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The Leadership Effectiveness of the Judean Kings/Queen

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The Leadership Effectiveness of the Judean Kings/Queen

Submitted to Southeastern University

Jannetides College of Business, Communication, and Leadership

In partial fulfillment of the requirements
for the degree of
Doctor of Philosophy in Organizational Leadership

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LEADERSHIP EFFECTIVENESS OF THE JUDEAN KINGS/QUEEN

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Abstract

In this study, the leadership effectiveness of the Judean kings/queen during the divided kingdom was examined. The research methodology utilized was a multi-case study of the Judean rulers through an exegetical analysis of 2 Chronicles 10-36. A multifaceted method was utilized for genre inquiry to explore the unique properties of the book of Chronicles. The study placed biblical literature into the history genre through the Chronicler's varied conveyance methods. The textual units linked with the narrative analysis of the discovered location, repetition, and themes. Some intertextual engagement overlapped with archaeology, Kings' records, and prophetic literature. The researcher identified seven leadership themes from the Chronicler's document that provide theoretical and practical implications for contemporary leaders. The discussion contributed concepts for today's leadership concerning values, mentoring, realignment, correction, causality, protecting, and humility.

Dedication

My wife Vanessa and I dedicate this dissertation to our children who are Joy C. Gaulden (married to David Bertling), Melody C. Gaulden (married to Derek Horton), Benjamin C. Gaulden (married to Krista Bridwell), Victoria I. Guidry, and Joshua D. Guidry.

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Table of Contents

Abstract.....iii

Dedication.....iv

Acknowledgements.....v

Table of Contents.....vi

List of Tablesxi

Chapter 1 – Introduction1

 Statement of the Problem.....4

 Purpose of the Research.....6

 Research Questions8

 Significance of the Research.....9

 Conceptual Framework10

 Methodology11

 Scope and Limitations.....11

 Definition of Terms.....13

 Summary15

Chapter 2 – Literature Review16

 Evaluating Leadership Effectiveness and It’s Evaluating Framework16

 Evaluating Leadership Effectiveness within Biblical Studies19

 Evaluating Leadership Effectiveness within New Testament Studies.....19

 Evaluating Leadership Effectiveness within Old Testament Studies23

 Evaluating Leadership Effectiveness within the Judean Kingdom.....26

 Rehoboam26

 Abijah.....28

 Asa and Jehoshaphat28

 Jehoram, Ahaziah, and Athaliah29

 Uzziah, Jotham, and Ahaz.....30

 Hezekiah, Manasseh, and Amon.....31

| | |
|--|----|
| Josiah..... | 32 |
| Jehoahaz and Jehoiakim..... | 32 |
| Jehoiachin..... | 33 |
| Zedekiah..... | 33 |
| Summary | 34 |
| Chapter 3 – Methodology | 36 |
| Research Orientation..... | 36 |
| Social and Cultural Location of the Chronicler | 37 |
| Research Design..... | 39 |
| Genre Analysis | 40 |
| Narrative Analysis..... | 40 |
| Textual Units..... | 41 |
| Intertextual Engagement | 43 |
| 1 and 2 Kings | 43 |
| Supporting Historical Documents..... | 43 |
| Extra Sources | 44 |
| Central Themes | 45 |
| The Davidic and Solomonic Leadership..... | 45 |
| The Southern Kingdom versus the Northern Kingdom | 46 |
| Priestly Leadership..... | 46 |
| Prophetic Leadership..... | 46 |
| Expiration of Idolatry..... | 47 |
| Piety | 47 |
| Hope..... | 47 |
| Limitations of the Study..... | 47 |
| Summary | 48 |
| Chapter 4 – Findings..... | 49 |
| The Genre of the Chronicles | 49 |

| | |
|--|-----|
| The Prologue Genre | 49 |
| The Structural Genre | 50 |
| The Historical Context Genre | 51 |
| Genre Summary | 53 |
| Twenty Judean Rulers..... | 53 |
| Rehoboam (931 – 913 B. C.) – 2 Chronicles 10-12..... | 53 |
| Abijah (913 – 911 B. C.) – 2 Chronicles 13 | 60 |
| Asa (911 – 870 B. C.) – 2 Chronicles 14-16..... | 62 |
| Jehoshaphat (870 – 849 B. C.) – 2 Chronicles 17-20 | 65 |
| Jehoram (853 – 835 B. C.) – 2 Chronicles 21..... | 71 |
| Ahaziah (841 B. C.) – 2 Chronicles 22:1-9 | 73 |
| Athaliah (841-835 B. C.) – 2 Chronicles 22:10-23:21 | 75 |
| Jehoash (Joash) (835-796 B. C.) – 2 Chronicles 24:1-27 | 76 |
| Amaziah (796-767 B. C.) – 2 Chronicles 25 | 78 |
| Azariah/Uzziah (791-739 B. C.) – 2 Chronicles 26 | 82 |
| Jotham (750-731 B. C.) – 2 Chronicles 27:1-9 | 85 |
| Ahaz (743-715 B. C.) – 2 Chronicles 28:1-27 | 87 |
| Hezekiah – (726-686 B. C.) – 2 Chronicles 29-32 | 89 |
| Manasseh (686 – 642 B. C.) - 2 Chronicles 33:1-20 | 93 |
| Amon (642-640 B. C.) - 2 Chronicles 22:21-25 | 95 |
| Josiah (640-609 B. C.) – 2 Chronicles 34-35..... | 96 |
| Jehoahaz (609 B. C.) – 2 Chronicles 36:1-4 | 99 |
| Jehoiakim (609 – 598 B. C.) – 2 Chronicles 36:5-8 | 100 |
| Jehoiachin (598 B. C.) – 2 Chronicles 36:9-10..... | 101 |
| Zedekiah (597 - 587 B. C.) – 2 Chronicles 36:11-13..... | 101 |
| Summary of Data | 102 |
| The Summary of Purpose..... | 102 |
| The Summary of Sectors..... | 104 |
| Summary of Themes | 106 |

| | |
|--|-----|
| The Lens of the Torah | 106 |
| The Impact of Mentors..... | 107 |
| The Responsibility of Reforming and Renewing..... | 107 |
| The Regarding of the Prophets..... | 108 |
| The Outcomes of Sowing and Reaping | 108 |
| The Leader as Protector | 109 |
| The Practicalities of Humility | 110 |
| Summary | 110 |
| Chapter 5 – Discussion | 112 |
| Research Questions 1 and 2 | 113 |
| Concept One: Effective Leaders Must Possess an Established Set of Values That Guide Their Behaviors..... | 113 |
| Concept Two: Good Mentoring Can Impact Leadership Effectiveness | 115 |
| Concept Three: Effective Leaders Must Constantly Reaffirm Their Value- Based Positions and Realign Activities or Actions That Stray Too Far From Their Intended Guidance | 116 |
| Concept Four: Effective Leaders Receive Needed Input From Others Even When the Information May Be Corrective | 116 |
| Concept Five: Effective Leaders Value the Law of Causality..... | 117 |
| Concept Six: Effective Leaders Embrace Their Role as Protectors..... | 117 |
| Concept Seven: Effective Leaders Develop Practical Humility Habits with Long-Term Results | 118 |
| Research Question 3..... | 118 |
| Theoretical Implications | 120 |
| Practical Implications..... | 122 |
| Values for Success Require Identification and Implementation..... | 122 |
| Good Mentoring Fosters Leadership Effectiveness..... | 123 |
| Leaders Must Constantly Reaffirm and Realign Their Value-Based Positions | 124 |

| | |
|---|-----|
| Effective Leaders Receive Needed Input From Others Even When the Information May Be Corrective..... | 125 |
| Proper Governance Requires an Ongoing Awareness of Causality in Decision-Making..... | 125 |
| Influential Leaders Embrace Their Role as Protectors | 126 |
| Effective Leaders Develop Practical Humility Habits That Create Long-term Results..... | 127 |
| Limitations | 128 |
| Suggestions for Future Research | 129 |
| Summary | 129 |
| References..... | 131 |

List of Tables

Table 142
Table 245

Chapter 1 – Introduction

The questions, “Who is a leader?” and “What constitutes good leadership?”, have occupied modern researchers from the 19th century onwards (Hunt & Fedynich, 2018; Winston, 2020). Ask a hundred people how they would evaluate leadership, and the answers may vary a hundred-fold. For example, McCleskey (2014), in a study of leadership development, concluded that there are over 200 differing perspectives and evaluating themes on effective leadership. Early leadership studies often focused on well-known individuals that demonstrated courageous qualities (Bennett & Murakami, 2016).

Current theories include authentic, ethical, servant, transformation, and many more (Miska & Mendenhall, 2018). Contemporary researchers have extensively studied the characteristics, situations, skill sets, and traits that inspire organizations (J. E. Green, 2014). A consistent methodology for evaluating universal leadership remains debated within many communities (Crawford & Kelder, 2019). Both secular and religious communities employed and benefited from leadership evaluations (Thomas et al., 2018).

The Christian community has also entered the emerging academic discipline utilizing biblical, denominational, historical, religious, and spiritual dimensions for evaluation (Ledbetter et al., 2016). The apostles laid out the symbiotic aspects of leadership in relationship narratives (Hemby, 2017). Apostle John taught the cornerstone principle of love in leadership with his writings contributing to the model of shepherding (Sosler, 2017). The epistle of James, the brother of Jesus, elaborated the principles for leading under pressure (Serrano, 2020). Additional leadership activities exist in lesser-known New Testament figures, such as Onesimus, Philemon, and Tychicus (Wright, 2012).

One cannot overstate the influence of the Apostles Paul and Peter on the New Testament community (Marshall, 2021). Peter is mentioned 188 times in the New Testament, and he addressed essential leadership components (Schmidt, 2018). The first chapter of his epistles entailed the internal character development necessary for effective leadership (Crowther, 2012). His concluding chapter frequently introduced the Old Testament (Clowney, 2021). Peter identified with his historical Judean roots in the

Hebrew scriptures in his writings about leadership topics (Ruffner & Russell, 2018). He ended his epistle regarding young Mark whom he relationally considered a spiritual son (1 Peter 5:13). Peter's mentoring succeeded as Mark influenced Christianity's concept of leadership by writing his own gospel (Thomas, 2018).

Among all the early New Testament writers, the Apostle Paul most fully articulated the principles of effective leadership (Banks et al., 2016). Paul frequently used the relational metaphor of affectionate family members to convey the proper posture of good administration (Banks et al., 2016). Collaborating, partnering, and relating comprised Paul's core philosophy of leadership (Irving & Strauss, 2019). Genade (2011) considered Paul a "supreme example of the authorized servant" (p. 15). Paul's leadership philosophy centered on such passion that modeling became his admonition to his followers (Chen, 2020). However, of the over 30 lexes used in the New Testament for people in significant positions of authority, Paul reserved the highest terminology for Christ (Col. 1:18).

The Christian faith finds its most outstanding leadership example and inspiration in Christ (Thomas, 2018). The gospels focused on Jesus as an exemplar of envisioning, modeling, serving, and teaching (Banks et al., 2016). A New Testament leadership perspective encased Jesus' edict in Mark 10:43: "But it shall not be so among you. But whoever would be great among you must be your servant" (*English Standard Bible*, 2001/2016). The blueprint and emphatic statement by Jesus in Mark 10:43 contrasts with many other leadership designs (Jones, 2012).

In addition to the New Testament, the Christian population frequently pulled from the Old Testament literature for governing principles conveyed by the kings, priests, and prophets, and through sages (Stevens, 2012). Additionally, the Old Testament provided an ethical frame that Christians find crucial for effective leadership (Goldingay, 2019). Lunde (2010) presented Christ's fulfillment of Old Testament prophetic literature as part of the biblical theology of covenantal discipleship and leadership. The Old Testament provides practical wisdom that empowers leadership (Bakare, 2017; Strom, 2017).

Researchers have searched the biblical text for a divine model because it exhibits God's numerous character aspects (Klingbeil, 2020). God's moral qualities, essential ingredients of effective leadership, are revealed in his core relational existence (Cincala,

2017). The Trinity showed leadership within a reciprocal relationship (Horsthuis, 2011; Schwarz, 2016). Numerous relationship images of God in the Old Testament text depict him as a guide, helper, king, provider, and shepherd (Rochester, 2020). Born out of the revealed images of God's relationship model, the canon of Scripture richly related how he evaluated biblical leaders (Bell, 2014). God examined how the rulers reflected his divine nature with their families, kingships, morals, provisioning, and shepherding (Stevens, 2012).

The assessment of Old Testament leadership has been extensive (Drummond, 2019). Ferguson (2019), in his thesis on king Manasseh, found over 23,000 references in scholarly literature concerning this single Judean king. Other key individuals in Israel's history have been examined to various degrees, ranging from the patriarchs, Moses, and down through the Davidic dynasty (Berendt et al., 2012; Keehn, 2019; Lee, 2019).

Despite individual studies on all the Jewish monarchs, research is frequently concerned with archaeological, biographical, geographical, historical, textual, or other non-leadership emphases (Bench, 2016; Birdsong, 2017; Clancy, 2012; Cranz, 2018; Hudon, 2016; Sensenig, 2013; Youngberg, 2017). No comprehensive leadership work on the Judean kings is listed in the exhaustive 500-plus bibliography of the *Hermeneia 2 Chronicles* commentary (Klein, 2012). An article by Wallace (2019) assessed the kings' general excellent and bad qualities through the lens of Ezekiel 22. Some scholars covered all or select groups of the Judean leaders with specific themes such as ethics (Rowe, 2014), the kings' mothers (Carpentero & Javien, 2018), and how the kings related to the prophets (Grabbe & Nissinen, 2011).

The biblical text rarely placed the complete king's narrative in one location. Neither did the ancient scribes devote equal written space to each ruler. For example, king Jehoshaphat received less treatment than the later king Hezekiah. The narrative material on Jehoshaphat in 1 Kings 22 concentrated more on the northern king Ahab, whereas 2 Chr. 17-20 focused more details on Jehoshaphat. Thus, the biblical text frequently created a need to compare the narratives, relevant extra-biblical texts, and archaeological discoveries (McKinny, 2014). In light of these textual challenges and gaps in the literature, this dissertation concentrated on a cohesive evaluation of the leadership effectiveness of all the 20 rulers of the Judean kingdom.

Statement of the Problem

The leadership discipline is so prolific and diverse that published research required time-period combinations (Lee et al., 2020). Evaluation topics range from studies on human emotions (Føllesdal & Hagtvet, 2013; Menges et al., 2015) to the meticulous cortisol levels in leaders' hair samples (Diebig et al., 2016). Cheong et al.'s (2019) literature review on evaluating the effectiveness of empowering leadership cited 200 studies. The research field of evaluating effective leadership is a complex phenomenon.

In broader terms, leadership is a process where an individual influences a group to accomplish shared objectives (Bass, 2009; Yukl, 2013). This process extends into the functions of the leader, the follower, and the situation, with each group requiring evaluation (Khan et al., 2017). The range of research with distinct types of groups expanded on many topics. For example, Torres (2015) researched how 4000 companies effectively developed future leaders, whereas (Anderson et al., 2017) argued that millennials may not even respond to the popular transformational leadership model as other generations, suggesting more research. Whether big corporations or generational studies, each group contained distinctiveness in how it viewed leadership. Given this attribute, how various groups view leadership naturally shifts to how they evaluate leaders.

The unique nature of evaluating effective leadership with leaders, followers, and the situation leads to inevitable tensions and even contradictions that need embracing (Jarvis et al., 2013), especially inter-contextual dimensions (Dinh et al., 2014). A research project in India evaluating the Indian public school system's educational principals set the subtitle "an Indian perspective." It concluded with the authors' recommendation for other cultures to seek individual evaluations (Shila & Sevilla, 2015, p. 37). The multifaceted phenomenon of evaluating all effective leadership should fit the local sociocultural environment (Boyer, 2017).

