

Kings of Israel - Lessons From Their Lives

King of Israel	Name Means	Served God	Verse 1 Ki	Verse 2 Ki	Verse 2 Chr	Problem in His Life	His Action	God's Response	Lessons
Jeroboam 1	the people will contend		12:25 - 14:20	n/a	n/a	Concerned that the people would return to Judah to worship 1 Ki 12:26)	Made 2 golden calves which he put in Bethel and Dan (1 Ki 12:28)	Sent a prophet to prophecy against this altar. Completed in 2 Ki 23:15	God will always send his Word as a warning before pouring out His judgment God hates idolatry in any form God's selection and calling of an individual doesn't make them perfect. Each one needs to walk out on a daily basis their own relationship with the Lord.
						Prophecy against the altar he had built. He stretched forth his hand against the prophet. God withered his hand (1 Ki 13:4)	Asked the prophet to intercede for his healing (1 Ki 13:6)	God healed him (1 Ki 13:6)	God uses demonstrations of His power so that we will turn to Him. Even though God healed him, he didn't turn to the Lord. He only wanted to bless the man of God who had prayed for him.
						His son became ill (1 Ki 14:1)	Sent his wife, disguised, to inquire of the prophet (1 Ki 14:2-3)	God prophesied judgment against him (1 Ki 14:8-16)	God knows us, every hair on our heads, our secret thoughts and acts. It doesn't do any good to try and fool Him.
Nadab	liberal		15:25-31	n/a	n/a	---	Didn't serve God. Was assassinated.	---	---
Baasha	offensiveness		15:27-16:7	n/a	n/a	---	Killed Jeroboam's son, Nadab (king) and his whole family (1 Ki 15:27-29)	---	Even though he fulfilled God's will in this instance, by completing the prophecy spoken against Jeroboam, this didn't make him a godly man, or make him serve God. God will use whatever instrument is available to accomplish His purposes, even Satan
Baasha (cont.)	offensiveness		15:27-16:7	n/a	n/a	---	Didn't serve God	Sent prophecy	God will always try and turn people back to Himself, even in a wicked place
Elah	an oak, or other strong tree		16:8-14	n/a	n/a	---	Didn't serve God	Had him assassinated	This king only ruled two years, while others ruled much longer. Although he didn't have as much time to "prove" himself, he obviously had enough for God to know his heart, and the direction of his life. God isn't always "fair," but he is always just.

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Zimri	musical		16:15-22	n/a	n/a	---	Killed Elah and took his throne, but obviously didn't follow God. His reign was very short.	---	---
						The army appointed Omri king over Israel instead of Zimri (1 Ki 16:16)	Committed suicide by burning down the royal palace (1 Ki 16:18)	---	One facet of true godliness is trusting in the Lord in whatever circumstance. Had he been a servant of God, he would not have needed to commit suicide, as God would have protected him.
Omri	heaping		16:23-28	n/a	n/a	Half of Israel supported another man as king (1 Ki 16:21)	Killed his opponent and his opponent's followers (1 Ki 16:22)	---	God's ways and the world's ways are not the same.
						---	Bought the hill of Samaria and built a city there (1 Ki 16:24). This is where we get "Samaritans" from.	---	---
Ahab	friend of his father		16:29-34; 22:40	n/a	n/a	Hiel of Bethel rebuilt Jericho (1 Ki 16:34)	---	He laid its foundation at the cost of his firstborn, and its gates at the cost of his youngest son	This was a curse spoken by Joshua, son of Nun in Joshua 6:26. Our words have power. The power of blessing and cursing is in the tongue.
						Elijah prophesied "no rain" (1 Ki 17:1)	Became mad at Elijah. When Elijah finally appeared, after three years, tried to blame him for the problem of no rain.	Withheld rain	God's Word is always true.
								Sent Elijah at the end of three years to challenge the prophets of Baal & Asherah	God is not afraid to be challenged. He knows His ability and power, and is ready to use it. It is us who aren't bold enough to take that kind of stand.
								Elijah prayed a very simple, very short prayer, but God sent fire (1 Ki 18:36-38)	It is interesting that the test was one with fire. Satan has no power over fire, it belongs to God. Long prayers don't impress God, He is looking at the heart. Although Elijah's prayer was short, it was earnest and seeking a way to glorify God.

