

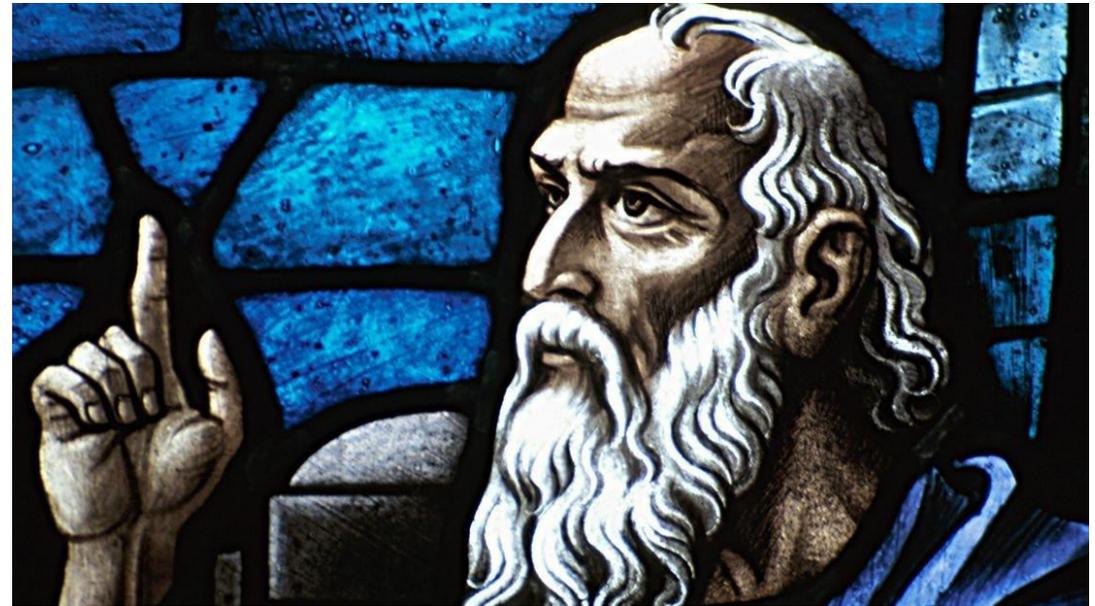


KINGS -2

The Rise Of The Prophets

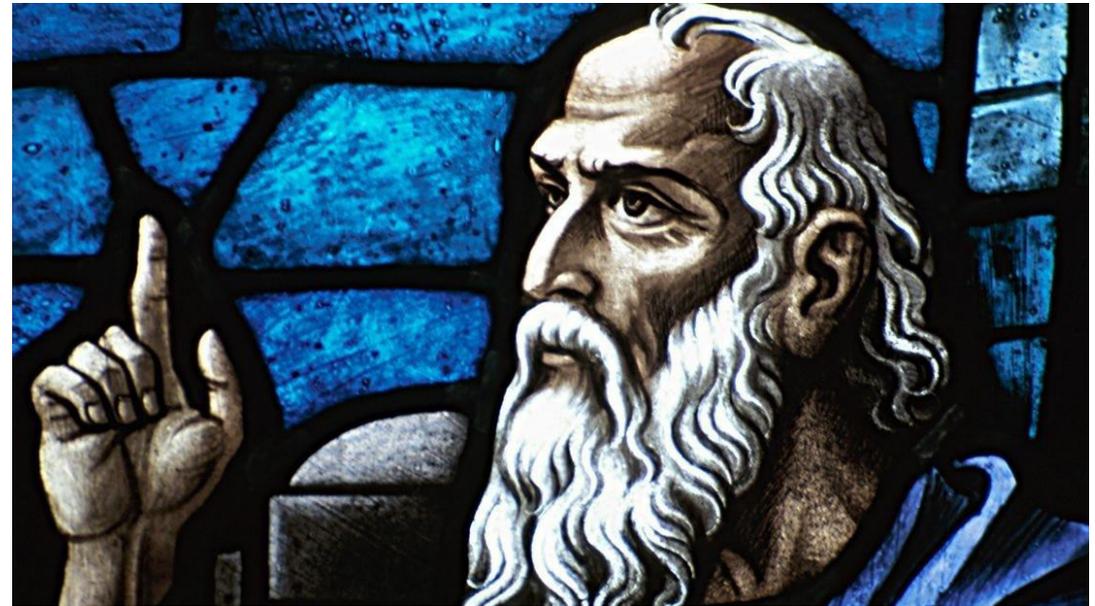
Introduction...