The literature revealed that qualitative research studies less frequently evaluate the leadership effectiveness of groups of historical leaders, particularly over protracted periods within similar cultural contexts (Charles, 2020; Gardiner, 2018). A subconscious

mindset can develop in scholarship that wrongly concludes that leadership theory is a recent phenomenon (Galbraith & Galbraith, 2004). However, history is a bridge to evaluating leadership effectiveness and often connects with modern readers (Hunt & Fedynich, 2018). The Scriptures can be viewed in research as case studies and add much to the present theoretical frames (Wendell, 1998). Therefore, examining biblical leaders as case studies can provide data from a Judeo-Christian perspective (Headley, 2021).

The Judeo-Christian culture stemmed from the taproot of the Hebrew Scriptures (Bergsma, 2019). Matthew's gospel opened with a 42-generational family trunk line from Abraham to Christ, with David's lineage occupying 28 of those 42 generations (Holdsworth, 2020). The Messiah, the son of David, is linked with the prophetic voice of his ancestors (Byers, 2020). Jesus stated that the law and the prophets spoke of him (Luke 24:44).

Matthew, in his gospel, used the expression "it is written" nine times, providing a pattern for a Judeo-Christian perspective (2:5; 4:4, 6, 7, 10; 11:10; 21:13; 26:24, 31). Matthew's gospel has nearly 70 Old Testament references in the Greek New Testament (Aland et al., 2019). The many Jewish prophets wove a tapestry throughout the royal Judean records, predicting Israel's most outstanding leader, the Messiah (Beale, 2020). Before Paul launched his last epistle to Timothy, he referenced their ancestral links to the Hebrew Scriptures (2 Tim. 1:3-5). Eventually, the early church leaders mirrored similar canonical lists from the Hebrew Bible for their disciples as the Jewish ancestors had done for their followers (Gallagher & Meade, 2019).

Christianity's Judean heritage relationally framed both religions more intrinsically than extrinsically (Sherman, 2014). Rightly, Pope John Paul referred to the Jewish faith as Christianity's "elder brothers" (Watson, 2013, p. 17). The literature revealed a slow movement by Christian research in group leadership case studies from the Judean rulers (Cloyd, 2019). The word count of the Old Testament prophets is about 90% the size of the entire New Testament. If one were to add the myriad of leadership narratives of the Judean kings, then the body of this section of Hebrew Scriptures would far exceed the New Testament canon in size, length of years, and historical complexity. Therefore, examining biblical leaders as case studies from the long Hebrew regal period can provide data on evaluating effective leadership from a Christian worldview.

A supreme challenge with this dissertation was the multifaceted literature, history, geography, and archaeology required to contextualize the study. The primary biblical literature came from Kings' and Chronicles' historical records and the prophets (Monson et al., 2009). Each literary genre contributed its distinction (Floyd, 2021). 1 and 2 Kings are a portion of a larger literary narrative from the conquest under Joshua until the Babylonian exile (Romer, 2021). In its Greek title, the later book of Chronicles means "things omitted" (Vianes, 2021, p. 235). Interwoven into the historical backdrop are the Hebrew prophets who had a unique purpose for writing. Though the Hebrew prophets seemed tangential to our topic at times, their literature supplied essential data on how they evaluated leadership (Nogalski, 2018).

The death of Solomon near 932 B.C. marked a critical juncture with the division of the 12 tribes into northern and southern kingdoms (Jeon, 2013). The distinctive geographical terrain of the land of Israel provided a natural aid in the division, with hundreds of names of places listed in the biblical text (Losch, 2013). The ebb and flow of both kingdoms spanned centuries, with the southern kingdom enduring the longest, circa 350 years, with 20 leaders (Chapman, 2017). The field of archaeology in recent decades has uncovered its largest cache of discoveries from this ancient period (Mendel-Geberovich et al., 2020). Sorting through seemingly disconnected information scattered over centuries challenged leadership researchers. The natural result often created a slither of how effective leadership was evaluated during this historical period. The literature revealed the need for an integrated approach with the Judean rulers and analyzing them in multiple-case studies can provide data on evaluating effective leadership.

Purpose of the Research

The standard agreement about evaluating leadership is that no common understanding exists (Daniëls et al., 2019). However, far from being harmful, the variety of perspectives in the last century generated prolific methods and theories in leadership research that contributed to our overall understanding of this discipline wherever it was applied (Crosby & Bryson, 2018). The current theories of authentic, ethical, servant, and transformational leadership, to mention a few, will continue to serve as filters for new

research studies (Eva et al., 2019). These future research studies will employ case, narrative, phenomenological, qualitative, quantitative, mixed, and other methods (Downey et al., 2017).

The broad categories of leader, follower, and situation engender a flexible construct when evaluating leaders though there has been redundancy and a need for pruning with repeated theoretical studies (Banks et al., 2018). The literature revealed a need for more studies evaluating past leaders within similar cultural contexts (Johnson, 2019). Therefore, this study aimed to discover insights into evaluating leadership effectiveness by analyzing the Judean rulers.

The Judean kings' lineage opened Matthew's gospel on its narrative pathway to the birth of Christ (Matt. 1:1-17). Christianity's founder descended from a Jewish cultural context (Fredriksen, 2014). Christ's initial followers lived and imparted a Judean cultural DNA to the gentile world (Kulathungam, 2019). From its inception, the Judeo-Christian faith comprised a belief system deeply rooted in the Hebrew Scriptures (Campbell & Pennington, 2020). The New Testament laid the groundwork for building effective leadership from the Old Testament (Walton, 2017).

Paul used the analogy of a scion and stock grafted together as one tree with the root supporting the branches (Rom. 11:17-21). One of his purposes with this metaphor was to communicate the intrinsic nature of the Judeo-Christian faith (Khobnya, 2013). A significant part of Christianity's spiritual grafting derived from the prophetic literature of the Old Testament (Boda & McConville, 2012). Christianity's prophetic heritage did not originate in a vacuum but sprung predominately from the period of the Judean kingdom (Albertz, 2010). The Hebrew prophets frequently evaluated the leadership effectiveness of the Jewish kings (Grabbe & Nissinen, 2011). The literature revealed a need to examine this biblical history comprehensively through a leadership objective. Therefore, this study aimed to contribute to the Judeo-Christian perspective of evaluating effective leadership by analyzing the Judean kings/queen.

David's long dynasty during the Judean kingdom meandered around different disciplines, including archaeology, biblical studies, geography, history, leadership, sociology, and theology. The biblical text itself required diligent research on this topic, as the text on each leader is located in different portions of the canon of Scripture. The

literature revealed a need for a more cohesive and comprehensive study of the leadership effectiveness of the Judean rulers (Klein, 2012). More specifically, a gap existed in exploring how leadership was evaluated in the combined related Hebrew texts in their cultural context. Therefore, the purpose of this study was to provide an analysis of the corresponding biblical texts layout as criteria when evaluating the Judean kings/queen.

Research Questions

The literature review revealed a need to explore the leadership of the Judean kings/queen. In this study, an integrated view of their leadership and its applications to contemporary perspectives of leadership effectiveness is provided. Though the Christian community holds to the inspiration of the Hebrew Bible, the size and complexity of the Judean kingdom rarely fall within Christian leadership studies. In this study, a cohesive work was developed on how Christians may better explore the leadership moorings of their faith. The literature review yielded a gap in evaluating leadership effectiveness with multiple cases of historical leaders within a similar culture. The aim of this multiple-case study was to provide an understanding of the evaluation of leadership by analyzing a group of 20 rulers who governed the Judean kingdom.

Research questions cross a threshold into open doors of inquiry. The beginning steps of research questions assist in clarifying and guiding what the study seeks to accomplish (Malhotra, 2013). Creswell and Poth (2018) highlighted the focus and purpose of research questions in the research process. This study was guided by the following what and how research questions:

- RQ1: What guiding principles did the biblical text give as criteria for evaluating the 20 leaders of the Judean kingdom as to effective leadership?
- RQ2: How do these principles support or negate the literature on evaluating leadership effectiveness?
- RQ3: What are the implications for the evaluation of leadership effectiveness from a biblical, Christian worldview?

These research questions were answered through a multiple-case analysis of the 20 Judean rulers. Case studies allow investigators to utilize holistic characteristics of real-life settings (Yin, 2018). Halkias and Neubert (2020) quantified that case studies can

be descriptive, evaluative, or interpretative. Multiple-case research is interdisciplinary, eliciting findings from different settings (Tsang, 2013). This multiple-case research allowed the exegesis to focus on the original author's intended message and the values and principles arising from the text and supporting data (Bayes, 2010).

Significance of the Research

The study of the Judean leaders is significant in several ways. First, this multiple-case study of the biblical text helped fill a gap in the research on leadership evaluation from biblical perspectives. Most of the scholarly research in this historical section concentrated on topics other than evaluating leadership effectiveness. Although a few studies have examined individual leaders within the Judean kingdom, this work provided a comprehensive approach to all 20 rulers. The interdisciplinary nature of multiple-case analysis allowed the integration of a wide range of biblical texts, extra-biblical data, and intercultural dimensions to frame a cohesive viewing of leadership evaluation.

Second, though helpful insights came from various studies employing theoretical filters of shorter timeframes of the Judean kingdom, this multiple-case study gleaned insights from the biblical literature covering three and a half centuries of history. The biblical text itself used a method of comparing and contrasting their leaders. It also formulated patterns within its historical recordings. All these biblical insights predate modern writing on multiple-case studies and leadership evaluation. This research plausibly provided contemporary leadership application from the ancient scribes' analysis of the Judean kings/queen.

Third, this research provided implications for the church's approach to evaluating leadership. Like most faith communities, Christianity applies secular leadership models (McIntosh, 2013). However, at the core of Christianity, the Scriptures birth and ground its leadership moorings (DeSilva, 2018). By its complexity and length, the Judean kingdom escaped many Christian leaders' perusal. This work has application in providing direction for Christian leadership praxis from a biblical perspective. In summary, this dissertation is significant in filling a gap in the research on leadership evaluation from biblical perspectives, providing contemporary leadership principles from the analysis and implications for Christian governance.

Conceptual Framework

The literature review was used to create a conceptual framework for this multiple-case study by exploring 350 years of the Judean kingdom in which 20 leaders served as sovereign. Although other scholars have previously produced a myriad of helpful archaeological, geographical, and textual information from this timeframe, the entirety of the Judean rulers had not been utilized in evaluating leadership effectiveness. For the remainder of this dissertation, evaluating leadership is occasionally referred to as the “theory” of this research.

The term “theory” often becomes blurred in expressions such as leadership theory, theory of method, or theoretical framework. Halkias and Neubert (2020) stated that the blurring of the terms with theory has “widespread nuanced differences” (p. 50). The point of confusion is that the terms are often interchangeable (Merriam & Tisdell, 2016). For this conceptual framework, the word “theory” serves as the “big idea” that will enable a discussion on other ideas (Collins & Stockton, 2018, p. 2). The big idea of evaluating leadership was the theoretical map grounding the methodological verdicts (Bendassolli, 2014).

This conceptual framework derives from “exploratory research as its primary source option” (Maxwell, 2013, p. 44). The literature review demonstrated the viability and need to explore multiple-case studies involving leaders in similar cultural contexts, tested for extended periods. Application in research may refer to the transfer to “other settings, context, populations, and possibly periods” (Saldaña & Omasta, 2022, p. 257). This exploration research offered a cohesive construct of past biblical leaders to the present Christian community for extending the current theory of evaluation of leadership effectiveness.

The literature review on leadership effectiveness portrayed a wide range of concepts that often center the definitions around the performance aspects of the leader (Motel, 2017). The seminal theory of leadership effectiveness originated from researching the effectiveness traits of talented leaders (Ladson, 2019). These characteristics and skills found in the literature included adaptability, collaboration, communication, emotional intelligence, honesty, management, performance, values, and

visualization (Ladson, 2019; Motel, 2017; Spain, 2014; Tabors, 2019). The perception of these qualities and skills differs from culture to culture (Lau & Subedi, 2019). This research sought to discover the perception of the effective traits of Judean leadership within their time and culture.

Methodology

The research methodology utilized within this multiple-case study of the Judean rulers was an exegetical analysis of 2 Chronicles 10-36. Exegetical analysis has benefited from applying biblical research concepts to the social sciences (Henson et al., 2020). “Exegesis” derives from the Greek word “exegesis,” meaning interpreting (Osborne, 2010). Exegetical analysis can bring forth new application insights (Wahlin, 2019). The textual analysis of early Jewish rabbis may have influenced how they interpreted the book of Chronicles that covers the Judean kingdom (French, 2019). Exegetical analysis helps locate the culture within the biblical text connecting the writer and reader (Bayes, 2010).

This qualitative exegetical study utilized a multifaceted approach to explore the Judean rulers. First, a genre analysis was utilized to examine the unique properties of the book of Chronicles. The Old Testament literature comprises several genre categories, including history, law, narrative, poetry, prophetic, and wisdom (Duvall, 2020). The study broadly placed Chronicles into the history genre though the Chronicler uses a narrative to convey the history.

Second, a narrative analysis was employed with Chronicles regarding location, repetition, and themes (Alter, 2011). The textual units within 2 Chronicles 10-36 were identified (Goltz, 2005). The historical narratives were analyzed within these unique textual units of Chronicles (Barton, 2016). The intertextual engagement involved some overlap with 1 and 2 Kings, supporting historical documents (Mykytiuk, 2014), and additional sources that the Chroniclers mentioned in their record (Thompson, 2014). Chronicles can be considered a rewritten Scripture genre (Alexander & Lindars, 1988).

Scope and Limitations

The nature of research demands needed restrictions that naturally assist in focusing the outcomes (Bloomberg & Volpe, 2016). Many biblical writers, including the author of 2 Chronicles, deliberately limited their work and mentioned other written materials they consulted (2 Chr. 12:15; 13:22; 20:34; 26:22; 32:32; 33:19). Though the study was comprehensive, it had intentional boundaries that could be broadly categorized as yes or no decisions regarding its focus. This dissertation was confined to a multiple-case view in evaluating the Judean rulers' leadership effectiveness.

The leadership principles discussed in this work did not begin with the current application but the collective witness of the canon of Scripture. The study systematically ferreted out from the biblical text anthropological, sociological, and theological perspectives of specific leaders in a specific cultural setting. The leadership principles were mined through a multifaceted archaeological, historical, geographical, and literary lens. The approach to straight application was not an easy one. The challenge was not to venture into distracting trails, not within this purview. The goal of this study was to evaluate leadership effectiveness.

Though the Old Testament literature was originally written in Hebrew, this work was written for English readers with an assumed limited Hebrew language or heavy exegetical background. Therefore, biblical passages were summarized or taken from the *English Standard Bible* (Crossway, 2021). On rare occasions, a Hebrew word is covered, adding significant meaning to the context; however, the English reader is accommodated in these junctures. Even readers with vital hermeneutical training require the complex Judean kingdom section in Kings and Chronicles arranged in an integrated or parallel fashion. The material on the 20 rulers was organized into 12 divisions due to unique historical interactions to aid discussion.

Complex and divergent chronological theories were not debated in this dissertation. The accepted academic chronology in harmony with the biblical text and held by the majority of the biblical scholarship was maintained throughout the discourse. Recent radiocarbon dating of key cities in the Judean kingdom has confirmed the reliability of the biblical chronology and its' historical background (Faust et al., 2021; Garfinkel et al., 2019; Keimer, 2021). In summary, within a multiple-case framework, a

socio-rhetorical method was used to sift through the biblical texts that relate to the 20 monarchs during the Judean kingdom, highlighting the evaluation of their leadership.

Definition of Terms

United Monarchy. United monarchy is the term given to the Jewish kingdom during the reigns of Saul, David, and Solomon, as depicted in the Hebrew Bible (Ortiz, 2014). Traditionally, the United Monarchy was dated between 1050 B.C. to 930 B.C. (Halpern, 2021). Discoveries by Eilat Mazar in Jerusalem lent support to the existence of the United Kingdom (Thomas, 2016). Excavations at Khirbet Qeiyafa aligned with a Jewish royal administrative center during David's time (Garfinkel et al., 2015). Recent archaeological findings have improved the understanding of the United Monarchy (Keimer, 2021).

