Kings of the Divided Kingdom Israel & Judah, A Summary

By Brent Armstrong

Rehoboam of Judah, 930-913 BC

(1Kings 12:1-24, 14:21-31, 2Chronicles 10:1-12:16)

Lineage—Son of Solomon, tribe of Judah; mother, Naamah the Ammonitess.

Reign—Became king at 41, 930-913 BC, reigned for 17 yrs.

Good/evil—Evil. He abandoned the Law of the Lord (2Chron. 12:1, 14) The people of Judah did evil in the sight of the Lord and built high places, memorial stones, and Asherim. They committed all the same abominations of the nations dispossessed before them (1Kings 14:22-24).

Failures—1. Listened to the young men instead of his father's advisors. 2. The Lord stopped him from retaking the northern kingdom because He was behind the division (1Kings 12:15, 24).

Enemies—1. Shishak, king of Egypt, captured the fortified cities of Judah, came against Jerusalem and took all the treasuries of the king's palace and the house of the Lord back to Egypt (1Kings 14:25-28, 2Chron. 12:1-11). 2. Jeroboam, king of Israel (1Kings 14:30).

Positives—1. Built cities for defense in Judah: Bethlehem, Etam, Tekoa, Bethzur, Soco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron (2Chron. 11:5-13). 2. He acted wisely and distributed some of his sons through all the territories of Judah and Benjamin, gave them plenty of provisions, and sought many wives for them (2Chron. 11:23). 3. Because of Jeroboam's actions in excluding the Levites from serving in Israel they left their pasture lands and their property and moved to Judah and Jerusalem to stand with Rehoboam (2Chron. 11:13-14). 4. When Shishak king of Egypt came against Judah, Rehoboam humbled himself before the Lord (2Chron. 12:6-8, 12)

Significant events—So quickly after the reign of Solomon and the glory days of the United Kingdom, Rehoboam forgot the God of Israel. He humbled himself during the attack of Shishak. The Lord took notice and spared them complete destruction (2Chron. 12:1-12).

Prophetic influence—Shemaiah the prophet and Iddo the seer. Shemaiah was the prophet who stopped Rehoboam and the 180,000 warriors from attacking Jeroboam and the northern kingdom to restore it (2Chron. 11:2-4, 12:15). Shemaiah also brought the word of the Lord to Rehoboam and the princes of Israel which was instrumental in leading them to humble themselves (2Chron. 12:5-8).

Jeroboam 1 of Israel, 930-909 BC

(1Kings 12:25-14:20, 2Chronicles 10:2-16, 11:14, 13:1-20)

Lineage—Son of Nebat, tribe of Ephraim; mother, Zeruah (1Kings 11:26).

Reign—930-909 BC, reigned for 22 yrs.

Good/evil—Evil (1Kings 13:33-34, 14:7-10).

Failures—1. Tried to seize the prophet who prophesied against the altar he had built in Bethel (1Kings 13:1-10). 2. In a battle against Abijah king of Judah, Jeroboam lost 500,000 chosen men of Israel as well as the cities of Bethel, Jeshanah, and Ephron along with their villages (2Chron. 13:4-19). Jeroboam never recovered from that loss (2Chron. 13:20).

Enemies—1. Solomon tried to kill him because of Ahijah's prophecy and Jeroboam's rebellion (1Kings 11:26, 40). 2. Rehoboam, there was war between them continually (1Kings 14:30). 3. Abijah decimated the forces of Israel, killing 500,000 warriors (2Chron. 13:4-19).

Positives—He built up Shechem and Penuel (1Kings 12:25).

Significant Events—Every king after Jeroboam was compared to him, "and he walked in the way of Jeroboam and his sin into which he misled Israel" (1Kings 15:34). Due to his lack of faith in the God of Israel Who placed him over His people, he set up two golden calves, one in Bethel and one in Dan, and told the people it was too hard for them to travel to Jerusalem to worship. In reality, he feared losing the people God gave him to rule over if they ever went back to worship in Jerusalem (1Kings 12:26-33).

Prophetic Influence—1. Ahijah the Shilonite prophesied to Jeroboam that he would be king over ten tribes of Israel (1Kings 11:29-39). He also prophesied to Jeroboam's wife of the destruction planned for the house of Jeroboam because of his sin (1Kings 14:6-16). The first indication of Israel being carried off into captivity was given during this prophecy (1Kings 14:15). 2. An unnamed prophet prophesied against the altar and named Josiah as the descendant of David that would sacrifice the priests of the high places and burn their bones on it (1Kings13:1-3). This occurred 300 years later under king Josiah of Judah (2Kings 23:15-18).

Abijah of Judah (Abijam), 913-910 BC
(1Kings 15:1-8, 2Chronicles 13:1-22)

Lineage—Son of Rehoboam, tribe of Judah; mother, Maacah (Micaiah in 2Chron. 13:2) daughter of Uriel of Gibeah, granddaughter of Absolam through Tamar.

Reign—(One of only two kings of Judah whose age is not recorded by the writer.) 913-910 BC, reigned for 3 yrs.

Good/evil—Evil (1Kings 15:3), he walked in all the sins of his father before him.

Failures—He recognized what Israel had done to provoke the Lord's anger, but failed to see his opportunity to lead Judah back to the Lord (2Chron. 13:4-12).

Enemies—Jeroboam (1Kings 15:6, 2Chron. 13:2)

Positives—God used him to humble Jeroboam (2Chron. 13:20).

Significant Events—After a rousing speech by Abijah, God defeated Jeroboam's force of 800,000, with 400,000 chosen warriors of Judah (2Chron. 13:4-19).

Prophetic Influence—Iddo the prophet recorded the acts of Abijah and possibly communicated the

word of the Lord to him as well (2Chron. 13:22).

Asa of Judah, 910-869 BC
(1Kings 15:9-24, 2Chronicles 14:1-16:14)

Lineage—Son of Abijah (Abijam), tribe of Judah, grandmother was Maacah granddaughter of Absolam. (As seen in the case of Abijah, it was more important to connect Asa's lineage to Absolam than to list his mother.)

Reign—(One of only two kings of Judah whose age is not recorded by the writer.) 910-869 BC, reigned for 41 years

Good/evil—Good, but did not finish well (1Kings 15:11-14, 2Chron. 14:2-5, 15:17). King Asa did what was right in the sight of the Lord his God. He removed the foreign altars and high places from Judah, tore down the Asherim, removed the male cult prostitutes, and commanded the people to seek the Lord (2Chron. 14:3-5).

Failures—1. After seeing the Lord deliver Judah from the one million strong Ethiopian army, king Asa relied upon Ben-hadad, king of Aram, to deliver him from Baasha, king of Israel. His ploy worked in his favor, but it was not an act of faith in the Lord. 2. He did not remove all the high places in Israel (1Kings 15:14, 2Chron. 15:17) (quite likely he left the high places where Jehovah was worshiped, but the people were to worship in Jerusalem). 3. King Asa imprisoned the prophet Hanani for rebuking his lack of faith (2Chron. 16:10). 4. When king Asa became diseased in his feet he did not seek the Lord, but instead sought the physicians (2Chron. 16:12).

Enemies—1. Zerah the Ethiopian (2Chron. 14:9). 2. Baasha king of Israel (2Chron. 16:1).

Positives—1. The land was undisturbed for ten years under king Asa (2Chron. 14:1) and other than the Ethiopians, for 35 years (2Chron. 15:19). 2. For the most part he rid the land of idolatry (2Chron. 14:3-5, 15:16-17). 3. Because of his reforms the Lord gave them rest on every side (2Chron. 15:15). 4. King Asa was a great leader in Judah. He followed the Lord and the nation built and prospered (2Chron. 14:7). After the prophecy of Azariah, king Asa took courage and led the people of Judah and Benjamin, along with defectors from Ephraim, Simeon, and Manasseh in a renewed covenant to the Lord (2Chron. 15:8-15).

Significant Events—1. Zerah the Ethiopian came against Judah and king Asa with one million warriors, but they put their trust in the Lord and called out to Him for deliverance. So many Ethiopians fell that they could not recover. Judah pursued them for around twenty miles to Gerar (2Chron. 14:9-15). 2. Many from the tribes of Ephraim, Manasseh, and Simeon defected to Judah because they saw that the Lord was with king Asa (2Chron. 15:9). 3. When Baasha king of Israel tried to fortify Ramah and prevent travel in or out of Judah, king Asa sent Ben-Hadad, king of Aram, the silver and gold in the treasuries of the house of the Lord to break his treaty with Baasha and lure him away. King Asa had all of Judah carry away the stones and timbers of Baasha's fortifications. He then used them to fortify Geba and Mizpah (2Chron. 16:1-6). 4. Asa was rebuked by Hanani for his lack of faith, so Asa put him in prison (2Chron. 16:7-10).

Prophetic Influence—1. Azariah the son of Obed (2Chron. 15:1-7) told Asa that the Lord would be found by them if they seek Him. He encouraged Asa to be strong and to not lose courage. 2. Hanani the seer rebuked king Asa for foolishly relying upon the king of Aram instead of the Lord. He re-

minded Asa of the Ethiopians and how the Lord delivered them from their immense army. He was imprisoned by king Asa (2Chron. 16:7-10).

Nadab of Israel, 909-908 BC
(1Kings 15:25-31)

Lineage—Son of Jeroboam, mother unknown.

Reign—909-908 BC, reigned for 2 yrs.

Good/evil—Evil. He did evil in the sight of the Lord and walked in the way of his father and misled Israel into sin (1Kings 15:26).

Failures—Nadab continued in the ways of his father Jeroboam in misleading Israel in sin (1Kings 15:26).

Enemies—Baasha the son of Ahijah (1Kings 15:27).

Positives—None

Significant Events—Led Israel in battle against the Philistines at Gibbethon and was assassinated by Baasha during the battle (1Kings 15:27)

Prophetic Influence—None officially listed, however during his short reign he could have encountered Hanani the seer who wouldn't have been imprisoned by king Asa of Judah until much later (2Chron. 16:10). Jehu the son of Hanani the seer prophesied to Baasha and could have also been used of the Lord to influence Nadab (1Kings 16:1).

Baasha of Israel, 908-886 BC
(1Kings 15:33-16:7, 2Chronicles 16:1-6)

Lineage—Son of Ahijah, tribe of Issachar; mother unknown.

Reign—908-886 BC, reigned for 24 yrs

Good/evil—Evil. He did evil in the sight of the Lord and walked in the way of Jeroboam to mislead Israel (1Kings 15:34).

Failures—After destroying the house of Jeroboam, Baasha had the opportunity to lead the people of Israel back to the Lord. Instead, he continued to mislead them into sin even as Jeroboam did. Enemies—1. Asa, king of Judah (2Chron. 16:1-6). 2. Ben-Hadad, king of Aram who broke his treaty with Baasha and captured the cities of Ijon, Dan, Abel-maim, and all the storage cities of Naphtali (2Chron. 16:2-6).

Positives—The Lord used Baasha to fulfill the prophecy of Ahijah (1Kings 14:9-16) and wipe out the house of Jeroboam (1Kings 15:29).

Significant Events—1. Assassinated king Nadab and wiped out all the house of Jeroboam (1Kings

15:27-29). 2. Tried to fortify Ramah and prevent movement in and out of Judah, but ended up losing Geba and Mizpah to king Asa. Asa reinforced those cities, which were deeper into Baasha's territory (2Chron. 16:1-6).