- Just like today, the spiritual climate over a nation is dictated from the platforms of Power that God has created or allowed for that nation.
- The enemy of mankind is a very strategic thinking force and usually goes for the places of mass influence to spread his lies and darkness.
- In our modern times these 'thrones' or 'altars' are multi-layered but their ultimate chief target is **THE HUMAN HEART!**



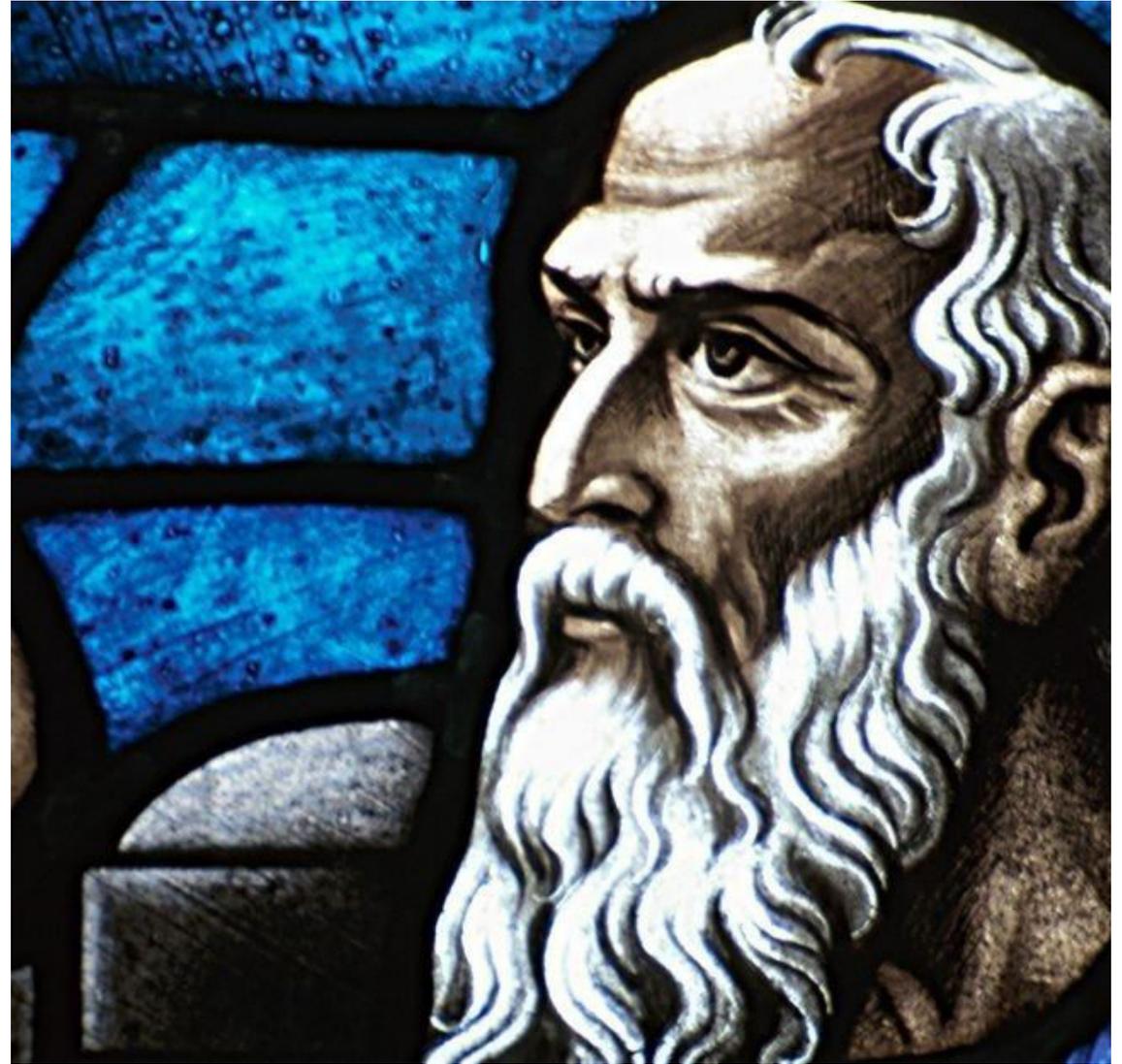
Introduction...

