobedience results in covenant curses, including exile.
  - **Flashes of Reform:** Hope is found in kings like Hezekiah and Josiah, who restored proper worship and rediscovered the "Book of the Law."

### 3. Theology of Worship and the Temple

- **Edenic Restoration:** The design of Solomon's Temple, with its gold, floral carvings, and cherubim, purposefully mirrored the Garden of Eden. Designed to mirror the Garden of Eden, it is a space where humanity and God quasi coexist as representation of a "gate of heaven," allowing humanity to access Yahweh and a foreshadowing of human restoration.
- **Centrality of the Temple:** The Temple in Jerusalem (1 Kings 5–9) as the proper, exclusive place of worship, contrasted with the "high places" (illegal sanctuaries). The Temple is established as the sole legitimate place of worship, contrasting with the "high places" that foster idolatry.
- **A House for the "Name":** While the Temple was God's chosen dwelling place, Solomon's dedication prayer acknowledged that even the "highest heavens" cannot contain Him (1 Kings 8:27). The Temple is where God's presence and power were displayed among His people as "a place for God's name" and where people could seek forgiveness and restoration.. The Temple functioned as the place where God chose to put His Name, serving as a focal point for prayer.
- **Intercessory Worship:** Solomon's prayer (1 Kings 8) highlights the Temple as a place of prayer where God hears repentance, bridging the gap between heavenly holiness and earthly sinfulness, with the warning that outward ritualism is unacceptable if the heart is turned toward other gods. The Temple was the venue for renewing the covenant between God and Israel, with worship described as a duty owed by the creature to the Creator.
- **Spiritual Barometer:** Throughout Kings, the physical condition of the Temple and the purity of its worship directly reflected the spiritual state of the monarchy. Restoration of the Temple often signaled revival, while its desecration with idols (as seen under Manasseh) signaled impending judgment.



#### 4. Theology of Idolatry and Judgment

- **The Anatomy of Apostasy:** The decline from Solomon's glory (1 Kgs 1-11) through the divided kingdom (1 Kgs 12-16) to the eventual downfall, fueled by foreign alliances and false worship.
- **The Root Sin:** Idolatry is not just improper worship, but a breach of covenant. Solomon's marriage alliances introduced foreign gods, causing him to build shrines and turning his heart away from God (1 Kings 11).
- **Idolatry as Moral Corruption:** Idolatry led to injustice, sexual immorality, and violence. By worshipping worthless idols, the people became corrupted, mirroring the moral vacuum of their false gods. Even strong leaders like Omri are condemned for leading Israel to "worthless idols."
- **Divine Justice and Exile:** The exile is explained as a direct consequence of idolatry. The fall of the Northern Kingdom (2 Kgs 17) and Southern Kingdom (2 Kgs 25) are not mere political disasters, but theological acts of judgment by God.

#### 5. Theology of Prophetic Role (Prophetism) Prolegomena

- **The Word of God as Absolute Truth:** The prophetic word (spoken by Elisha or written in the Law) always comes to pass, validating God's sovereignty.
- **The Authority of the Prophet:** Prophets, especially divine intermediaries like Elijah and Elisha, serve as guardians of the covenant, confronting idolatry, holding kings accountable, calling leaders back to faithfulness and demonstrating God's power through miracles and acting as witnesses of God's power.
- **The Authority of the Word:** The word of God spoken by prophets overrides the authority of the king, holding kings accountable to the Law of Moses. The book is meticulously structured to show that every prophetic word spoken by God's servants inevitably comes to pass. The Word of God spoken through prophets is active and predictably prophetic. The fulfillment of prophecies made by true prophets is a recurring demonstration of God's reliability.
- **Prophets as Watchdogs in Prophecy Theology** (Elijah & Elisha): Over 15 chapters (almost one-third of the book) focus on Elijah and Elisha. They are raised during the darkest apostasy (Ahab/Jezebel) to fight Baal worship, affirming Yahweh as the only true God.
- **Prophets vs. Kings:** The prophets function as the conscience of the nation, checking the power of the monarchy and defending covenant loyalty.