Divided Monarchy. Divided monarchy is the term given to the Jewish kingdom after its division into two realms (Northern and Southern) after Rehoboam's coronation circa 930 B.C. (Golub, 2019). After the political division, two distinct written regal records began with the two kingdoms (Schreiner, 2020). The two kingdoms used different methods for their kings' first-year reigns and a different first-month-of-the-year calendar system (Palla, 2017). Considering all these variances, scholars have found the biblical text dependable in its narrative of the two kingdoms. Dever (2021) concluded that the most current, cumulative data from C14 dating, ceramic chronology, and stratigraphic evidence confirm the essential history of this time of biblical narrative "beyond a reasonable doubt" (p. 119).

Northern Kingdom. Northern kingdom represents the 10 tribes that split off the original 12-tribe nation of Israel proper (Lerner, 2014). The Northern Kingdom retained "Israel" for their newly formed 10-tribe kingdom (Schellenberg, 2021). The Northern Kingdom established its capital at Samaria, and the term "Samaria" frequently referred to the entire Northern Kingdom and not just the capital city (Hobson, 2021). The Northern Kingdom lasted two centuries and fell to the Assyrian Empire in 722 B.C. (Becking, 2020). During the Northern Kingdom's history, 19 kings occupied the throne and are covered in 1 and 2 Kings (Beal, 2014). The textual data for the Northern Kingdom is primarily viewed from 1 and 2 Kings (Campbell & O'Brien, 2000). Scholars have

frequently labeled these two books, along with Joshua, Judges, and Samuel, as “Deuteronomistic History” (Cross, 2021; Rofé, 2021).

Southern Kingdom. Southern kingdom represented the two-tribe nation of Judah and Benjamin, with the capital retained at Jerusalem (Giffone, 2019). The Southern Kingdom lasted three and a half centuries (Sykora, 2021). At times, the term “Israel” is used in the Bible for the Northern Kingdom and, after the fall of Samaria in 722 B.C., it is also applied more inclusively to both political kingdoms (Kratz, 2021). The textual data for the Southern Kingdom is primarily viewed from 2 Chronicles, which scholars commonly call the “Chronicler’s History” (Klein, 2021). Parallel viewings of the biblical data on both kingdoms have been arranged in modern times in what is commonly called a “harmony” (Newsome, 2002). Heater (2016) produced an integrated viewing of Samuel, Kings, and Chronicles, combining his translation passages into one readable format.

Classical Prophets. Classical prophets refer to the 16 prophetic books in the Old Testament (O’Brien, 2021; Sharp, 2016). Nonclassical prophets refer to prophets in the Old Testament without a biblical book assigned to them. The nonclassical prophets often played a crucial role in recording information in the Kings and Chronicles’ literature (Knoppers, 2021a). The prophetic voice within both classical and nonclassical prophets framed an essential backdrop to understanding the contextual evaluation of the Judean rulers.

The Number 1000 in Military Battles. The use of the number 1000 in military battles requires some discussion. The Semitic word for 1000 is *eleph* and has a flexible usage in Hebrew (Mabie, 2009). The term applies to big, clan, clan leader, 1000, or a small military fighting unit of five to eight males (Humphreys, 1998). In the biblical numbering of a battle, if one multiplies the number of elephs listed by 8 or 1000, the variance is significant. Thus, a battle listing 800 elephs against 400 elephs should be best thought of in terms of 6400 against 3200 rather than 800,000 against 400,000 (2 Chr. 13:3). In the present study, it was assumed that the Hebrew word *eleph* was best defined as a small military unit with some flexible range averaging nearly eight soldiers per unit (McEntire, 1999).

Leadership Effectiveness. This term has no one agreed definition among scholars (Logaw, 2018). The description in this work accepts the premise that leadership

effectiveness “may differ from those preferred in other cultures” (Sen, 2019, p. 63). Each culture’s values compete within the framework of its context (Cheng & Wu, 2017). This definition of leadership effectiveness in this study was the characteristics and qualities the biblical text used to portray desired leadership within their cultural context.

Summary

In the last century, leadership theories explored numerous aspects of how to evaluate leadership effectiveness. Contemporary contexts abounded with topics for research but many of the timeframes to test those theories remained relatively short. Proposing a topic for research versus testing that topic for research are separate issues that often create challenges regarding the lasting nature of the theory.

Looking at the past examples of leaders has some benefits over time. An individual case study of a past leader may cover a few decades of their life, which would undoubtedly exceed most contemporary studies. However, multiple-case studies of leaders over protracted periods provide additional opportunities for exploring more extended aspects. The wealth of leadership material in the Scriptures frequently covers years, decades, and even centuries. The worldview of the biblical text fell within a Judeo-Christian society but many of the same values influenced other cultures.

Lau and Subedi (2019) stated that “culture for leadership is what water is for fish” (p. 23). In essence, the water helps define the fish. The context of the Judean kingdom assisted in defining their evaluation perspectives about leadership. Their written record covering circa 350 years of multiple-case examples has merit for today’s culture. In this dissertation, an exegetical analysis method was used to explore biblical texts related to the Judean rulers (Henson et al., 2020). Through a multiple-case study of 20 biblical leaders, the researcher sought to shed light on how they evaluated leadership effectiveness.

Chapter 2 – Literature Review

In Chapter 1, a significant gap in the literature was recognized regarding multiple-case historical studies evaluating leadership effectiveness over protracted periods. The Judean kings/queen were also identified as an appropriate source for addressing the disparity in the literature. In Chapter 2, the arguments made in the previous chapter are substantiated by presenting scholarly literature on evaluating leadership effectiveness within current theories, Christian studies, Old Testament studies, and the 350 years of the Judean Kingdom. These categories laid the theoretical framework for the dissertation.

Evaluating Leadership Effectiveness and It's Evaluating Framework

Hunt and Fedynich (2018) provided a brief overview of leadership research from the 19th century until 2018. They did not offer a universal answer to evaluating leadership effectiveness. They concluded that understanding past reflections on leadership helped to understand current methods for assessing effective leadership. Most of the early researchers dealt with secular surveys from the past. The key challenge with the past papers involved little empirical research. In the discussion on current leadership theories, Hunt and Fedynich questioned whether the diverse approaches merely consider varying properties of leadership. They concluded that the practical facets of these matters might incorporate a number of these theories in the evaluation process. Their conclusions on blended ideas overlapped with the study's decision to avoid beginning with modern leadership theories but concentrating on the Judean rulers themselves.

McCleskey (2014) conducted a literature review of past findings on leadership development and observed that over 200 differing perceptions exist for appraising matters with leaders. His critique focused on situational, transformation, and transactional theories related to leadership development. His study ended with the connections between past and future challenges in leadership development related to leadership efficacy. Given the differing perspectives cited in the above reviews, the position taken in this study was not to approach the Judean kings/queen through novel leadership theories. However, the researcher examined their leadership features within their cultural context.

How one views leadership, and its framework shapes the evaluation of its effectiveness. When or how a leader influences a group to accomplish shared objectives provided one definition of leadership (Bass, 2009; Yukl, 2013). Citing the Oxford English Dictionary, Bass (2009) stated, “The word ‘leadership’ did not appear until the first half of the 19th century” (p. 15). The leadership definition framed the leader, the follower, and the situation. All three of these framework features factor into the evaluation. In a review of leadership theory, Khan et al. (2017) found that all approaches to leadership use different criteria. Leadership effectiveness is primarily “in the eye of the beholder” (p. 259). When the setting is secular, such as business or government, evaluating leadership effectiveness may vary for a nonprofit or religious organization. Thus, “effective leadership depends on the situation” (Khan et al., 2017, p. 262). Given that effective leadership is situational, the exploration of the Judean monarchs provided new insights into evaluating effective leadership.

In reviewing the last century and a half of leadership research, the significant discussions moved from centralized power structures to the leader as an influencer, to more shared goals and leadership effectiveness, according to Winston (2020). Early theories such as the great man, traits, contenance, and situational emphasized innate leadership qualities, whereas behavioral approaches stressed learnable qualities. Leadership effectiveness intersected more with leadership styles such as participative, transformational, authentic, servant, or autocratic. The common threads served as the evaluating framework for leadership effectiveness. The study integrated with the setting of the Judean Kingdom, which provided its engagement for appraising its rulers.

Bennett and Murakami (2016) wrote about the heroic traits of leadership in a modern educational setting in Arizona. In their study, they admitted that the heroic concepts in leadership are controversial and derived from the seminal ‘Great Man’ traditional paradigms. Charismatic leaders assumed a more autocratic model pulling from a moral framework. Their research challenged precepts from the past paradigms for their application for today. They expressed awareness of the historical divisions with theories working from past to present. They acknowledged the difficulty of leadership theories working from past to present or vice versa.

Miska and Mendenhall (2018) mapped research on the responsible leadership theory over 10 years. They linked the definition of “responsible” to perceptions of leadership effectiveness. The ambiguity of responsible leadership’s meaning created a danger of irrelevance among more extensive leadership studies. The mapping suggested that the responsible leadership theory had expanded to numerous stages of evaluating leadership effectiveness. A common weakness they determined with research centered on scholars not clearly describing the context of the study. Too often, academics assumed the reader understood the cultural framework of the investigation, which could lead to false conclusions. The researchers accented the context for leadership effectiveness research.

Reave (2005) reviewed over 150 studies and found a strong connection between leadership effectiveness and spiritual values. Traditional precepts such as humility, integrity, and truthfulness found deep roots in religious and spiritual values. The review revealed a substantial effect on leaders’ success with their followers. Reave noted that the practical implications of spiritual values have proved valuable in achieving structural goals, creating a positive ethical environment, inspiring trust, motivating followers, and promoting good relationships. Reave concluded that the values and practices needed for leadership effectiveness are not contradictory but are in harmony with spiritual values and traditions.

In evaluating leadership effectiveness, Cote (2017) developed a framework comparing effective and dark-side leadership. Cote compared and contrasted the leadership styles of two historical leaders. He studied Herb Kelleher, the founder of Southwest Airlines, for his positive example. Cote utilized Bernie Ebbers, the founder of World Com, for his negative case. Both CEOs demonstrated common traits such as communication, energy, and vision. The contrast began with the downward spiral of ethical situations. Cote employed the 11 dimensions of dark-side leadership in his analysis of why leaders degenerate to harmful attributes. He summarized and applied leadership’s best practices against destructive leadership consequences. Cote’s article intersected with the study on the Judean rulers who sometimes displayed the dark side of leadership.

Evaluating Leadership Effectiveness within Biblical Studies

Klingbeil (2020) found the principles used by researchers searching the biblical text for a model exhibiting divine character aspects. He laid out several vital hermeneutical principles that are important for this study on leadership. The Christian community viewed the biblical text as inspired (*theopneustos*) by God (2 Tim. 3:16) and as an agent that, according to Peter's epistle, is "as to a lamp shining in a dark place" (*English Standard Bible*, 2001/2016, 2 Peter 1:19). The reformers laid out the enduring principle of *sola scriptura* (by Scripture alone) and *tota Scriptura* (all Scripture), which admonished the Christian community to first seek its answers and analogy from the biblical principles. Klingbeil expounded on the various scriptural context levels that ultimately help one with the critical question "What does this mean for my life, today, as I relate to God and people around me?" (p. 4). Klingbeil stressed good hermeneutics, which links with the current study.

Forrest and Roden (2017) oversaw 33 scholars who contributed 33 chapters on biblical leadership. The contributors were biblical scholars who analyzed their assigned section of the Scriptures for a working theology on biblical leadership. The book broadly covered leadership from the canon of Scripture. William Osbourne wrote the chapter on leadership during the divided kingdom. He chose the Kings Rehoboam, Jeroboam, Hezekiah, and Josiah for his discussion framework. He found three significant applications for leadership effectiveness. First, this period's positive portrayal of leadership required the leader's fidelity to Yahweh. Religious synchronism was not accepted. Second, the most influential leaders demonstrated wisdom and humility. Third, courage is the essential quality of an effective leader. For this study, the book, *Biblical Leadership: Theology for the Everyday Leader* provided the benefit of biblical scholars practically addressing leadership in readable language.

Evaluating Leadership Effectiveness within New Testament Studies

Banks et al. (2016) discussed the importance of spirituality in leadership. The study viewed leadership as a strong spiritual dimension that shaped the character and ultimately triggered a positive ripple effect throughout an organization. Intentionally, the

authors synergized current leadership theory, biblical, and practical elements to develop a theological lens for leadership theory. The work submitted a brief Old Testament outlook on leadership, but it primarily presented a New Testament praxis for leading. The Trinity, Jesus, Paul, and others provide an innovative understanding of their theological dimensions of character, faithfulness, integrity, power, servanthood, and wisdom. The authors' article has relevance for this study as an example of integrating biblical and leadership studies aiming for practical application.

Cincala (2017) addressed shared leadership in the trinitarian example of the Godhead, as seen in 1 John. The Apostle John started his epistle similarly to his gospel, taking his readers back to the beginning. The short epistle undertook a strong relationship theme divulged in the numerous references to family members and the Godhead. In connecting leadership to the Trinity, Cincala writes, "Not only is God a social being (relating leader), He is a community in and of Himself (shared leadership of three leaders)" (p. 11). The author challenged the community of faith to approach leadership from the standpoint of following the pattern of God's leadership and emulating a community of shared leadership.

Sosler (2017) centered the leadership in John's gospel on the theme of love through shepherding. The author noted the beginning and end questions that Jesus asked his followers. In the beginning, Jesus asked, "What do you want?" In the end, he asked Peter three times, "Do you love me?" (*English Standard Bible*, John 1:38; 21:15-17). Between these two questions, Jesus modeled the meaning of leadership. Simon Peter had miscalculated his love for Jesus at Caiaphas' house and denied him three times. After the resurrection, Jesus's restoration of Peter also challenged Peter with the practical aspects of shepherding Christ's followers. Sosler highlighted John's theme of Jesus as the good shepherd as one that Peter needed reminding of.

The Gospels devoted much to the significance of Simon Peter's personality, narrative, and leadership traits. Peter's transformation from a simple fisherman to an apostle exhibited a radical alteration. His concern for other leaders permeated his first epistle. Crowther (2012) identified 10 practical principles in his list, as follows:

1. transformation through suffering – power, identity, integrity, trust,

2. ontological change in the inner person, reality, perspective,
3. leadership is mimetic – imitation of Christ as a shepherd, overseer, servant,
4. proper use of authority,
5. steward leadership – adequate use of gifts and power,
6. vision to see the future and the present,
7. strength for perseverance and fierce resolve,
8. live in purpose and destiny,
9. humility is an integral aspect of leadership, and
10. leadership development through proper response to suffering, humility, theology, and history (p. 155).

Crowther applied these 10 principles to the contemporary authentic leadership theory. His conclusions paralleled this study: the need for ontological change in one's inner being, the leader's use of authority, the future vision for a proper perspective in the present, perseverance in trying situations, and humility.

Ruffner and Russell (2018) employed a socio-rhetorical interpretation of 1 Peter 5 to highlight Peter's trinitarian concept of the Godhead that shaped his perspective on leadership. A trinitarian approach accepted the divine ontology as a plurality of one. The references to Father, Son, and Holy Spirit are throughout Peter's epistle. The authors' hermeneutical approach to 1 Peter allowed them to listen to the text and formulate a unique insight into an application that exhibited a godly example of authority, humility, servanthood, justice, mercy, transformation, unity, love, and grace. The authors' interpretative logic of listening to the text significantly benefits the projected study.

Henson (2015) intersected the authentic leadership model and the Apostle Paul's epistle to Titus. The complex procedure in which leaders displayed authentic and ethical behavior enabled authentic leadership. Henson fused the two fields of biblical and leadership studies for real-life applications. Paul's epistle to Titus contained relatable information about authentic leadership's role in a problematic social setting as the one Titus encountered on the island of Crete. The theme of Paul's letter laid the faith of God's people upon a foundation of truth. For Paul, the Christian faith should shine

through an authentic lifestyle of godly living. Paul wisely admonished leaders and followers to be sensible and display a faith that works in contrast to a dysfunctional world. Henson's study has implications for this study, with leaders demonstrating godly leadership regardless of the surrounding culture.