- The Book of Kings is a Parable or learning tutorial about the struggle in the hearts of Men and Women for significance and power in the Earth.
- That craving has not changed and the battle of the heart to choose between right and wrong started from the beginning with Adam and Eve.
- In fact we can reflect on what God said to Cain to understand better what we mean:
- ⁷ If you do well [believing Me and doing what is acceptable and pleasing to Me], will you not be accepted? And if you do not do well [but ignore My instruction], sin crouches at your door; its desire is for you [to overpower you], but you must master it." Genesis 4:7



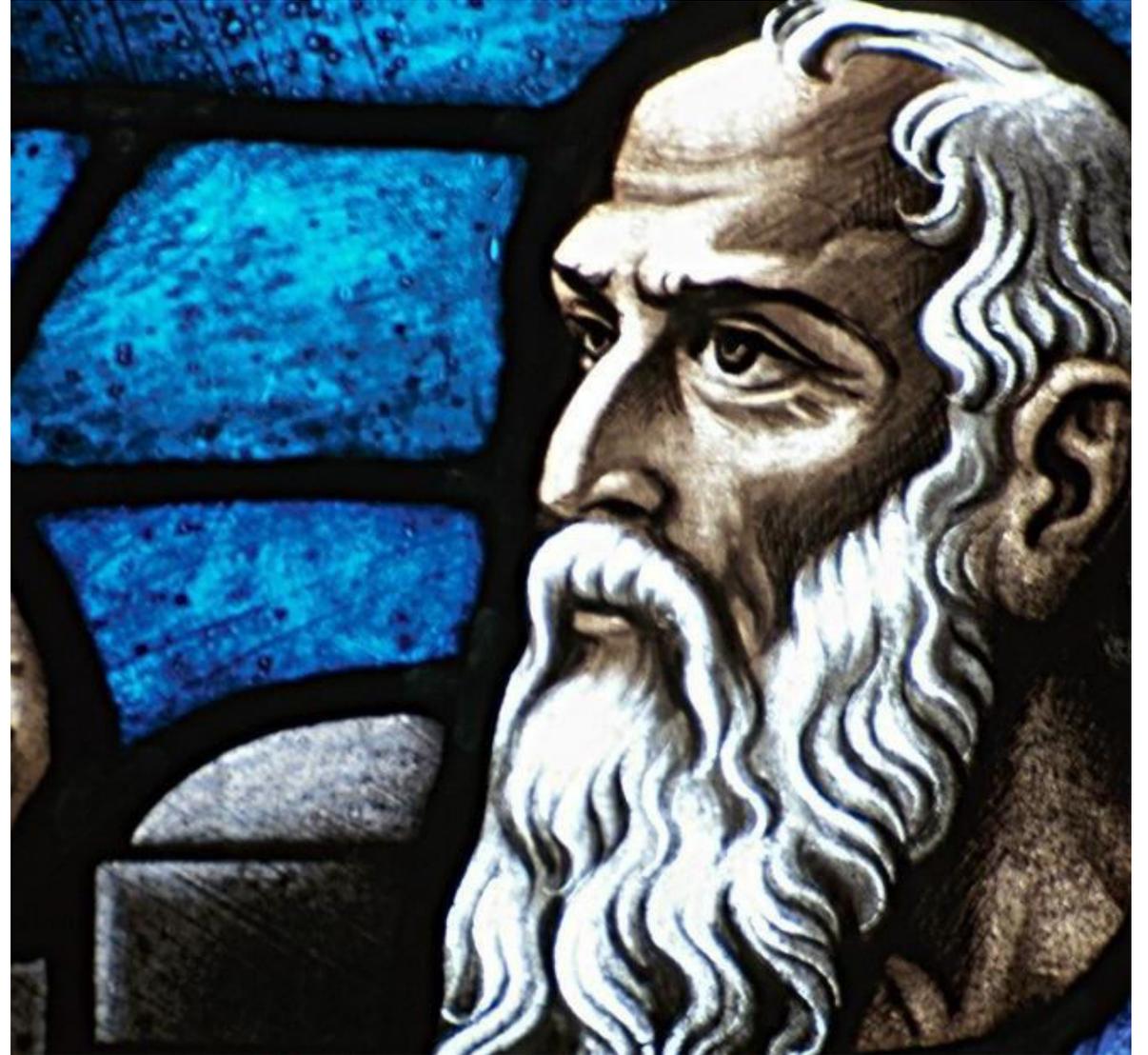
Introduction...

