



The Historical Books of the Old Testament

Lesson 4

Lesson 4 Commentary

The Kingdom of Israel – Part 1

Lesson 5 Questions

The Kingdom of Israel – Part 2

Introduction

When we left off the last session, we had covered the times of the Judges. This was the period between the leadership of Joshua and the establishment of the monarchy in Israel. The book of Judges covered thirteen Judges, some good and righteous, others not so much. We then moved to the book of Ruth which tells us in the first verse that the story of Ruth occurs “once back in the time of judges.”¹ One of the main themes we saw in Judges was the connection between the chaos of the pre-monarchial period and the lack of a king in Israel. Ruth moves us closer to the monarchy by showing that the lineage of the future King David (and, as a result, the future Messiah, Jesus Christ) includes “non-Israelites.” Remember Tamar is probably a Canaanite, Rahab is a Canaanite, and Ruth is a Moabite. While we have not arrived at the story of Bathsheba, she is probably a Hittite (based on the fact that she was married to Uriah, Hittite) and is also in the lineage of Solomon, David’s son (and, as a result, the future Messiah, Jesus Christ). Interestingly, these are the only women included in the lineage of Jesus Christ as outlined by Matthew.

In 1 Samuel we move to the last of the judges, Eli,² Samuel,³ and Samuel’s sons, Joel and Abijah.⁴ We will see that Samuel plays a key role as he is the person who anoints the first two Kings of Israel, Saul and David.

The Books of Samuel were once one book that was divided into two, probably by the translators of the Septuagint because it would not fit onto one scroll. There is also a tradition that has the books of Samuel and the books of Kings as a single group of four books called 1-4 Kingdoms. “Most editions of the Latin Vulgate followed this Septuagintal practice of

¹ Ruth 1:1. Unless noted otherwise, all biblical citations are from the NABRE.

² 1 Sam 4:18.

³ 1 Sam 8:1.

⁴ 1 Sam 8:2.

considering Samuel and Kings a set of four books, 1-4 Kings.”⁵ The tradition of grouping these books together into one literary unit implies that the books were written and/or compiled during or after the Babylonian exile, several hundred years after the reigns of Saul, David, and Solomon.

As you read for this week, the high-level structure of 1 & 2 Samuel are as follows:

- I. The Last Judges, Eli and Samuel (1 Sam 1:1–7:17)
- II. Establishment of the Monarchy (1 Sam 8:1–12:25)
- III. Saul and David (1 Sam 13:1–2 Sam 2:7)
- IV. The Reign of David (2 Sam 2:8–20:26)
- V. Appendixes (2 Sam 21:1–24:25)⁶

You can see from this outline that Origen’s statement that the two books were once one book makes sense,⁷ given the smooth flow from 1 Samuel to 2 Samuel.

1 Samuel

There are significant parallels between Samson’s mother and Hannah, the mother of Samuel. First, both were barren. Second, like Samson’s mother, Hannah appears to promise a life-long Nazarite vow for her son if God will “open her womb.” God grants her a son, Samuel, whom she dedicates to God and turns him over to Eli. There is an interesting translation issue that is seen clearly in 1:26, which reads, “Then Hannah spoke up: “Excuse me, my lord! As you live, my lord, I am the woman who stood here near you, praying to the LORD.”⁸ Note how the first two times that lord is used, it is all lower case. However, the third time, it is upper case and small upper case. The first two times, the underlying Hebrew word is *adonai* which, in context, means “master,” as she is talking to the Judge, Eli. However, the second time the underlying Hebrew word is *YHWH*, the personal name of God given to Moses at the burning bush. Following an ancient Jewish prohibition against speaking the divine name, translators do not write the personal name of God, substituting instead the “upper case/small upper case” formula to denote the personal name of God.

Directly after the dedication of her son, there is a lengthy prayer of Hannah. Scholars of noted similarities of Hannah’s prayer to Mary’s Magnificat in Luke 2.