Chen (2020) researched the first chapter of Apostle Paul's epistle to the Philippian church related to the transformational leadership theory. His analysis of Phil. 1:1-30 produced seven leadership practices, which include “

1. leadership characteristics relating to the leadership process,
2. modeling the way,
3. coaching and training followers,
4. challenging the process,
5. elevating values,
6. challenging followers' own beliefs,
7. appealing emotionally and wholeheartedly” (p. 148).

Chen saw the above practices supporting transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Paul underscored his imitation of Christ with the added instructions to the Philippians to imitate him as he imitated Christ. Chen saw these proclamations as Paul modeled the elements of transformational leadership seen in the equipping and empowerment process.

Thomas (2018) highlighted the leadership effectiveness of Christianity's most outstanding example, Jesus of Nazareth. Thomas chose Mark's gospel account to select and commission the 12 disciples. Jesus' counterintuitive method of focusing on less to achieve more used mentoring to accomplish his aim. Christ's mentoring entailed shaping his disciples, who were then encouraged to follow the same pattern he established. The word “appointed” in Mark 3:14 for his disciples implied fabricating something new in Jesus' mentoring process. Thomas chose Jesus as a model that “endured time, overcame criticism, affected multiple generations, transcended culture, and is still relevant in today's changing world” (p. 108). The relevance of Thomas' work for this study patterns his return to an ancient model within its context without first importing a current

leadership filter. In so doing, the insights from the ancient model have relevance for today's leaders.

Jones (2012) found a gap in servant leadership literature and its Christological origins in the Gospels. The consistent theme of the Gospels was Jesus' stellar example of servant leadership. The model of leadership that Jesus demonstrated contrasted with all leadership ideas in his day and even today. Being cognitive of this distinction, Jesus stated clearly, "But it shall not be so among you. But whoever would be great among you must be your servant" (*English Standard Bible*, Mark 10:43). The paradox of power through powerlessness ultimately climaxed with Jesus giving his life as a ransom for many (Matt. 20:28). The early disciples embraced his ideals in life as well as death. Jones' patristic method of returning to the biblical text for leadership information has a bearing on this study.

The edited work by Henson (2021) began with Jesus's teaching found in John's gospel. Thirteen scholars explored Jesus' leadership traits, such as his authenticity, communication, emotional awareness, ethics, humility, introspection, love, mentoring, planning, restoring, serving, and transforming. The research applied Jesus' example to modern organizations. The chapters engaged biblical studies and practically applied them to today's leaders.

Evaluating Leadership Effectiveness within Old Testament Studies

Keehn (2019) coupled Jesus's leadership development of his disciples with Old Testament methods. Leadership transitions are rooted in Moses and Joshua's Old Testament political examples or with the prophets Elijah and Elisha. Keehn expounded on leadership methods from the Old Testament that apply to today's leaders. The master-leader structure created a servant framework through observation and interaction. The benefit of the training relationship afforded the recruits opportunities for development not previously available. Keehn proposed that Jesus incorporated these long-established mentoring practices and took them to a new level with his disciples. The author's application of insights into the connection between both testaments has relevance for today's leaders and this study.

Pyschny and Schultz (2018) edited a work of 20 Old Testament scholars who covered leadership within the Pentateuch and the Former prophets. The research intersected with the judge, king, priest, and prophet leadership roles. One chapter by Ruth Ebach dealt with the “book of the law” with royal leadership, thus, having significance for the study of the Judean kings. The Torah provided leadership guidelines with commandments and laws. The biblical text found in Kings and Chronicles constantly evaluated the Jewish rulers through the Torah lens.

Several leadership studies intersected with Old Testament characters. Berendt et al. (2012) staged Moses’ personae as charismatic leadership. Moses exhibited humility by remembering who he was. He knew that God had called him, and that all Moses had or hoped to have derived from the divine source. His perseverance started with his confrontation with Pharaoh, continued with the wilderness journey, and ended with his view of the Promised Land. Moses’ integrity and stamina influenced his leadership decisions. He did not choose a member of his family or tribe but Joshua, who consistently displayed exemplary leadership qualities. The authors’ article has germaneness to this study because Moses’ layout of the Torah factored in the narrative of the Judean rulers.

Moses appointed Joshua as his successor, a man who displayed courage, faithfulness, and spirituality. Agwae (2021) earmarked faithfulness as the key to Joshua’s leadership effectiveness. An early portrait of Joshua’s commitment coincided with his military responsibilities. During the wilderness journey, Joshua commanded the Jewish army in their successful defeat of the Amalekites (Ex. 17:13). Joshua also served as one of the 12 original spies. Caleb and Joshua remained faithful to the promises of Yahweh concerning conquering Canaan. Joshua sought the Lord and examined his life in light of the scriptures. The people served the Lord throughout Joshua’s days as a testament to his leadership. Agway’s methodology included “historical, descriptive, evaluative, and comparative analysis, using commentaries, journal articles, and other published works” (p. 62). His approach has application to this research.

After the death of Joshua, the Israelites had a long period with the Judges when the nation had no king. Conway (2013) utilized the narratives within Judges to evaluate the leadership ideology. The author stated, “The individual judges themselves embody the characteristics of the Israelites over whom they rule” (p. 264). Judges begin with

Othniel, Ehud, and Barak's positive models and move to leaders with shortcomings, such as Gideon, Abimelech, and Samson. In his mercy, God was at work despite the weakness of the judges. Conway viewed the leadership evaluated during these times as opposed to foreign gods, stating that the leadership ideology "affirms the holiness, justice, mercy, and faithfulness of Yahweh" (p. 273).

After the period of the Judges, the Israelites demanded a king and obtained Saul as their first monarch, followed by David. Serrano (2014) provided an inner texture analysis of 1 Samuel 17:1-58 in his exploration of charismatic and servant leadership connections. In his Goliath narrative, he compared Saul and David. The author divided the biblical text into three significant sections and ten scenes. His analysis highlighted the leadership effectiveness aspects of altruism, communication, decisiveness, and vision during grim times. His work demonstrated "the effectiveness of exegetical analysis as a tool for organizational research" (p. 40). For this research, Serrano's socio-rhetorical methodology has relevance and application.

Serrano (2017) examined leadership fatigue linked to ethical and moral decisions. The doctoral thesis utilized a sociorhetorical analysis of 2 Samuel 11:1-27 with the narrative interaction of King David, Bathsheba, Uriah, and Nathan, the prophet. The study demonstrated a connection between fatigue and poor ethical and moral leadership decisions. Although the thesis drew from modern values-based leadership theories, the research followed exegetical methodologies in analyzing 2 Samuel 11:1-27 to form five principles for application. They included "

1. leadership is not only challenging, but it is also traumatic;
2. accountability is an ethical force multiplier;
3. failure is fatal but not final;
4. honest and moral decision-making is a 360-degree process;
5. everything rises and falls on theology" (p. 95).

Solomon was the third king of the united monarchy. Menking (2017) examined Solomon's essential earmarks of wisdom in 1 Kings 3. The author wove archaeological findings from the Solomonic period and Hebrew word studies on discernment and wisdom. The combined effect of this methodology produced applications for today's

leaders in administrative and ethical insight. Menking's article is one of the few leadership articles that employed archaeology and word studies, a trait that had merit for this research.

Birnbaum and Friedman (2014) explored the leadership effectiveness of Ezra, the priest, and Nehemiah, Israel's governor, near the Old Testament's close. Ezra emigrated to Israel near 458 B. C., whereas Nehemiah arrived 13 years later. Ezra focused on rebuilding the moral and spiritual lives of the people. Nehemiah concentrated on rebuilding the walls of Jerusalem. Intermarriage with pagan women created a crisis for both leaders. Ezra wept over the issue whereas Nehemiah confronted the 113 men who intermarried. The people repented, put away their foreign wives, and taught their children the Hebrew language and heritage. Birnbaum and Friedman's article has a special connection to this study as Ezra may have given final shape to the Chronicler's account of the Judean kingdom.

Evaluating Leadership Effectiveness within the Judean Kingdom

Upon the death of Solomon, the Judean kingdom split into two nations. The southern kingdom comprised 20 leaders over a 350-year timeframe. Perhaps 98% of the scholarly articles on this period are preoccupied with technical historical-critical studies that the average reader would find cumbersome. Very few academic studies cover the leadership effectiveness of each king. Duke (2009) provided a multi-decade review of research in Chronicles. He listed the scholarship under titles such as authorship, unity, redactions, date and settings, nature and use of sources, extra-biblical sources, and text criticism. He provided no leadership research in his review.

Below are the kings in which some scholarship junctures with leadership material. However, the authors habitually referred to their studies as theological rather than leadership studies. This research did not review numerous exegetical writings as they contained little or no connections with leadership.

Rehoboam

Turalija (2016) revealed that 2 Chr. 11-12 depicted King Rehoboam as "both a good king and a bad one; wise and foolish, a strong leader of a prosperous country and a

weak leader of a declining one” (p. 5). Turalija provided a detailed analysis of King Rehoboam with humility as the dominant theme of his narrative in Chronicles. The foolishness of Rehoboam at his coronation not only split the Jewish nation but also empowered surrounding nations to expand their territories at Jewish expense. Turalija delivered a detailed translation of 2 Chr. 11-12, along with comments about Rehoboam from the Talmud, Josephus, and early Christian tradition. The collective observation is Rehoboam’s entrenched decision “to choose rigidity instead of mildness, and that he showed himself to be very obstinate and difficult instead of humble” (p. 22). For this research, Turalija’s article provided an example of identifying a critical leadership component of a Judean leader.

Amar (2017) combined Jeroboam and Rehoboam as a contrast and balance. He analyzed their character individually and with each other. Amar saw both kings not as static figures but as moving and evolving personalities. He advocated for studying both kings together as leaders because this was the only time the Chronicler drastically compared the leaders of both kingdoms. This early method in the narratives of the kings established a needed contrast and balance between the two Jewish kingdoms. Although Amar covered some of the leadership narratives of King Abijah, he primarily to shed light on King Rehoboam. Amar’s work is helpful for this study in noting the rare leadership contrasts between the northern and southern kings.

Okyere (2013) focused on the leadership quality of empowerment. A careful examination of the narrative in Chronicles showed that Rehoboam was responsible for the split of the kingdom primarily due to his intransigent approach to leadership. The multi-dimensional topic of empowerment concerned the “social, psychological, and political process that helps people gain control over their lives” (p. 127). Solomon abused his authority with his constituents by enacting the dreaded conscription of Jewish labor; thus, he sowed the seeds of disunity. The people of Israel requested a needed adjustment from their new king, but Rehoboam foolishly declined. The empowered people then exercised their rights and chose their king, Jeroboam. Okyere stated, “Empowerment reveals an inherent potential that can be harnessed for the good of society” (p. 125). Okyere’s article is relevant to this research in that followers’ leadership abilities were reflected positively or negatively during the Judean kingdom.

Abijah

Deboys (1990) treated King Abijah's leadership within a historical and theological treatise of his portrayal in 2 Chr. 13. The view of the earlier 1 Kings 15 text was entirely pessimistic about the Judean king and his short three-year reign. However, the Chronicler balanced the biographical sketch with some positive aspects of the king. Abijah confronted King Jeroboam's invading army with a harangue addressing their sinful practices. Jeroboam's army outnumbered Abijah's two to one. The Chronicler recorded the praying of the Judean people and the turn of the battle in their favor. Deboys stated, "Taken on its own, it may be concluded that Abijah is portrayed in a favorable light" (p. 49). However, Deboys engaged the larger view of the Chronicler's tendency to balance the good and bad traits of Judean rulers' leadership. For this study, Deboys' article helps see the Chronicler's penchant for detailing leaders' strengths and weaknesses.

Asa and Jehoshaphat

Amar (2019) contrasted the description of the kings Asa and Jehoshaphat. The Chronicles on these two kings' material is lengthy and complex. Asa's rule was depicted in favorable terms in the first section of the account and negatively in the second half. Amar utilized a diachronist analysis that viewed the narrative as compiled from various extant sources by the Chronicles' author. Amar emphasized that the Chronicle's touch is thus not regarded as fabricated. He compared Rehoboam and Abijah's reigns as lacking compared to Asa and Jehoshaphat. The latter two kings made needed reforms as a major thrust of their leadership. During the war crisis, Asa and Jehoshaphat interceded for divine assistance. Amar's synthesis of several Judean kings was helpful for this study.

Davis (2014) complemented the leadership of King Jehoshaphat when he faced the combined armies of the Ammonites, Edomites, Meunites, and Moabites at Engedi (2 Chr. 14). Jehoshaphat modeled complete humility and trust in Yahweh's power to deliver throughout the confrontation. However, Davis delineated four occasions when Jehoshaphat's associations with the northern kingdom proved detrimental. The specific encounters were "the Ramoth-Gilead campaign, the shipbuilding alliance with Ahaziah,

the Moabite campaign, and the marriage alliance with the house of Ahab” (p. 153). The latter incident imported the evil legacy of King Ahab into the Judean kingdom with disastrous results. Davis applied King Jehoshaphat’s evil associations with the northern kingdom to modern leaders, careful not to flirt with carnality. The identification of Jehoshaphat’s four wrong-headed associations with the house of Ahab and the repercussion had relevance for this research.

McKenzie (2006) offered the Chronicler’s unique ambivalent presentation on King Jehoshaphat as much space as devoted to Hezekiah and Josiah. Chronicles laid out both the good and bad character traits of Jehoshaphat. Regarding the good ones, the king obeyed the injunctions of the prophets, made military protection for his people, enacted a moral education and judicial system, and sought the Lord. His chief shortcoming rested in his alliances with the northern King Ahab and his family. McKenzie stated, “Jehoram, Ahaziah, and Athaliah were all progeny of Israel’s worst king, Ahab, and his wicked foreign wife, Jezebel. Their reigns were catastrophic for Judah, as they perpetuated the line and misdeeds of their parents. In a real sense, the blame for this catastrophe lay squarely with Jehoshaphat” (p. 313). McKenzie’s focus on Jehoshaphat for this research disclosed the Chronicler’s pattern of assessing the good and evil in the Judean leadership.

Jehoram, Ahaziah, and Athaliah

Zimran (2014) approached the leadership of King Jehoram in 2 Chronicles 21 as it diverged from the 2 Kings 8 account. The Chronicler had extant material in his day that is unavailable today. He formulated an enlarged narrative about Jehoram’s character and leadership from these sources. A plethora of Jehoram’s sins required divine and human accountability. The Chronicler decried Jehoram for murdering his brothers, marrying Ahab’s daughter, creating a wrong mentoring bond with Ahab, spiritually damaging the nation, and displeasing the Lord. The people declined Jehoram’s interment in the royal tombs, accompanied by traditional honorific rituals. Zimran connected the punishment to “the context of the promise to the David dynasty” (p. 316).

Branch (2004) critically examined Judah’s only ruling queen, Athaliah. 2 Chronicle 22:2 listed her as a daughter of Omri, whereas 2 Kings 8:18 listed her as a daughter of Omri’s son, Ahab. In Hebrew, “daughter” can also mean “granddaughter.”

Both biblical books are correct when the flexibility of the Hebrew noun is translated as “granddaughter” in Chronicles and as “daughter” in Kings. Thus, Athaliah was the daughter of Ahab and the granddaughter of Omri. With this view, Queen Jezebel may have been Athaliah’s mother. Athaliah’s husband, Jehoram, killed his righteous brothers, possibly due to the influence of his wife. Upon the death of her son Ahaziah, the dowager Queen Athaliah seized the throne and eliminated the entire royal lineage of King David, with only Joash escaping. Athaliah’s idolatrous and murderous ways ended with a violent coup. Branch utilized a literary method that considered “characterization, setting, plot, conflict, narrator’s viewpoints, and central idea” (p. 539). His academic process has relevance to this study, which also attempted to mine the leadership characteristics from the biblical text.