- One of the most precarious professions on the Earth is that of being a LEADER or INFLUENCER of people.
- Anyone who has a platform to touch the hearts of multitudes becomes a target for the enemy to 'lead' people down what our Lord called **The Broad and Wide Pathway to Destruction**
- The book of Kings is the Book of Influencers or the Book of Leaders many of whom in that era were seduced by the forces of destruction.
- This is where the role of the Prophet comes in.

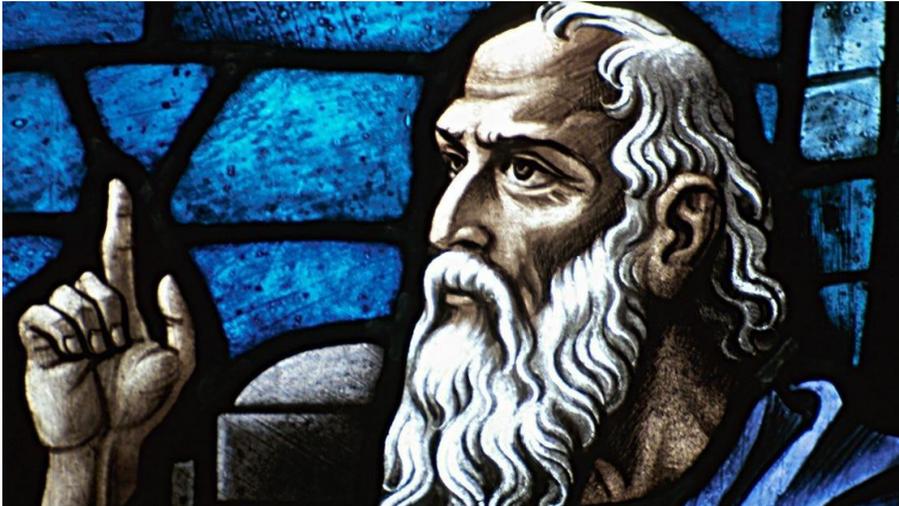


The Prophet...

- The "prophet" proclaimed the message given to him, as the "seer" beheld the vision of God. (See [Numbers 12:6](#) [Numbers 12:8](#) .)
- Thus a prophet was a spokesman for God; he spake in God's name and by his authority ([Exodus 7:1](#)).
- He is the mouth by which God speaks to men ([Jeremiah 1:9](#) ; [Isaiah 51:16](#)),
- and hence what the prophet says is not of man but of God ([2 Peter 1:20](#) [2 Peter 1:21](#) ; Compare [Hebrews 3:7](#) ; [Acts 4:25](#) ; [28:25](#)).
- Easton Bible Dictionary



The Prophet...



- Prophets were the immediate organs of God for the communication of his mind and will to men ([Deuteronomy 18:18](#) [Deuteronomy 18:19](#)).
- The whole Word of God may in this general sense be spoken of as prophetic, inasmuch as it was written by men who received the revelation they communicated from God, no matter what its nature might be.
- The foretelling of future events was not a necessary but only an incidental part of the prophetic office.
- The great task assigned to the prophets whom God raised up among the people was "to correct moral and religious abuses,
- to proclaim the great moral and religious truths which are connected with the character of God, and which lie at the foundation of his government."

The Prophet

- But while the prophetic gift was thus exercised from the beginning, the prophetic order as such began with Samuel.
- Colleges, "schools of the prophets", were instituted for the training of prophets, who were constituted, a distinct order ([1 Samuel 19:18-24](#) ; [2 Kings 1 Samuel 2:3](#) [1 Samuel 2:15](#) ; 4:38),
- which continued to the close of the Old Testament. Such "schools" were established at Ramah, Bethel, Gilgal, Gibeah, and Jericho.
- The "sons" or "disciples" of the prophets were young men ([2 Kings 5:22](#) ; [2 Kings 9:1](#) [2 Kings 9:4](#)) who lived together at these different "schools" ([4:38-41](#)).



The Prophet

- These young men were taught not only the rudiments of secular knowledge,
- but they were brought up to exercise the office of prophet, "to preach pure morality and the heart-felt worship of Jehovah,
- and to act along and co-ordinately with the priesthood and monarchy in guiding the state aright and checking all attempts at illegality and tyranny."