#### 6. Theology of Anthropology and Hamartiology

- **Theology of Anthropology:** The theology of anthropology in Kings shifts from the ideal of humanity as God's image-bearers (from Genesis) to humanity as fallen, fickle, and prone to idolatry.
  - **The King as the Ideal Man:** The narrative centers on the king as the representative of the people. If the king, who has the "image" of leadership, falls into idolatry, the entire nation is corrupted.
  - **The Internal Dimension (The Heart - *lebab*):** Anthropology in Kings focuses heavily on the "heart" (Hebrew: *lebab*). In Hebrew, *lebab* representing the inner person, mind, will, and emotions rather than just the physical organ; it encompasses the seat of intelligence, planning, and moral character, often used interchangeably with *leb* to denote the entire inner life and disposition. A recurring standard for "the whole person" is whether a king's heart was "wholly true" to the Lord.



- **The Prophetic Counter-Voice:** The appearance of prophets like Elijah and Elisha highlights a different anthropological reality: humanity's capacity to hear and embody God's Word, even when the political structures (the monarchy) have failed.
- **Capacity for Corruption and Goodness:** The text shows that human beings have a "stubborn capacity for godlike actions of love" (e.g., Josiah's reforms) but also a "renewed capacity for unreason and brutal violence" (e.g., Manasseh's wickedness).
- **Theology of Hamartiology:** Hamartiology in Kings is largely synonymous with Idolatry, the breaking of the first commandment and the covenant. Sin is portrayed as a progressive corruption that leads to social, political, and spiritual exile.
  - **Sin as Covenant Infidelity:** Sin is not just a moral slip but a violation of the covenant relationship. It is often described as "abandoning the commandments of the Lord." Sin is not merely breaking a rule; it is rebellion against the personal God who brought them out of Egypt (2 Kings 17:7). Idolatry is shown to be more than just worshiping statues; it is the spiritual adultery of placing anything before Yahweh.
  - **The Progression of Sin:** Kings illustrates that sin is never static; it leads to further moral decay, such as social injustice, violence, and the "mistreatment of others" following the pursuit of idols. David's passing (1 Kings 2) and the later decline of his descendants show that even the best human leaders are frail, mortal, and ultimately incapable of maintaining the covenant. Solomon's decline highlights that wisdom without consistent obedience leads to spiritual catastrophe.
  - **The "Sin of Jeroboam":** The establishment of golden calves in Dan and Bethel (1 Kings 12) becomes the defining, repeated sin of the Northern Kingdom, leading to its destruction. In Canaanite theism, the calf symbolized strength, fertility, virility, and sovereignty. It served as a pedestal or throne for deities, representing the power of gods like Baal. The Israelite golden calf, constructed at Hebron, and later by Jeroboam, likely imitated this regional iconography to provide a tangible, visible foundation for Yahweh, though it was condemned as idolatry. The tribe of Dan is primarily recognized as part of the northern Kingdom of Israel after the kingdom divided, specifically as the location of one of King Jeroboam I's pagan, idol-worshipping centers. The city of Dan, which the tribe conquered and settled in the north (earlier described in Judges 18), served as a northern boundary marker for Israel and became synonymous with idolatry in the Bible.
  - **Progressive Depravity:** The sin of the northern kingdom starts with economic/political pragmatism and descends into adopting full pagan Canaanite customs, child sacrifice, and child-burning (2 Kings 16:3).
  - **The Role of Leadership:** 1 Kings demonstrates that the fate of the nation is tied to the spiritual integrity of its leader. A study of the depravity of human leadership and the people, showing the inevitable decline when leaders disregard God.
  - **The Inevitability of Sin:** The Bible declares, "There is no man that sinneth not" (1 Kings 8:46), establishing a doctrine of universal human sinfulness.