Dutcher-Walls (2009) utilized a multi-disciplinary analysis of Queen Athaliah. The author developed the case study of Athaliah through narrative, rhetorical, ideological, and sociological research. She revolved around the biblical text in her movement through these four methodologies. Her methodology centered on what was “intrinsic to the story, expressed in and through the words of the text” (p. 19). For this study, the author’s multi-disciplinary approach to conveying a Judean ruler’s character from the text had added benefits.

Uzziah, Jotham, and Ahaz

Cohee and Voorhies (2021) used the narrative description of King Uzziah as a significant illustration of the leadership principle of self-deception. They defined self-deception in leadership as “when leaders make a mistaken assessment about themselves and act according to those assessments” (p. 4). The Uzziah narrative in Chronicles followed the self-deception model laid out, namely “overconfidence in their abilities and unawareness of their defects” (p. 9). In his earlier years, Uzziah sought the Lord, but his pride inflated his ego when he became strong, causing him to lose sight of the author of his success. The article on Uzziah has relevance for identifying a leadership application from one of the Judean leaders.

Franz (2009) identified pride as the chief leadership defect in King Uzziah. Franz examined the geography of Uzziah’s prolific expansionist activities and the

archaeological evidence for the king taking the region of Eilat, the Philistine coastal area, and the southern desert front. Franz concluded that evidence for Uzziah's geographical expansion exists. The king continued building his military, multiplying his horses, controlling the international trade routes, and enlarging the national treasury. The culmination of these events developed a proud heart in King Uzziah that led to his leprosy. Franz's synergizing of archaeology, geography, and the biblical text to draw a leadership conclusion significantly applied to the study.

Hezekiah, Manasseh, and Amon

Fletcher (2014) examined King Hezekiah as an example of ethical leadership accentuated in 2 Chr. 30. He merged a socio-rhetorical treatise on Hezekiah's religious reforms with the modern ethical leadership theory. Fletcher defined ethical leadership as "the execution of a behavioral pattern in which a man or woman attempts to lead from a virtuous set of values and beliefs" (p. 2). After the northern kingdom fell to Assyria in 722 B. C., King Hezekiah welcomed the northern tribes to visit Jerusalem and celebrate the Jewish festival of Passover. Some tribal subgroups within Ephraim, Manasseh, and Zebulun (2 Chr. 30:10) mocked and scorned the invitation. Fletcher demarcated their behavior as narcissistic and resistant to change. Fletcher's summary that Hezekiah incorporated wise ethical leadership applied to the modern ethical leadership theory.

Knoppers (2011) enumerated how the Chronicles recast King Manasseh's biography to encourage Judah to learn from their leader's failures. Both Kings and Chronicles paralleled Manasseh's numerous infractions with Jewish worship. He rebuilt the high places, erected altars to Baal and Asherah, engaged in astrology worship, placed idols in the temple, passed his sons through the fire to foreign gods, and practiced necromancy and sorcery. "Multiplying evil" (2 Chr. 33:6) summarized Manasseh's and Amon's waywardness (2 Chr. 33:22). Manasseh's rebellion against Assyria and their resulting foray into Judah removed the Judean king to an Assyrian prison. In this crisis, Manasseh's repentance engendered God's grace. Assyria restored Manasseh to his throne, where he enacted reforms to the nation he had failed. The leadership narrative had a unique poignancy for the readers to examine themselves in light of Manasseh's

example. The benefit of Knoppers' article for this study is his application of the king's leadership to the people he reigned over.

Josiah

Sweeney (2001) produced a significant treatise on King Josiah. Sweeney wrote nearly half of his book on the prophetic literature that intersected with Josiah's reign. For example, the prophet Zephaniah exhorted the people to seek the Lord and cooperate with the needed reforms. Sweeney emphasized the prophets Nahum and Habakkuk's juncture with King Josiah's timeline when the Assyrian empire fell, and the Neo-Babylon empire arose. The extraordinary life of Josiah shed light on the historical background of prophetic literature, as the prophets also revealed insight into the king's leadership. The prophetic literature and historical narratives intertwined, staging Judea's greatest reformer, Josiah. Sweeney's main contribution to this study was his utilization of numerous biblical materials to present a broader perspective on the Judean leader.

Jehoahaz and Jehoiakim

Wessels (2007) summarized that the prophet Jeremiah idealized King Josiah and made unfavorable comparisons with other Judean rulers. In Jeremiah 22, the prophet praised King Josiah and negatively compared the king's sons, Jehoahaz and Jehoiakim. The discovery of the law book in 622 B. C. led to King Josiah's dramatic reforms that Jeremiah and other godly leaders welcomed. Jeremiah consistently presented Josiah as a righteous and just leader. He served his people well. In 609 B. C., Josiah confronted the Egyptian army at Megiddo and tragically died in the battle. The nation justifiably mourned their remarkable leader. The Judean leadership installed Jehoahaz as king over his older brother Jehoiakim. King Jehoahaz's reign was short-lived as he was removed and taken into exile by Pharaoh Neco, who then installed his brother Jehoiakim. Wessels listed Jehoiakim's mistreatment of his people as "exploitation, bloodshed, oppression, and extortion" (p. 872). The relevance of Wessels' article to this study lay in how the people of Josiah's period evaluated leadership effectiveness.

Jehoiachin

Critchlow (2013) produced the first full-length monograph on King Jehoiachin, the king who only ruled for 3 months and then was exiled in 597 B. C. to Babylon by King Nebuchadnezzar. Nevertheless, this leader has “thirty-two occurrences of the name “Jehoiachin” (and alternates Jeconiah and Coniah) in the Bible” (Critchlow, 2013, p. xi). Critchlow gave attention to Jehoiachin in 2 Kings, 1 and 2 Chronicles, the prophetic literature, intertestamental writings, the New Testament, Josephus, and the Talmud. He further addressed the Babylonian archaeological inscriptions that mention Jehoiachin. Critchlow’s work has relevance for this research to the “optimistic portrayal of Jehoiachin despite his ignominious exiles” (p. xii). The biblical text presented the grace shown to King Jehoiachin as what would occur with the whole nation.

Zedekiah

Bakon (2008) depicted King Zedekiah’s leadership effectiveness in *Zedekiah the Last King of Judah*. On the ninth day of Ab in the year 587 B. C., the Judean kingdom collapsed under Babylon’s relentless onslaught on Jerusalem. Five documents record Zedekiah’s reign: “II King, II Chronicles, the Lachish Letters, some passages of the book of Jeremiah, and Ezekiel Chapter 17” (p. 94). These five sources label Zedekiah as fickle, pathetic, vacillating, and weak. For this research, Bakon underscored the harmony of the different sources narrating Zedekiah’s character. Bakon placed much of the guilt for the Judean kingdom’s collapse on the deplorable leadership of their last ruler, Zedekiah.

Jeremiah 37 and 38 describe the closure of the Judean kingdom and contain insights into King Zedekiah’s leadership. Stipp (1996) described the unfolding of positive and negative traits in Zedekiah within Jeremiah’s account. The setting of Jeremiah 37 eviscerated the Judean officials for their ill-treatment of the prophet. During this horrific time, the king repeatedly alleviated Jeremiah’s unjust persecution and provided for his needs. Zedekiah’s positive actions counterweighted the cruel officials. Jeremiah’s negatives on Zedekiah’s leadership pinpointed weakness more than wickedness. The king constantly wavered and refused to heed the prophet’s counsel. The trajectory of

Zedekiah's negatives nullified the good and ended in complete ruin. Stipp elucidated Zedekiah's positive and negative leadership traits, which had relevance to this research.

Johnson (2022) wrote about King Zedekiah's leadership effectiveness enjoined to the rule of law contained within the Torah. During the Babylonian siege, Zedekiah decreed a one-time remission edict emancipating slavery. However, the Torah fixed term limits to the Jewish form of indentured servitude that Zedekiah and previous rulers should have followed. Johnson listed the different views on why Zedekiah issued the proclamation. In a larger sense, Johnson addressed the need for leadership to have healthy boundaries. A sovereign ruler requires limits. Although many cultures and political systems devised their methods, the Judean kingdom adhered to the unchanging principles within the Torah, handed down over centuries. The leaders' effectiveness and evaluation proscribed in the rule of law were linked with this study.

Summary

Evaluating leadership effectiveness is a broad topic that is near impossible to standardize all facets for every culture, organization, and time. Cote (2017) noted that leadership research during the last 50 years alone resulted in the "development of 65 classifications and 350 definitions" (p. 1). One categorization does not fit every scenario. The reviewed studies revealed over 200 perceptions of appraising leaders (McCleskey, 2014). Many of these theories encompassed conflicting conclusions with evaluation. The practical application of evaluating leaders' effectiveness incorporated several approaches (Hunt & Fedynich, 2018). Beginning with a modern leadership theory and artificially imposing it on past leaders over extended timeframes potentially skews the conclusions.

Despite the prolific number of leadership theories, a review of 150-plus articles delineated a shared connection between spiritual values and effective leadership (Reave, 2005). Ethics and morality construct the foundation of good leadership (Bass, 2009; Klenke, 2007; Rae, 2009). The Christian community searched the Scriptures as their primary source in developing ethical, moral, and spiritual values. The canon of Scripture provides a long history of numerous individuals who displayed excellent and bad traits. A prolific volume of leadership research utilized the biblical text from the Old and New Testaments.

In this research, the researcher recognized a substantial disparity in the literature regarding multiple-case studies over extended periods in Chapter 1. In Chapter 2, the literature review revealed copious archaeological, geographical, historical, and textual research on the Judean kingdom. A limited number of leadership studies covered a single Judean ruler with little research examining all the monarchs. Therefore, in this dissertation, an exegetical analysis was employed for all 20 Judean rulers to formulate conclusions on how the biblical text in 2 Chronicles evaluated their leaders.

Chapter 3 – Methodology

This research sought to examine the 20 Judean monarchs in 2 Chronicles 10-36 to understand how the biblical text evaluated their leadership effectiveness. The complexities of investigating a 350-period of culture, geography, history, linguistics, and text necessitated a robust hermeneutical plan. In this qualitative exegetical undertaking, a multifaceted approach to social anthropology, textual analysis, and leadership evaluation was used.

Research Orientation

The nature of qualitative research values different observations and perceptions (Kaihlainen et al., 2019). Therefore, the researcher must clarify and locate themselves with potential bias (Holmes, 2020). Gowler (2018) stated that “how we begin influences where we go” (p. 18). This research commenced with the bestselling book of all time, the Bible. From the 1450s A. D., when the Guttenberg press printed 160 to 180 copies of the Bible, until today, nothing has approached its popularity (White, 2017). The *Economist* approximated annual sales exceeding 100 million worldwide and a cumulative total above six billion (Economist, 2007).

The three major world religions sprung from the taproot of the Hebrew Bible (Friedman & Friedman, 2018). Genesis 26:5 compliments Abraham’s observance of the divine commandments, statutes, and laws. Moses codified and expanded these divine precepts into the Torah 400 centuries later. Deuteronomy 17 contains special laws as a royal model for the Jewish rulers (Goswell, 2020). Some of the limitations and exhortations for their monarchs were as follows:

1. multiplying their horses as trusting in human power,
2. multiplying their wives
3. and multiplying their gold and silver as the kings could amass excessive personal wealth,
4. the possession and recopying of the Torah,
5. a humility that prevents them from exalting themselves above others,
6. deep care for the people they must lead (Goswell, 2020).

The Jewish faith valued the leadership precepts in the 10 commandments, covenantal codes, and priestly guidelines (Lee, 2020). Adherence to the Torah enabled sustaining the community of faith (Sacks, 2013). Rejection of the covenantal statutes created disastrous results (Levinson, 2001). Over many centuries, the Spirit of God guided a unified message that held an authoritative record (canon) for the Jewish people (DeRouchie, 2022). The Christian faith also retained the Hebrew Bible as canonical (Collins et al., 2020). The more extensive exploration of the canonization of Scripture goes beyond this study. Canonical studies uniquely require contextual, exegetical, hermeneutical, historical, and interdisciplinary dialogue (Spellman, 2014).

This researcher embraced the essential history of the biblical text, which retained veracity after decades of unfolding investigations (Hoffmeier & Magary, 2012; Kitchen, 2003). Some of the most learned scholars in archaeology and Near East linguistics have affirmed the historical accuracy of the canon of Scripture (Willmington, 2018). Princeton professor Robert D. Wilson, who studied over 26 ancient languages and dialects, commented on the accuracy of the Scriptures, “the biblical facts in the original text have victoriously met the test” (Jackson, 2022; Nicks, 2008; Pache, 1969, p. 128).

The Judeo-Christian canon does not provide an irrational faith (Genta & Riberi, 2019). The message must be accepted on faith, but not blind faith. A reasonable validity for the biblical text is possible and necessary (McDaniel, 2020). In this study on the Judean kings/queen, the authority of the canon of Scripture was affirmed and accepted as preeminent for faith and practice. A high view of Scripture does not diminish the research process (Grindheim, 2016). The viewpoint hopes to facilitate the Judean culture and literature findings better.

This research used the *Biblia Hebraica Stuttgartensia* for the Hebrew text due to its accuracy, long history, and worldwide use (Athas et al., 2014). The choice for the English translation was the *English Standard Version* (ESV), published in 2001 by Crossway (Crossway, 2021). Over 100 leading evangelical scholars and pastors relied on the most recently published editions of the Hebrew and Greek texts. They strove for the precision of meaning while bridging to current literary English (Crossway, 2021).

Social and Cultural Location of the Chronicler

Locating the final composition or updating of Chronicles is essential to understanding the Chronicler's social and cultural location. The last two verses of the Chronicles mention the decree of Cyrus in 539 B. C., which allowed the Jews to return to their homeland (2 Chr. 36:22-23). The "daric" coins minted between 522-486 B.C., during Darius' I reign, are listed in 1 Chr. 29:7 as an updating value comparison method (Mitchell, 2019; Sherwin, 2009). The genealogical names in 1 Chr. 3:10-24 extend to circa 440 B. C. (Knoppers, 2007, p. 330). Thus, the internal witness within Chronicles provides boundaries from 539 to 440 B. C.

The Talmud holds Ezra as the author of at least portions of Chronicles (Talshir, 1988). However, recent trends in Chronicle research merged a consensus that the Chronicler was distinct from that of Ezra or Nehemiah (Duke, 2009). The Chronicler had access to numerous priestly and royal archives to gather his history (Levin, 2003).

Surprisingly, 1 and 2 Chronicles contained few Persian words though it was composed during the Persian period (Hurvitz, 2006). Additionally, the book lacks Greek influence or terminology (Peltonen, 2001). Chronicles contained a late Hebrew text written to a Jewish audience within the internal chronological boundaries of 539 to 440 B.C. Using linguistics for precise chronological dating with late Hebrew has proven unsuccessful (Young et al., 2008, pp. 357-358). Beyond these internal chronological markers, scholarship theories of composition become entirely hypothetical (Knoppers, 2007).

This study assumed that the Chronicler composed his work between 440 and 420 B.C. and focused on why he composed his document to understand his social and cultural location better. Culture is an interrelated system of meaning derived from a social setting of human life (Geertz, 2008). The nature of language about specific people has structures of meaning from which the cultural, historical, and social experience can be viewed (Aichele, 2016). The researchers' task is to describe those systems of meaning (Geertz, 2007).

This research's cultural focus was not on how the Chronicler compiled his document but on why. As a biblical example, the writer of Hebrews chose to compile a chapter complimenting the faith of numerous characters from the Old Testament (Hebrews 11). People who displayed negative character flaws in the Old Testament

narratives were on this same biographical list. However, the writer chose to focus only on their positive faith. His purpose in ignoring the shortcomings and accenting the positive spoke to a Christian community suffering under oppression. The community of faith needed encouragement.