Prophetic Influence—1. We have no record that Ahijah the Shilonite directly spoke to Baasha, but king Baasha was used by the Lord to fulfill his prophecy against the house of Jeroboam (1Kings 15:29). 2. It is possible that Hanani the seer had some contact with Baasha, but for certain his son Jehu did (1Kings 16:1-4). Interestingly, Jehu repeated to Baasha, word for word, one line of the judgment Ahijah the seer had spoken to Jeroboam's wife—"Anyone belonging to Jeroboam (Baasha) who dies in the city, the dogs will eat; and anyone belonging to him who dies in the field, the birds of the sky will eat" (1Kings 14:11, 16:4).

Elah of Israel, 886-885 BC
(1Kings 16:8-14)

Lineage—Son of Baasha, tribe of Issachar, mother unknown.

Reign—886-885 BC, reigned for 2 yrs.

Good/evil—Evil. He misled Israel into sin, provoking the Lord to anger (1Kings 16:13).

Failures—1. Elah was a drunkard (1Kings 16:9). 2. He followed in the evil path of Jeroboam and his father Baasha (1Kings 16:7, 13).

Enemies—Zimri, one of his chariot commanders (1Kings 16:9).

Positives—None listed.

Significant Events—Elah was the recipient of the judgment against Baasha's house for the evil they committed before the Lord (1Kings 16:10-12).

Prophetic Influence—Jehu, the son of Hanani, prophesied to Elah's father Baasha, but the writer of 1Kings alludes to "the word of the Lord...came against Baasha and his household..." (1Kings 16:7).

Zimri of Israel, 885 BC
(1Kings 16:15-20)

Lineage—We have no biblical record of Zimri's lineage.

Reign—885 BC, reigned for 7 days

Good/evil—Evil (1Kings 16:19)

Failures—He was unable to solidify support as king and was defeated at Tirzah by Omri (1Kings 16:16-18).

Enemies—1. Elah, the previous king in Israel (1Kings 16:10). 2. Omri, who defeated him at Tirzah (1Kings 16:17-18).

Positives—He fulfilled the prophecy of Jehu against the house of Baasha and Elah (1Kings 16:12).

Significant Events—1. Zimri's name became synonymous with rebellion in Israel. Around forty-four years later, Jezebel calls Jehu "Zimri, his master's murderer" in 2Kings 9:31. 2. Zimri committed suicide by burning the king's house down over himself when he saw that the city of Tirzah was overtaken by the forces of Omri (1Kings 16:18).

Prophetic Influence—During his short reign there is no mention of a prophet coming to him with the word of the Lord. However, the prophet Jehu, the son of Hanani, was likely still active during that period.

Omri of Israel, 885-874 BC
(1Kings 16:21-28)

Lineage—We have no biblical references for Omri's lineage since he started out as the commander of the army and not a descendant of a previous king (1Kings 16:16). His granddaughter was ruthless queen Athaliah of Judah, mother of Ahaziah, king of Judah (2Chron. 22:2).

Reign—885-874 BC, reigned for 12 yrs.

Good/evil—Evil. "He acted more wickedly than all who were before him" (1Kings 16:25).

Failures—He walked entirely in the way of Jeroboam the son of Nebat and angered the Lord (1Kings 16:26).

Enemies—1. Zimri, the previous king (7 days), (1Kings 16:17-18). 2. Tibni, the son of Ginath (1Kings 16:21-22).

Positives—King Omri built the city of Samaria (1Kings 16:24).

Significant Events—1. Omri overcame the defenses of Zimri at Tirzah and captured the city. He reigned from there for six years before moving his capital to Samaria, built upon a hill he purchased from Shemer for 150 talents of silver (1Kings 16:23-24). 2. Only half of Israel initially followed Omri. The other half followed Tibni. Omri and his followers prevailed and Tibni died somehow in the process (1Kings 16:21-22).

Prophetic Influence—No prophetic influence is listed. However, it is perfectly reasonable to assume Jehu, the son of Hanani, was active during his reign. Elijah the Tishbite doesn't officially come on the scene until the reign of Ahab, but Ahab seems too familiar with him in their first written encounter (1Kings 18:17). Elijah could very well have spoken unrecorded messages to Omri in the presence of his son Ahab.

Ahab of Israel, 874-853 BC
(1Kings 16:29-22:40, 2Chronicles 18:1-34)

Lineage—Son of Omri, tribe unknown, mother unknown.

Reign—874-853 BC, reigned for 22 yrs.

Good/evil—Evil. "Ahab the son of Omri did evil in the sight of the Lord more than all who were before him" (1Kings 16:30, 21:25).

Failures—1. Aligned himself with Ethbaal king of the Sidonians by marrying his daughter Jezebel. (1Kings 16:31). 2. Took Baal worship to a whole new level in Israel by building an altar and a house of Baal in Samaria (1Kings 16:32). 3. Had he truly wanted to bring the kingdom back to the Lord, after the display of God's power on Mount Carmel would have been the perfect time. Instead, he allowed Jezebel to threaten Elijah and let the opportunity pass (1Kings 19:1-3). 4. Ahab released Ben-hadad when he should have taken his life (1Kings 20:30-34). 5. Ahab coveted Naboth's vineyard and when he refused to sell it, Ahab let Jezebel arrange Naboth's death so he could claim it (1Kings 21:1-16). 6. He followed the advice of his false prophets instead of Micaiah, the prophet of the Lord (1Kings 22:7-38).

Enemies—1. Ben-hadad, king of Aram (along with 32 other kings), (1Kings 20:1). 2. Elijah the Tishbite (1Kings 21:20).

Positives—Ahab twice defeated the Arameans led by Ben-hadad. The first time was a great slaughter. The second time they killed 100,000 foot soldiers and the Lord caused a wall to fall on an additional 27,000 Aramean soldiers at Aphek (1Kings 20:13-21, 29-30). 2. Ahab humbled himself in sackcloth and ashes after the prophecy of Elijah concerning Naboth's vineyard. So, the Lord chose to bring about the planned disaster in his son's days and not Ahab's (1Kings 21:27-29). 3. Ahab aligned himself with king Jehoshaphat of Judah (1Kings 22:4), but the Lord rebuked Jehoshaphat for helping the wicked and loving those who hate Him (2Chron. 19:2).

Significant Events—1. Jericho was rebuilt by Hiel the Bethelite during Ahab's reign (1Kings 16:34). 2. Ahab constructed an ivory house (1Kings 22:39). 3. Ahab did more to provoke the Lord to anger than any king of Israel before or after him (1Kings 16:33).

Prophetic Influence—1. Elijah the Tishbite prophesied a three-year drought in Israel because of Ahab and Israel's wickedness (1Kings 17:1). During the drought and famine he was preserved at the brook Cherith by ravens sent by the Lord (1Kings 17:5-6). When the brook dried up he was sent to the widow at Zarephath, whose oil and flour the Lord supernaturally replenished until the rains came (1Kings 17:8-16). The son of the widow was raised from the dead while he was staying there (1Kings 17:17-24). Elijah challenged the 450 prophets of Baal and the 400 prophets of the Asherah at Mount Carmel before all the people of Israel (1Kings 18:19-46). He also fled to Horeb from Jezebel when she found out he killed the prophets of Baal. God came to him and assigned him to anoint Hazael king over Aram, Jehu king over Israel, and Elisha as prophet in his place (1Kings 19:1-21). He only did the latter of the three (2Kings 8:7-13, 9:1-3). Elijah confronted Ahab after he had claimed the vineyard of Naboth (1Kings 21:17-24). In 1Kings 21:24 Elijah repeated to Ahab almost word for word the prophecy Ahijah gave concerning Jeroboam (1Kings 14:11) and Jehu gave concerning Baasha (1Kings 16:4). 2. An unnamed prophet or prophets came to Ahab in 1Kings 20:13, 22, 28, 38-42. 3. Micaiah the son of Imlah prophesied of Ahab's death in the battle he and Jehoshaphat were considering against the city of Ramoth-gilead. He opposed the prophecies of Ahab's four hundred false prophets (1Kings 22:7-28).

Jehoshaphat of Judah, 872-848 BC
(1Kings 22:41-50, 2Chronicles 17:1-20:37)

Lineage—Son of Asa, tribe of Judah, mother was Azubah the daughter of Shilhi.

Reign—Became king at 35, 872-848 BC, reigned for 25 yrs.

Good/evil—Good. He walked entirely in the way of his father Asa and did what was right in the sight of the Lord. However, he did not take down the high places (1Kings 22:43). Yet, according to 2Chronicles 17:6 he did and 2Chronicles 20:33 he did not. To reconcile this difference means that he took down some, perhaps only around Jerusalem, But not throughout the kingdom.

Failures—1. Aligning himself by marriage with Ahab, king of Israel (2Chron. 18:1). We must assume this meant Jehoram, son of Jehoshaphat, married Athaliah, the daughter of Ahab and Jezebel. He was later rebuked by the Lord through Jehu the son of Hanani the seer for helping the wicked and loving those who hate the Lord (2Chron. 19:2). 2. Jehoshaphat allied himself with Ahaziah, the son of Ahab, but no such alliance is mentioned with Jehoram (Joram of Israel), Ahaziah's brother who reigned after him (2Chron. 20:35-37). 3. Jehoshaphat gave the kingdom to his firstborn, Jehoram. Jehoram became a huge failure and even killed all his brothers after he secured the kingdom (2Chron. 21:1-6). Surely one of them would have been a better choice to continue Jehoshaphat's positive momentum.

Enemies—1. The dread of the Lord was on the kingdoms surrounding Judah because He followed the Lord (2Chron. 17:10). 2. The sons of Moab and the sons of Ammon, Mount Seir, and the Meunites came against Judah (2Chron. 20:1).

Positives—1. He eliminated the rest of the cult prostitutes from the land (1Kings 22:46). 2. The Lord was with Jehoshaphat because he followed the example of his father David's early days (2Chron. 17:4). 3. Jehoshaphat sent his officials and the Levites throughout the cities of Judah to teach the Law (2Chron. 17:7-8). 4. The Arabians and Philistines brought tribute to Jehoshaphat because he followed the Lord (2Chron. 17:10-11). 5. Jehoshaphat had over a million warriors equipped and trained for battle stationed throughout Judah (2Chron. 17:14-19).

Significant Events—1. Placed troops in all the fortified cities of Judah and garrisons in Judah and Ephraim (2Chron. 17:2). 2. Jehoshaphat went out among the people to bring them back to the Lord. This in some way must indicate he preached to them or was influential in some way to persuade them toward repentance (2Chron. 19:4). 3. He placed righteous judges in every fortified city and commanded them to judge impartially (2Chron. 19:7-11). 4. When the Moabites, Ammonites, Edomites, and Meunites came against Jehoshaphat and Judah, he declared a fast and they sought the Lord (2Chron. 20:1-4). Their dependence upon the Lord became a huge victory for Judah, who didn't even have to draw a sword in that battle (2Chron. 20:17, 24). 5. His ships of Tarshish destined for Ophir were somehow destroyed at Ezion-geber because of his alignment with Ahaziah, son of Ahab, king of Israel (2Chron. 20:35-37).