⁵ John Bergsma and Brant Pitre, *A Catholic Introduction to the Bible: The Old Testament* (Ignatius Press, 2018), Kindle Edition, Chapter 14, Location 7516.

⁶ *New American Bible*, Revised Edition. (Washington, DC: The United States Conference of Catholic Bishops, 2011), Introduction to the Books of Samuel.

⁷ Origen quoted by Eusebius of Caesarea, *Church History* 6.25.2, in *NPNF2* 1:272.

⁸ 1 Sam 1:26.

Hannah's Prayer (1 Samuel 2)	Mary 's Magnificat (Luke 2)
My heart exults in the LORD; my strength is exalted in the Lord (2:1)	My soul magnifies the LORD, and my spirit rejoices in God my Savior (2:46–47)
There is none holy like the LORD..." (2:2)	for he who is mighty has done great things for me, and holy is his name. (2:49)
The bows of the mighty are broken, but the feeble gird on strength...The LORD kills and brings to life; he brings down to Sheol and raises up. The LORD makes poor and makes rich; he brings low, he also exalts. (2:4, 6–7)	He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree. (2:51–52)
Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger... (2:5)	he has filled the hungry with good things, and the rich he has sent empty away. (2:53)

Pope Benedict XVI believes that these similarities are evidence of Mary's knowledge of scripture.

"The Magnificat—a portrait, so to speak, of her soul—is entirely woven from threads of Holy Scripture, threads drawn from the word of God. Here we see how completely at home Mary is with the word of God, with ease she moves in and out of it. She speaks and thinks with the word of God; the word of God becomes her word, and her word issues from the word of God. Here we see how her thoughts are attuned to the thoughts of God, how her will is one with the will of God. Since Mary is completely imbued with the word of God, she is able to become the Mother of the Word Incarnate."—Benedict XVI, *God is Love*, 41 ⁹

As mentioned earlier, Samuel's sons become judges when Samuel was old. However, they do not live up to the example set by Samuel. Because of their failures and probably the failures of other Judges, the people demand a king to rule over them. This is a clear rejection of God as their king. Samuel tries to talk them out of it. Samuel does as the Israelites requested and chooses Saul from the tribe of Benjamin to be the first king of Israel. Saul, however, commits a series of transgressions from making unlawful sacrifices¹⁰ to failing to execute *herem*

⁹ This table and subsequent quote by Benedict the XVI were drawn from the lecture notes of Michael Barber, Historical Books of the Old Testament Lecture Notes Session 4 (John Paul the Great Catholic University, 2015). Citations are from the RSVCE.

¹⁰ 1 Sam 13:8.

against the Amalekites as “commanded(?)” by God.¹¹ As a result, the kingship is taken away from Saul and given to David.

In chapters 16 - 31 of 1 Samuel, the main star is David in a series of situations: fighting the Philistine giant, Goliath, marrying Saul’s daughter, befriendng Saul’s son, running for his life from Saul. On two different occasions David has the opportunity to kill Saul but chooses to spare him. Saul continues to digress. At one point, he even consults a medium to conjure up Samuel, who has died. At the end of 1 Samuel, Saul and his three sons die at the hands of the Philistines.

2 Samuel

2 Samuel opens with a military struggle between the Southern tribes with David as king and the northern tribes with the son of Saul, Ish-bosheth, as king. “There followed a long war between the house of Saul and the house of David, in which David grew ever stronger, but the house of Saul ever weaker.”¹² David and the southern tribes eventually prevail, and the twelve tribes of Israel are united under the rule of David. The golden age of David’s reign begins.

Trying to go through all the events of 2 Samuel could fill several sessions. I will concentrate on three things. First, I will cover the establishment of Jerusalem as David’s capital. Second, I will address the Davidic covenant. Finally, I will touch on the events surrounding David’s marriage to Bathsheba.

