



ROSE GUIDE TO THE **KINGS AND PROPHETS**

Books of History and Prophecy

SAMUEL TO ESTHER
MAJOR PROPHETS
MINOR PROPHETS



ROSE GUIDE TO
**THE KINGS
AND PROPHETS**

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CHAPTER 1

Kings and Prophets: An Overview



The Old Testament book of 1 Samuel begins with a silent prayer from the heart of a woman in pain. Hannah had no children, which in the ancient world was considered a cause for ridicule and shame. “In her deep anguish Hannah prayed to the LORD, weeping bitterly” (1 Sam. 1:10). Her prayer was inaudible—a prayer from the depths of her heart. Those around her could not hear her—but the Lord did. Hannah conceived a son. She dedicated him to the Lord’s service and named him Samuel, a name which in Hebrew sounds similar to “heard by God.”

When Samuel was a young boy serving in the house of God, he heard the Lord’s voice calling him: “Samuel! Samuel!” (1 Sam. 3:10). He was given a prophetic message from God. The Lord had heard Hannah’s prayer, and the boy Samuel heard the voice of God, but the question that looms over this era of biblical history is this: Will the people of Israel hear the voice of God and turn their hearts to him?

A JUDGE, A KING, AND A SHEPHERD

Samuel led Israel both as a prophet and the last judge in the era of judges. Late in Samuel’s life, the Israelites made it clear that they did not want another judge to succeed him. They demanded a king like other nations. The kingless era of judges was a difficult time when the tribes of Israel rarely looked to God as their true king, and instead they turned to idols. Though God warned the Israelites that having a king would come with many unpleasant strings attached, the people insisted. So God instructed Samuel to anoint a man named Saul as Israel’s first king.

Saul was handsome, young, and tall. He looked the part of a king. “The Spirit of God came powerfully upon [Saul]” and the people shouted, “Long live the king!” (1 Sam. 10:10, 24). Though King Saul had initial successes, in time he disobeyed the word of the Lord and ignored God’s instructions. This prompted Samuel to declare to Saul a fateful prophecy: “Your kingdom will not endure; the LORD has sought out a man after his own heart” (1 Sam. 13:14). Another king would be chosen.

David was the youngest of eight brothers, a teenager who was given the chore of tending sheep. When God sent Samuel to David’s family in Bethlehem, Samuel thought that surely the eldest brother—the tall one—would be Israel’s next king. But as it turned out, God had chosen the

youngest son, David the shepherd. “The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart” (1 Sam. 16:7). God called David to leave the pastures of sheep to go shepherd the people of Israel.

Once anointed by Samuel, the Spirit of the Lord came upon David and departed from Saul (1 Sam. 16:13–14). David quickly rose to prominence in Israel. He defeated the giant Philistine warrior Goliath with a simple well-aimed stone. He forged an unbreakable friendship with Saul’s son Jonathan, the heir apparent. He even married the king’s daughter Michal. But then it all came tumbling down. In jealousy and rage, Saul nearly killed David, so David fled.

For fourteen years, David moved throughout the wilderness of Judah, living as a fugitive. During this time, David built a militia six hundred men strong (1 Sam. 27:2). He raided towns and even lived for a time with the Philistines—the enemy of Israel. The shepherd boy had become a man of war. Years later, this would be cited as a reason God prevented David from building the temple: “You are not to build a house for my Name, because you have shed much blood on the earth in my sight” (1 Chron. 22:8).

Saul and his sons, including Jonathan, died in a battle against the Philistines. This put David in a position to take hold of the kingship for which God had anointed him years before.

Books of History

Joshua
Judges
Ruth
1 and 2 Samuel
1 and 2 Kings
1 and 2 Chronicles
Ezra
Nehemiah
Esther
(Joshua, Judges, and Ruth are prior to the era of kings.)

KING DAVID

David’s first act as king of Israel was to make Jerusalem the national capital and bring the ark of the covenant into the city—a sign of God’s power and presence. God blessed King David and gave him “rest from all his enemies” (2 Sam. 7:1). God also made a covenant with David: “Your kingdom will endure forever... Your throne will be established forever” (2 Sam. 7:16; see Luke 1:32–33). David brought national unity between the warring tribes that Saul had not been able to achieve.

But at the height of his success, the king made a foolish choice. In secret, David slept with Bathsheba, the wife of Uriah, one of David's elite military leaders. When Bathsheba got pregnant, David tried to conceal his sin by ensuring Uriah's death on the battlefield and marrying Bathsheba himself. But King David could not hide his sin from the King of Kings. God confronted David through the prophet Nathan, and David confessed that he, the man appointed by God to shepherd Israel, had abused his flock (2 Sam. 12:13).