The Prophet

- In New Testament times the prophetic office was continued.
- Our Lord is frequently spoken of as a prophet ([Luke 13:33](#) ; [24:19](#)). He was and is the great Prophet of the Church.
- There was also in the Church a distinct order of prophets ([1 Corinthians 12:28](#) ; [Ephesians 2:20](#) ; [3:5](#)),
- who made new revelations from God. They differed from the "teacher," whose office it was to impart truths already revealed.



The Prophet...

- Of the Old Testament prophets there are sixteen, whose prophecies form part of the inspired canon. These are divided into four groups:
- The prophets of the northern kingdom (Israel): Hosea, Amos, Joel, Jonah.
- The prophets of Judah: Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah
- The prophets of Captivity: Ezekiel and Daniel.
- The prophets of the Restoration: Haggai, Zechariah, and Malachi.
- Easton Bible Dictionary



The Prophet...

- In summary:
- Spoke up on behalf of God when needed
- Boldness was required to speak even when the audience was contrary or hostile
- Had to be 'sharp' spiritually to avoid temptations, intimidation and other pitfalls
- Brought conviction to the heart for remembrance or repentance towards the Word of the Lord
- Kept the nation, community or body of Believers aligned to the Will of God
- Heaven backed the Word of the Prophet with supernatural signs and other phenomena to authenticate the messenger.



The Prophetic Christian

- ⁵ Now I wish that all of you spoke in *unknown* tongues, but *even* more [I wish] that you would prophesy.
- The one who prophesies is greater [and more useful] than the one who speaks in tongues, unless he translates *or* explains [what he says],
- so that the church may [\[b\]](#) be edified [instructed, improved, strengthened].



The Prophetic Christian...

- Remember when we did Ministry School and we learnt that we are all carrying three key offices – Prince, Priest, Prophet
- In modern times, we are all to carry out prophetic roles where necessary.
- Bring the Word to your own family and loved ones
- Bring God's Will and Word to those you are sent to
- Bring the Will and Word of the Lord to the local church or body of believers
- Stand with BOLDNESS and deliver the message no matter who the person or people are.
- Be spiritually 'SHARP' at all times by being a person of prayer, fasting and the Word.



Book of Kings Summary

- History repeats itself in the Book of Kings which has so many lessons to us.
- It covers over 400 years of the Nations history. From Solomon's coronation to the split of the Kingdom unto the humiliating deportation of the Jews to foreign lands.
- We cover a great amount of Kings and their Queens in these volumes.
- The consistency of God through the highs and lows of His chosen people is breath-taking.
- The futility of human ambition and lifespan is stark within these pages. Generations come and then they go but the Ancient of Days remains.



List of Kings – United Kingdom

- **Saul:** First King of Israel; son of Kish; father of Ish-Bosheth, Jonathan and Michal.
- **Ish-Bosheth (or Eshbaal):** King of Israel; son of Saul.
- **David:** King of Judah; later of Israel; son of Jesse; husband of Abigail, Ahinoam, Bathsheba, Michal, etc.; father of Absalom, Adonijah, Amnon, Solomon, Tamar, etc.
- **Solomon:** King of Israel and Judah; son of David; father of Rehoboam.
- **Rehoboam:** Son of Solomon; during his reign the kingdom was divided into Judah and Israel.



Kings of Southern Kingdom - Judah

- [Rehoboam](#): First King.
- [Abijah \(or Abijam or Abia\)](#): Son of Rehoboam.
- [Asa](#): Probably son of Abijah.
- [Jehoshaphat](#): Son of Asa.
- [Jehoram \(or Joram\)](#): Son of Jehoshaphat; husband of Athaliah.
- [Ahaziah](#): Son of Jehoram and Athaliah.
- [Athaliah](#): Daughter of King Ahab of Israel and Jezebel; wife of Jehoram; only queen to occupy the throne of Judah.
- [Joash \(or Jehoash\)](#): Son of Ahaziah.
- [Amaziah](#): Son of Joash.
- [Uzziah \(or Azariah\)](#): Son of Amaziah.
- [Jotham](#): Regent, later King; son of Uzziah.
- [Ahaz](#): Son of Jotham.
- [Hezekiah](#): Son of Ahaz; husband of Hephzi-Bah.
- [Manasseh](#): Son of Hezekiah and Hephzi-Bah.
- [Amon](#): Son of Manasseh.
- [Josiah \(or Josias\)](#): Son of Amon.
- [Jehoahaz \(or Joahaz\)](#): Son of Josiah.
- [Jehoiakim](#): Son of Josiah.
- [Jehoiachin](#): Son of Jehoiakim.
- [Zedekiah](#): Son of Josiah; kingdom overthrown by Babylonians under Nebuchadnezzar.