Jerusalem

In Chapter 5 of 2 Samuel, we see all twelve tribes of Israel come to David in Hebron and swear allegiance to him. The first thing recorded is the “Capture of Zion.” In other words, he captures Jerusalem and makes it his capital. Why Jerusalem? Let’s go back to the beginning (or at least the beginning in scripture). The first mention of Jerusalem can be found in Gen 14:18-20.

Melchizedek, king of Salem, brought out bread and wine. He was a priest of God Most High. He blessed Abram with these words: “Blessed be Abram by God Most High, the creator of heaven and earth; And blessed be God Most High, who delivered your foes into your hand.” Then Abram gave him a tenth of everything.¹³

¹¹ 1 Sam 15:1-22.

¹² 2 Sam 3:1.

¹³ Gen 14:18-20.

Note how Melchizedek is both king and priest. How do we know that Jerusalem is the same as Salem? In the extrabiblical writings of Josephus (a Jewish historian in the first century A.D.), we read, “Now the king of Sodom met him at a certain place, which they called The King’s Dale, where Melchizedek, king of the city Salem, received him. That name signifies the righteous king; and such he was without dispute, insomuch that, on this account, he was made the priest of God: however, *they afterward called Salem Jerusalem.*”¹⁴ So, the first important discussion shows that Jerusalem (Salem) is the home of the first priest/king encountered in biblical text. Next, let’s move to the *Aqedah*, the binding of Isaac (the Testing of Abraham).¹⁵ In this story, Abraham is told to sacrifice Isaac *in the land of Moriah*.¹⁶ After Abraham proved that he was willing to sacrifice his “only son,” God spared Isaac and provided a ram for the sacrifice. Abraham then named the place *Yahweh-yireh* (God-will-provide). And note that when he names the place, it is on a mountain.¹⁷ Now let’s move to the third piece of the puzzle. In 2 Chr 3:1, we read, “Then Solomon began to build the house of the LORD in *Jerusalem on Mount Moriah.*”¹⁸ So, it is clear from Chronicles believed that that where Abraham was tested is the same place as where the Temple was built, Jerusalem. To further support that it is also the place that Abraham met with Melchizedek, “*jeru*” is derived from the word “*yireh*.” Therefore, Jerusalem is made up of a combination of the name given by Abraham and the name of the city where Abraham met Melchizedek. To support that David would have known the importance of Melchizedek, simply read Psalm 110, the Psalm of David where God appoints the King both King and Priest – “You are a priest forever in the manner of Melchizedek.”¹⁹ It is clear that Jerusalem meant more to David and the Israelites than just a good place to set as the capital. It was a holy place!

The Davidic Covenant

Remember back in the first session, we talked about the Seven Covenants of Salvation History and showed this chart:

¹⁴ Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1987), 39 (emphasis added).

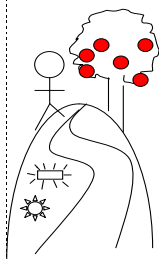
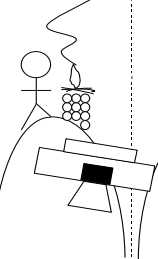
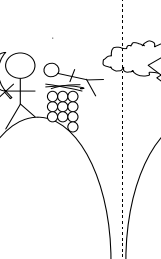
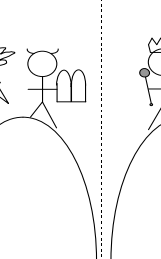
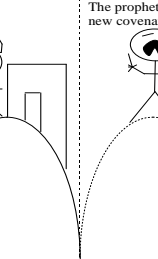
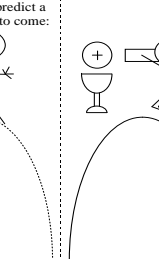
¹⁵ Gen 22:1-18.

¹⁶ Gen 22:2.

¹⁷ Gen 22:14.

¹⁸ 2 Chr 3:1 (emphasis added).

¹⁹ Ps 110:4.

