

# a synopsis of 2 KINGS

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Last night I drank a can of Coca Cola around 8 o'clock. I woke up wide-eyed around 2:00 this morning. That's not the first time it has happened. I guess it's true that the only thing we learn about history is that we don't learn anything at all. That's not an absolute. Some of us *do* learn some things. But most of us are like Israel and Judah in 2 Kings: we keep doing the same old things and expect different results.

2 Kings records the tragic events of the divided Kingdom until Israel's fall in 722 BC and Judah's captivity in 586 BC. Having heard the prophets' messages of doom if they didn't repent, they continued on the broad way of destruction. You would think Judah would do an about-face after seeing Israel's defeat and disgrace. But 2 Kings closes with Judah in ruins. She must have thought she could do the same things as Israel, yet come out at a different place. Wrong!

2 Kings is the continuation of 1 Kings: The skeleton of 2 Kings might look something like this:

- I. The History of Israel and Judah until the End of the Northern Kingdom/Israel (1:1—17:41)
  - A. Elijah's Death and Elisha's Ministry (1:1—13:20)
  - B. The Kings of Israel and Judah (3:1—17:1)
    1. Israel
      - a) Joram (1:7; 3:); Jehu (9:13; 10:36); Jehoahaz (10:35; 13:1); Jehoash (13:10); Jeroboam 2 (14:23); Zechariah (14:29; 15:8); Shallum (15:13); Menahem (15:17); Pekaliah (15:23); Pekah (15:27); Hoshea (15:30; 17:1)
    2. Judah
      - a) Jehoram (8:17); Ahaziah (8:25); Athaliah (11:1-3); Joash (12:1); Amaziah (14:2); Uzziah (15:2); Jotham (15:32, 33); Ahaz 16:1, 2
  - C. Israel Exiled to Assyria, 722 BC (17:1-41)
- II. History of Judah (after the Fall of Israel) Until her Fall to Babylon 18:1—25:30
  - A. The Kings of Judah (18:1-24:20)
    1. \*Hezekiah (18:1—20:21); Manasseh (21:1-18); Amon (21:19-26); \*Josiah (22:1-23:30); Jehoahaz (23:31-33); Jehoiakim (23:34—24:5); Jehoiachin (24:6-16); Zedekiah (24:17-20)
  - B. The Fall of Jerusalem and Judah 586 BC (25:1-30)

\*Of all the kings in Israel and Judah, only Hezekiah and Josiah were called "good"

A good question to ask ourselves is: will history (our family, our neighbor, our church) say that we learned from our mistakes?

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