Kings of Northern Kingdom – Israel

- [Jeroboam I:](#) Led secession of Israel.
- [Nadab:](#) Son of Jeroboam I.
- [Baasha:](#) Overthrew Nadab.
- [Elah:](#) Son of Baasha.
- [Zimri:](#) Overthrew Elah.
- [Omri:](#) Overthrew Zimri.
- [Ahab:](#) Son of Omri; husband of Jezebel.
- [Ahaziah:](#) Son of Ahab.
- [Jehoram \(or Joram\):](#) Son of Ahab.
- [Jehu:](#) Overthrew Jehoram.
- [Jehoahaz \(or Joahaz\):](#) Son of Jehu.
- [Jehoash \(or Joash\):](#) Son of Jehoahaz.
- [Jeroboam II:](#) Son of Jehoash.
- [Zechariah:](#) Son of Jeroboam II.
- [Shallum:](#) Overthrew Zechariah.
- [Menahem:](#) Overthrew Shallum.
- [Pekahiah:](#) Son of Menahem.
- [Pekah:](#) Overthrew Pekahiah.
- [Hoshea:](#) Overthrew Pekah; kingdom overthrown by Assyrians under Sargon II

The Role of Prophets...

- The book of Kings is prophetic in the obvious sense that it centres attention on the words and works of God's prophets.
- *Nathan* is the mastermind behind Solomon's ascension to David's throne (1 Kgs. 1:5-53);
- *Ahijah* the prophet informs Jeroboam I that he is chosen to lead ten tribes (11:26-40);
- a lengthy prophetic narrative interrupts the account of Jeroboam's reign (13:1-32);
- *Micaiah* prophesies Ahab's death (22:5-28);
- *Isaiah* is a prominent figure during the reign of Hezekiah (2 Kgs. 18-20);
- and King Josiah consults the prophetess *Huldah* when his priest, Hilkiah, discovers the book of the law in the temple (22:14-20).
- D. Schrock



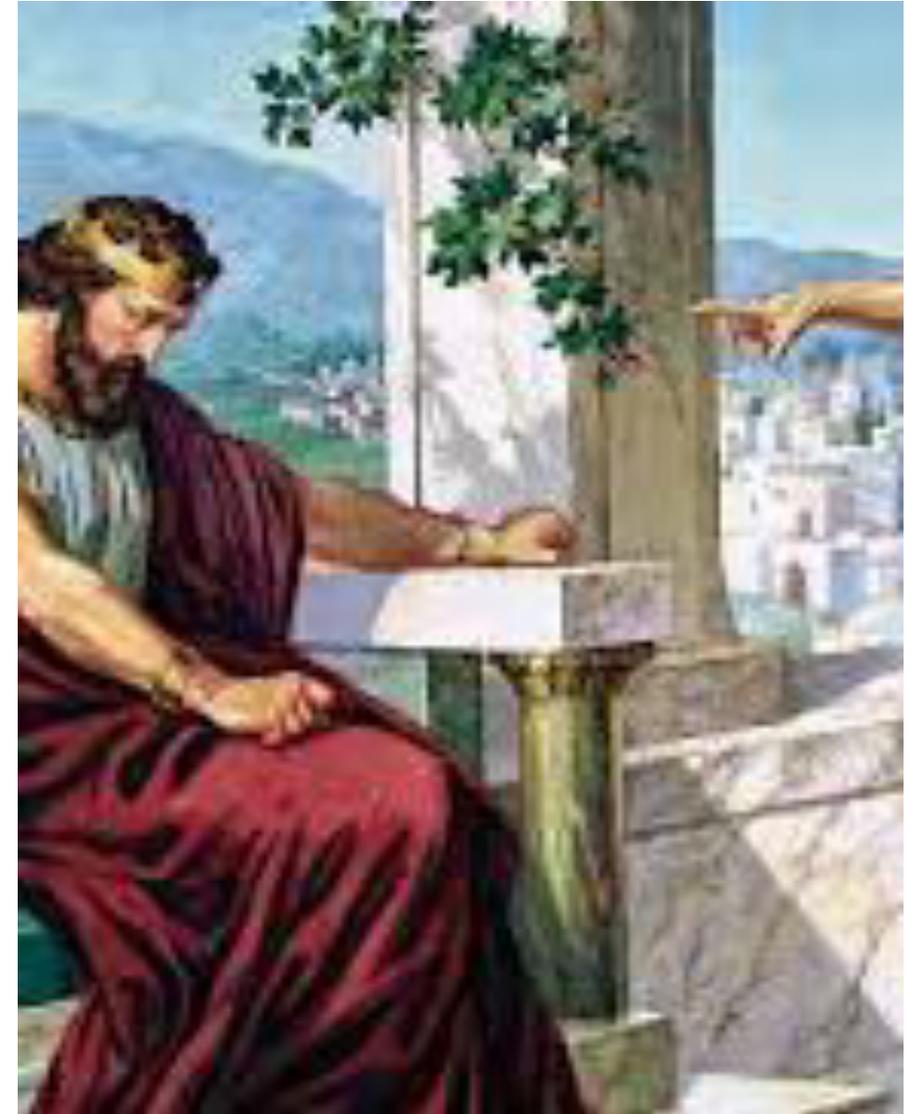
The Role of Prophets..