Name	"Adamic" or "Creation"	"Noahic"	"Abrahamic"	"Mosaic" or "Sinai"	"Davidic"	"New"	"Eucharistic"
						 The prophets predict a new covenant to come:	
Mediator	Adam	Noah	Abraham	Moses	David	Son of David	Jesus
Mountain	Eden	Ararat	Moriah	Sinai	Zion	Zion	Calvary (Zion)
Organization	Married couple	Extended Family	Tribe	Nation	Kingdom (Empire)	Kingdom (Empire)	Church
Scripture	Genesis 1-2	Genesis 9	Gen 12:1-3; Gen 15; Gen 17; Gen 22	Exod 19-24 (fulfills Gen 15)	2 Sam 7 Pss. 89, 132 (fulfills Gen 17)	Jer 31:31-35 Ezek 37:24-28 Isa 55:1-5	Luke 22:14-32 esp. v. 20
	Roles of Adam: 1) Firstborn Son 2) King 3) Priest 4) Prophet 5) Universal Bridegroom		Promises to Abraham: 1) A Great Nation → Fulfilled		2) A Great Name (Royalty) → Fulfilled		3) Universal Blessing (to all nations) → Fulfilled
Covenants of Creation				Covenants of Redemption			

Seven Covenants of Salvation History

To repeat from that session, God made three promises and later covenants with Abraham:

- (1) a great nation (land and people),
- (2) a great name (royalty), and
- (3) that all nations would be blessed through him.

The first covenant, a great nation, was fulfilled when Moses arrived at Mount Sinai. It is in 2 Sam 7 that God fulfills the second covenant, a great name. Setting the scene, David is ruling all twelve tribes from Jerusalem. After a delay, the Ark of the Covenant is brought into Jerusalem and put in the Tabernacle. We then read, "After the king had taken up residence in his house, and the LORD had given him rest from his enemies on every side, "the king said to Nathan the prophet, "Here I am living in a house of cedar, but the ark of God dwells in a tent!"²⁰ So, David is at rest and knows that God has provided this wonderful kingdom, yet the Ark of God still lives in the Tabernacle as opposed to a grand Temple. At first Nathan tells David to do whatever he thinks is right, but then God steps in:

²⁰ 2 Sam 7:1-2.

Now then, speak thus to my servant David, Thus says the LORD of hosts: I took you from the pasture, from following the flock, to become ruler over my people Israel. I was with you wherever you went, and I cut down all your enemies before you. *And I will make your name like that of the greatest on earth...* Moreover, the LORD also declares to you that *the LORD will make a house for you:* when your days have been completed and you rest with your ancestors, *I will raise up your offspring after you...and I will establish his kingdom.* He it is who shall build a house for my name, and I will establish his royal throne forever. *I will be a father to him, and he shall be a son to me.* If he does wrong, I will reprove him with a human rod and with human punishments; but *I will not withdraw my favor from him* as I withdrew it from Saul who was before you. *Your house and your kingdom are firm forever before me; your throne shall be firmly established forever.*²¹

Note how David wanted to build God a “house,” meaning an abode for dwelling. God is going to build David a “house,” meaning a royal dynasty, like the House of Windsor or the House of Tudor. Note also that the covenant establishes the Davidic king as a “son of God.”

The primary effect of the Davidic covenant was to establish the Davidic king as “son of God” (2 Sam 7:14). This was the status enjoyed by Adam before the fall and offered to Israel at Sinai (cf. Gen 1:26-27; cf. 5:3). Although the Israelites rejected divine sonship at the Calf and afterward, God did not entirely rescind their status as children.²²

The last covenant, that all nations would be blessed through him, will not be fulfilled until the coming of Christ!