As a modern illustration, most Sunday morning sermons follow the miniature method that the writer of Hebrews used. The pastor chooses a passage from the biblical literature, synthesizes it, and proclaims a message to their congregation – hopefully with a positive result. Neither the pastor nor the congregation assumes 100% of every biblical narrative or text aspect will be covered. The relevant cultural question in the congregation’s life is “Why was that particular message chosen then?”

In a similar but larger fashion, the Chronicler had at his disposal numerous documents emphasizing the character of the Judean leadership. Sometimes the leaders did well, and other times, the same leaders failed. 1 and 2 Kings were already in existence, ended with the fall of Jerusalem, and had a more decidedly negative tone. The Chronicler lived more than a century after the fall of Jerusalem. The Judean royalty era had passed and was not returning. The prophets, priests, and people remained.

The Chronicler chose to produce a balanced document (positive and negative) that challenged the people of his day to extirpate idolatry, honor the Temple, heed the prophets, and obey God’s Torah. The Chronicler’s work explained their royal leaders’ cultural and moral breakdown. He also challenged the current leaders and people of his day to be faithful to Yahweh during trying times. The Jewish and Christian communities accepted the document as authoritative for faith and practice.

Research Design

The following research questions were explored in this study:

- RQ1: What guiding principles did the biblical text give as criteria for evaluating the 20 leaders of the Judean kingdom as to effective leadership?
- RQ2: How do these principles support or negate the literature evaluating leadership effectiveness?
- RQ3: What are the implications for evaluating leadership effectiveness from a biblical, Christian worldview?

According to Patton (2002), most qualitative methods typically explore smaller numbers of people and cases than quantitative methods. However, in this study, a qualitative interdisciplinary study of 2 Chronicles 10-36 was used to investigate 20 leaders. This research design engages exegetical, phenomenological, and qualitative document analysis through mining the biblical text. The research design does not begin with an existing leadership theory. An inductive process seeks the Chronicler's intended message and provides applications for contemporary settings. Using 41inclusio design, the researcher began with a genre analysis of the book of Chronicles. Second, a narrative analysis was conducted on the Chronicler's unique emphasis on the narrative.

Genre Analysis

Understanding biblical genres helps locate the literature and assists one in analyzing the text. Different genres require different approaches (Bell, 2020). Knowing the genre enables readers to find what they need (Pak, 1996). For example, one would not look into wisdom literature to find the history of King Josiah. His historical narrative genre is not present in Proverbs' wisdom genre.

Different genre categories have been proposed for the Old Testament literature (Barton, 2016). A synthesis of different perspectives could provide broad biblical literary genres such as history, law codes, narrative, poetry, prophetic, and wisdom (Duvall, 2020; Fuhr & Köstenberger, 2016; Klein et al., 2017). The Chroniclers' literary technique crossed various genres (Mitchell, 2011). This research broadly placed Chronicles into the history genre.

Narrative Analysis

A narrative has an intended message (Den Braber, 2014). Biblical narratives contain many elements such as location, repetition, and themes producing quite an art form (Alter, 2011). Analyzing biblical narratives begins with the text's location as they vary within the biblical genres (Barton, 2016). Samuel – Kings and Chronicles may depend on the same source, but both narrative records use different theological themes (Person, 2010). The Chronicler wove historical narratives in his day for a specific

purpose. Alexander and Lindars (1988) considered Chronicles a rewritten Scripture genre using a narrative technique (Barton, 2016).

Textual Units

The biblical text has language that uniquely conveys meaning (Watts, 2008). The exegetical analysis incorporates the author and reader in seeking the meaning within the defined biblical pericope (Viau, 2018). The literary phenomenon of Chronicles recorded homiletical pericope (Goltz, 2005). The Jewish community may have publicly read and preached these scriptural sections on different occasions with particular purposes (Duke et al., 1999). The kerygmatic units frequently contained contrasting motifs, inclusios, and recurring themes (Allen, 1988, 1999). The pericopae from 2 Chronicles 10-36 for the 20 Judean kings/queen and a circa date range are provided in Table 1. Some of the dates overlap due to coregency (Palla, 2017).

Table 1*Textual Units in 2 Chronicles 10-36*

| Number | Pericopae | Rulers | Circa Dates (B.C.) |
|---------------|--------------------------|---------------|---------------------------|
| 1. | 2 Chronicles 10-12 | Rehoboam | 931-913 |
| 2. | 2 Chronicles 13 | Abijah | 913-911 |
| 3. | 2 Chronicles 14-16 | Asa | 911-870 |
| 4. | 2 Chronicles 17-20 | Jehoshaphat | 873-848 |
| 5. | 2 Chronicles 21 | Jehoram | 853-841 |
| 6. | 2 Chronicles 22:1-19 | Ahaziah | 841 |
| 7. | 2 Chronicles 22:20-23:21 | Athaliah | 841-835 |
| 8. | 2 Chronicles 24 | Joash | 835-796 |
| 9. | 2 Chronicles 25 | Amaziah | 796-767 |
| 10. | 2 Chronicles 26 | Uzziah | 791-739 |
| 11. | 2 Chronicles 27 | Jotham | 750-731 |
| 12. | 2 Chronicles 28 | Ahaz | 743-715 |
| 13. | 2 Chronicles 29-32 | Hezekiah | 728-686 |
| 14. | 2 Chronicles 33:1-20 | Manasseh | 697-642 |
| 15. | 2 Chronicles 33:21-25 | Amon | 642-640 |
| 16. | 2 Chronicles 34-35 | Josiah | 640-609 |
| 17. | 2 Chronicles 36:1-4 | Jehoahaz | 609 |
| 18. | 2 Chronicles 36:5-8 | Jehoiakim | 609-597 |
| 19. | 2 Chronicles 36:8-10 | Jehoiachin | 597 |
| 20. | 2 Chronicles 36:11-21 | Zedekiah | 597-587 |

The beginning and end of the pericope can create what scholars call an “inclusion” (Chapman, 2013). The repetition within the inclusion varies according to the author’s intention (Hur, 2013). The inclusion usage in 2 Chronicles 10-36 portrayed the good and bad leadership qualities of the kings/queen. For example, 2 Chronicles 29-31 held Hezekiah up as an example of fidelity to Yahweh, whereas 2 Chronicles 21-23 combined the reigns of Jehoram, Ahaziah, Athaliah, and Joash to celebrate the preservation of David’s dynasty from destruction by the evil Athaliah.

The majority of 2 Chronicles 10-36 aligned with the narrative technique. Alter (2011) laid out the guiding principles of words within the narrative, particularly the thematic *Leitwort* (leading word) that aids in punctuating the story. Kalimi (2021) wrote 20 chapters on the various literary aspects the Chronicler employed to produce his sophisticated history. In each chapter, Kalimi defined the literary feature in Chronicles

and gave examples from extra-biblical literature. Kalimi concluded that scholarly criticisms against the Chronicles' veracity are largely false hypothetical assumptions that fail to understand the writer's literary purpose and style (p. 405).

Intertextual Engagement

Several factors complicate the understanding of intertextual engagement and the Judean kings/queen. First, detailed information about the social contexts in which Kings and Chronicles were read and how they may have shaped their audiences is lacking. Their narrative world of the texts combined with a specific historical context. The second is that 1 and 2 Chronicles were still coming into being in the early Persian period. The intertextual engagement intertwined that unique community of faith with the work of the Spirit into a process called "scripturalization" (Newman, 2018).

1 and 2 Kings

Differences exist in the narrative books of Kings versus Chronicles. Samuel and Kings are occupied with the Davidic kingdom's lineage up to Jerusalem's destruction. The book of Kings focuses more on the northern kingdom and the negative aspects that led to their fall to the Assyrians in 722 B.C. 1 and 2 Kings continue the negative narrative of the southern kingdom until it falls to the Babylonians in 587 B.C.

Chronicles does not end with the destruction of Jerusalem but with the Persian King Cyrus' decree allowing the Jews to return to their homeland in 539 B. C. The book is much more hopeful for the people rebuilding their nation. Chronicles contains more positive leadership qualities in the Judean kings than the 1 and 2 Kings' records. For this study, the focus was primarily on 2 Chronicles 10-36 with slight references to the book of Kings when appropriate.

Supporting Historical Documents

Over 50 individuals connected to this research have been discovered in archaeology (Mykytiuk, 2014). Fourteen Jewish kings have been found, along with numerous Assyrian, Babylonian, Egyptian, Persian, Syrian, and Moabite leaders (Mykytiuk, 2014). Occasionally, archaeological discoveries illuminate the biblical

narrative (Avioz, 2005). In Mesopotamian historiography, “chronographic” is frequently used to refer to kings’ sources that are composed along chronological lines (Grayson, 2000, p. 4). Kings and Chronicles are similar to Mesopotamian chronographic, but biblical historiography follows theological themes.

Extra Sources

Thompson (2014) noted similar junctures where the books of Kings and Chronicles listed sources (p. 23). Both biblical records’ citing of sources spoke to each author’s confidence in these records. The Chronicler frequently referred to extant sources available to the people of his day. He pointed the readers to known sources, highlighting his communication’s openness and reliability. The Chronicler mentioned many sources he used in his composition (Hill, 2003). These sources are listed below in Table 2.

Table 2*Extra Sources within 2 Chronicles 10-36*

| Sources | |
|---------|---|
| 1. | the genealogical records from several sources (2 Chr. 1-9) |
| 2. | the book of the Kings of Israel and Judah (1 Chr. 9:1, 2; 2 Chr. 16:11; 20:34; 25:26; 27:7; 28:26; 32:32; 33:18; 35:27; 36:8) |
| 3. | the book of the annals of King David (1 Chr. 27:24) |
| 4. | the records of Samuel, Nathan, and Gad (1 Chr. 29:29; 2 Chr. 29; 12:15) |
| 5. | the prophecy of Ahijah the Shilonite (2 Chr. 9:29) |
| 6. | the vision of Iddo the seer (2 Chr. 9:29; 12:15; 13:22; 33:19) |
| 7. | the annals of Jehu, son of Hanani (2 Chr. 20:34) |
| 8. | the annotations of the book of Kings (2 Chr. 24:27) |
| 9. | the vision of the prophet Isaiah son of Amoz (2 Chr. 32:32) |
| 10. | a history of the seers (2 Chr. 33:19) |
| 11. | the directions were written by David, king of Israel, and by Solomon, his son (2 Chr. 35:4) |
| 12. | the laments (2 Chr. 35:25) |

Central Themes

The Chronicler reexamined much Scripture from David's reign until the early Persian period. Schniedewind (1999) referred to the Chronicler as an interpreter of Scripture. The Chronicler's record emphasizes numerous themes throughout his interpretive process. Eight central themes derived from Chronicles are relevant to this study.

The Davidic and Solomon Leadership

Chronicles idealized the presentation of King David and King Solomon. At times, the two kings are treated together in a complementary fashion (Braun, 1976). The Chronicler dismissed the significant harmful data against these two kings. He covered their positive public lives rather than their private ones. The throne of God and David are linked (1 Chr. 28:5; 29:23; 2 Chr. 9:8; 13:8).

The Southern Kingdom versus the Northern Kingdom

The Chronicler considered the Northern Kingdom's kingship unlawful due to idolatry and rebellion (McGovern, 1998). However, the Judean kingship filters through the idealistic Davidic dynasty motif. The genealogies give prominence to the tribe of Judah, Levi, and Benjamin. The central theme of the Samaritans in Chronicles remains less strident than in the books of Ezra and Nehemiah. The Chronicler narrated various revivals where northern believers visited the Temple in Jerusalem. After Samaria fell to the Assyrians in 722 B.C., the Chronicler spoke more of the cohesive whole of the nation (Japhet, 2009, p. 46). The invitation to come and worship was extended to all of Israel.

Priestly Leadership

Priestly leadership is a central theme in the Chronicles (Knoppers, 1999). Schweitzer (2007) noted that the Chronicles did not indicate the Judean monarchy's restoration. A theme emphasized within the books is the shift from Davidic kingship to priestly leadership, Temple, and worship (Nihan, 2021).

Prophetic Leadership

Both classical and non-classical prophets are in the Chronicles (Grabbe & Nissinen, 2011). The number of prophets mentioned during the divided kingdom is 31 (Booth, 2015, p. 122). The Chronicler attributed much of his written sources to the prophets. He portrayed the role and impact of the prophets in a consistently positive manner.

"Retribution" is a theological term frequently used to describe one of the Chronicles' themes, which akin to the New Testament "law of sowing and reaping" (Gal. 6:6-10). "Reward and retribution" might capture the concept better, but Old Testament scholars seem content with the single word "retribution" to encapsulate both. Retribution entailed divine justice (Japhet, 2009). However, the theme is tied relationally to the mercy of Yahweh. Zvi (2002) listed the Chronicle's instances of coherence and lack thereof regarding divine and human responses.

Expiration of Idolatry

A prolific pantheon of gods permeated the Near Eastern culture (Black, 2014). The agrarian economy required rainfall and good weather. The Near Eastern storm gods promised divine aid for the people's crops and herds (Schwemer, 2008). In return for blessings, the idols required allegiance. The conflict between Yahweh and the storm-gods dominated much of the narrative during the divided kingdom. The Chronicler admonished the people to remove the foreign idols and return to faith in Yahweh alone.

Piety

Humbling oneself provided a cornerstone for the Chronicler's theme of personal piety (II Chr. 7:14). Prayer became effective in the life of the Judean community (2 Chr. 32:20). Faith in Yahweh coincides with a whole heart (1 Chr. 28:9). Hezekiah commended the northern Jews who set their hearts on seeking God in his day (II Chr. 30). Klein (2006) remarked that the Chronicler portrayed personal piety, not with a wooden description, but one of joy (p. 47).

Hope

The Chronicler presented his history in such a fashion as to inspire hope. 1 Chronicles 16:35 contained the prayer for the salvation of the Jews and their gathering from the nations. He presented the genealogies in a much larger territory than Judah maintained at his time (1 Chr. 2-8). The Chronicler viewed the Davidic covenant as ongoing (2 Chr. 13:5; 21:7; 23:3) but more absorbed in worship in the Temple and righteous living.

Limitations of the Study

The potential limitations of this dissertation were in two significant areas. First, 2 Chronicles 10-36 served as the biblical literature that most of the Judean rulers' leadership was analyzed. 1 and 2 Kings and the prophets also provided valuable data on the Judean kings but were not the primary literary base for this study.

Second, this work was a broad-based study that examined more leaders from a larger biblical text than a typical qualitative research. This work originated from the

hermeneutic perspective of a researcher with biases from modern Western culture. This researcher held to a philosophical and theological vista, which in the Hebrew and Christian Scriptures are foremost for ethical and moral evaluation.

Summary

This dissertation was an exegetical analysis of 2 Chronicles 10-36 to examine the leadership effectiveness of the 20 Judean kings/queen. The study engaged a robust qualitative methodology of exegetical analysis (Henson et al., 2020). Textual units, narrative techniques, historical connections, supporting documents, and central themes were combined to evaluate the leadership effectiveness of the Judean monarchs.

Chapter 4 – Findings

Chapter 4 contains three major sections. It begins with broad genre traits that assist in understanding Chronicles as a whole, which is the primary biblical source for this dissertation. The chapter continues with a biographical discussion of each Judean ruler from Rehoboam to Zedekiah, derived primarily from 2 Chronicles 10-36. A summary and synthesis of leadership traits from the Judean leaders conclude the chapter.

The Genre of the Chronicles

The Chronicler inserted numerous genres from the classical and nonclassical prophets, historical records, regal records, 1 and 2 Kings, canonical books, and unknown sources (Mitchell, 2011). The complexities of these genre insertions are significant and require entire studies devoted to the topic (Duke et al., 1999). Therefore, extensive genre discussion is beyond the purpose of this dissertation. This section's three major genre topics are the early prologue titles, the Chronicles' broad structure, and the Persian historical context.