## 7. Theology of Soteriology, Ecclesiology, & Eschatology

- **The True People of God:** The community is called to be a distinct, holy people, in contrast to the surrounding nations.
- **The "Remnant" Theology:** Hope persists that God will preserve a faithful group, even after the destruction of the institutional church/nation.
- **Preparation for the True King:** The failure of David's descendants points forward to the need for a ultimate Prophet/King (Christ) who will not fail.
- **Theology of Soteriology:** Soteriology in Kings is intertwined with covenant loyalty, focusing on God's grace amidst national rebellion. The emphasis is on the inability of humans to earn God's favor, but obedience brings divine blessing, and "salvation" for the nation is contingent upon its kings "walking in the ways of David" (1 Kings 15:11; 2 Kings 22:2). Kings highlights the gracious initiative of God to send prophets like Elijah and Elisha to call a rebellious people back to a right relationship with Him.
  - **Salvation through Grace & Faithfulness:** Despite rampant disobedience, God offers mercy (steadfast love, *hesed*) to his people, often for the sake of his servant David.
  - **Corporate Salvation & Deliverance:** Salvation is not just individual but national, involving deliverance from enemies, famine, and oppression (e.g., God saving Jerusalem from Assyria during Hezekiah's reign).
  - **The Need for a Righteous King:** The repeated failure of kings—even the wise Solomon—highlights that true salvation cannot be secured by earthly rulers, pointing forward to a ultimate, faithful Davidic King.
  - **King Hezekiah's Prayer:** When Assyria threatens Jerusalem, Hezekiah brings the threat to the Temple (2 Kings 19). God delivers Jerusalem, illustrating that salvation is found in trusting Yahweh rather than alliances.
- **Theology of Ecclesiology** (Doctrine of the Church/Community): While the Church is a New Covenant or Testament concept, in Kings, Ecclesiology refers to the nature of God's "called-out" community (Israel/Judah) and their proper worship. The book's eschatology is built on the linear view of time, where God's judgments in history (the Exile) point toward a final accounting for all nations. The persistent focus on a "son of David" remaining on the throne creates a messianic expectation for a future, eternal King.
  - **The Temple as the Center of Worship:** The Temple, built by Solomon, is the focal point of God's presence on earth, serving as the place of prayer and gathering for the community.
  - **Covenant Fidelity (*hesed*):** The community is defined by its allegiance to the covenant. Idolatry (worshipping other gods) is the primary sin that breaks this community's integrity, necessitating judgment.
  - **Role of the Prophets:** Prophets (Elijah, Elisha) act as covenant enforcers, challenging the community and the king to return to God, representing the true faith even when the majority, including kings, went astray.
  - **Josiah's Reform:** The discovery of the Book of the Law leads to the destruction of idols and centralization of worship, displaying the importance of acting according to Scripture to define the community (2 Kings 22-23).



- **Theology of Eschatology** (Doctrine of Last Things/Future Hope): Eschatology in Kings is found in the interplay of covenant judgment (exile) and the enduring hope for a restored future, pointing toward the Messiah.
  - **Exile as Judgment:** The fall of the northern kingdom (722 B.C.) and later Judah (586 B.C.) are presented as the ultimate penalty for disobedience, proving God's word through the prophets holds true.
  - **The Preservation of the Davidic Line:** Despite the exile, God does not annihilate the house of David, maintaining a link to his eternal promise.
  - **Glimmer of Hope:** Exile is the ultimate judgment, yet it provides a context for repentance and future restoration. The final scene of 2 Kings (25:27–30) shows the imprisoned king Jehoiachin being released, hinting at a restoration of the Davidic throne and the ultimate fulfillment of the promise of a savior.