Bathsheba

Back in Exodus the Israelites quickly betrayed God, making an idol for themselves not long after the Mosaic covenant was sealed between God and the Israelites. You can probably imagine what happens after the Davidic covenant is made. David transgresses! I will not spend a great deal of time on this subject but understanding who Bathsheba is will have an impact on the next session. Setting the scene, David sees Bathsheba bathing and desires her. If you read carefully, Bathsheba does not appear to come to David on her own free will.: “Then David *sent messengers and took her*. When she came to him, he took her to bed, at a time when she was just purified

²¹ 2 Sam 7:8–16.

²² Bergsma and Pitre, *A Catholic Introduction to the Bible: The Old Testament*, Kindle Edition, Chapter 14, Location 8004.

after her period; and she returned to her house. But the woman had become pregnant; she sent a message to inform David, “I am pregnant.””²³ Effectively, David has Bathsheba’s husband killed and he marries her. However, due to God’s displeasure with David, the child dies. However, Bathsheba becomes pregnant again. This time Solomon is born, a son who is destined to become the wisest man in the world!

²³ 2 Sam 11:4–5.

QUESTIONS FOR LESSON 5

The Kingdom of Israel – Part 2

Day 1 – Scan the lecture notes. Write down one or two points that you consider most interesting.

Day 2 – Read “The Books of Kings,” attached. Write down one or two points that you consider most interesting.

Day 3 – Read 1 Kings 2:19. What does this indicate about Bathsheba? (Hint: Read 1 Kings 11:3 and 15:13 and Revelation 12:1-5)

Day 4 – Read 1 Kings 12. Why do you think that Jeroboam builds temples in Bethel and Dan?

Day 5 – Read 1 Kings 18. Write down one or two points that jump out at you from this story.

Day 6 – Read the handout entitled, “THE KINGS OF ISRAEL AND JUDAH,” attached. Write down one or two points that jump out at you.

THE BOOKS OF KINGS²⁴

The two Books of Kings are regarded by many as the last part of a work commonly known as the Deuteronomistic History. The latter tells the story of Israel from its settlement in the land (Joshua and Judges) through the transition from judgeship to monarchy under Samuel, Saul, and David (1 and 2 Samuel) to the reign of Solomon, the disintegration of the united kingdom into the kingdoms of Israel and Judah and the eventual downfall of both kingdoms (1 and 2 Kings). The Deuteronomistic History along with the Pentateuch forms a single historical narrative stretching from creation to exile.

The Books of Kings can be approached in several ways. They contain history and are an important source of information about the Israelite kingdoms. They are also narrative that calls for careful reading; historical accuracy is sometimes sacrificed to the demands of compelling characterization and dramatic tension. Most importantly, both historical presentation and narrative creativity are shaped by a particular religious worldview.

The multifaceted character of the work means that it has a variety of focal points. The historical events themselves, of course, are important, but the patterns according to which the author organizes those events give a unity to the author's historical reconstruction. The northern kings are condemned without exception, and the royal line degenerates from the divine election of Jeroboam I through a succession of short-lived dynasties to the bloodbath of Jehu's coup d'état, and finally dies out in a series of assassinations. (It must be admitted that the author at times skews the story to preserve the pattern: the relatively prosperous forty-one-year reign of Jeroboam II is dismissed in seven verses!) Judah's kings, on the other hand, follow a cyclic pattern of infidelity followed by reform, with each reformer king (Asa, Joash, Hezekiah, Josiah) greater than the last. Unfortunately, the apostate kings also progress in wickedness, until the evil of Manasseh is so great that even Josiah's fidelity cannot turn away the Lord's wrath (2 Kgs 23:26).

As a literary work, the Books of Kings are admirable. Some of the brilliance is accessible only in Hebrew: wordplays, the sounds and rhythms of poetic passages, verbal allusions to other passages of the Hebrew Bible. Scenes are drawn with a vibrancy and immediacy that English cannot reproduce without sounding overdone. But other literary techniques survive translation: symmetrical structures for narrative units (and the disruptions of symmetry at significant points), rich ambiguities (see 1 Kgs 3:26), foreshadowings (such as the way the prophet of Bethel and the man of God of Judah in 1 Kgs 13 portend the destinies of their respective kingdoms).