Prophetic Influence—1. Micaiah, son of Imlah, prophesied in opposition to Ahab's 400 false prophets that they should not go against the Arameans and that Ahab would die in the battle (2Chron. 18:16). 2. Jehu the son of Hanani the seer rebuked Jehoshaphat for helping the wicked and loving those who hate the Lord (Ahab) (2Chron. 19:1-3). 3. Eliezer the son of Dodavahu of Mareshah told Jehoshaphat that his ships were wrecked because of his alignment with Ahaziah the son of Ahab, king of Israel (2Chron. 20:35-37). 4. Jahaziel, a Levite of the sons of Asaph, prophesied when the Spirit of the Lord came upon him in the assembly at the temple. They were fasting and praying because the Moabites, Ammonites, Edomites, and Meunites were coming against them to do battle. God wrought a great victory over the enemies of Judah because the followed the word of the Lord and put their faith in Him (2Chron. 20:14-19).

Ahaziah of Israel, 853-852 BC
(1Kings 22:51-2Kings 1:18)

Lineage—Son of Ahab, tribe unknown, mother was Jezebel; his sister was Athaliah of Judah the wife of Jehoram, son of Jehoshaphat.

Reign—853-852 BC, reigned for 2 yrs.

Good/evil—Evil. He walked in the way of his father, mother, and Jeroboam(1Kings 22:52).

Failures—1. Followed in the footsteps of his father Ahab and provoked the Lord to Anger (1Kings 22:53). 2. When he fell through the lattice of his upper chamber, he sought to inquire of Baal-zebub, the god of Ekron (Philistine city) instead of the one true God, Jehovah (2Kings 1:2-8). 3. When Elijah the Tishbite came to him and repeated the judgment against him, Ahaziah did not respond with repentance and humility as his father did (1Kings 21:27-29, 2Kings 1:16-17).

Enemies—1. The Moabites, who rebelled against Israel (2Kings 1:1). 2. Ahaziah likely considered Elijah an enemy because of his prophetic judgment against him (2Kings 1:3-4, 16-17).

Positives—He tried to maintain connection with Jehoshaphat, king of Judah (1Kings 22:49).

Significant Events—Moab took the opportunity of Ahab's death to rebel against the reign of Israel (2Kings 1:1).

Prophetic Influence—Elijah was the only prophet mentioned in Scripture associated with Ahaziah king of Israel. He prophesied of Ahaziah's demise because he sought Baal-zebub instead of God (2Kings 1:3-4, 16-17). One of the most remarkable miracles of Elijah occurred when Ahaziah sent three captains of fifty and their men to bring him to the king. The first two and their men were incinerated by fire from heaven, but the third humbled himself and the Lord allowed Elijah to accompany them to Ahaziah. Ahaziah was likely much less antagonistic toward Elijah after the Lord had instantly charbroiled one hundred of his men (2Kings 1:9-15).

Joram of Israel (Jehoram), 852-841 BC
(2Kings 3:1-8:15)

Lineage—Son of Ahab (Ahaziah had no sons when he died, so his brother took the throne), tribe unknown, mother was Jezebel; his sister was Athaliah of Judah, wife of Jehoram king of Judah (2Kings 1:17, 3:1).

Reign—852-841 BC, reigned for 12 yrs.

Good/evil—Evil, but not as bad as Ahab or Jezebel (2Kings 3:2-3).

Failures—1. Elisha the son of Shaphat had no respect for Joram because he normally consulted his mother and father's prophets of Baal instead of the Lord (2Kings 3:13). 2. Seven of his twelve years of reign were during a famine from the Lord on the land of Israel (2Kings 8:1).

Enemies—1. Mesha, king of Moab (2Kings 3:4-27). 2. Ben-hadad, king of Aram. (2Kings 6:24).

Positives—1. He allied himself with Jehoshaphat, king of Judah, for battle against the Moabites who had rebelled against Israel two years before (2Kings 1:1, 3:4-5). The Lord wrought a miraculous victory because of the Lord's favor upon Jehoshaphat, not Joram (2Kings 3:13-25). 2. He restored the house and land to the Shunammite woman whose son Elisha raised from the dead (2Kings 8:1-6). 3. The Lord delivered Samaria from the siege of Ben-hadad at the word of Elisha (2Kings 6:24-7:20).

Significant Events—Reconquering Moab after two years of rebellion.

Prophetic Influence—1. It was during Joram's reign that Elijah was taken to heaven, though we don't see any instance of his speaking to king Joram of Israel (2Kings 2:1-12). 2. Elisha was the major prophet during Jehoram's reign and though he did not speak kindly to him when with Jehoshaphat, they had other interactions that were not adversarial. During the reign of Joram, Elisha had a hand in several miracles: A. The trenches that watered the warriors of Judah, Israel, and Edom, but also fooled the king of Moab into thinking it was the blood of those kings fighting against each other (2Kings 3:16-24). B. The widow of a prophet was indebted to a creditor who came to claim her sons when the prophet died. Elisha had her fill jars with her one jar of oil until she ran out of empty containers and sell them to pay the debt and live on (2Kings 4:1-7). C. A barren Shunemite woman prepared a place for Elisha to stay as he passed through their town. He prophesied that she would have a child in that season the next year and she did. When he was old enough to visit his father in the fields he died, but Elisha raised him from the dead. D. At Gilgal one of the sons of the prophets put some poisonous gourds into the stew by mistake and Elisha put flour in it and it became edible. E. Elisha instructed his attendant to serve twenty loaves of bread to one hundred men. The Lord multiplied the bread so that there was some left over. F. Naaman came from Aram for Elisha to heal him of leprosy and was cured after being convinced to do what Elisha told him without prejudice. G. Gehazi was greedy and lied to Naaman to get silver and clothing, but Elisha knew of it and the leprosy of Naaman was placed upon Gehazi as judgment. H. One of the sons of the prophets lost a borrowed axe head in the Jordan River, but Elisha made it float so that he could retrieve it. I. The Arameans developed a plot to capture Elisha because he always told Joram (Israel) where they were camped, but the Lord blinded them when they arrived and he led them right into Samaria before king Joram. Joram consulted Elisha and put on a feast for them before sending them away in peace. J. Elisha prophesied that Ben-hadad's siege of Jerusalem would end the next day and food would be plentiful (2Kings 6:24-7:20). Elisha prophesied of Ben-hadad's death and that Hazael would reign in his place (2Kings 8:7-15). Elisha's final act under the rule of Joram was to anoint Jehu king over Israel via one of the sons of the prophets (2Chron. 9:1-13).

Jehoram of Judah (Joram), 848-841 BC
(2Kings 8:16-24, 2Chronicles 21:1-20)

Lineage—Son of Jehoshaphat, tribe of Judah, mother unknown, married Athaliah who later usurped the throne and became queen after the death of their son Ahaziah (2Chron. 22:10-12), brother-in-law or Joram, king of Israel.

Reign—became king at 32 years old, 848-841 BC, reigned for 8 yrs.

Good/evil—Evil. He walked in the way of the kings of Israel and not as his father had done (2Chron. 21:6).

Failures—1. He was so insecure as king that he killed all of his brothers and some of the leaders as well (2Chron. 21:4). 2. He paid attention to the advice of his wife, Athaliah, the daughter of Ahab

and Jezebel, to do evil in the sight of the Lord (2Kings 8:18, 2Chron. 21:6). 3. Jehoram made high places in the mountains of Judah and caused the inhabitants of Judah to be unfaithful (2Chron. 2:11). 4. Many before him, including Ahab, humbled themselves before the Lord when a harsh prophecy came from the Lord. However, Jehoram did not waiver. He died a horrible death in great pain because he refused to repent of his evil (2Chron. 21:18-19). 5. Jehoram was so despised in Judah that when he died it was with no one's regret. He did not even warrant a burial in the king's tombs (2Chron. 21:20).

Enemies—1. Edom and Libnah revolted against Jehoram's rule because he had abandoned the Lord God of his fathers (2Chron. 21:8-10). 2. The Lord stirred up the Philistines and the Arabs against Jehoram. They carried off his possessions, wives, and sons except for the youngest, Ahaziah (21:16-17).

Positives—One would be hard pressed to attribute anything positive to Jehoram of Judah's reign.

Significant Events—Jehoram was so evil that the Lord used a northern kingdom prophet, Elijah, to rebuke a southern king (2Chron. 21:12-15).

Prophetic Influence—1. Elijah sent Jehoram a letter because he did not walk in the ways of his father Jehoshaphat. The letter also outlined the severe disease the Lord was going to put upon him (2Chron 21:12-15). This was the only known interaction between Elijah and a king of the southern kingdom. The timing of this letter is interesting because we normally assume Elisha did not minister until Elijah was taken up. However, Elisha meets with Jehoshaphat and Joram and the king of Edom (2Kings 3:10-20) between 852-848 BC. Jehoram's sole reign did not begin until 848 BC. That likely means Elijah prophetically wrote a letter to a king who was not yet reigning and had it delivered after he had gone up in the whirlwind. 2. Obadiah's prophecy seems to fit this time period because he prophesied against Edom (who had rebelled against Judah) for gloating over the misfortune of Jacob when the Philistines and Arabs carried away all the possessions of the king's house, his wives (Why did they leave Athaliah?), and his sons except for the youngest, Ahaziah (Jehoahaz) (2Chron. 21:16-17, Obadiah 10-12).

Ahaziah of Judah, 841 BC
(2Kings 8:25-29, 9:21-28, 2Chronicles 22:1-9)

Lineage—Son of Jehoram (all the others were killed by the Arabs), Tribe of Judah, mother was Athaliah the daughter of Ahab and Jezebel; nephew of Joram king of Israel.

Reign—Became king at 22 years old, 841 BC, reigned for 1 yr.

Good/evil—Evil, he walked in the ways of Ahab because his mother counseled him to do evil (2Chron. 22:3-4).

Failures—1. He should have distanced himself from Ahab's side of the family (his uncle Joram), but he did not, to his downfall (2Kings 9:21-27, 2Chron. 22:7). 2. Ahaziah would have been 14 years old when his grandfather Jehoshaphat died and his father Jehoram became king. He saw the glorious days under his grandfather's reign and experienced the utter failure of his father's reign. Jehoshaphat was righteous and Jehoram was wicked. The blessings under righteous Jehoshaphat and the awful circumstances under wicked Jehoram should have been easy to discern, but he did not.

Enemies—1. Hazael, king of Aram (2Kings 8:28). 2. Jehu, son of Jehoshaphat (not king Jehoshaphat), son of Nimshi (2Kings 9:27-28).

Positives—Scripture does not record anything positive during his short reign.
Significant Events—1. Had the distinction of being the grandson of a king of Israel (Ahab) and a king of Judah (Jehoshaphat). 2. Assassinated by Jehu along with Joram (2Kings 9:27).

Prophetic Influence—1. Though we have no scriptural account of a prophet interacting with Ahaziah, the prophecy of Elijah concerning Ahab and his house included Ahaziah since he was a grandson and allied with Joram, his uncle (1Kings 21:21-22). 2. During Ahaziah's short reign, one of the sons of the prophets under the authority and direction of Elisha, anointed Jehu king of Israel. This unleashed the judgment of God upon the house of Ahab (2Kings 9:1-10:36). This was one of the unaccomplished assignments of Elijah before he was taken up in a whirlwind.

Jehu of Israel, 841-814 BC
(2Kings 9:1-10:36, 2Chronicles 22:8-9)

Lineage—Son of Jehoshaphat (not the king), son of Nimshi (2Kings 9:2); tribe unknown, mother unknown.