David received forgiveness from God, but the consequences of his failure affected his family and kingdom. The narrative in the book of 2 Samuel from this point onward tells of a series of troubles for the house of David: assaults, wars, and insurrections.

David ruled Israel for forty years. Some of his last words were to his son Solomon who inherited the throne. Spoken from years of personal experience, David told his son, "Serve [the LORD] with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every desire and every thought" (1 Chron. 28:9).

KING SOLOMON

Solomon reigned during the golden age of Israel, a time of national and economic prosperity. He began his kingship by asking God for one thing: wisdom. He, like his father David, desired to govern God's people with "a discerning heart" (1 Kings 3:9). "God gave Solomon wisdom and very



Fresco of King David by Luigi Martinori (c. 1825-1895)

great insight, and a breadth of understanding as measureless as the sand on the seashore” (1 Kings 4:29). During Solomon’s reign, he expanded the boundaries of Israel, achieved economic success, constructed a magnificent palace, and built the first temple in Jerusalem.

But wise King Solomon did something foolish: He married over 700 foreign wives and had 300 concubines. Royal marriages like these in the ancient world were a way of forming political and economic alliances between nations. In his old age, Solomon set up numerous places of worship for the gods of his many wives, and his heart turned toward these idols.

A KINGDOM DIVIDED

During most of Solomon’s reign, Israel was united and prosperous, but upon his death, Solomon left behind a fragile kingdom on the verge of breaking apart. Old tribal loyalties rumbling below the surface reappeared. Civil war broke out between the ten northern tribes and the two southern tribes. David had unified the tribes of Israel into a single kingdom, but now it was split in two.

In the south, King Solomon’s son, Rehoboam, claimed kingship over the region of Judah. This territory became known as the Southern Kingdom of Judah. Under Rehoboam’s rule, “the people engaged in all the detestable practices of the nations the LORD had driven out before the Israelites” (1 Kings 14:24).

In the north, Jeroboam, a former official in Solomon’s court, was made ruler of the Northern Kingdom of Israel. With God’s temple and the ark of the covenant in Jerusalem in the south, Jeroboam decided to give his people in the north new places of worship and new gods. He set up two golden calves at the two ends of the Northern Kingdom and declared, “Here are your gods, Israel, who brought you up out of Egypt” (1 Kings 12:28; see Ex. 32:4).

These two wicked kings were the first in a series of rulers, most of whom did evil in the eyes of the Lord. God sent prophets with words of warning to his rebellious people. We read in the book of Amos about the prophet’s warnings to an apathetic people who had turned their backs on God and exploited the poor and vulnerable. Despite military threats from

powerful kingdoms like Assyria and Egypt, this was still a time of economic prosperity for Israel—and who would want to listen to prophets preaching doom when everything seemed to be okay?

Despite long periods of wickedness in the land, there were moments of spiritual revival. King Hezekiah of Judah “did what was right in the eyes of the LORD” (2 Chron. 29:2). Hezekiah’s reign was almost 250 years after King Solomon had built the temple. By Hezekiah’s time, God’s people had abandoned the temple and abandoned him as their God. Hezekiah “opened the doors of the temple” and reinstituted worship, sacrifices, and the Passover (2 Chron. 29:3; see 2 Chron. 30:1). Revival broke out and the people smashed their idols and tore down the altars to other gods.

Books of the Major Prophets

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Unfortunately, the kings who came after Hezekiah led the people astray again. God, in his patience, gave them yet another chance. About a generation after Hezekiah, Josiah came to the throne when he was only eight years old. The temple again had fallen into disrepair. Eighteen years into Josiah’s reign, a discovery was made: the book of the law of God hidden away in the temple (2 Kings 22:8). When Josiah heard the Word of God read, he realized how unfaithful Judah had been to the covenant. Josiah destroyed the altars to foreign gods, celebrated the Passover, and read God’s Word aloud so the people could hear it for themselves. In the presence of everyone, Josiah dedicated himself “to follow the LORD and keep his commands, statutes and decrees with all his heart and all his soul” (2 Chron. 34:31). But after Josiah’s death, the four kings who followed all did evil.

