**2 Kings 13:1 – 25:30**

November 17, 2016

**Chapter 13 – Summary:** The leaders of the Kingdom of Israel (North) continue to do evil by offering sacrifices to other gods. God’s response is to allow Hazael, the king of Aram, to repeatedly attack and oppress Israelite cities. Under the rule of Jehoahaz and his son Jehoash (aka - Joash) the army is significantly depleted making their defenses weak.

**Read & Discuss: Chapter 13:14-21 – The death of Elisha**

**Chapter 14 – Summary:** Amaziah is the new king in Judah (South). In one of his wars his armies kill 10,000 Edomites. This victory emboldens Amaziah to the point of attacking Jehoash of Israel. Amaziah is defeated and captured. Jehoash then destroys Jerusalem’s city wall and plunders the temple and royal palace. Amaziah is released and rules over Judah for 15 more years.

Jeroboam II becomes king in Israel (North) and reigns for 41 years. Jeroboam does what is evil in the sight of the Lord yet still has a long reign.

**Read & Discuss 15:1-7** – The king Azariah is also known by the name Uzziah and he reigns for 52 years.

This section begins the rise of the various prophetic voices in Israel and Judah. (Elisha is dead so many will now take up the role of prophet of God).

**Prophets in ISRAEL**

**Amos 1:1**  The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.

**Hosea 1:1**  The word of the LORD that came to Hosea son of Beeri, in the days of Kings Uzziah, Jotham, Ahaz, and Hezekiah of Judah, and in the days of King Jeroboam son of Joash of Israel.

**Prophets in JUDAH**

**Isaiah 1:1**  The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

**Prophets offer Warning (Isaiah 1:2-5) & Promise (Isaiah 2:1-4)**

**Micah 1:1**  The word of the LORD that came to Micah of Moresheth in the days of Kings Jotham, Ahaz, and Hezekiah of Judah, which he saw concerning Samaria and Jerusalem.

**Chapters 15 & 16 – Summary:** The rest of chapter 15 moves back to Israel (North) where we hear of Zechariah the king who does evil and is ultimately assassinated by Shallum. Shallum reigned for one month only to be assassinated by Manahem. Manahem payed tribute to the Assyrians and was succeeded by his son Pekahiah. Pekiahiah reigns two years and is killed by one of his generals named Pekah. Pekah reigns for 20 years and during his reign the Assyrians conquer and deport many towns.

In the south Jotham reigns over Judah for 16 year and does what is right in the sight of the Lord (but doesn’t remove the high places\*). Jotham is succeeded by Ahaz who began to follow the practices of the Kings of Israel. Ahaz practiced child sacrifice, agreed to a deal with Assyria and placed an Assyrian Altar in the Temple (moving the bronze altar of God out of the way). Ahaz also removed many of the bronze objects of the temple and sent them to Assyria as tribute.

\*The high places were open air platforms or shrines where sacrifices and other cultic activities took place. The Lord was sometimes worshiped at the high places, but other deities were worshiped there as well. They are considered illegitimate places of worship after the Temple is built.

**Read & Discuss Chapter 17: 1-6 – The Fall of the Northern Kingdom**

Verses 7-23 explains that God was involved in this destruction because the people would not listen to the warnings of the prophets and continued to worship other gods, even the gods that required child sacrifice. Since they would not return to true worship of God, the Lord removed them from their land.

**Read & Discuss Chapter 17:24-34**

This section describes the Samaritans of the New Testament. They were seen as an ethnically and religiously mixed people for several hundred years.

**Chapters 18 – 20 tell us about the Good King Hezekiah. Listen to Professor Craig Koester discuss these three chapters.**

**Read & Discuss Chapter 21:1-18 – The Reign of Manasseh**

**Listen to Professor Craig Koester discuss chapter 22 & 23**

The Prophet Nahum is active at this time: His message is that God is destroying the Assyrians (God may have used them to bring judgement but God does not condone their oppression.)

**Nahum 1:1-2**  An oracle concerning Nineveh. The book of the vision of Nahum of Elkosh. 2 A jealous and avenging God is the LORD, the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and rages against his enemies.

As the Assyrians are being conquered they try to form an alliance with Egypt. Josiah of Judah tries to be involved in these conversations and is killed by Pharaoh Neco of Egypt. Jehoahaz (son of Josiah) is appointed as king. Pharaoh Neco imprisons Jehoahaz and does not allow him to rule. Pharaoh Neco makes Jehoahaz’s son Jehoakim as king in his father’s place.

The Prophet Jeremiah is active during this time.

**Jeremiah 1:1-3**  The words of Jeremiah son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, 2 to whom the word of the LORD came in the days of King Josiah son of Amon of Judah, in the thirteenth year of his reign. 3 It came also in the days of King Jehoiakim son of Josiah of Judah, and until the end of the eleventh year of King Zedekiah son of Josiah of Judah, until the captivity of Jerusalem in the fifth month.

**Read & Discuss Chapter 24:1-25:12**

**Notes on the End:**

The book concludes with the destruction of Jerusalem, deportation of most of the inhabitants of Judah, and the Babylonians placing a governor of their own choosing over the remaining people. The final verses, however, give a nod to grace. In the 37th year of exile the king Jehoiachin is released from prison and earns the favor of the king of Babylon. He is cared for by the king of Babylon for the rest of his life. It is a descendent of Jehoiachin that helps rebuild Jerusalem (Zerubbabel) and both are included in Matthew’s genealogy of Jesus.

“Zerubbabel would never become king in Jerusalem. Yet, in time, a descended of Jehoiachin and Zerubbabel would be born, who would go on to play the role of king, although his kingship would not be “of this world”. In him, God’s expectations of a righteous king would finally be met. Instead of leading people to sin and finally to destruction, that King would save people from darkness and bring about the forgiveness of sins.” (New Interpreters Bible Commentary, Volume III, pg. 295)