Reign—841-814 BC, reigned for 28 yrs.

Good/evil—Evil. Even though he eliminated Baal worship from Israel, he was not careful to walk in the Law of the Lord with all his heart. He continued in the sins of Jeroboam (2Kings 10:28-31).

Failures—While he was cleansing the nation of Israel from Ahab and Jezebel and Baal worship, he had the perfect opportunity to destroy the idolatrous golden calves placed in Dan and Bethel by Jeroboam. He failed to truly bring the nation back to the Lord (2Kings 10:28-31).

Enemies—1. Joram, Ahaziah (Judah), Jezebel, and anyone of Ahab and Ahaziah's household. He eliminated all the males (1Kings 21:21), Jezebel, and all who remained of the house of Ahab in Samaria and Jezreel (2Kings 10:11, 17). 2. Because Jehu was not careful to walk in the Law of the Lord, Hazael, king of Aram, defeated them and took territory away from Israel: all the land of Gilead—the Gadites, Reubenites, and Manassites (2Kings 10:31-33).

Positives—1. Anointed of the Lord to eliminate the house of Ahab (2Chron. 22:7). 2. Executed a plan to completely eradicate Baal worship in Israel (2Kings 10:18-27).

Significant Events—1. The assassinations of Joram and Ahaziah (2Kings 9:14-28). 2. Instigating the death of Jezebel (2Kings 9:30-37). 3. Convincing the leaders in Samaria to behead all seventy sons of Ahab (2Kings 10:1-10). 4. Killing the 42 men of the relatives of Ahaziah at Beth-eked who were traveling to Jezreel to greet the king (Joram) and the queen mother (Jezebel) (2Kings 10:12-14). 5. Jehu developed a masterful plan to eradicate Baal worship in Israel by luring all the prophets and worshipers to a holy assembly at the house of Baal. Once they were all assembled, Jehu's warriors killed every last one, destroyed the house of Baal, and turned it into a latrine (2Kings 10:18-27).

Prophetic Influence—1. Elijah first prophesied of the downfall of the house of Ahab, which the Lord fulfilled through Jehu (1Kings 21:17-24). 2. Elisha sent one of the sons of the prophets to anoint Jehu as king of Israel, unleashing the judgment of God against the house of Ahab (2Kings 9:1-13). 3. Even

though the Lord was not happy about his continuance of the sins of Jeroboam, He spoke to Jehu (either directly or via a prophet) and promised his sons to the fourth generation would sit on the throne of Israel (2Kings 10:30).

Athaliah of Judah, 841-835 BC
(2Kings 11:1-20, 2Chronicles 22:10-23:15)

Lineage—Daughter of Ahab and Jezebel; widow of Jehoram (king of Judah); mother of Ahaziah who was assassinated by Jehu.

Reign—841-835 BC, reigned for 6 yrs.

Good/evil—Evil. Interestingly, she is the only person who reigned over Judah or Israel of whom it is not mentioned whether they were good or evil. However, one cannot escape the obvious—she was a daughter of wicked Jezebel, usurped the throne, and murdered her own grandchildren in the process (2Chron. 22:10).

Failures—No doubt Athaliah promoted Baal worship as her mother and father did. Sometime after the death of Jehoshaphat a house of Baal worship was constructed. She was very likely the guiding influence (2Chron. 21:6, 22:4).

Enemies—1. Anyone who posed a threat to her evil plan to rule over the land, evident from the murder of her own grandchildren (2Chron. 22:10). 2. Jehoiada the priest kept Joash hidden from Athaliah in the house of God for six years (2Chron. 22:12). Jehoiada the priest coordinated the crowning of Joash as the true king when he became seven years old, as well as the murder of Athaliah (2Chron. 23:1-21). 3. Jehoshabeath (Jehosheba in 2Kings 11:2), the wife of Jehoiada the priest and daughter of Athaliah (sister to Ahaziah 2Chron. 22:10-11). Jehoshabeath rescued Joash the youngest son of Ahaziah and his nurse from the wrath of Athaliah (2Chron. 22:10-12).

Positives—None

Significant Events—1. This was an attempt by the enemy to corrupt the line from king David to the Christ and block the promise of God (2Samuel 7:12-16). 2. Although an illegitimate ruler, she was the only woman to reign as queen in Israel or Judah.

Prophetic Influence—There isn't any scriptural account of a prophet's influence upon Athaliah. However, 2Sam. 7:12-16 promises king David that his throne will be established forever and 1Kings 2:4 is the reminder that if they will follow the Lord, David would never lack a man on the throne. There was nothing Athaliah could do to stop God's promises from being fulfilled. She was doomed from the moment she usurpt the throne.

Joash of Judah (Jehoash), 835-796 BC
(2Kings 11:1-12:21, 2Chronicles 22:11-24:27)

Lineage—Son of king Ahaziah, tribe of Judah, mother was Zibiah of Beersheba (2Chron. 24:1).

Reign—became king at 7, 835-796 BC, reigned for 40 yrs.

Good/evil—Good. He did not finish well, but did what was right in the sight of the Lord all the days

of Jehoiada the priest (2Chron. 24:2).

Failures—1. After the death of Jehoiada, Joash listened to the officials of Judah who convinced him to abandon the house of the Lord and worship idols (2Chron. 24:17-18).

Enemies—1. Zechariah, the son of Jehoiada the priest, spoke against Joash and the people who had abandoned the Lord, so they stoned him to death (2Chron. 24:20-22). 2. Because Joash and the leaders of Judah abandoned the Lord, the Arameans led by king Hazael were allowed to attack and defeat them with a much smaller force (2Chron. 24:23-24). 3. Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess conspired against Joash because he murdered Zechariah. They killed him while he was sick in bed. It is interesting to note that these were descendants of Lot (2Chron. 24:25-26).

Positives—He undertook the repair and restoration of the house of the Lord (2Chron. 24:4-5).

Significant Events—The temple was around 150 years old at this time and the restoration undertaken brought it back to solid condition again (2Chron. 24:8-14).

Prophetic Influence—Zechariah, the son of Jehoiada the priest, spoke the word of the Lord against Joash's choice to abandon the Lord (2Chron. 24:20-22).

Jehoahaz of Israel (Joahaz), 814-798 BC
(2Kings 13:1-9)

Lineage—Son of Jehu, Tribe unknown, mother unknown.

Reign—814-798 BC, reigned for 17 yrs.

Good/evil—Evil. He did evil in the sight of the Lord and followed in the sins of Jeroboam (2Kings 13:2).

Failures—1. He continued to walk in the ways of the previous kings of Israel and mislead the people (2Kings 13:2). 2. Jehu hardly had anything left to reign over when he died. Jehoahaz, after Hazael came against him, was left with fifty horsemen, ten chariots, and ten thousand warriors (2Kings 13:7).

Enemies—Hazael, king of Aram, and Ben-hadad, the son of Hazael (2Kings 13:3, 22).

Positives—Jehoahaz turned to the Lord and the Lord listened to him, delivered them, and gave them peace (2Kings 13:4-5).

Significant Events—Repentance by Jehoahaz brought peace to Israel for a short season (2Kings 13:4-5).

Prophetic Influence—Elisha was still alive and active during this time, but there is no record of his interaction with Jehoahaz, king of Israel.

Jehoash of Israel (Joash), 798-782 BC
(2Kings 13:10-25)

Lineage—Son of Jehoahaz, tribe unknown, mother unknown.

Reign—798-782 BC, reigned for 16 yrs.

Good/evil—Evil. He did evil in the sight of the Lord and did not turn away from the sins of Jeroboam in misleading Israel (2Kings 13:11).

Failures—1. When asked to strike the ground in a prophetic act against Hazael and the Arameans, Jehoash only struck the ground three times. Elisha was angry because he should have struck the ground five or six times so that they would have been eliminated (2Kings 13:14-19).

Enemies—1. Hazael, king of the Arameans; Ben-hadad, son of Hazael (2Kings 13:22-25). 2. Marauding bands Moabites would invade the land each spring (2Kings 13:20).

Positives—1. Jehoash had a positive relationship at some level with Elisha as seen by his reaction at Elisha's deathbed (2Kings 13:14). 2. He defeated the Arameans and reclaimed the cities Hazael had captured during the reigns of Jehu and Jehoahaz (2Kings 13:25).

Significant Events—1. It was during the reign of Jehoash that in their haste to escape the marauding bands of Moabites, men tossed a dead body onto Elisha's bones in the grave and the man was revived (2Kings 13:20-21). 2. The Lord had compassion upon Israel because of His covenant with Abraham, Isaac, and Jacob (2Kings 13:23). 3. When Amaziah, king of Judah, brazenly challenged Jehoash and the warriors of Israel, Jehoash defeated them. He then proceeded to Jerusalem and took the utensils from the house of the Lord and the silver and gold in the treasuries of the king's house (2Kings 14:8-14).

Prophetic Influence—Elisha seemed to be a major influence upon Jehoash even though he continued in the sins of Jeroboam. Elisha's final prophecy was of God's grace and compassion on Israel to deliver them from the hand of Hazael and Ben-hadad (2Kings 13:15-19, 23).

Amaziah of Judah, 796-767 BC
(2Kings 14:1-22, 2Chronicles 25:1-28)

Lineage—Son of Joash, king of Judah; tribe of Judah; mother was Jehoaddin (Jehoaddan in Chron.) of Jerusalem.

Reign—Became king at 25, 796-767 BC, reigned for 29 yrs.

Good/evil—Good, in the beginning. He did what was right in the sigh of the Lord, though not like king David (not wholeheartedly in 2Chron. 25:2). He did not remove the high places (2Kings 14:3-4). He did not finish well and fell into idolatry (2Chron. 25:14-16).

Failures—1. To insure victory over the Edomites, Amaziah hired 100,000 warriors from Israel to fight alongside his men. A man of God told him his plan would fail if he took them along, so he dismissed them. In their anger they raided the cities along their way home (2Chron. 25: 6-10, 13). 2.

Amaziah brought back the gods of the Edomites after defeating them and was rebuked by a prophet of God, who asked a legitimate question, "Why have you sought the gods of the people who have not saved their own people from your hand?" (2Chron. 25:14-16). 3. After a victory over the Edomites, Amaziah was proud and challenged Jehoash, king of Israel. They were defeated, Amaziah was captured, part of the wall of Jerusalem was torn down, and the treasuries of the house of the Lord and the king were plundered (2Kings 14:8-14).

Enemies—1. Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess who murdered his father. They were put to death after the kingdom was firmly in his hand (2Kings 14:5-6). 2. Jehoash, king of Israel. This did not have to be so, but because of Amaziah's pride, Jehoash became an adversary (2Kings 14:7-14). 3. The Edomites. King Amaziah's forces put to death 10,000 of them in the Valley of Salt (2Kings 14:7) and threw 10,000 more off of a cliff (2Chron. 25:12). 4. An unnamed group of people conspired against him and followed Amaziah when he fled from Jerusalem to Lachish and killed him there (2Chron. 25:27-28).

Positives—The Edomites were once again subdued under Judah (2Chron. 25:11-12).

Significant Events—Because of his pride and defeat by Jehoash of Israel, four hundred cubits (600 feet) of the wall of Jerusalem was destroyed when they conquered Jerusalem (2Chron. 25:23).