The Kingdom of Israel fell to the Assyria Empire in 722 BC and the Kingdom of Judah fell to the Babylonians in 586 BC. Second Chronicles 36:15–16 explains why: “The LORD, the God of their ancestors, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place. But they mocked God’s messengers, despised his words and scoffed at his prophets until the wrath of the LORD was aroused against his people and there was no remedy.” (See also 2 Kings 17:13–18.)

The prophet Jeremiah lived to see the fall of Judah. God delivered a message through Jeremiah for those who had been taken into exile, who

had suffered under the cruelty of Assyria and Babylon—and this message was one of hope:

When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. For I know the plans I have for you ... plans to prosper you and not to harm you, plans to give you hope and a future.... I will gather you from all the nations and places where I have banished you ... and will bring you back to the place from which I carried you into exile.

JEREMIAH 29:10–14

Where is God when everything is lost? That is the question the Israelites must have asked when they were exiled from their homeland. Their world as they had known it was shattered—their lives uprooted. For about twenty years, the powerful and ruthless Babylonian Empire invaded Judah, destroying homes, killing and starving the people, and taking the survivors off to distant lands.

PROPHETS OF THE EXILE

Daniel was only a teenager when he was taken captive by the invading Babylonian army. He was deported from his homeland in Jerusalem and taken into service in the capital city of Babylon. Daniel, however, was determined to live, not according to the standards of that world, but to God's standards.

The stories in the book of Daniel paint a portrait of a man fully committed to living a holy life in the midst of a pagan land, unashamed of his God. When Daniel correctly interpreted King Nebuchadnezzar's dream of a statue, he gave God the glory instead of taking credit himself: "No wise man, enchanter, magician or diviner can explain to the king the mystery he has asked about, but there is a God in heaven who reveals mysteries" (Dan. 2:27–28). In Daniel's later years, he prayed publicly three times a day, even when the king prohibited it. This landed Daniel in a den of lions. But God was there with Daniel in the lions' den, and God shut the mouths of the lions, saving Daniel from certain death.

While Daniel was navigating the royal court in Babylon, a priest named Ezekiel was living among the exiles in a Jewish settlement near Babylon.

He was called by God to be a prophet, “a watchman” (Ezek. 3:17; 33:7). Think of a watchman in a high tower, vigilantly looking for approaching danger and warning the people when trouble is in sight. That was Ezekiel’s prophetic mission—and it was not an easy one.

The book of Ezekiel consists of judgment prophecies, laments, and visions of Israel’s future restoration. The first thirty-two chapters show the prophet delivering God’s warning of coming suffering to Judah and other nations. Ezekiel tried to get the message across to the people in any way possible. He employed unusual imagery, even acting out the coming destruction of Jerusalem by baking bread over a fire fueled by cow dung and by shaving his head (Ezek. 4:15; 5:1). Judah would experience a time of suffering because God was judging them for their idolatry, murders, sexual sins, exploitation of the vulnerable, and alliances with pagan nations. Ezekiel’s message from God was surely a difficult one to deliver!

The remainder of the book (chapters 33–48) occurs after the fall of Jerusalem. In these chapters, Ezekiel offers a different message, one of hope out of the bleakness of suffering. God gave Ezekiel a vision of a valley of dry bones springing to life with new flesh, a reminder that death is never the final judgment for God’s people:

[Israel says,] “Our bones are dried up and our hope is gone; we are cut off.” Therefore prophesy and say to them: “This is what the Sovereign LORD says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.... I will put my Spirit in you and you will live, and I will settle you in your own land.”

EZEKIEL 37:11–14

THE JOURNEY HOME

The book of Ezra opens with the fulfillment of Jeremiah’s and Ezekiel’s prophecies: God’s exiled people would return to their homeland (Ezra 1:1–4). In 539 BC, the Babylonian Empire had fallen to Persia. God worked in the heart of King Cyrus of Persia, causing him to decree that the Jews could return to Jerusalem and rebuild their temple (2 Chron. 36:22–23). But by this time, many exiles had laid down new roots in these foreign lands and chose to stay where they were (like Esther’s family did; Est. 2:5–7).

Still, thousands of Jews were determined to make the trek hundreds of miles to go to Judah and start over yet again.

Under the leadership of Zerubbabel and Joshua the high priest, the people laid a new foundation to rebuild the temple in Jerusalem that the Babylonians had razed (Ezra 3:10). However, not everyone was happy with this new building project. Some of the people already living in the land bribed officials and threatened the builders, so much so that construction stopped. God sent the prophets Haggai and Zechariah to call the people to renew their resolve to complete the temple, and with the prophets' urging, rebuilding resumed (Ezra 5:1–2). Seventy years after its destruction, a new temple was built—the visible sign that God was with his people (Ezra 6:14).