## 8. Theology of Christology

- **The Need for a True King:** In the Book of Kings, the Theology of Christology is primarily expressed through the tension between human failure and divine faithfulness to the Davidic Covenant. While the scriptures record the progressive decline and eventual exile of Israel and Judah, they serve a Christological purpose by highlighting the profound need for a perfect King. The failure of the kings highlights the urgent need for the divine Messiah who will perfectly uphold the Davidic covenant, the promised descendant of David whose perfect obedience brings eternal salvation.
- **Anticipation of the Ideal King:** As 1 Kings records the failure of both Solomon and the subsequent kings, it highlights the need for a perfect "Son of David" (Christ) who will bring righteousness and peace.
- **Preservation of the Line:** At the heart of Christology in Kings is the preservation of David's line. Despite the northern kingdom's total collapse and Judah's eventual exile, the writer(s) emphasizes that God maintains a "lamp" for David. The survival of the Davidic line despite its corruption ensuring the continuation of the promise of a future and ultimate eternal kingdom with Yeshua established as the King of kings. The book's ending—the release of King Jehoiachin—is evidence of Yahweh's sovereignty that the Davidic line lives on, pointing toward the future Messiah.
- **Prophetic Typology:** Figures like Elijah and Elisha act as types of Christ. Their ministries of miracles, raising the dead, and challenging false worship foreshadow the authoritative and restorative work of Jesus.
- **The Temple as a Shadow:** Solomon's Temple represented God's presence among His people. In Christology, Jesus is the ultimate fulfillment of the Temple as the true "dwelling place" of God where the barrier between man and God is permanently removed.
- **Final Exile:** The ultimate destruction of the temple and the exile of the people serve as a tragic reminder of the consequences of sin, highlighting the need for a Messiah who acts as the ultimate mediator and restorer who will usher in the Eternal Kingdom.



## Event Timeline – The Book of Kings (written c. 560-540 BC)

<b>970 BC</b>	David's last days <i>parallel passage</i>	1 Kings 1, 21; Chronicles 28, 29
<b>967 BC</b>	Solomon Asks for Wisdom <i>parallel passage</i>	1 Kings 32; Chronicles 1
<b>967 BC</b>	Solomon's Wisdom	1 Kings 4
<b>967 BC</b>	Solomon's Preparations for the Temple	1 Kings 5
<b>966 BC</b>	The Building of Solomon's Temple	1 Kings 6
<b>966 BC</b>	The Building of Solomon's Palace	1 Kings 7
<b>966 BC</b>	The Ark Brought to the Temple	1 Kings 8
<b>966 BC</b>	God's covenant with Solomon	1 Kings 9
<b>946 BC</b>	Mutual Presents of Solomon and Hiran	1 Kings 9:10
<b>946 BC</b>	The Queen of Sheba Visits Solomon <i>parallel passage</i>	1 Kings 10; 2 Chronicles 9
<b>939 BC</b>	Solomon's Wives and Idolatry	1 Kings 11
<b>931 BC</b>	Solomon's Death	1 Kings 11:40
<b>931 BC</b>	The Kingdom is Divided	1 Kings 12, 13
<b>925 BC</b>	Ahijah's Prophecies against Jeroboam	1 Kings 14
<b>913 BC</b>	Rehoboam's Wicked Reign	1 Kings 14:21
<b>913 BC</b>	Abijah's wicked reign	1 Kings 15
<b>909 BC</b>	Jehu's prophecy against Baasha	1 Kings 16
<b>886 BC</b>	Elah, Zimri, Omri	1 Kings 16:5
<b>874 BC</b>	Ahab's wicked reign	1 Kings 16:27
<b>863 BC</b>	Elijah Prays for Drought	1 Kings 17
<b>863 BC</b>	Elijah Fed by Ravens	1 Kings 17:3
<b>863 BC</b>	The Widow at Zarephath	1 Kings 17:7
<b>863 BC</b>	Elijah on Mount Carmel	1 Kings 18
<b>858 BC</b>	Elijah Flees Jezebel	1 Kings 19
<b>858 BC</b>	Elisha Called	1 Kings 19:19
<b>857 BC</b>	Ben-Hadad Attacks Samaria	1 Kings 20
<b>857 BC</b>	Ahab Defeats Ben-Hadad	1 Kings 20:14
<b>855 BC</b>	Ahab Takes Naboth's Vineyard	1 Kings 21
<b>853 BC</b>	Israel and Judah against Syria	1 Kings 22
<b>852 BC</b>	Moab Rebels	2 Kings 1