Prophetic Influence—1. An unnamed man of God came to Amaziah and told him he should not go to war alongside the warriors of Israel, so Amaziah dismissed them (2Chron. 25:7-10). 2. Another unnamed prophet rebuked Amaziah for bringing home the gods of the Edomites and worshiping them (2Chron. 25:14-16). 3. This was during a time when no major prophets were yet active.

Jeroboam 2 of Israel, 793-753 BC
(2Kings 14:23-29)

Lineage—Son of Jehoash, tribe unknown, mother unknown.

Reign—793-753 BC, reigned for 41 yrs.

Good/evil—Evil. He did not abandon the sins of Jeroboam the son of Nebat (2Kings 14:24).

Failures—He continued to mislead Israel as all of his forefathers did (2Kings 24).

Enemies—Ben-hadad, king of the Arameans. Jeroboam II restored most of the land taken by Hazael and his father (2Kings 14:28). Due to the waning strength of the Arameans, the expansion of Assyria, and God's mercy, they were no longer a threat to Israel during the last few decades before the exile. They were a threat, however, to Judah in the days of Ahaz (2Chron. 28:5).

Positives—He restored the borders of Israel from Hamath to the Sea of Arabah (2Kings 14:25).

Significant Events—1. God saved Israel because of his mercy, despite Jeroboam's rebellion against God (2Kings 14:26-27). 2. God restored the northen kingdom to boundaries that were larger than at any time since Solomon. Damascus and Hamath were restored to Israel for a season (2Kings 14:28). 3. Under the long reigns of Jeroboam II in the north and Uzziah in south, both nations prospered economically, but not spiritually.

Prophetic Influence—1. Jonah the son of Amittai from Gath-hepher apparently prophesied that the Lord saw the misery of Israel and would save them by the hand of Jeroboam II (2Chron. 14:25-27). 2. The prophet Amos was active during this time but mostly prophesied of future events concerning Israel: the destruction of the altar at Bethel (Amos 3:14) and Assyria carrying them away into exile (Amos 3:11-12). Although, those prophetic words did serve as a warning and call to repentance. Amos prophesied that God would "...send fire upon the house of Hazael, and it will consume the citadels of Ben-hadad" (Amos 1:4). He also foretold that Jeroboam and his house would die by the sword (Amos 7:9-11). 2Kings only tells us that he lay down with his fathers and doesn't record the mode of his death (2Kings 14:29).

Azariah of Judah (Uzziah), 792-740 BC
(2Kings 15:1-7, 2Chronicles 26:1-23)

Lineage—Son of Amaziah, tribe of Judah, mother was Jecoliah of Jerusalem.

Reign—Became king at 16, 792-740 BC, reigned for 52 yrs.

Good/evil—Good. He did what was right in the sight of the Lord, though he did not remove the high places or stop the people from sacrificing there (2Kings 15:3-4).

Failures—When Azariah became strong because of the Lord's favor, his heart became proud. He thought he could enter the temple of the Lord and burn incense like the priests did. However, the Lord humbled him by putting leprosy upon him and he quickly left the temple. He lived outside the city and had leprosy until he died (2Chron. 26:16-21).

Enemies—1. The Philistines. Azariah conquered Gath, Jabneh, and Ashdod, tearing down their walls. He also built other cities among the Philistines (2Chron. 26:6-7). 2. Arabians who lived at Gur-baal (Bozrah) and the Meunites (2Chron. 26:7).

Positives—1. Azariah did much to strengthen Judah's military presence and ability by fortifying cities and equipping his warriors. His skillful workmen also invented machines of war that could shoot arrows and great stones (2Chron. 26:9, 11-15). 2. Because of how the Lord strengthened him, his fame spread as far as Egypt (2Chron. 26:8 & 15).

Significant Events—1. Azariah (Uzziah) restored Elath (Eloth) to Judah. This restored access to the Gulf of Aqaba and trade routes to the south (2Chron. 26:2). 2. The economy of Judah was booming during the reign of Azariah. The trade route to the south was back open. Agriculture was productive (2Chron. 26:10) and there was much construction (2Chron. 26:6-9). 3. Tradition says that the people became angry with God because He struck him with leprosy. They saw Azariah as a hero who brought significance and prominence back to Judah. That mindset could have been the reason Isaiah proclaimed before the Lord that he and the people had unclean lips (Isaiah 6:5).

Prophetic Influence—1. Zechariah (not the writing prophet) had "understanding through the vision of God." He could also be the unnamed prophet who came to his father Amaziah in 2Chronicles 25:7-10 and 14-16. 2. Hosea was active during the reign of Azariah, though we don't have knowledge of them meeting. During his prophecy, Hosea mentions "And Judah has multiplied fortified cities..." which perfectly fits the reign of Azariah (Uzziah) (Hosea 8:14).

Zechariah of Israel, 753 BC
(2Kings 15:8-12)

Lineage—Son of Jeroboam II, tribe unknown, mother unknown.

Reign—753 BC, reigned for 6 mo.

Good/evil—Evil. He did evil in the sight of the Lord and continued in the sins of Jeroboam the son of Nebat (2Kings 15:9).

Failures—Continued the rebellion of his forefathers against the God of Israel.

Enemies—Shallum the son of Jabesh who conspired against him and slew him in the presence of the people (2Kings 15:10).

Positives—None recorded.

Significant Events—He was the fourth generation of the sons of Jehu to sit on the throne as promised by God (2Kings 10:30).

Prophetic Influence—1. Both Jonah and Amos were active during this time, but no prophecies are recorded concerning Zechariah. 2. Hosea began to prophesy around this time (some say 750-715 BC). Hosea was to name his first child Jezreel because the Lord was going to punish the bloodshed of Jezreel by Jehu. Zechariah was the last generation to reign descended from Jehu, so this punishment fell upon him (Hosea 1:4-5).

Shallum of Israel, 752 BC
(2Kings 15:10-15)

Lineage—Son of Jabesh, tribe unknown, mother unknown.

Reign—752 BC, reigned for 1 mo.

Good/evil—Evil. He conspired against and murdered king Zechariah (2Kings 15:10).

Failures—Thinking he could establish a kingdom on the heels of conspiracy and rebellion. He reaped what he had sown (2Kings 15:14).

Enemies—1. Zechariah, whom he killed before the people (2Kings 15:10). 2. Menahem, who returned the favor upon Shallum (2Kings 15:14).

Positives—None listed.

Significant Events—With the murder of Zechariah, Shallum ended the stability that came under Jeroboam II. The good days, what few there were, came to an end. The final decline toward exile had begun.

Prophetic Influence—Jonah, Hosea, and Amos were active during this time, but no specific prophecies are recorded concerning Shallum.

Menahem of Israel, 752-742 BC
(2Kings 15:14-22)

Lineage—Son of Gadi, tribe unknown, mother unknown; possibly a governor or general over Tirzah under Zechariah.

Reign—752-742 BC, reigned for 10 yrs.

Good/evil—Evil. He did evil in the sight of the Lord and continued in the sins of Jeroboam by misleading Israel (2Kings 15:18).

Failures—The cruelty of Menahem toward the pregnant women of Tiphsah seemed unwarranted, even in war. (It is almost impossible that this was the Tiphsah on the Euphrates River, but likely another location apparently not far from Tirzah.) (2Kings 15:16).

Enemies—1. Shallum, who he killed in Samaria and took his throne (2Kings 15:14). 2. Pul, the king of Assyria, who entered the land and only left after Menahem paid him a thousand talents of silver (2Kings 15:19).

Positives—He was able to negotiate a temporary reprieve with the king of Assyria for a thousand talents of silver (2Kings 15:19). Unfortunately, he taxed the men of wealth to secure the ransom (2Kings 15:20).

Significant Events—This was the first serious foray of Assyria into the land of Israel, but definitely not the last (2Kings 19-20).

Prophetic Influence—Hosea reminds Israel (Ephraim) of how much the Lord loves them and has cared for them, yet Israel "makes a covenant with Assyria" (Hosea 12:1, 2Kings 15:19).

Pekahiah of Israel, 742-740 BC
(2Kings 15:23-26)

Lineage—Son of Menahem, tribe unknown, mother unknown.

Reign—742-740 BC, reigned for 2 yrs.

Good/evil—Evil. He continued in the sin of Jeroboam and misled Israel (2Kings 15:24).

Failures—None are listed other than continuing to mislead Israel away from God.

Enemies—Pekah, who along with Argob and Arieh, killed king Pekahiah in the king's house (2Kings 15:25).

Positives—None listed.

Significant Events—None listed.

Prophetic Influence—Hosea and Amos were active during this time, but no prophecies are recorded concerning Pekahiah.

Pekah of Israel, 752-732 BC
(2Kings 15:27-31)

Lineage—Son of Remaliah, tribe unknown, mother unknown.

Reign—752-732 BC, reigned for 20 yrs.

Good/evil—Evil. He continued in the sin of Jeroboam and misled Israel (2Kings 15:28).

Failures—1. He, along with Argob and Arieh, killed king Pekahiah in the king's house and placed himself on the throne (2Kings 15:25). 2. Thinking that one could establish a kingdom on a foundation of conspiracy and rebellion.

Enemies—1. Pekahiah, whom he killed (2Kings 15:25). 2. Tiglath-Pileser who carried away 13,520 Israelites into exile in 733 BC (2Kings 15:29, Assyrian records). 3. Ahaz, king of Judah. Ahaz rejected the ways of the Lord and followed in the ways of the kings of Israel (2Chron. 28:2-3). Pekah killed 120,000 warriors of Judah in one day because they had abandoned the Lord (2Chron. 28:6). 4. Hoshea, the son of Elah, conspired against Pekah and put him to death (2Kings 15:30).

Positives—None listed.

Significant Events—1. The first exile of Israelites by the Assyrians. According to Assyrian records, in 733 they relocated 13,520 Israelites from Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all of Naphtali (2Kings 15:29). 2. Pekah and the warriors of Israel were a little overzealous by taking 200,000 captives of Judah back to Samaria as slaves. The prophet Obed met them and let them know they were increasing their own guilt and the anger of the Lord burned against them (2Chron. 28:8-11).

Prophetic Influence—1. Hosea proclaimed the Israelites would eat unclean food in Assyria (Hosea 9:3) and "Israel has been swallowed up; they are now among the nations like a vessel in which no one delights. For they have gone up to Assyria..." (Hosea 8:8-9). 2. The prophet Obed met Pekah and the sons of Israel on the way back from the slaughter in Judah. He rebuked them for trying to subjugate 200,000 of their brothers and sisters when their own guilt was great (2Chron. 28:8-11). 3. The prophet Micah proclaimed, "The statutes of Omri and every work of the house of Ahab are maintained, and you walk by their plans. Therefore I will give you up for destruction..." (Micah 6:16). This prophecy could have been directed to any of the last four kings of Israel and certainly to the people of that day.

Jotham of Judah, 750-735 BC
(2Kings 15:32-38, 2Chronicles 27:1-9)

Lineage—Son of Azariah (Uzziah), tribe of Judah, mother was Jerushah the daughter of Zadok.

Reign—Became king at 25, 750-735 BC, reigned for 16 yrs.

Good/evil—Good. He did what was right in the sight of the Lord according to all his father had done, except entering the temple (2Chron. 27:2).

Failures—Even though Jotham was a good king, the people continued to act corruptly. He built great things, but lacked influence over the people in spiritual things (2Chron. 27:2). He did not eliminate the high places, so the people still sacrificed and burned incense there (2Kings 15:35).