- Prophets dot the landscape throughout (1 Kgs. 12:21-24; 16:1; 20:35-43; 2 Kgs. 9:4; 14:25),
- and groups of prophets are referred to repeatedly—
- both true prophets (1 Kgs. 18:3-4; 20:35; 2 Kgs. 2:3-7; 4:1, 38)
- and false (1 Kgs. 18:19-20; 22:6, 12; 2 Kgs. 3:13).
- ten prophets or prophetesses are named: *Nathan, Shemaiah, Ahijah, Jehu, Elijah, Micaiah, Elisha, Jonah, Isaiah, and Huldah.*



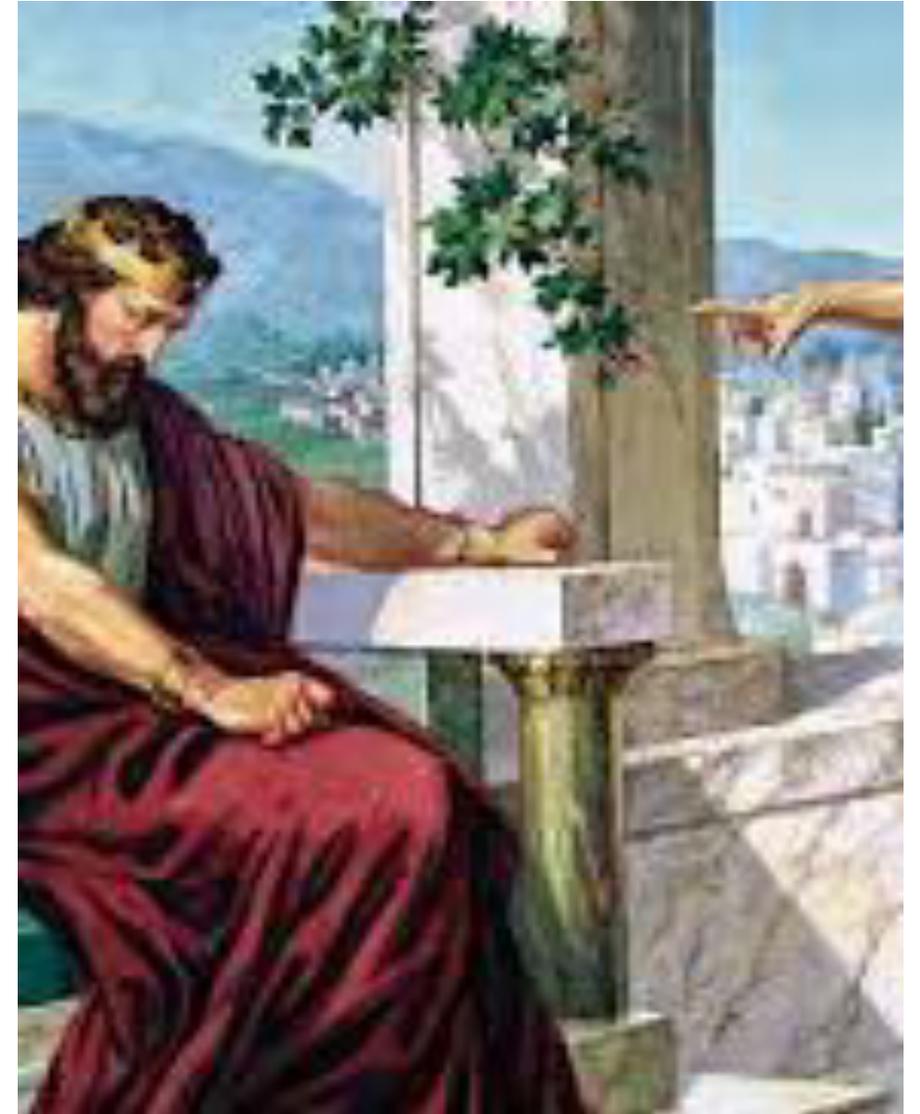
The Role of Prophets..