²⁴ *New American Bible*, Revised Edition. (Washington, DC: The United States Conference of Catholic Bishops, 2011), Introduction to the Books of Kings.

Characterization is rich and complex (Solomon, Jeroboam, Elijah, Ahab, Elisha, Jehu, etc.), revealing deep insight into human nature.

In offering a theological interpretation of history, 1–2 Kings upholds a double principle: the justification of the political disintegration of the Davidic empire, and the necessity of the religious unity of the Lord’s people. This double principle is, practically speaking, unrealistic; see Jeroboam I’s reasonable assessment in 1 Kgs 12:26–27. But for the Deuteronomistic historian, that is irrelevant. Just as the separation of the kingdoms is the Lord’s will (1 Kgs 12:22–24), so too is the centralization of worship at the Temple in Jerusalem (1 Kgs 9:3; see Dt 12). 1–2 Kings reflects that double principle in its organization. The story of each king is told integrally, whether the king is of Israel or Judah: both lines of kings are legitimate. But the stories of the two lines are recounted in the order in which each king came to the throne, irrespective of which kingdom he ruled: there is only one people of God, though they are under two different royal jurisdictions. Moreover, each king is evaluated on theological grounds, with no allowance made for political or economic successes or failures. All Israelite kings are condemned because they did not reverse Jeroboam I’s sin of setting up sanctuaries outside Jerusalem. Judahite kings are condemned for apostasy or praised for reform, as the case may be; but a continuing source of irritation to the Deuteronomistic historian is the failure of even the praiseworthy kings to do anything about local shrines outside Jerusalem (the “high places”).

Into the stories of the kings, almost as a counterpoint, are woven numerous stories of prophets, named and great (Elijah, Elisha, Isaiah), and less known or anonymous (1 Kgs 13; 22). Many of the stories are anecdotal, reflecting the everyday life of prophets and prophetic guilds (1 Kgs 17; 2 Kgs 4). But the volatile dynamics of prophetic involvement in the political realm are prominent: prophets in opposition to kings (1 Kgs 14; 21; 2 Kgs 9), prophets in support of kings (1 Kgs 20:1–34; 2 Kgs 19–20; 22:14–20). This too is part of the theological worldview of the Deuteronomistic historian. The destiny of Israel is in God’s hand. Through prophets, the divine will is made known on earth to kings and people and the future consequences of their response to God’s will are spelled out. It is perhaps indicative of the importance prophets have in 1 and 2 Kings that the structural center of the two books is the story of Elisha’s succession to Elijah’s prophetic ministry (2 Kgs 2), and that this is one of the few passages in Kings that occurs outside the account of any king’s reign. Behind the temporal realm of kings and reigns lies the continuing realm of the divine word and its servants, the prophets.

1–2 Kings draws on older sources (perhaps on archival records, certainly on works called “The Book of the Chronicles of the Kings”; see, for example, 1 Kgs 14:19, 29), which it uses for its own theological purpose. The so-called Deuteronomistic History itself underwent a complex process of editorial revision whose stages are disputed by scholars. There may have been an edition sometime late in the reign of Josiah (640–609 B.C.), but in the form we have it the work comes from the time of the exile (see 2 Kgs 25:27–30). In its turn the Deuteronomistic History was one of the sources used by the Chronicler in postexilic times to compile the history

presented in 1 and 2 Chronicles. Though Chronicles has little interest in the Northern Kingdom, much of the material in Kings about the kingdom of Judah reappears, sometimes in altered form, in Chronicles.