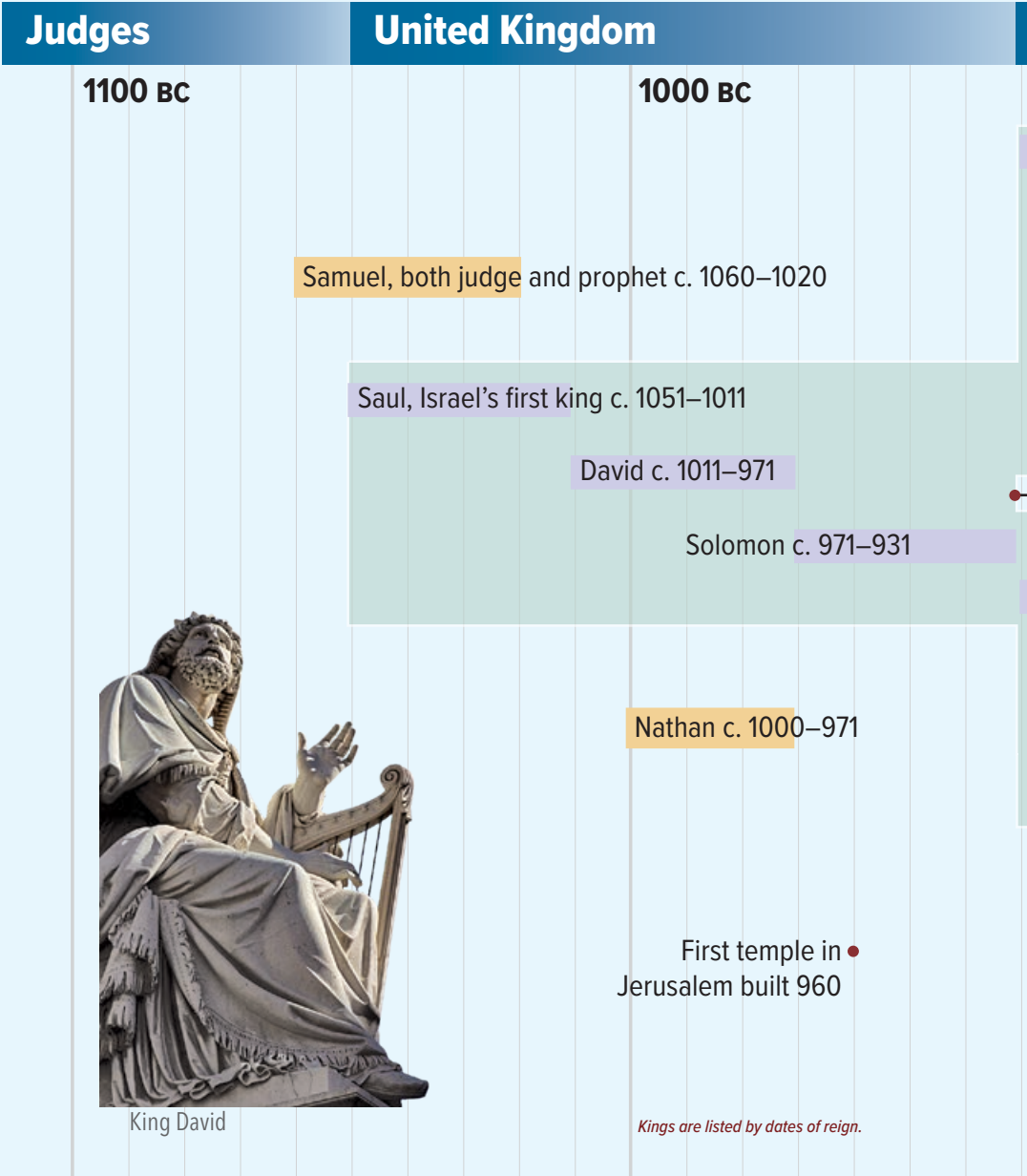
Books of the Minor Prophets

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Ezra was a priest and scholar who led a large group of exiles on a four-month, nine-hundred-mile journey from Babylon to Jerusalem. Ezra instituted spiritual and social reforms to ensure that this new community in Jerusalem would obey God's law and avoid the sins that had led to the exile.