The Prologue Genre

The early titles given to Chronicles provided hints as to its genre. The Hebrew scribes titled the one combined scroll "the words or annals of the days" (Hay & Walter, 2013, p. 16). The Greek translation of the Old Testament divided the scroll into 1 and 2 Chronicles and titled it "*paraleipomenōn tōn basileōn louda*, things omitted concerning the kings of Judah" (Sherwin, 2009, p. 225). Jerome's Latin title of "Chronicles" was eventually used to establish the current English title for the books (French, 2016). The Chronicles' genre can fit within the category of chronological text (Walton, 1994). Thus, the Hebrew, Greek, and Latin titles suggested literature that recounted chronological narrative history with additional themes. The faith community recognized Chronicles' fresh information as important to their historical understanding of the Judean rulers and preserved the document as canonical.

The Structural Genre

The books of 1 and 2 Chronicles comprise three major sections. These are the genealogies, the Davidic and Solomonic rule, and the divided kingdom (Kalimi, 2021). The Judean kingdom's leadership ideal is a central theme running throughout the structure.

The First Division – 1 Chronicles 1-9. Chronicles contained genealogies differently arranged from any found elsewhere in the Old Testament. Most biblical genealogies served as short insertions that aid with the chronological, narrative, and thematic process (Johnson, 2002). The first nine chapters of 1 Chronicles essentially formed a book arranged from combined genealogies recorded in Genesis, 1 and 2 Samuel, 1 and 2 Kings, and Ruth (Levin, 2003). The Chronicler arranged his genealogies with a concentric focus from the world to Samaria, Judah, and Jerusalem. The Judahite genealogical list is the longest, with nearly three chapters, with numerous geographical inserts. The Chronicler's worldview within the genealogies revealed that the wicked (2:3; 5:25-26; 9:1) would be judged, but the godly (4:10; 5:20-22) would be blessed (Duke et al., 1999).

The Second Division – 1 Chronicles 10 – 2 Chronicles 9. Chronicles covered the Davidic and Solomonic Rule, and this division comprised 42% of the total composition of 1 and 2 Chronicles (Duke et al., 1999). In contrast to Samuel and Kings' narratives, the Chronicler created a typological presentation of the ideal leader (Johnstone et al., 1986). David prepared for a new temple to be central to the Jewish nation. In 1 Chronicles 29:22, David appointed the high priest Zadok at the same coronation of Solomon (Mitchell, 2011). The kingly and priestly leaders worked together to establish the temple complex.

The Third Division – 2 Chronicles 10-36. Chronicles organized the divided kingdom's monarchs, utilizing a paradigmatic evaluation method from Rehoboam to Zedekiah (Duke et al., 1999). Chronicles compared some kings to David or Solomon (2 Chr. 17:3; 28:1; 29:2; 34:2-3). The Chronicler assigned the same number of years and months as their reigns listed in 1 and 2 Kings (Zvi, 2014). He also meticulously framed his chronology of the southern rulers around the Judean calendar method and regal

ascension reckoning (Thiele, 1983). 2 Chronicles 36:21 connected the regal reigns to Jeremiah's prophecy of the land resting for 70 years due to their disobedience (Jer. 25:9-12; 27:6-8; 29:10). The Chronicler concluded on a positive note of Cyrus' return decree (2 Chr. 36:22-23).

The Historical Context Genre

Genre involves form but also historical context (Devitt, 2009). The Chronicler provided a century of internal historical markers from Cyrus to Artaxerxes's time (Knoppers, 2004). Because it is impossible to identify the precise composition date, a working knowledge of the Persian kings for this period is essential to understanding Chronicles. Five Persian kings' reigns provided a historical context for Chronicles' background, composition, and genre.

Cyrus II – (559 – 530 B. C.). The founder of the Persian empire, Cyrus the Great, conquered the Babylonian empire in 539 B. C. (Peterson, 2015). His empire became the largest the world had seen up to that time (Kuhrt, 1995). Shortly after the fall of Babylon, Cyrus issued a decree allowing numerous groups to return to their homeland and rebuild their houses of worship. His decree, called the Cyrus Cylinder, was unearthed within the ruins of Babylon and remains preserved today in the British Museum, which sponsored its original discovery in 1879 (Finkel et al., 2009). During the Cyrus period, the Jews began to return to their homeland and construct their temple. Cyrus' emancipation proclamation is identified as one of the oldest known declarations of human rights (Musiker, 2013).

Cambyses II – (530 – 522 B. C.). Cambyses II ruled for only 8 years but succeeded in conquering Egypt (Bichler, 2020). Though challenged by occasional Egyptian rebellions, the Persian rule in Egypt remained throughout the Chronicles' composition period (Briant, 2006). During Cambyses' reign, the construction of the Jewish temple waned and ultimately stopped. The Samaritans frequently criticized the Jewish temple's construction, and Cambyses' administration favored the Samaritan position. The Persians needed the Samaritan's geographical location and support for the final Egyptian campaign in 525 B. C. to march across the waterless Sinai desert (Herodotus 3.34). In 2018, archaeologists discovered Cambyses' preparation camp in

northern Israel, which the Greek historians had mentioned 2400 years earlier (Bohstrom, 2018).

Darius I – (522 – 486 B. C.). Upon the early death of Cambyses in 522 B. C., Darius I became the head of the Persian empire (Petterson, 2015). Initially, he faced open rebellion but quickly crushed the insurrection (Wijnsma, 2018). The prophets Haggai and Zechariah ministered during Darius' reign and proved effective with the Jewish temple's construction (Joachimsen, 2022). Darius encouraged the temple's completion, provided financial support and quieted its opposition (Ezr 4-6). By the time of the Chronicles' composition, the temple was established as a center of religious activity for the Judean people. The books of Chronicles and Ezra used the coinage commissioned by Darius I as valuation updates for the temple treasures (Mitchell, 2019).

Xerxes I – (486 – 485 B. C.). Darius' son, Xerxes I, followed him as the fourth king of the Persian empire. Ahasuerus is the Hebrew rendering of the Persian Khshayarsha, also the Greek regal title Xerxes (Stoneman, 2015). The book of Esther contains a record of a holocaust attempt by the wicked Haman. Esther thwarted Haman's schemes through her appeal to Xerxes. Esther 10:2 referenced the Chronicles' of Persia that detailed the honor given to Mordecai. In 1904, a document was discovered, but not published until 1940, which mentioned a prominent financial accountant during Xerxes' reign with the same name as Mordecai, though with the equivalent spelling of Marduka (Firth, 2003). Yamauchi (1992) suggested that the rare archaeological finding of the name "Mordecai/Marduka" from this period lends a more substantial connection to Mordecai in the book of Esther. Greek writers and Esther attested to Xerxes' anger management problems (Branch & Jordaan, 2009). A Persian official assassinated him in 465 B. C. (Smith-Christopher, 2000).

Artaxerxes I – (465 to 424 B. C.). Artaxerxes followed the reign of his father Xerxes and is conventionally considered the last Persian king of the Old Testament era (Dunn & Rogerson, 2003). Ezra and Nehemiah lived during his reign. The Chronicler ended his book with the Cyrus decree (2 Chr. 36:22-23), whereas Ezra began with Cyrus' decree and carried the historical narrative forward (Ezra 1:1-4). Nehemiah 13:30-31 is traditionally considered the historical conclusion of the Old Testament (Farisani, 2004). The Chronicles' genealogies carry through the Nehemiah period (Knoppers, 2004).

The sequential boundaries within Chronicles suggested a composition near the close of the Old Testament period, during Artaxerxes' reign (Hill, 2003). 2 Maccabees 2:13-14 stated that Governor Nehemiah founded a library with a collection of books about the kings, prophets, David, and other material that had survived to their time. If the Maccabean reference has merit, the Chronicler's remarks about the extant sources he utilized added significance to the Jewish community. Some see the Maccabean passage as indicating the collective steps with a temple library and other authoritative works in the canonical process (Barrera, 1993/2019).

Genre Summary

The Jewish leaders listed the Chronicles last records in some of their arrangements of the Hebrew Bible (Braun, 2018). The Chronicles' final mooring in the Jewish canon may be due to its late composition and overarching history from Adam to the later Davidic genealogies (Kalimi, 2021). The impact of the Chronicles' final arrival in the Hebrew canon may have been carried over into the New Testament understanding of the beginning and end of the Hebrew Bible. In Matthew 23:35 and Luke 10:50, Jesus referred to the righteous deaths of Abel, found in Genesis 4, and Zechariah, possibly found in 2 Chr. 24 (Goswell, 2017). The final placement of Chronicles provided the inter-testament centuries and beyond with a unique document that evaluated their past Judean kings/queen.

Twenty Judean Rulers

Each of the 20 rulers is discussed below chronologically with the primary biographical sketches derived from 2 Chronicles 10-26.

Rehoboam (931 – 913 B. C.) – 2 Chronicles 10-12

The death of Solomon is conventionally dated ca. 931 B. C. (Kitchen, 2001). Chronicles do not cover his funeral and grieving period (2 Chr. 9:31). The reader is left to assume the customary grieving period for the king had passed (Zhixiong, 2013). Instead of further details on Solomon, the narrator pivoted to Rehoboam, who is the only Solomonic son ever named (1 Chr. 3:10). The Chronicler arranged the general structure

of Rehoboam's reign around his coronation (2 Chr. 10) and reign after the coronation (2 Chr. 11-12). Chronicles recorded Rehoboam's wise and foolish leadership decisions within these two sections.

The leaders chose the coronation location at Shechem in northern Israel. In Hebrew, "Shechem" means "shoulders" (Botterweck et al., 2004, pp. 689-690). The word applies to adjacent hill formations resembling a person's shoulders (Zertāl, 2004). The selection of Shechem for the coronation ceremony offered a potentially wise decision historically, economically, and sociologically.

Rehoboam's Wise Decisions. Shechem held long and favorable memories for the Jewish people (Nocquet, 2021). The chief patriarch, Abraham, traveled to Shechem, where the Lord appeared to him, and in response, Abraham erected an altar and offered sacrifices (Gen. 12:6-8). Jacob purchased land at Shechem and built an altar (Gen. 33:19). Centuries later, Joshua interred Joseph's bones on the same plot of land that Jacob purchased centuries before (Jos. 24:32). Joshua also built an altar at Shechem on Mt. Ebal (Joshua 8:30). Archaeologists in 1985 discovered an altar on Mt. Ebal with the potential dating to Joshua's period (Hawkins, 2012). During the millennium from Abraham to Rehoboam, Shechem held special significance for the Jewish people, making the coronation selection historically wise.

Though David, Solomon, and Rehoboam were from the tribe of Judah situated around Jerusalem, the coronation ceremony commenced within the northern tribes' geography. Solomon heavily taxed the nation for decades (Y. Green, 2014). He often directed the tax revenue to projects within his tribal territory rather than a more balanced distribution system. The northern tribes resented Solomon's methods and nepotism. His spending priorities revealed his political values. They felt neglected and undervalued. Thus, Rehoboam's coronation at Shechem potentially communicated economic wisdom.

The North's most significant resentment resulted from Solomon's conscription method to complete government building projects. Conscription policies drafted able-bodied males and forced them to work 1-2 months per year under harsh circumstances (Dillard, 2018). The agrarian economy strained women and children left to work the farms during the males' absence. Throughout history, rulers employed conscription, but their subjects universally disliked the practice (Houston, 2018). Cyrus criticized the

Babylonians for using conscription and promised to end it (Hallo, 2003). However, Solomon utilized the system throughout his reign. His labor managers harshly treated the conscripted workers with poor living conditions, low or no wages, and severe beatings. The bitterness ran deep in the North. Therefore, the Shechem selection was a potentially sociologically wise decision.

The northern tribes demonstrated remarkable restraint in communicating their grievances to the new king. They articulated their problems with Solomon's leadership. His priorities, harsh treatments, and heavy taxation proved unbearable. The northern leaders offered Rehoboam a generous win/win proposal. If he would adjust his father's harsh policies, they would faithfully serve Rehoboam all the days of his life as they had done with his father.

At this stage in the narrative, the new king's coronation location demonstrated historical, economic, and sociological wisdom. Rehoboam wisely requested the people to allow him 3 days to seek counsel. He first sought the older leaders' counsel who had faithfully served his father for decades. They provided the king with sound wisdom. They admonished Rehoboam to speak kindly to the people and yield to their appeal. His requests for 3 days seeking counsel and listening to wise leaders suggested a king with potential for wise leadership.

Rehoboam's Foolish Decisions. The narration pivoted again; this time, Rehoboam turned to the younger council. He grew up with them from childhood, and the group may have included some royal princes (Evans, 1966). Their foolish advice recommended harsh speech, threats, and heavier burdens. His friends suggested he project an image stronger than his father, Solomon. The modern English translations sanitized the biblical text, 2 Chronicles 10:10, with "my little finger" instead of including the more exact but vulgar Hebrew, "my thing is bigger than my father's loins" (Beukenhorst, 2020, p. 14). The youths admonished Rehoboam to beat his subjects, not with traditional whips but with metal-tipped leather straps named "scorpions" (Cogan, 2008, p. 349).

Against all logic, Rehoboam chose the foolish advice of his friends. Their youthful counsel produced catastrophic results. The vulgar talk and harsh threats proved counterproductive. The stunned people were aghast and saw no possible reasoning with

the new ruler. The arrogant Rehoboam flippantly sent his labor official, Hadoniram, to enforce his regal mandates. The people refused the king's commands and stoned the official to death. Stoning indicated a severe capital judgment reserved for high crimes, and its use spoke to the people's anger level (Rosenberg & Rosenberg, 2005). The crowd further turned their hostilities towards the rash king. He barely escaped with his own life by fleeing to Jerusalem.

Within the first few days of his reign, Rehoboam managed to offend a nation, divide a 120-year united kingdom, and lose nearly 90% of his subjects. Ten of the largest tribes formulated their new nation, retaining the original title of "Israel." The southern kingdom comprised only the tribes of Judah and Benjamin. The political division lasted two centuries, but the religious and sociological fractures continued to the New Testament period.

The Chronicler presented a balanced perspective on Rehoboam. As the king had made wise and foolish decisions at his coronation, a similar narrative pattern continued with a chapter devoted to each aspect (Levin, 2018). After the king's debacle at his coronation, he immediately made another potentially foolish decision. To his credit, he regrouped and made numerous wise decisions. Unfortunately, years later, Rehoboam followed wise actions with foolish ones. The narrator presented both leadership decisions.

Rehoboam's Wise Decisions – 2 Chronicles 11. When the nation divided at the coronation, the arrogant king blamed others rather than himself. He rebuffed the elders' wise counsel and rejected the people's response to his vulgar and harsh comments. His arrogance gendered his angry outbursts and impulsive plans. Although Judah and Benjamin were much smaller than the northern tribes, the administrative and military might still resided under Rehoboam's command. He assumed that if he moved quickly, the Judean army would conquer the ill-prepared northern tribes and prevent the rebellion. The narrator utilized this potentially foolish decision to introduce Rehoboam's regrouping from his coronation foolishness and list a series of wise decisions he enacted.

Rehoboam and The Prophets. At this station in the narrative, the Chronicler introduced a nonclassical prophet named "Shemaiah" with a message that braided past, present, and future prophetic workings. As to the prophetic past, Shemaiah reminded

Rehoboam that it was God who divided the kingdom. The prophet's statement reflected the Shilonite prophet, Ahijah, who had predicted years earlier that the Solomonic kingdom would one day split. Chronicles previously referenced a work that Ahijah the prophet had written in Solomon's reign that was still extant in the Chronicler's day (2 Chr. 9:29). Ahijah predicted that 10 tribes would leave and choose Jeroboam as their leader.

In contrast, two tribes would remain in honor of the Davidic dynasty (1 Kings 11:29-36). The kingdom divided with the northern tribes under the leadership of Jeroboam who imported a solid Egyptian influence (Galpaz, 1991). Ahijah's past prophecy sprung from Solomon forsaking the commands of Yahweh with idolatry, opulent living, and mistreatment of God's people. Solomon sowed severe waywardness and reaped Yahweh's judgment. His kingdom divided shortly after his death.