Enemies—1. The Ammonites who he conquered and made subject to Judah (2Chron. 27:5). 2. During Jotham's reign the Lord began to send Rezin the king of Aram and Pekah the son of Remaliah against Judah (2Kings 15:38).

Positives—1. Like his father, Jotham was a builder. He constructed the upper gate of the house of the Lord, the wall of Ophel, cities in the hill country of Judah, and towers and fortresses in the wooded hills (2Chron. 27:3-4). 2. He prevailed over the Ammonites and forced them to pay 100,000 talents of silver, 10,000 lots of wheat and the same of barley. They did this for three years (2Chron. 27:5). 3. Because Jotham directed his ways before the Lord, he became powerful (2Chron. 27:6).

Significant Events—Reigned in place of Azariah (Uzziah) his father, whom the Lord struck with leprosy when he tried to burn incense in the temple. He lived in a separate house away from the people the rest of his days (2Chron. 26:21).

Prophetic Influence—No prophetic influence is mentioned in the record of the kings and chronicles. However, toward the end of Azariah's reign, Isaiah began to prophesy of the corruption of the people of Judah and their injustice (Isaiah 1:1-17). It was in the year of Azariah's (Uzziah's) death that Isaiah saw the Lord and was commissioned (Isaiah 6:1-13).

Ahaz of Judah, 735-715 BC
(2Kings 16:1-20, 2Chronicles 28:1-27)

Lineage—Son of Jotham, tribe of Judah, mother unknown.

Reign—Became king at 20, 735-715 BC, reigned for 16 yrs.

Good/evil—Evil. He walked in the ways of the kings of Israel, burned his sons in the fire, sacrificed on the high places, and burned incense under every green tree (2Chron. 28:2-4).

Failures—1. All of Ahaz's failures were due to him abandoning the Lord. The worse things got, the more unfaithful he became (2Chron. 28:19, 22-23). Ahaz is a perfect example in the Old Testament of the consequences of disobedience. 2. Aram carried away captives to Damascus (2Chron. 28:5). 3. Pekah and Israel killed 120,000 of his valiant warriors in one day (2Chron. 28:6). 4. Ahaz rejected the advice of Isaiah (Isaiah 7:1-16) and sought help from Assyria instead of the Lord. Tiglath-Pilneser saw his weakness and took advantage of the opportunity (2Chron. 28:16, 20-21). 5. Instead of realizing the source of his trouble he became even more unfaithful by worshiping the gods of Damascus who had defeated him. Bad logic (2Chron. 28:23). 6. Ahaz cut up the utensils of the house of the Lord and closed its doors, then made altars for himself in every corner of Jerusalem (2Chron. 28:24). 7. Ahaz saw the altar at Damascus and ordered Urijah the priest to build one like it at the temple in Jerusalem (2Kings 16:10-13).

Enemies—1. Rezin, king of Aram, defeated him and carried away a great number of captives to Damascus (2Chron. 28:5). 2. Pekah, king of Israel, killed 120,000 valiant men in Judah and carried away 200,000 of their relatives until stopped by Obed the prophet (2Chron. 28:8-11). 3. The Edomites also attacked Judah and carried away captives (Chron. 28:17). 4. The Philistines invaded the cities of the lowland and the Negev and took Beth-shemesh, Aijalon, Gederoth, Soco, Timnah,

and Gimzo (2Chron. 28:18). 5. Tiglath-pilneser, king of Assyria, was asked by Ahaz for assistance, but instead chose to afflict Ahaz and the people of Judah (2Chron. 28:16, 20-21).

Positives—1. It is difficult to discover anything of a positive nature accomplished during the reign of Ahaz. Fortunately, Pekah and Israel listened to the prophet Obed when he warned them that the Lord's anger was burning against them for carrying away 200,000 captives from their brothers and sisters (2Chron. 28:8-11). 2. Ahaz built the steps that God used later as a sign to Hezekiah that he would heal him. The shadow on the steps went backwards ten steps, meaning the earth turned backwards that much before returning to its normal rotation, or God sovereignly manipulated the light illuminating the staircase. A miraculous event either way (2Kings 20:8-11).

Significant Events—1. During his reign Assyria conquered Damascus and put Rezin to death (2Kings 16:9). 2. The attempt by Rezin and Pekah to replace the lineage of king David was a blatant attempt by the enemy to disrupt both the line to the Messiah and God's promise that David would never lack a man on the throne (2Samuel 7:12-16).

Prophetic Influence—1. The prophet Obed came to Pekah and the people of Israel to warn them of their guilt in taking captives from Judah. We don't have evidence that he spoke anything to Ahaz (2Chron. 28:8-11). 2. (Isaiah 7-11) Isaiah was sent to Ahaz when Rezin and Pekah were planning to conquer Jerusalem and install Tabeel as king of Judah. His advice was to "be calm, have no fear, and do not be fainthearted..." But, Ahaz rejected both his advice and his offer of a sign to confirm the Lord's promise. The Lord prevented Rezin and Pekah from establishing Tabeel as king over Judah, but 120,000 valiant men of Judah lost their lives in one day and many were carried away into captivity due to Ahaz's lack of faith. When Ahaz refused to ask for a sign, he basically refused God's mercy. Ironically, God still offered a sign, but one that Ahaz would never see—the sign of the coming Messiah (Isaiah 7:1-16). Isaiah then prophesied of the trials that were coming for Judah because of Assyria (Isaiah 7:17-25).

Hoshea of Israel, 732-722 BC
(2Kings 17:1-6)

Lineage—Son of Elah, tribe unknown, mother unknown.

Reign—732-722 BC, reigned for 9 yrs.

Good/evil—Evil. He did evil in the sight of the Lord, but not as the kings of Israel who preceded him (2Kings 17:2).

Failures—1. Gained the throne by conspiracy and by murdering Pekah (2Kings 15:30). 2. Stopped bringing tribute to the king of Assyria, resulting in Shalmaneser V marching against Israel and besieging Samaria for three years (2Kings 17:3-5). 3. Tried to enlist the help of Egypt to resist Assyria, but was discovered and imprisoned (2Kings 17:3-5).

Enemies—1. Both Tiglath-pileser and Shalmaneser, kings of Assyria, were prominent forces in the region. Shalmaneser V conquered Samaria and Israel and took them into captivity, ending Hoshea's reign (2Kings 15:29, 17:3).

Positives—Even though Hoshea did evil in the sight of the Lord, he actually did better than many other northern kings before him (2Kings 17:2).

Significant Events—The last king of Israel before Assyria carried the second wave (an unknown number) into captivity in 722 BC. Shalmaneser V died in 722 BC and his successor, Sargon II, continued the campaign and exile of Jews. According to Assyrian records Sargon II returned in 720 and carried away 27,280 more Jews into captivity. Archaeological surveys indicate that there were between 222,500 and 350,000 inhabitants in the northern kingdom at that time. The Assyrians exiled just over 40,000, so they by no means decimated the population. Also of importance to consider is that most of Israel had been reduced to Samaria and the hill country of Ephraim. Most of the rest was already under the control of Assyria. According to archaeological evidence, the population of the southern kingdom grew by around 80,000 during that time. Even the population of Jerusalem grew from around 1,000 to about 15,000 before and during the Assyrian invasion between 733-720. From this we can come to the conclusion that the ten lost tribes are not really lost at all. We know where they went.

Prophetic Influence—1. Hosea prophesied "Samaria will be destroyed with her king, like a twig on the surface of the water...thorns and thistles will grow on their altars" (Hosea 10:7-8). He also said, "But Assyria—he will be their king because they refuse to return to Me" (Hosea 11:5). Also, "Samaria will pay the penalty for her guilt, because she has rebelled against her God. They will fall by the sword, their children will be slaughtered, and their pregnant women will be ripped open" (Hosea 13:16). 2. Micah prophesied, "For I will make Samaria a heap of ruins in the open country, planting places for a vineyard. I will hurl her stones down into the valley" (Micah 1:6). This occurred partially in 722 BC under the Assyrians, but completely under Alexander the Great in 331 BC. It was again rebuilt, then destroyed by Hyrcanus in 108 BC, and then rebuilt by Herod in 30-27 BC.

Hezekiah of Judah, 715-686 BC

(2Kings 18:1-20:21, 2Chronicles 29:1-32:33, Isaiah 36:1-39:8)

Lineage—Son of Ahaz, tribe of Judah, mother was Abi (Abijah) the daughter of Zechariah.

Reign—Became king at 25, 715-686 BC, reigned for 29 years.

Good/evil—Good. He did what was right in the sight of the Lord. In addition, he removed the high places, smashed the memorial stones, and cut down the Asherah (2Kings 18:3-4). There was not another king of Judah, either before or after him, who clung to the Lord and did not waver from following Him like Hezekiah did (2Kings 18:5-6).

Failures—1. Hezekiah let the approach of the Assyrian army move him to repent of his revolt and submit to whatever king Sennacherib imposed. This led Hezekiah to send him all the silver found in the house of the Lord and the gold cut from the temple doors (2Kings 18:13-16). 2. For a short time Hezekiah thought depending upon Egypt might be a good idea (2Kings 18:21-24, Isaiah 30:1-6, 31:1-9). 3. The king of Babylon sent an entourage to Hezekiah when he heard of his sickness and recovery. Hezekiah thought nothing of showing them his treasures, but Isaiah came and said that everything they had seen would be carried away to Babylon one day. This was not a result of Hezekiah showing them those treasures. None of them were alive 100 years later when it happened. The exile to Babylon was a result of the people abandoning the God of Abraham, Isaac, and Jacob after the days of Hezekiah.

Enemies—1. Sennacherib, king of Assyria, and his messengers: Tartan, Rab-saris, and Rabshakeh. Whenever Hezekiah's reign was secure, he revolted against Assyria and did not serve Sennacherib (2Kings 18:7). 2. The Philistines were defeated by Hezekiah as far as Gaza (2Kings 18:7).

Positives—There were many positive things about Hezekiah's reign. There was not another king like him, before or after him (2Kings 18:5-6). 1. In the first year of Hezekiah's reign he opened the doors of the house of the Lord and repaired them (2Chron. 29:3-4). He then called upon the Levites to consecrate themselves and cleanse the temple of every unclean thing and he reinstituted temple worship and the sacrifices that his father had stopped (2Chron. 29:20-21). 2. Hezekiah humbled himself and turned to the Lord whenever he faced adversity (2Kings 19:1, 14-19, 2Chron. 32:1-22). Virtually all other kings trusted in themselves, the kings of other nations, or false gods, and failed.

Significant Events—1. Hezekiah crushed the bronze serpent Moses made because the sons of Israel burned incense to it. They had apparently done this for a very long time. The bronze serpent was over 700 years old at this point (2Kings 18:4). 2. When the army of Assyria was camped against Jerusalem, Hezekiah took the letter sent from Sennacherib and laid it before the Lord. The Lord answered his prayer and slew 185,000 Assyrian warriors without the men of Judah lifting a finger (2Kings 19:8-37). 3. As a sign to Hezekiah that the Lord would heal him, the Lord caused the shadow of the sun to reverse ten steps on the stairway of Ahaz (2Kings 20:8-11). 4. Hezekiah constructed the pool and conduit to bring water into the city from the Gihon Spring (2Kings 20:20). This was an amazing engineering feat, providing a water source for the city in times of siege. 5. Hezekiah called the people back to the Lord and they held Passover/Feast of Unleavened Bread for a full two weeks. The sons of Israel came from all over Israel to celebrate the feast. There had not been one such as this since the days of Solomon (2Chron. 30:1-27).