Meanwhile in the Persian capital of Susa, a Jewish man named Nehemiah served King Artaxerxes as his cupbearer (Neh. 1:11). Being a cupbearer to the king meant holding an influential position as a confidant of the king. When he heard that the walls of Jerusalem were in shambles, Nehemiah, whose name means "the LORD comforts," was thrown into distress. He persuaded the king to let him go to Jerusalem at once and lead the rebuilding effort.

When rebuilding was complete, Ezra read God's law to the crowd and a renewed spirit of obedience to the Lord swept through the people. They celebrated the biblical festivals, remembering God's faithfulness. As Ezekiel had seen in his vision of dry bones being brought back to life, the people of God—who had suffered immensely and must have felt like dry dead bones—were given new life and a reason to celebrate in the joy of the Lord again (Neh. 8:10).



United Kingdom

1051–931 BC

Wanting to be like their neighbors, the tribes of Israel asked God for a king. God gave them Saul, whose reign ended in failure. God replaced Saul with David who unified the tribes. David’s son Solomon expanded the borders of the kingdom even farther than David had. This was a golden age for Israel.

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Divided Kingdom

900 BC

800 BC

— Jeroboam 931-910

Nadab 910-909 Ahab 874-853

Baasha 909-886

Ahaziah 853-852

Elah 886-885

● Zimri 885

Joram 852-841

Jehu 841-814

Omri 885-874

Jehoahaz 814-798

Northern Kingdom of Israel

— Kingdom Divided 931

Southern Kingdom of Judah

— Rehoboam 931-913

Queen Athaliah 841-835

— Abijah 913-911

Joash 835-796

Asa 911-870

Amaziah 796-767

Jehoshaphat 873-848

Jehoram (Joram) 853-841

Uzziah (Azariah)
792-740

● Ahaziah 841

Elijah c. 870–845

Jonah c. 783–753

Elisha c. 845–800

Prophets are listed by dates they prophesied.

Divided Kingdom

931–586 BC

Civil war followed Solomon's death, breaking the kingdom in two parts: the Northern Kingdom of Israel and the Southern Kingdom of Judah. This was a time of turmoil. While some kings listened to the prophets and sought God, many of the kings led their people into idol worship and violence.

Divided Kingdom

700 BC

600 BC

Israel (Northern Kingdom) falls to the Assyrians 722

- Zechariah 753
- Shallum 752
- Menahem 752-742
- Pekahiah 742-740
- Pekah 752-732
- Hoshea 732-722



Jotham 750-732

Ahaz 735-716

Hezekiah 716-687

Manasseh 697-643

Jehoahaz (Shallum) 609

Jehoiakim (Eliakim) 609-598

First exile of Jews to Babylon 605

Jehoiachin (Jeconiah) 597

Zedekiah (Mattaniah) 597-586

Amon 643-641

Josiah 641-609

Nahum c. 663-612

Zephaniah c. 641-628

Amos c. 760-753

Hosea c. 752-722

Isaiah c. 740-681

Micah c. 738-698

Obadiah c. 586

Jeremiah c. 626-582

Habakkuk c. 609-598

Daniel c. 605-535

Ezekiel c. 593-571

Exile

586-516 BC

The Northern Kingdom fell to the Assyrians, followed by the Southern Kingdom falling to the Babylonians. God's people were taken captive, exiled from their land, and the temple in Jerusalem was destroyed. Though all hope seemed gone, God's prophets reminded the people that God promised to restore them.

Exile

Restoration

500 BC

Rebuilding of the walls of Jerusalem under Nehemiah.

(Nehemiah by William Brassey Hole, 1846–1917)



400 BC

Malachi c. 400s (dates unknown)

- Esther becomes queen c. 478

Joel (dates unknown)

Judah (Southern Kingdom) falls to the Babylonians; temple and Jerusalem destroyed; people carried into exile 586

- Cyrus the Great of Persia allows the Jews to return to Judah 538
- Temple rebuilding in Jerusalem begins 536

● Haggai c. 520

■ Zechariah c. 520–518

- Temple rebuilding completed 516

- Ezra goes to Judah 457

Nehemiah begins
governorship of Judah 444 ●

Restoration

516–430 BC

“In order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia” (Ezra 1:1). Cyrus permitted the exiled Jews to return to their homeland to rebuild Jerusalem and God’s temple.

Kings of Israel (United Kingdom)

King	Summary
Saul	Israel’s first king whose reign began with success, but ended in disobedience to God. God rejected him as king and told Samuel to anoint David.
David	As a man after God’s own heart, David rose from being a young shepherd to become Israel’s most victorious king. He united the tribes into one kingdom.
Solomon	Known for his wisdom and wealth, he was king during Israel’s golden age. But foolish decisions late in life caused the kingdom to split in two after his death.