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Ahab (cont.)	friend of his father		16:29-34; 18:1; 19:1; 20:1-22:40	n/a	n/a	Aram sieged Samaria (1 Ki 20:1)	At first was willing to pay, but after realizing that the king of Aram wouldn't be satisfied, went to battle.	God sent a prophet telling Ahab that God would give him the victory, then did so. (1 Ki 20:13-21)	God will always seek to change the heart of an ungodly person. Even though Ahab was known as an ungodly king, God tried to change his heart. Both times, the prophet mentioned that God's help was to prove to Ahab that He was truly God.
						Aram sieged Samaria a second time (1 Ki 20:26)	Went out to meet him in battle (1 Ki 20:27)	Sent a prophet to confirm the victory, then gave them the victory (1 Ki 20:28-30)	
						Wanted Naboth's vineyard, but Naboth wouldn't sell (1 Ki 21:1)	Told his wife, who arranged to have Naboth killed (1 Ki 21:6)	Sent Elijah to prophecy Ahab's death (1 Ki 21:20-24)	Those in authority, whether it is in the government, or in the church, must not use their power for their benefit, but for those under their authority. It is possible that Ahab knew what his wife would do. If so, he is an accessory at murder, and his own death was warranted.
						Elijah prophesied his death (1 Ki 21:20-24)	Humbled himself and repented, but not fully (1 Ki 21:27)	Delayed judgment	Unfortunately, Ahab wasn't willing to establish a firm decision on anything in his life. He was controlled by circumstances and by his wife. Ultimately, he paid the price for his lack of commitment to the Lord.
						The city of Gilead was under control of Aram	Went to attack Aram, Judah joined him and insisted on getting God's guidance before the battle. Went into battle in disguise to avoid being killed	Sent a prophet with a word against Ahab God arranged for him to be killed by a stray arrow, so that the prophecy spoken by Elijah could be fulfilled.	Ahab didn't accept this word, but only the false words from the false prophets. Many are willing to accept a false word, but not a true one. We must use discernment to know what prophetic words are truly from the Lord. Numbers of confirmations don't make it true. God's words are usually not "yes and amen" to our words

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Ahaziah	God has seized		22:51-53	1:1-18	n/a	Injured himself (2 Ki 1:1)	Sent messengers to consult of the god of Ekron (2 Ki 1:2)	Elijah met the messengers on the road, asking, "Is there no God in Israel, that you go to inquire of other gods?"	Nobody can make the excuse "God never talked to me, or sent me a message." God is always trying to speak to believers and unbelievers alike. "The heavens declare the glory of God" & "The rocks and trees cry out"
Joram	Jehovah raised		n/a	3:1-272; 6:24-19; 8:7-15; 9:14-26	n/a	Moab rebelled against Israel (2 Ki 3:4)	Went to attack Moab, co-opted Judah & Edom to go with him (2 Ki 3:9)	God fooled the Moabites to thinking that the water was blood, they ran out to gather the spoil & were ambushed (2 Ki 3:22-24)	God can use anything to accomplish His purpose. We are the ones who limit Him, by our unbelief.
						On the way to Moab, they ran out of water (2 Ki 3:9)	Murmured against God (2 Ki 3:10)	God sent a word through Elisha - dig ditches because the valley would fill with water	God is our source and provision. We shouldn't complain, any more than the children of Israel shouldn't have in the desert. He knows our needs before we ask
						Aram sieged Samaria - there was great famine in the city (2 Ki 6:24-25)	Put on sackcloth as a sign of sorrow. Became angry at Elijah (2 Ki 6:31)	Prophesied through Elijah that they would be free by the next day	It never does any good to become angry with God's messengers and servants. They are only doing as God directs. Expecting them to provide a miracle every time there is a problem is unrealistic, they don't have the power to do that; only God does.
							Uses 4 lepers to bring about the victory. The army of Aram fled (2 Ki 7:3-7)	God uses the foolish things of this world to confound the wise. God can use anything to accomplish His purpose. We are the ones who limit Him, by our unbelief.	
Jehu	Jehovah is He	U	n/a	9:1-10:36	n/a	Anointed by a prophet to be king and to destroy Ahab's family (2 Ki 9:6-10)	Killed Ahab, Jezebel, and ordered the killing of Ahab's sons (2 Ki 9:22-10:8)	This was in fulfilling God's prophecy through Elisha	Just as a limb with gangrene needs to be cut off to prevent further spreading of the infection, so too do people who propagate idolatry in any form. Otherwise, the infection will spread throughout God's people. In the Old Testament law, these people were to be stoned to death.