Prophetic Influence—1. (Isaiah 28-39) In the year that Ahaz died, Isaiah pronounced judgment upon Philistia (Isaiah 14:28-32). Hezekiah was a close companion of Isaiah and listened to his words (2Kings 19:20). Isaiah put forth a scathing prophecy toward Sennacherib and the Assyrians because Hezekiah put his faith in the Lord (2Kings 19:20-28). Isaiah came to Hezekiah to tell him he would not recover from his sickness, but Hezekiah humbled himself, turned toward his wall, and prayed to the Lord with great travail (2Kings 20:1-7). The Lord had Isaiah return almost immediately because the Lord heard his prayer and saw his tears. God extended Hezekiah's life by fifteen years. 2. According to Jeremiah 26:18-19, Micah prophesied to Hezekiah and the people of Judah, "Therefore on account of you, Zion will be plowed like a field, Jerusalem will become a heap of ruins, and the mountain of the temple will become high places of a forest" (Micah 3:12). Micah also prophesied, "...When the Assyrian invades our land, when he tramples on our citadels, then we will raise against him Seven shepherds and eight leaders of people. They will shepherd the land of Assyria with the sword, the land of Nimrod at its entrances; and He will rescue us from the Assyrian when he invades our land, and when he tramples our territory" (Micah 5:5-6). This is actually prophetic of the end times, but had significance to Hezekiah when the Assyrians invaded Judah.

Manasseh of Judah, 697-640 BC
(2Kings 21:1-18, 2Chronicles 33:1-20)

Lineage—Son of Hezekiah, tribe of Judah, mother was Hephzibah.

Reign—Became king at 12, 697-640 BC, reigned for 55 yrs.

Good/evil—Evil. He did evil in the sight of the Lord, even more than the nations whom the Lord destroyed before the sons of Israel. He also rebuilt the high places, altars to Baal, and Asherim torn down by his father (2Chron. 33:2-9).

Failures—1. Aside from Athaliah, Manasseh was probably the most evil of all the rulers of Judah.

He not only did evil unlike any before him, he encouraged the people to do so as well (2Kings 21:9). He sacrificed his children in the fire, practiced divination, used spiritists and mediums, even putting the image of Asherah in the house of the Lord (2Kings 21:6-7). 2. He filled Jerusalem with innocent blood (2Kings 21:16). 3. Too little, too late. Manasseh's repentance and turn to God was toward the end of his life and for too long the people had lived a wicked lifestyle. The king's order to worship only the God of Israel was complied with by sacrificing to the Lord on the high places. This was contrary to the Law which required the sacrifices to be brought to the temple in Jerusalem (2Chron. 33:17, Deut. 12:5-7). 4. Manasseh threw the idol, altars, and foreign gods outside the city. Like a dog returning to his vomit, his son brought them back in after his death, unlike Josiah who completely destroyed them (2Chron. 33:15, 22, 34:4).

Enemies—1. The commanders of the army of the Assyrians captured Manasseh and carried him to Babylon with hooks and bound with chains because he paid no attention to the word of the Lord (2Chron. 33:10-11). 2. A king who filled the city of Jerusalem with innocent blood likely had hundreds of enemies, too numerous to name (2Kings 21:16).

Positives—1. Oh, what an act of mercy after such a wicked lifestyle. God was moved by Manasseh's pleading, prayers, and humility and restored him back to Jerusalem. Once back in Jerusalem he "removed the foreign gods and the idol from the house of the Lord, as well as the altars which he had built on the mountain of the house of the Lord and in Jerusalem, and he threw them outside the city. He set up the altar of the Lord and sacrificed peace offerings and thanksgiving offerings on it; and he ordered Judah to serve the Lord God of Israel" (2Chron. 33:12-16).

Significant Events—Had the Lord not extended the life of Hezekiah by fifteen years, Manasseh would never have been born (2Chron. 33:1).

Prophetic Influence—1. This was a period of time after Isaiah and Micah had died or no longer prophesied. However, there were unnamed prophets who spoke the word of the Lord to Manasseh. They spoke of disaster and wiping Jerusalem clean as one would wipe out a bowl. They told Manasseh that the Lord was going to abandon the remnant of His inheritance because of their evil (2Kings 21:10-15). 2. 2Chronicles 33:10 says the Lord spoke to Manasseh, but it was very likely through these unnamed prophets (2Chron. 33:10).

Amon of Judah, 642-640 BC
(2Kings 21:19-26, 2Chronicles 33:21-25)

Lineage—Son of Manasseh, tribe of Judah, mother was Meshullemeth the daughter of Haruz of Jotbah.

Reign—Became king at 22, 642-640 BC, reigned for 2 yrs.

Good/evil—Evil. He did what was evil in the sight of the Lord and followed the ways of his father before he humbled himself (2Chron. 33:22).

Failures—1. He multiplied his guilt by not humbling himself as his father did (2Chron. 33:23).

Enemies—1. His own servants conspired against him and put him to death (2Chron. 33:24).

Positives—None recorded.

Significant Events—1. Scripture tells us that Amon sacrificed to all the carved images which his father Manasseh had made. What that says indirectly is that he had to pull those from the trash dump outside the city where his father had thrown them (2Chron. 33:15). 2. The people of the land put to

Josiah of Judah, 640-609 BC
(2Kings 22:1-23:30, 2Chronicles 34:1-35:27)

death the servants who had assassinated king Amon (2Kings 21:24).

Prophetic Influence—No prophetic influence is listed. However, the same unnamed prophets who spoke to his father Manasseh were likely still around.

Lineage—Son of Amon, tribe of Judah, mother was Jedidah the daughter of Adaiah of Bozkath.

Reign—Became king at 8, 640-609 BC, reigned for 31 yrs.

Good/evil—Good. He did what was right in the sight of the Lord and walked in the ways of his father David and did not turn to the right or the left. When he was 16, he began to seek the God of his father David (2Chron. 34:2-3).

Failures—1. Even though Josiah was an amazing leader and reformer, the hearts of the people did not change. As soon as Josiah died they went right back to their evil ways (Jer.). 2. Josiah's choice to attack and his untimely death in the battle with Pharaoh Neco certainly seem like failures. Curiosity leads us to wonder why he did not consult Huldah the prophetess on the matter (2Chron. 35:20-24). This could also have been the timing in God's plan to initiate judgment upon Judah for her past wickedness. God promised to not allow that to happen during his lifetime (2Chron. 34:27-28).

Enemies—1. Any priest of a false god: Ashera, Baal, man made wood and metal images. Josiah burned their bones on their altars, which meant they were likely killed, then burned on the altar (which was far more merciful than those who "made their children pass through the fire"). This was a reference to Molech worship in which children were literally burned alive (2Chron. 34:5). We know Manasseh practiced such things and possibly Amon (2Chron. 33:6). 2. Pharaoh Neco king of Egypt, allied with Ashur-uballit II, king of Assyria, were enemies of Judah. Josiah was likely allied with Babylon, or at the very least did not want Egyptian aid to reach his enemy Assyria at Carchemish.

Positives—1. In the twelfth year of his reign he began to purge Judah and Jerusalem of the high places, the Asherim, carved images, and cast images (2Chron. 34:3). 2. Josiah removed all the abominations from all the lands belonging to the sons of Israel, and made all who were present in Israel serve the Lord their God. Throughout his lifetime they did not turn from following the Lord God of their fathers (2Chron. 34:33). 3. Josiah was a decisive leader. When he did something, it was done completely: when he began to seek the Lord at 16, he did not turn to the right or to the left all his days (2Chron. 34:2-3); when he decided to destroy the idols and images and altars to false gods, he crushed them to powder and wiped out their priests (2Chron. 34:3-7); when he heard the reading of the Law, he humbled himself and pursued the prophetess for a word from the Lord, then read the

Law himself to everyone in Jerusalem (2Chron. 34:19-30); when he decided to celebrate the Passover as the Law of Moses states, there had not been one celebrated like it since the days of Samuel the prophet (2Chron. 35:16-19, 2Kings 23:22).

Significant Events—1. His grandfather (Manasseh) humbled himself in his later years and removed the Asherim, carved images, and cast idols from Jerusalem, but only threw them outside the city. Josiah's father (Amon) brought them back in as soon as Manasseh died and he was king. Josiah broke them in pieces, ground them to powder, and scattered them on the graves of those who sacrificed to them (2Chron. 34:4). 2. Hilkiah the priest discovered the book of the Law which had been hidden away for up to 75 years. When it was read to Josiah, he tore his clothes (a sign of intense grief, humility, and mourning) and sent men to inquire of the Lord concerning what they had read in the Law. This means that all of the reforms Josiah made before this were done without having knowledge from the word of God (2Chron. 34:14-21). 3. After the pronouncement of the coming judgment upon Judah by Huldah the prophetess, Josiah gathered all the elders of Judah and all the people of Jerusalem from the greatest to the least. King Josiah read to them all the words of the Book of the Covenant found in the house of the Lord. He is the only king we can say with confidence who read the book of the Law. Moses' command was that every king who sat on the throne was to write out his own copy of the Law to keep with him and read his whole life (Deut. 17:18-19). We can infer from king David's exhortation to Solomon in 1Kings 2:3 that at least David had read the Law. Early commentators attribute Psalm 119 to David where in verse 97 it says, "How I love Your Law! It is my meditation all the day." However, the author of Psalm 119 wrote it anonymously, so it cannot be credited to David with any degree of certainty. 4. Reinstituted Passover. It had not be celebrated with the priests, Levites, all Judah and Israel present in this way and to this magnitude since the days of Samuel the prophet (2Chron. 35:18). His great grandfather Hezekiah celebrated Passover during his reign, but apparently not to the magnitude that Josiah did. We can say with great certainty that it was no longer celebrated throughout Judah after the death of Josiah until perhaps after the exile.

Prophetic Influence—1. Huldah the prophetess lived in Jerusalem and was sought out by Josiah when the book of the Law was read to him. His response to her words was to read the Law to the people and make a covenant with the people to walk after the Lord and keep His commandments (2Chron. 34:29-31). 2. Though Zechariah didn't prophecy until after the return from exile, he used the depth of mourning over Josiah's death as a comparison to when the Jews realize that Jesus truly was the Messiah and mourn over Him (Zech. 12:11). 3. Nahum's prophecy of the fall of Nineveh and consequently Assyria may have influenced Josiah's decision to ally with Babylon and resist Pharaoh Neco (Nahum 2:1-3:19). 4. Zephaniah prophesied during the reign of Josiah and had particularly harsh things to say against Judah and the inhabitants of Jerusalem (Zeph. 1:4, 8-14). Paralleling Amos' prophetic judgments, Zephaniah prophesied against the Philistine cities, as well as Moab and Ammon (Zeph. 2:4-9). Of particular interest to Josiah, Zephaniah's pronouncement that the Lord "will stretch out His hand against the north and eliminate Assyria, and He will make Nineveh a desolation." Nineveh fell in 612 BC to the Babylonians and Medes, and the Assyrians were finally overthrown in 609 BC, the year of Josiah's death at the hand of Pharaoh Neco (Zeph. 2:13). 5. Habakkuk begged the Lord to respond to the violence, strife and devastation among the people. But when God responded that He was raising up the Chaldeans (Babylonians) to bring justice, Habakkuk resisted because he thought the Jews were still more righteous than the Babylonians (Hab. 1:1-6). Because of the nature of what was going on at the time (Babylonians conquered Assyria in 609, defeated

Jehoahaz of Judah (Joahaz, Shallum), 609 BC
(2Kings 23:31-35, 2Chronicles 36:1-4)

Pharaoh Neco at Carchemish in 605), Habakkuk's prophecy would have been between the end of

Josiah's reign into Jehoiakim's. Josiah may or may not have had access to it. 6. Jeremiah was likely the biggest prophetic influence upon Josiah and a kindred spirit. Jeremiah 11:1-8 and 17:19-27 may have been recorded during the time of Josiah's reforms in Judah. Jeremiah's prophecies increased and intensified after the death of Josiah.
Lineage—Son of Josiah, tribe of Judah, mother was Hamutal the daughter of Jeremiah of Libnah.
Reign—Became king at 23, 609 BC, reigned for 3 months.