Kings of Israel (Northern Kingdom)

Jeroboam I	After Solomon’s death, he led the northern tribes in rebellion against Solomon’s heir, Rehoboam—and also led them into idol worship.
Nadab	Jeroboam’s son whose evil reign lasted less than two years.
Baasha	His murderous reign began when he killed Nadab and then went on to kill all of Jeroboam’s family.
Elah	Baasha’s son who was drunk when he was assassinated by Zimri.
Zimri	Chariot captain who killed himself in a fire rather than being captured by Omri who pursued him to avenge Elah’s murder. His “reign” lasted 7 days.
Omri	He continued in the idol worship that Jeroboam had started decades before.
Ahab	Omri’s son who “did more evil in the eyes of the LORD than any of those before him” (1 Kings 16:30). He and Queen Jezebel massacred God’s prophets.
Ahaziah	Ahab’s son who fell from his palace and never recovered—a death foretold by the prophet Elijah.
Joram	Ahaziah’s brother who did not fully turn away from idol worship.
Jehu	Army commander anointed to be king at the prophet Elisha’s direction. He dismantled some idol worship in Israel, but not all.
Jehoahaz	Jehu’s son who late in his reign cried out for God’s help after Israel suffered severe oppression by the king of Aram.
Jehoash	Jehoahaz’ son who continued in idol worship, but nevertheless had some military victories.
Jeroboam II	Jehoash’s son who restored much of the land lost during the reign of Jehoahaz, but like the kings before him, he continued in worshipping false gods.
Zechariah	Son of Jeroboam II who reigned only six months before being assassinated.
Shallum	He killed King Zechariah and was himself killed only one month later.
Menahem	He came to the throne by killing King Shallum, and then kept his position by heavily taxing his people to pay bribes to the powerful Assyrian Empire.
Pekahiah	Menahem’s son, a wicked king who was killed by Pekah, a chief official.
Pekah	He established alliances with neighboring kings to fend off the encroaching Assyrian Empire, something condemned by the prophet Isaiah.
Hoshea	Last king of Israel, he was imprisoned by the Assyrians when they invaded the land and deported the Israelites to Assyria.

Reign	Evaluation	Death	Scripture
1051–1011 BC	Good to Bad	Died in battle	1 Sam. 9–31 1 Chron. 8–10
1011–971 BC	Good	Natural causes	1 Sam. 16–1 Kings 2 1 Chron. 11–29
971–931 BC	Mostly Good	Natural causes	1 Kings 1–11 2 Chron. 1–9

931–910 BC	Bad	Struck down by God	1 Kings 11:26–14:20 2 Chron. 9:29–13:20
910–909 BC	Bad	Killed by Baasha	1 Kings 15:25–31
909–886 BC	Bad	Natural causes	1 Kings 15:16–16:7 2 Chron. 16:1–6
886–885 BC	Bad	Killed by Zimri	1 Kings 16:6–14
885 BC	Bad	Suicide	1 Kings 16:9–20
885–874 BC	Bad	Natural causes	1 Kings 16:15–28
874–853 BC	Bad	Fatally wounded in battle	1 Kings 16:28–22:40 2 Chron. 18:1–34
853–852 BC	Bad	Fatally injured in a fall	1 Kgs 22:40–2 Kgs 1:18 2 Chron. 20:35–37
852–841 BC	Bad	Killed by Jehu	2 Kings 3:1–27; 9:14–26 2 Chron. 22:5–7
841–814 BC	Bad	Natural causes	2 Kings 9:1–10:36 2 Chron. 22:7–9
814–798 BC	Bad	Natural causes	2 Kings 13:1–9
798–782 BC	Bad	Natural causes	2 Kings 13:9–14:16 2 Chron. 25:17–25
793–753 BC	Bad	Natural causes	2 Kings 14:23–29
753 BC	Bad	Killed by Shallum	2 Kings 14:29; 15:8–12
752 BC	Bad	Killed by Menahem	2 Kings 15:10–15
752–742 BC	Bad	Natural causes	2 Kings 15:14–22
742–740 BC	Bad	Killed by Pekah	2 Kings 15:22–26
752–732 BC	Bad	Killed by Hoshea	2 Kings 15:25–31 2 Chron. 28:5–8
732–722 BC	Bad	Removed by Assyria	2 Kings 15:30; 17:1–6