The Books of Kings may be divided as follows:

- I. The Reign of Solomon (1 Kgs 1:1–11:43)
- II. The Reign of Jeroboam (1 Kgs 12:1–14:20)
- III. Kings of Judah and Israel (1 Kgs 14:21–16:34)
- IV. The Story of Elijah (1 Kgs 17:1–19:21)
- V. The Story of Ahab (1 Kgs 20:1–2 Kgs 1:18)
- VI. Elisha Succeeds Elijah (2 Kgs 2:1–25)
- VII. Stories of Elisha and Joram (2 Kgs 3:1–9:13)
- VIII. The End of the Omrid Dynasty (2 Kgs 9:14–11:20)
- IX. Kings of Judah and Israel (2 Kgs 12:1–17:5)
- X. The End of Israel (2 Kgs 17:6–41)
- XI. The End of Judah (2 Kgs 18:1–25:30)

KINGS OF ISRAEL AND JUDAH

KINGDOM OF JUDAH (SOUTHERN KINGDOM)				KINGDOM OF ISRAEL (NORTHERN KINGDOM)			
KING	REIGN	QUALITY	PROPHETS	KING	REIGN	QUALITY	PROPHETS
1. Rehoboam	17 years (930-913)	Wicked	Shemaiah	1. Jeroboam I	22 years (931-910)	Wicked	Abijah
2. Abijah	3 years (913-911)	Wicked		2. Nadab	2 years (910-909)	Wicked	
3. Asa	41 years (911-870)	Good		3. Baasha	24 years (909-886)	Wicked	
				4. Elah	2 years (886-885)	Wicked	
				5. Zimri	7 days (885)	Wicked	
				6. Omri	12 years (885-874)	Wicked	
4. Jehoshaphat	25 years (870-848)	Good		7. Ahab	22 years (874-853)	Wicked	Elijah Micaiah Elisha
5. Jehoram	8 years	Wicked		8. Ahaziah	2 years (853-852)	Wicked	
6. Ahaziah	1 year	Wicked		9. Joram	12 years (852-841)	Wicked	
7. Athaliah (Queen)	6 years (841-835)	Evil		10. Jehu	28 years (841-814)	Wicked	
8. Joash	40 years (835-796)	Mixed review	Joel	11. Jehoahaz	17 years (814-798)	Wicked	Jonah Amos Hosea
9. Amaziah	29 years (796-767)	Mixed review		12. Jehoash	16 years (798-782)	Wicked	
10. Uzziah (Azariah)	52 years (767-740)	Mixed review	Isaiah Micah	13. Jeroboam II	41 years (782-753)	Wicked	
11. Jotham	16 years (740-732)	Mixed review		14. Zechariah	6 months (753-752)	Wicked	
12. Ahaz	16 years (732-716)	Mixed review		15. Shallum	1 month (752)	Wicked	
13. Hezekiah	29 years (716-687)	Good		16. Menahem	10 years (752-742)	Wicked	
14. Manasseh	55 years (687-642)	Wicked	Jeremiah Nahum	17. Pekahiah	2 years (742-740)	Wicked	
15. Amon	2 years (642-640)	Wicked	Habakkuk Zephaniah	18. Pekah	20 years (740-732)	Wicked	

The Historical Books of the Old Testament – Lesson 4

16. Josiah	31 years (640-608)	Good		19. Hoshea	9 years (732-722)	Wicked	
17. Jehoahaz (Shallum)	3 months (608)	Wicked		<u>DESTRUCTION OF SAMARIA. 722 B.C.</u> ASSYRIAN CAPTIVITY			
18. Jehoiakim	11 years (609-598)	Ineffective Vassal to Babylon					
19. Jehoichin	3 months (598-597)	Ineffective Vassal to Babylon					
20. Zedekiah	11 years (597-586)	Ineffective Vassal to Babylon. Led rebellion resulting in destruction of Jerusalem					
<u>DESTRUCTION JERUSALEM AND TEMPLE 586 B.C.</u> BABYLONIAN EXILE ²⁵							

²⁵ Table adapted from Edwin Thiele, *The Mysterious Numbers of the Hebrew Kings* (2d ed.; Grand Rapids: Zondervan, 1983).