<b>851 BC</b>	Elijah Taken up to Heaven	2 Kings 2
<b>851 BC</b>	Elisha Succeeds Elijah	2 Kings 2:12
<b>850 BC</b>	Jehoram Meets Moab Rebellion	2 Kings 3
<b>849 BC</b>	The Widow's Oil	2 Kings 4
<b>849 BC</b>	Elisha Raises The Shunammite boy	2 Kings 4:8
<b>849 BC</b>	The Healing of Naaman	2 Kings 5
<b>848 BC</b>	Elisha Floats an Axhead	2 Kings 6
<b>848 BC</b>	Elisha Promises Plenty in Samaria	2 Kings 7
<b>847 BC</b>	The Shunammite's Land	2 Kings 8
<b>841 BC</b>	Jehu Reigns in Israel	2 Kings 9
<b>841 BC</b>	Jehu Kills Joram	2 Kings 9:11
<b>841 BC</b>	Ahab's Family Killed	2 Kings 10
<b>841 BC</b>	Baal Worshipers killed	2 Kings 10:18
<b>841 BC</b>	Joash escapes Athaliah	2 Kings 11
<b>835 BC</b>	Joash Reigns Well parallel passage	2 Kings 12; 2 Chronicles 24
<b>812 BC</b>	Joash Orders Temple repairs	2 Kings 12:6
<b>812 BC</b>	Jehoahaz's wicked reign	2 Kings 13
<b>796 BC</b>	Amaziah's good reign	2 Kings 14, 2 Chronicles 25
<b>790 BC</b>	Azariah's good reign	2 Kings 15
<b>742 BC</b>	Wicked Reign of Ahaz parallel passage	2 Kings 16; 2 Chronicles 28
<b>725 BC</b>	Hoshea the Last King of Israel	2 Kings 17
<b>722 BC</b>	Israel Led into Captivity	2 Kings 17:6
<b>721 BC</b>	Strange Nations Transplanted into Samaria	2 Kings 17:24
<b>712 BC</b>	Hezekiah's Illness and Healing parallel passage	2 Kings 20; Isaiah 38
<b>711 BC</b>	Hezekiah Shows Treasures	2 Kings 20:12; Isaiah 39
<b>701 BC</b>	Sennacherib Threatens Jerusalem parallel passages	2 Kings 18; Isaiah 36; 2 Chronicles 32
<b>701 BC</b>	Hezekiah's Prayer parallel passage	2 Kings 19; Isaiah 37



<b>687 BC</b>	Manasseh's Wicked Reign <i>parallel passage</i>	2 Kings 21; 2 Chronicles 33
<b>640 BC</b>	Josiah's good reign <i>parallel passage</i>	2 Kings 22; 2 Chronicles 34
<b>621 BC</b>	Josiah Prepares for Temple Repair	2 Kings 22:3
<b>621 BC</b>	Hilkiah finds the lost Book of the Law	2 Kings 22:8
<b>621 BC</b>	Josiah Celebrates the Passover <i>parallel passage</i>	2 Kings 23; 2 Chronicles 35
<b>601 BC</b>	Rebellion of Jehoiakim	2 Kings 24
<b>597 BC</b>	Jehoiachim exiled	2 Kings 24:10
<b>597 BC</b>	Zedekiah reigns in Judah	2 Kings 24:18
<b>588 BC</b>	Siege of Jerusalem Begins	2 Kings 25
<b>586 BC</b>	The Fall of Jerusalem <i>parallel passage</i>	2 Kings 25; Jeremiah 52