- Treatment of prophets and the kings' response to the prophetic word determine the rise and fall of dynasties and kingdoms.
- God enlists Jehu to destroy the house of Ahab in order to avenge the blood of his prophets (2 Kgs. 9:7),
- and both Israel and Judah fall because they refuse to listen to the voice of God's prophets (17:13, 23).
- Equally important, the prophetic word shapes the destinies of the various kingdoms,
- a point the narrator makes by repeatedly noting occasions of prophetic fulfillments (1 Kgs. 14:18; 15:29; 16:12, 34; 22:38; 2 Kgs. 1:17; 9:26; 10:17; 14:25; 23:16; 24:2)
- D. Schrock



The Role of Prophets

- The prophets to ancient Israel did not preach a legalistic message of moral reformation but an evangelical message of faith in the God who raises the dead.
- From the first days of the human race in Eden, the curse threatened against sin is “dying you shall die,” and the same curse hangs over Israel after Yahweh cut covenant with it at Sinai.
- The message of the prophets is not, “Israel has sinned; therefore, Israel needs to get its act together or it will die.”
- The message is, “Israel has sinned; therefore, Israel must die, and its only hope is to entrust itself to a God who will give it new life on the far side of death.”
- Or even, “Israel has sinned; Israel is already dead. Cling to the God who raises the dead.”
- This is precisely the prophetic message of 1-2 Kings, which systematically dismantles Israel’s confidence in everything but the omnipotent mercy and patience of God. ([1 and 2 Kings](#), 18)
- D. Schrock



In Conclusion...

- The book is not primarily about the historical failings of Israel's king; it is about the unfailing faithfulness of Israel's God.
- In Israel, the prophets delivered the Word of God to the people of God. And even when the people, and especially the kings, refused to listen, the prophets still spoke.
- As 1 Peter 1:12 declares, these prophets learned that "they were serving not themselves" nor the generation that refused to obey God's Word.
- Instead, the prophets were serving the generations that would receive the gospel and the Spirit of God.
- D. Schrock



In Conclusion...

- This explains why 1–2 Kings should be read as a book filled with gospel promises that bring us to Christ.
- It is more than history, 1–2 Kings is *redemptive* history.
- And though the book speaks honestly about Israel's idolatrous history and the ways Israel's kings abandon God's wisdom, law, and temple,
- the prophetic message of 1–2 Kings teaches us to look forward to one who embodies the law, is full of wisdom, and becomes the meeting place between God and man.



In Conclusion...

- In the end, as you read 1–2 Kings, keep your eyes out for the prophets and your ears open to their message of salvation and judgment.
- First and Second Kings is not just ancient history, it is ancient prophecy that finds fulfillment in Christ.
- And because our gospel hope begins with the words of the prophets (Rom. 1:2), we can read this Old Testament book with expectancy of seeing and hearing God’s Word in a way that promises good news to us.
- Such is the way that the Scriptures were written and why Paul can say to us in Romans 15:4:
- “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.”
- Ultimately, 1–2 Kings gives us hope. But only as we learn how to read them. May the Lord help us read 1–2 Kings, so that we can see the King of Kings to whom it points.



The Prophetic Books...Next

- To fully understand the Bible and why it was written by the Holy Spirit, we need to read it in that fluidity and flow.
- The parchments and scrolls were not necessarily compiled the way we have them now in our Bibles
- That's why we will skip over to the Prophets in our next set of Bible Studies to understand when, how and why they were written within the context of their history.
- The Book of Chronicles was written AFTER most of the Prophetic Books and that's how we are going to read them too.