Kings of Judah (Southern Kingdom)

King	Summary
Rehoboam	After the death of his father, King Solomon, he fought against Jeroboam and gained control of Judah in the south.
Abijah	Like his father Rehoboam, he battled against Jeroboam and also worshiped idols.
Asa	Abijah's son who drove out idol worshipers from the land, including his wicked and powerful grandmother.
Jehoshaphat	He continued the spiritual reforms of his father Asa.
Jehoram (Joram)	Jehoshaphat's son who murdered all his brothers and turned the kingdom back to idolatry.
Ahaziah	Jehoram's son who became king at age 22. He was encouraged by his mother, Athaliah, to do evil.
Queen Athaliah	Ahaziah's mother who was killed by her own army after putting to death most of the royal family.
Joash	A son of Ahaziah who was saved from Queen Athaliah's massacre. He was made king at age 7. He repaired God's temple in Jerusalem.
Amaziah	Like his father Joash, he "did what was right in the eyes of the LORD," but not wholeheartedly (2 Kings 14:3). He too was killed by conspirators.
Uzziah (Azariah)	Like his father Amaziah, he followed God, but he made one big mistake when he violated God's law by performing priestly duties.
Jotham	Son of Uzziah who "walked steadfastly before the LORD his God" (2 Chron. 27:6).
Ahaz	A son of Jotham. During his reign Judah became dominated by the Assyrian Empire.
Hezekiah	A son of Ahaz who was made king at age 25. He wisely led his kingdom during a period of severe oppression by Assyria.
Manasseh	Hezekiah's son who was made king at age 12. He became an ardent worshiper of Assyrian gods. Late in his life, he repented of his evil ways.
Amon	Manasseh's son, an evil king who reigned only 2 years.
Josiah	Amon's son who was made king at age 8. During his long reign, he instituted many spiritual reforms.
Jehoahaz (Shallum)	Josiah's son who reigned for only 3 months before Pharaoh Necho of Egypt took him captive.
Jehoiakim (Eliakim)	Josiah's son, a puppet king for Egypt and later Babylon, who ruled Judah ruthlessly.
Jehoiachin (Jeconiah)	Jehoiakim's son, a weak king during the Babylonian invasion who was deported to Babylon.
Zedekiah (Mattaniah)	Jehoiachin's uncle and last king of Judah, a puppet king for the Babylonians, who was eventually taken captive to Babylon.

Most dates are approximate. Some kings' reigns overlapped in years.

Reign	Evaluation	Death	Scripture
931–913 BC	Bad	Natural causes	1 Kings 11:43–12:24; 14:21–31 2 Chron. 9:31–12:16
913–911 BC	Bad	Natural causes	1 Kings 14:31–15:8 2 Chron. 12:16–14:1
911–870 BC	Good	Severe foot disease	1 Kings 15:8–24 2 Chron. 14:1–16:14
873–848 BC	Good	Natural causes	1 Kings 22:1–50 2 Chron. 17:1–21:1
853–841 BC	Bad	A painful disease	2 Kings 8:16–24 2 Chron. 21:1–20
841 BC	Bad	Killed by Jehu, king of Israel	2 Kings 8:24–29; 9:14–29 2 Chron. 22:1–9
841–835 BC	Bad	Killed by her army	2 Kings 11:1–20 2 Chron. 22:10–23:21
835–796 BC	Good	Killed by his officials	2 Kings 11:1–12:21 2 Chron. 22:10–24:27
796–767 BC	Good	Killed by his officials	2 Kings 12:21; 14:1–20 2 Chron. 24:27–25:28
792–740 BC	Good	Skin disease	2 Kings 14:21–22; 15:1–7 2 Chron. 26:1–23
750–732 BC	Good	Natural causes	2 Kings 15:32–38 2 Chron. 26:23–27:9
735–716 BC	Bad	Natural causes	2 Kings 16:1–20 2 Chron. 27:9–28:27
716–687 BC	Good	Natural causes	2 Kings 18:1–20:21 2 Chron. 28:27–32:33
697–643 BC	Bad	Natural causes	2 Kings 21:1–18 2 Chron. 32:33–33:20
643–641 BC	Bad	Killed by his officials	2 Kings 21:18–26 2 Chron. 33:20–25
641–609 BC	Good	Fatally wounded in battle	2 Kings 21:26–23:30 2 Chron. 33:25–35:27
609 BC	Bad	Died in Egypt	2 Kings 23:30–34 2 Chron. 36:1–4
609–598 BC	Bad	Died in Babylon	2 Kings 23:34–24:6 2 Chron. 36:4–8
597 BC	Bad	Died in Babylon	2 Kings 24:6–16; 25:27–30 2 Chron. 36:8–10
597–586 BC	Bad	Died in Babylon	2 Kings 24:17–25:7 2 Chron. 36:10–13