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Jehu (cont.)	Jehovah is He	U	n/a	9:1-10:36	n/a	Idolatry towards Baal was common practice, because of Ahab & Jezebel	Killed all the prophets of Baal and destroyed their temple (2 Ki 10:18-27)	Rewarded him for his obedience, even though he didn't fully serve God.	Zealousness for the Lord and for guarding His ways is important. But, zealousness in one area, without submitting to God in all areas of our lives doesn't please the Lord.	
							It should be noted that of all the Kings of Israel (the northern kingdom) Jehu was the only one to serve God. Jeroboam's sin affected every generation of Israel, up to it's destruction.			
							Although he destroyed Baal worship in Israel, didn't destroy the idols which Jeroboam created (2 Ki 10:31)	God began to reduce the size of Israel (2 Ki 10:32)	God will not accept partial obedience. If the church removes some detestable practices, yet continues in other areas of sin, we are just as liable for judgment as the world around us is.	
Jehoazaz	Jehovah seized		n/a	13:1-9	n/a	Oppression by Aram (2 Ki 13:3)	---	Worshipped the calves that Jeroboam made (2 Ki 13:2)	Anger. Allowed Aram to oppress Israel (2 Ki 13:3)	Our sin opens a door for oppression. Continual sin allows evil spirits a right to enter into our lives and oppress us.
							Called out to the Lord for help, but didn't repent (2 Ki 13:4)	God heard him and provided a deliverer (1 Ki 13:4-5)	This is more an example of God's infinite grace than an example of how someone turned back to God. Many people throughout history have turned to God when they were in trouble, asking for His help. But, this doesn't mean that they repented, and decided to worship Him.	
Jehoash	Jehovah fired		n/a	13:10-13	n/a	Elisha was dying	---	Did evil in the eyes of the Lord (2 Ki 13:11)	---	---
							Went and wept over him	Elisha prophesied to him about victory over Aram	God is always waiting to speak to us. There is nothing in scripture that says that Jeroboam served the Lord. But, when the prophet was dying, he went to visit. This was enough for God to be able to speak to him.	
							When Elisha was prophesying to him, directed him to strike the ground with arrows, he only did it three times (2 Ki 13:18)	This was symbolic. He was only able to defeat Aram three times, because he struck the ground three times.	Our blessings are directly tied to our obedience. If God says to do something, don't just do it a little, do it with all your heart and strength. The greater blessing comes with the greater obedience.	

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Jehoash (cont.)	Jehovah fired		n/a	13:10-13	n/a	Aram oppressed Israel (2 Ki 13:22)	---	"God was gracious to them because of His covenant" (2 Ki 13:23)	Our God is a God of grace, and of covenant. It is through His grace and covenant together that we receive what we don't deserve. He protects even those who don't deserve it because of that grace and covenant.
Jeroboam 2	the people will contend		n/a	14:23-29	n/a	---	Did not serve God (2 Ki 14:24)	Used Jeroboam to save the people of Israel from oppression (2 Ki 14:27)	God will use whatever instrument is available, whether saved, or unsaved to accomplish His will. Sometimes, it is easier for Him to use an unbeliever, because they don't limit Him.
Zechariah	God has remembered		n/a	15:8-15	n/a	---	Did not serve God (2 Ki 15:9) Was assassinated.	---	---
Shallum	retribution		n/a		n/a	---	Assassinated Zechariah, but was king only one month before he was assassinated (2 Ki 15:13-14)	---	Sowing & reaping
Menaham	comforter		n/a	15:16-22	n/a	---	Did not serve God (2 Ki 15:18)	Caused Assyria to invade Israel (2 Ki 15:19)	God's mercy and patience have limits
						Assyria invaded (2 Ki 15:19)	Sent a bribe to the king of Assyria (2 Ki 15:19-20) From this point on, Israel paid tribute to Assyria	---	
Pekahiah	God has observed		n/a	15:23-26	n/a	---	Did not serve God (2 Ki 15:24) Was assassinated.	---	---
						---	Assassinated Pekahia, and was later assassinated (2 Ki 15:24, 30)	---	Sowing & reaping

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Pekah	watch		n/a	15:27-31	n/a	Assyria invaded (2 Ki 15:29)	Lost part of the land to Assyria (2 Ki 15:29)	This was God's ultimate judgment against Israel	Although God's mercy is great, He is a God of justice. Eventually, He will bring justice. However, His justice isn't only to punish, but to cause repentance. Even the wrath of God which is poured out in Revelations has the purpose of causing people to turn back to God.
Hoshea	deliverer		n/a	17:1-6	n/a	Israel was a vassal to Assyria, paying tribute	Rebelled against Assyria, and sent envoys to Egypt (2 Ki 15:4)		
Hoshea (cont.)	deliverer		n/a	17:1-6	n/a	Assyria attacked & conquered Israel	---		
King of Assyria	---		n/a	17:24:41	n/a	---	Took many of the people of Samaria into exile and resettled Samaria with people from other lands.	Sent lions to kill some of the people, because they didn't worship Him.	Once again, we see God trying to turn people to Him.

One great difference between the times of the Judges and the times of the Kings is that in the times of the Judges, the people, as a whole would turn away from God, but in the time of the Kings, an ungodly king would turn the whole nation away from God.

Notice that there was only one king in Israel who truly served God. On the other hand, many of the kings of Judah served Him.

The majority of the reigns of the kings of Israel were much shorter than those of Judah. This is because they didn't enjoy God's blessings.

Note that the Samaritans in the time of Jesus were a mix of the people of Israel who hadn't been taken into captivity, and those other races which the king of Assyria had resettled there.