Good/evil—Evil. He did evil in the sight of the Lord, in accordance with all that his forefathers had done (2King 23:32).

Failures—He did not continue in the righteous way of his father Josiah (2Kings 23:32).

Enemies—For some reason, Pharaoh Neco of Egypt did not like him as the choice to follow his father as king. Neco imprisoned him at Riblah in the land of Hamath, then carried him away to Egypt where he died (2Kings 23:33-34).

Positives—None recorded.

Significant Events—Oddly, the people of Judah selected Jehoahaz as successor to Josiah instead of his older brother Jehoiakim. That quickly changed when Pharaoh Neco returned from Carchemish. Neco imprisoned him at Riblah until taking him to Egypt where he died (2Kings 23:33-34).

Prophetic Influence—1. Jehoahaz would have had access to Jeremiah's previous words, but he did not speak directly to him that we know of, or specifically concerning Jehoahaz until after he was carried to Egypt; Jeremiah 22:11-17. 2. Ezekiel spoke of Jehoahaz after he was carried away to Egypt

Jehoiakim of Judah (Eliakim), 609-598 BC
(2Kings 23:36-24:7, 2Chronicles 36:5-8)

(Ezekiel 19:4). 3. Zephaniah prophesied during the reign of Josiah and had particularly harsh things to say against Judah and the inhabitants of Jerusalem (Zeph. 1:4, 8-14). His prophecies would have been accessible to Jehoahaz. 4. The fulfillment of Nahum's prophecy concerning the fall of Nineveh three years prior should have confirmed the accuracy of God's word through his prophets (Nahum 2:1-3:19).
Lineage—Son of Josiah, older half-brother of Jehoahaz, tribe of Judah, mother was Zenaida the daughter of Pedaiah of Rumah.

Reign—Became king at 25, 609-598 BC, reigned for 11 yrs.

Good/evil—Evil. He did evil in the sight of the Lord, in accordance with all that his forefathers had done (2Kings 23:37).

Failures—1. Despite all the prophetic warnings, Jehoiakim revolted against Nebuchadnezzar after three years of serving him. Consequently, the Lord sent bands of Chaldeans, Arameans, Moabites, and Ammonites against Judah to destroy it (2Kings 24:1-2). 2. Instead of repenting and humbling himself before the Lord when the scroll of Jeremiah was read, Jehoiakim burned it in the fire and gave orders to seize Jeremiah and Baruch the scribe (Jer. 36:20-26).

Enemies—1. Uriah the son of Shemaiah from Kiriath-jearim prophesied against Judah and Jerusalem. His words aligned with Jeremiah, but Jehoiakim killed him with a sword after bringing him

back from Egypt to where he had fled (Jer. 26:20-23). 2. Nebuchadnezzar besieged Jerusalem and humiliated Jehoiakim because he had revolted against him after three years (Daniel 1:1-2). 3. Jeremiah was not quiet about what the Lord had planned against Judah, especially during the reign of Jehoiakim. A plot (by the priests and prophets under Jehoiakim's reign) to murder Jeremiah was narrowly averted by Ahikam the son of Shaphan (Jer. 26:16-24).
Positives—None listed.

Significant Events—1. It was during the reign of Jehoiakim that Nebuchadnezzar took the first wave of exiles to Babylon (606/605 BC), including Daniel, Hananiah, Mishael, and Azariah (Daniel 1:1-7). Jehoiakim was bound with bronze chains to be taken to Babylon, but for some reason that was not carried out. Perhaps he recommitted his allegiance to Babylon after such a show of force against him. He continued to reign until 598 BC. Jeremiah said concerning Jehoiakim, "He will be buried with a donkey's burial, dragged off and thrown out beyond the gates of Jerusalem" (Jer. 22:18-19, 36:30). 2. In the second year of Nebuchadnezzar's reign (606-605 BC), Daniel interpreted his dream and was appointed ruler over the province of Babylon. We don't know what advice Daniel might have given to Nebuchadnezzar concerning Judah and Jerusalem during the reigns of the last three kings, but Daniel certainly understood God's judgment was taking place against Judah and Jerusalem (Daniel 2:46-49).

Prophetic Influence—1. Uriah the son of Shemaiah from Kiriath-jearim spoke similar words as

Jehoiachin of Judah (Jeconiah, Coniah), 598-597 BC
(2Kings 24:8-17, 25:27-30, 2Chronicles 36:9-10)

Jeremiah, but when threatened by Jehoiakim and his officials, he fled to Egypt (Jer. 26:20-23). Jehoiakim's men pursued him to Egypt, brought him back to Judah, then killed him with a sword. 2. Jeremiah, 22:18-23, 25:1-14, 26:1-23, 35:1-19 (concerning the Rechabites and their faithfulness), 46:1-18 (concerning the defeat of Pharaoh Neco at Carchemish). 3. Though Ezekiel had not yet begun to prophesy, his word against the shepherds of Israel certainly fit Jehoiakim (Ezekiel 34:1-10).

Lineage—Son of Jehoiakim, tribe of Judah, mother was Nahushta the daughter of Elnathan of Jerusalem.

Reign—Became king at 18, 598-597 BC, reigned for 3 months.

Good/evil—Evil. He did evil in the sight of the Lord in accordance with all that his father had done (2Kings 24:9).

Failures—We have a king who was only eighteen years old and reigned for only three months. There seems to be a great deal of animosity toward Jehoiachin that we can't understand due to a lack of information (Jer. 22:24-30). He seems to have excelled in wickedness of heart or deed in ways we don't know about.

Enemies—Nebuchadnezzar, (2Kings 24:10-16).

Positives—At least he recognized that resistance was futile and followed the directions of Jeremiah, who told them to surrender to Nebuchadnezzar and they would live and prosper.

Significant Events—1. Jeremiah prophesied that "...no man among his descendants will prosper sitting on the throne of David or ruling again in Judah" (Jer. 22:30). This creates a real dilemma if

Joseph the husband of Mary was the father of Jesus. Jesus could not then be the righteous Branch raised up to reign as king on the throne of David (Jer. 23:5-6). 2. The second wave of exiles were taken with Jehoiachin to Babylon, ten thousand in all. He, his mother (Nahushta), his officials, commanders, and servants all went out to Nebuchadnezzar and were taken prisoner to Babylon (2Kings 24:10-12).

Prophetic Influence—1. Jeremiah prophesied that Jehoiakim would not have anyone to sit on the throne of David. This is very likely the reason Jehoiachin only lasted three months (Jer. 36:30). Jer. 22:24-30 is the absolute rejection of Jehoiachin (Jeconiah, Coniah) as king over the people of Judah. God equated Jehoiachin and those who had gone to Babylon with the good figs in his vision. He

Zedekiah of Judah (Mattaniah), 597-586 BC
(2Kings 24:18-25:7, 2Chronicles 36:10-16)

would set His eyes on them for good, to bring them back, to build them up and not overthrow them. They would be planted and not uprooted and given a heart to know Him (Jeremiah 24:1-7). 2. Even though Ezekiel did not begin prophesying until the days of Zedekiah, Jehoiachin is mentioned in a prophecy concerning Zedekiah (Ezekiel 17:12). Though his reign was very short, Jehoiachin qualifies as one of the selfish, unfit shepherds Ezekiel spoke of (Ezekiel 34:1-10).

Lineage—Son of Josiah and the younger full brother of Jehoahaz, tribe of Judah, mother was Hamutal the daughter of Jeremiah of Libnah. He would have been nine years old when his father Josiah was killed by Pharaoh Neco at Megiddo.

Reign—Became king at 21 when Jehoiachin was deported to Babylon by Nebuchadnezzar, 597-586 BC, reigned for 11 yrs.

Good/evil—Evil. He did evil in the sight of the Lord according to everything that Jehoiakim had done (2Kings 24:19).

Failures—1. Zedekiah sought the word of the Lord from Jeremiah several times, but did not act upon it (Jer. 37:3, 6-10, 17). 2. Zedekiah was a weak leader. His officials were more powerful than he (Jer. 38:5, 10). He sought the word of the Lord from Jeremiah, but had to do so secretly (Jer. 37:17, 38:16, 19, 24-26). 3. Jeremiah was very clear that they could surrender to the king of Babylon and live under his yoke in the land (Jer. 27:11). He also said to Zedekiah that he and his household would live if he would surrender to the officers off the king of Babylon, and the city would not be burned (Jer. 38:17-18). Zedekiah was afraid of those who had already defected to Babylon (Jer. 38:19) and his own officials (Jer. 38:25) and chose to go against the word of the Lord through Jeremiah.

Enemies—Nebuchadnezzar (2Kings 24:10:16).

Positives—Zedekiah proclaimed a release for the male and female servants held by their brothers and sisters. Unfortunately, the people released their slaves, but then took them captive again (Jer. 34:8-11).

Significant Events—1. More of the events of Zedekiah's reign are recorded by Jeremiah than either 2Kings or 2Chronicles. 2. Zedekiah was the final king of Judah before the complete destruction of Jerusalem and the temple. He could have prevented its destruction had he surrendered to Nebuchadnezzar right away (Jer. 38:17-18). Because he was an ineffective leader, his inaction proved disastrous for him, his family, the city, and the temple of God (2Kings 25:1-21). 3. Ezekiel saw a vision

of the glory of the Lord leaving the temple before the city fell and the temple was destroyed (Ezekiel 9:3, 10:4 & 18-19, 11:22-23).

Prophetic Influence—1. Jeremiah 4:5-9, 21:1-10, 24:1-10 (Zedekiah and his officials were the bad figs), 27:1-22, 32:1-5, 34:2-22, ch37-ch39, 49:34-39 (concerning Elam at the beginning of Zedekiah's reign). 2. In the fourth year of Zedekiah's reign, false prophet, Hananiah the son of Azzur from Gibeon, proclaimed that within two years the yoke of Nebuchadnezzar would be broken (Jer. 28:1-17). 3. Ezekiel did not begin to prophesy until he was carried to Babylon at the beginning of Zedekiah's reign. What he spoke in Ezekiel 12:12-13 and 19:8-9 came to pass (2Kings 25:6-7). Zedekiah is referenced again in Ezekiel 17:11-24, specifically verses 13 and 20. Ezekiel announced in Babylon that Jerusalem was under siege (Eze. 24:2) and that their sons and daughters who were left behind would fall by the sword (Eze. 24:21). Zedekiah would have certainly been one of the shepherds of Israel prophesied against by Ezekiel (Ezekiel 34:1-10).