The Prophets

Prophet	Summary
Samuel	Dedicated as a child by his mother Hannah to the Lord's service, Samuel became an influential prophet (and judge) who anointed kings Saul and David.
Elijah	A dynamic prophet who clashed with the prophets of Baal, confronted kings, and was taken to heaven in a whirlwind with a chariot of fire.
Elisha	Mentored by Elijah, he was a traveling prophet through whom God performed many miracles and revealed future events.
Jonah	A prophet who reluctantly delivered God's message to the Ninevites—but only after spending three nights in the belly of a great fish!
Amos	A farmer called by God to deliver a message of judgment upon Israel for their spiritual apathy and social corruption.
Hosea	He was instructed by God to marry an unfaithful woman as an illustration of Israel's unfaithfulness to God.
Isaiah	Prophesying during a time of oppression by Assyria, he brought messages of judgment, but also hope in a coming Messiah.
Micah	Along with Isaiah, he prophesied during Israel's fall to Assyria, calling people to "act justly, love mercy, and walk humbly" (Mic. 6:8).
Nahum	He prophesied judgment against Nineveh (the capital of Assyria) for their cruel treatment of Israel. Assyria fell to the Babylonian Empire in 612 BC.
Zephaniah	He delivered God's warnings of judgment, but also hope in God's grace and mercy for those who turn from sin.
Jeremiah	Known as the "weeping prophet," he warned of coming destruction unless the people of God repented. Judah fell to the Babylonians in 586 BC.
Habakkuk	His dialogue with God reveals God's anger and justice, but also God's love and mercy.
Daniel	Taken as a young man to Babylon, he remained faithful to God, and God was faithful to him—even protecting Daniel in a lions' den!
Ezekiel	Taken with other exiles to Babylonia, he encouraged the people with visions that revealed how God was still with them through their hardship.
Obadiah	He delivered a short but strong message of judgment against the nation of Edom for its mistreatment of the people of Judah.
Haggai	He urged those who had returned to Jerusalem to wake up from their spiritual slumber and finish rebuilding God's temple.
Zechariah	Along with Haggai, he encouraged the people to rebuild the temple. His visions reveal how God will someday restore all of creation.
Malachi	When the people began to doubt God's promises, he challenged them to spiritual renewal because the Day of the Lord was coming.
Joel	He delivered a message about the Day of the Lord—a time when God would pour out his Spirit and also judge sin.

Prophe­sied	Dates	Location	Scripture
To Israel	1060–1020 BC	Ramah	1 Sam. 1–25, 28
To Israel	870–845 BC	Tishbe	1 Kings 17–21 2 Kings 1–2
To Israel	845–800 BC	Abel-meholah	1 Kings 19:16–21 2 Kings 2:1–9:13; 13:14–21
To Nineveh	783–753 BC	Gath-hepher	2 Kings 14:25 Book of Jonah
To Israel	760–753 BC	Tekoa	Book of Amos
To Israel	752–722 BC	Israel	Book of Hosea
To Judah	740–681 BC	Jerusalem	2 Kings 19–20; 2 Chron. 26:22; 32:20; Book of Isaiah
To Judah	738–698 BC	Moreseth-gath	Jer. 26:18 Book of Micah
About Nineveh	663–612 BC	Elkosh	Book of Nahum
To Judah	641–628 BC	Possibly Jerusalem	Book of Zephaniah
To Judah	626–582 BC	Anathoth	2 Chron. 35:25; 36:12 Books of Jer. and Lam.
To Judah	609–598 BC	Unknown	Book of Habakkuk
To exiles in Babylonia	605–535 BC	Babylon	Book of Daniel
To exiles in Babylonia	593–571 BC	Nippur	Book of Ezekiel
About Edom	586 BC	Judah	Book of Obadiah
To exiles who returned	520 BC	Jerusalem	Ezra 5:1; 6:14 Book of Haggai
To exiles who returned	520–518 BC	Jerusalem	Ezra 5:1; 6:14 Book of Zechariah
To Judah	400s BC	Possibly Jerusalem	Book of Malachi
To Judah	Unknown	Unknown	Book of Joel