As to the prophetic present, Shemaiah exhorted Rehoboam not to fight against the northern tribes. The king should have everyone return home. The text used a play on words with Rehoboam desiring the tribes "to return" while God desired Rehoboam's troops "to return" (Frisch, 1988). The reliability of the past prophecy of Ahijah gave credence to the present one of Shemaiah. The past and present prophetic gifting had its desired effect on Rehoboam. Perhaps hearing that Ahijah's prophecy occurred during Solomon's reign eased Rehoboam's emotional reactions. He wisely yielded to Shemaiah and averted a bloody civil war.

As to the prophetic future, Shemaiah's exhortation extended to all 12 tribes. Yahweh desired them to remember their shared ancestry and family relations. They were brothers. As such, they should treat each other with civility. Sadly, over the next two centuries, both sides did not always heed Shemaiah's wise instructions (Knoppers, 2013). The Chronicler referenced Shemaiah's record in the same passage as the conflicts between Rehoboam and Jeroboam that continued all their days (2 Chr. 12:15).

Rehoboam and the Fortifications. Rehoboam wisely assessed his situation and concluded that his small Judean kingdom stood vulnerable to attacks. Even in the latter years of Solomon's reign, Israel faced serious dangers from several regions (Van Keulen, 2005). Rehoboam recognized that Jeroboam could not be trusted. The northern kingdom had a larger population than Judah. He knew that Jeroboam would quickly raise a standing army with nefarious purposes. Rehoboam wisely fortified cities to Judah's

south, west, and east. Recent archaeological findings support Rehoboam's fortifications (Garfinkel et al., 2019). The king did his best to protect his nation so they would not be caught unprepared.

Rehoboam and the Priests. Rehoboam intentionally left his northern border open. Righteous Jews from the northern kingdom grieved over Jeroboam's golden calves and corrupt religious practices. The Old Testament's two instances of calf worship followed the Egyptian exodus and Jeroboam's Egyptian exile (Oswalt, 1973). Chronicles emphasized Jeroboam's high places devoted to goat demons (2 Chr. 11:15), a practice expressly forbidden (Lev. 17:7). The godly Levitical priests in the north migrated to Judah. Numerous Jews also traveled from Israel to Jerusalem for religious festivals. The short narrative on Rehoboam and the priests delegitimized Jeroboam's apostasy. In contrast, Rehoboam preserved the proper temple practices. The influx of godly leaders strengthened his reign for 3 years.

Rehoboam and His Sons. Rehoboam gave his sons needed leadership training by placing them throughout the kingdom. Their strategic roles included responsibility and accountability. The text complimented Rehoboam's actions with his sons as "wise" (2 Chr. 11:23). The corrected leadership move solved two challenges. First, the decision placed his sons near the people, listening to their needs and concerns. This time, the king preemptively listened to his people and adjusted quickly to their appeals. Second, the assignments prepared his successor with leadership competence. Though the eldest son in the Near East often succeeded the father, research suggested that primogeniture frequently did not establish succession (Knapp, 2020). As the first-born son, Rehoboam knew only the palace life, lacked training, and initially behaved immaturely. He may have chosen Abijah as his successor based on leadership performance rather than the first-born system.

Rehoboam's Foolish Decisions – 2 Chronicles 12. Between the third and fifth years of Rehoboam's reign, the king and his nation forsook the law of the Lord. The narrator left out the details of the waywardness. Based on the Chronicler's other consistent narratives, the readers can logically assume that idolatrous practices triggered the events (Milgrom, 1998). The extent of the forsaking enacted Yahweh's swift and severe judgment. His divine protection lifted off Judah, and Egypt attacked in full force

under Pharaoh Shishak. Egypt captured all of the cities that Rehoboam had fortified, and they arrived at the doorstep of the capital city, Jerusalem. The nation faced destruction.

Pharaoh Shishak invaded Judah and Israel in the 5th year of Rehoboam's reign, ca. 926 B.C. (Wilson, 2005). Based on Egyptian records, the invasion occurred in Shishak's 21st year, near his death (Malamat, 2001b). Thus, Solomon and Shishak's reigns' overlapped for years. Solomon's gifted labor leader, Jeroboam, rebelled against him and fled to Egypt, where he received Shishak's protection (Beukenhorst, 2020). The Solomonic treaty with Egypt, forged by his marriage to Pharaoh Siamun's daughter years earlier, ended with Shishak's aggressive campaign (Malamat, 2001b).

The Bubastite Portal of Karnak recorded Shishak's Judean and Israel invasions listing 156 names (Pritchard & Fleming, 2011). He took vast royal and religious treasuries to Egypt. Shishak removed Solomon's valuable gold shields, which Rehoboam later replaced with bronze ones. The united monarchy weakened significantly with the kingdom's division and early Egyptian invasion. The Judean kingdom remained inferior to the Davidic and Solomonic golden age.

Once again, prophet Shemaiah appeared before Rehoboam and the leaders of Judah. The entire Judean leadership council had gathered in Jerusalem due to Shishak's overwhelming onslaught. The prophet's piercing message succinctly summarized the problem, "They had forsaken Yahweh, and now Yahweh had forsaken them." The divine decree left Judah in the hands of Shishak with no recourse. The prophet's message, combined with the horrific events, humbled the king and leaders. They acknowledged the Lord's righteousness (2 Chr. 12:6). The humility prevented Judah's utter destruction, and the nation measurably recovered (2 Chr. 12:12).

Three major summary points highlight Rehoboam's leadership effectiveness, which all nexus with his father Solomon's reign. First, the Chronicler evaluated Rehoboam against a wisdom backdrop (Son, 2017). Solomon began his reign with wisdom and united the nation around him (2 Chr. 1). Rehoboam commenced his reign with foolishness and divided the nation (2 Chr. 10). The first inept ruler of the divided kingdom contrasted with the sapient leadership of the united kingdom (Blenkinsopp, 1993). The nature of wisdom literature often presented itself in a comparison format, as seen in the Hebrew word for "proverb," which carried the idea of "a comparison" (Zer-

Kavod & Kil, 2014). Rehoboam's foolish beginning contrasted negatively with wisdom (Hanchell, 2010).

Secondly, humility provided a crucial principle in the Rehoboam narrative (Turalija, 2016). Solomon's centerpiece on humility constituted the foundation of spiritual renewal for the nation (2 Chr. 7:14). Rehoboam's narrative unfolded two examples of humility. First, after his prideful failure at Shechem, he humbly yielded to the prophet Shemaiah's instructions. Thus, a civil war was abated. The second humbling incident occasioned Pharaoh Shishak's invasion and Shemaiah's prophetic rebuke. Jerusalem did not fall, and the Judean kingdom survived. The fulcrum choice between pride and humility determined Rehoboam's outcomes.

Thirdly, Rehoboam's early years significantly contributed to his later leadership role. Near the end of Rehoboam's narrative, the Chronicler provided two hints about the king's upbringing (2 Chr. 12:13). First, the king began to reign at age 41, which connected back to Solomon's rule of 40 years (2 Chr. 9:30). Thus, Rehoboam's birth in the last year of his grandfather David's reign, plus a pampered life during the 40 years of the Solomonic era and being thrust into a heavy leadership position at 41, created serious maturity issues. The second hint about his upbringing linked with his Ammonite mother, Naamah (Malamat, 2001a). The 125 biblical references to the Ammonites cohesively painted a negative canvas of idolatry (Fisher, 1998). The abrupt transition to waywardness, begun in Rehoboam's third year, possibly reflected his mother's Ammonite impartation from childhood.

Abijah (913 – 911 B. C.) – 2 Chronicles 13

The short sketch on Abijah's 3-year reign in Kings negatively summarized his leadership as "sinful" (1 Kgs. 15:3). However, Chronicles devoted an entire chapter to Abijah's positive qualities (2 Chr. 13:1-22). The Chronicler noted that he additionally drew from the prophet Iddo's historical records (Knoppers, 2021b). Enough evidence suggested that as a historian, the Chronicler endeavored to provide a reliable account, utilizing extant records in his day (Deboys, 1990). The purpose of the Kings and Chronicles' records differed on three levels, and those balanced variants serve the discussion below for understanding Abijah.

First, both Kings and Chronicles provided the name of Abijah's mother, though with different spellings, "Maachah and Michaiiah." The Kings' record highlighted Maachah's lineage, from her grandfather Absalom, son of David, whereas Chronicles provided her Judean father's name, "Uriel of Gibeah." The subtle differences pointed to intentionality by the writers (Bowen, 2021). The slight Maacah and Micaiah spellings may hint at Canaanite and Judean influence (Yahalom-Mack et al., 2018).

Absalom and his sister Tamar had a Canaanite mother named "Maacah," the daughter of the king of Geshur (1 Chr. 3:2). Eventually, Absalom had a daughter that he named "Tamar" after his sister (2 Sam. 14:27). Absalom's daughter, Tamar, married the Judean, Uriel of Gibeah. They had a daughter named "Maacah," after Absalom's mother, the original Canaanite matriarch (Spanier, 1994). Thus, the Kings' narrative linked with Abijah's Canaanite heritage and his sinfulness. However, the Chronicler somewhat sanitized the Canaanite heritage by inserting his Judean heritage with Uriel of Gibeah.

Secondly, Kings used the name "Abijam," which means "my father is Yam," and is likely a reference to the Canaanite sea god, Yam (Stoltz, 1999, p. 739). However, Chronicles used the name "Abijah," which means "my father is Yahweh" (Dillard, 2018, p. 101). Abijam may have been the king's birth name, and Abijah his throne name (Allen, 1999). The Kings' negative record maintained a negative Canaanite name of "Abijam" and focused solely on the bad in him. However, the Chronicler used the positive Yahweh throne name "Abijah" and focused solely on the good in him.

Thirdly, Abijah courageously held his nation together during a major invasion from the northern kingdom (Klein, 1983). Both Kings and Chronicles ascribed the battle to the 18th year of king Jeroboam; however, Chronicles provided the details (Jones, 1994). Jeroboam's army numbered twice that of Judah. Abijah courageously confronted Israel concerning their ill-founded religious practices and urged them to cease the aggression. Jeroboam advanced with a two-pronged strategy, catching the southern troops by surprise. Outnumbered and in distress, Judah cried out to the Lord for deliverance. The battle turned in Judah's favor, with Jeroboam losing half his troops. The Chronicler accented Abijah and Judah's dependence on Yahweh in their crisis.

The Kings and Chronicles' records are correct with their assessments but provided a holistic perspective on Abijah when synthesized. The two summary points below

connect to events during his father's reign. First, the Kings' record correctly reported Abijah's sinfulness, most likely linked to his father's favorite wife, Maacah. She had a strong Canaanite heritage rooted in the region of Geshurites and Maacah that never fell to Joshua during the conquest period (Hwang, 2011). Maacah most likely received her name from the Maacah region of her father's kingdom (Yahalom-Mack et al., 2018). The Canaanite influence harmed the young king's potential.

Secondly, the training that Rehoboam provided for Abijah produced positive results. Abijah proved to be a courageous and formidable leader beyond his years. He faced a superior army twice that of his own. Instead of panicking, he bravely stood his ground, confronted the enemy, cried out to the Lord, and saw a remarkable victory with lasting results. Had Abijah failed, Jeroboam would have absorbed Judah into his ill-fated kingdom that eventually fell to the Assyrians in 722 B. C. and passed into obscurity. Judah survived and persevered to some degree until the New Testament period. Though Abijah reigned for a mere 3 years, he played an essential role in the Davidic dynasty, which continued for centuries. The favorable success of Abijah's leadership sprung from his father's training opportunities.

Asa (911 – 870 B. C.) – 2 Chronicles 14-16

King Asa remained faithful to Yahweh during his long, 41-year reign. He never compromised on idolatry nor sought pagan practices. The Chronicler provided three times more material on Asa than the King's record (Japhet, 1993). The additional information postulated a chronology of the monarch's leadership strengths and weaknesses (Merrill, 2008). The detailed chronology, which exceeded that of any other king, may have been added due to the severity of the two major wars Asa encountered. Either war had the potential to end the Judean kingdom. His recorded reign can be divided into two main sections dealing with trusting in Yahweh during a crisis.

He Began Well – 2 Chronicles 14-15. Asa inherited a 10-year window of peace derived partially from his father Abijah's victory over Jeroboam. The Chronicler added that the Lord blessed the land with peace due to the king's religious reforms. Asa removed altars of foreign gods, high places, incense altars, images, and sacred pillars. He encouraged the nation to seek Yahweh and observe his commandments. The Chronicler

mentioned "seeking the Lord" 41 times, nine of which connected with Asa - more than any other king (Hill, 2003).

Asa capitalized on the 10 years of peace by fortifying cities throughout Judah. Many of these cities may have been refortifications of his grandfather, Rehoboam's efforts (Mabie, 2009). The king raised a large army that he equipped and trained. The Chronicler described the caliber of the army as "mighty men of valor" (2 Chr. 14:8).

From Rehoboam's time with Pharaoh Shishak until Asa, Egypt strongly connected with Judah. The contractual arrangement prevailed as long as Judah remained subservient to the reigning Pharaoh. Asa enjoyed 10 years of peace until an Egyptian invasion arose under the command of Zerah, the Ethiopian (2 Chr. 14:9). Attempts to identify Zerah, the Ethiopian, have not been convincing (Klein, 2012). Egypt controlled the region of Ethiopia/Cush during the 22nd dynasty (Broekman et al., 2007). Osorkon I, the pharaoh during Asa's war, most likely commissioned the Ethiopian commander (Kitchen, 1986).

The text does not give the details of the invasion. Both Libyan and Cush/Ethiopian troops mentioned in 1 Chronicles 16:8 is in keeping with the Libyan-Egyptian 22nd dynasty political setting (Mabie, 2009). Perhaps Asa's fortifications triggered Egyptian concerns similar to Rehoboam's fortifications that preceded Shishak's invasion (Crocker, 1986). Rehoboam did not resist the Egyptian invasion, but Asa did with remarkable success. The Chronicler emphasized Asa's dependence on Yahweh for victory. The major battles occurred in Judah's southwest region. Archaeological excavations revealed that Beersheba fell during this period (Hicks, 2001). The Judean troops devastated the invaded army and returned home with great spoils and livestock.

The prophet Azariah greeted Asa and his victorious army, admonishing the nation to seek the Lord, and they will find him. Azariah is one of only four prophets who Chronicles states that the "Spirit came upon him," with all of these prophets being lesser-known personalities (Japhet, 1993). Heartened by the remarkable victory and the prophet's strong admonition, the king and nation sought the Lord with renewed vigor. A religious reform entailing idol removal began, along with rekindled worship. Asa even dethroned his grandmother, Maacah, the Queen Mother, who had embraced Asherah worship and erected a wooden image of the Canaanite deity. The king destroyed the idol

at the brook Kidron. The Chronicler commended the king's efforts and fidelity to Yahweh (1 Chr. 15:17).

He Ended Weak – 2 Chronicles 16. Two adverse events end the narrative of Asa. The Chronicler's first criticism of the king was regarding Asa's reaction to the northern kingdom's aggression under King Baasha. Rather than stand against Israel as his father Abijah had done with Jeroboam's invasion, Asa sought an alliance with Syria under King Ben-Hadad. The chronology aids in understanding the challenges faced, as Baasha's aggression was within one year of Asa's war with Egypt (Merrill, 2008). In his war weariness, the king sought a different solution than another military engagement.

From a political and military sense, Asa's initial outcome proved successful. Asa appealed for Ben-Hadad to invade the northern kingdom of Israel from her eastern flank. The Judean king compensated the Syrian king with large treasuries from the temple and the palace. King Baasha, forced to address the solid Syrian attack, withdrew from his invasion of Judah. The plan worked so well that Asa capitalized by seizing the abandoned building materials of Baasha's southern incursion. Asa then utilized the materials to fortify Judean cities.

Instead of complimenting Asa's resourcefulness with the northern crisis, the Chronicler introduced the prophet Hanani who strongly rebuked the king. Hanani prophesied that Asa would have won without Syria's aid. The prophet reminded the king of Yahweh's previous deliverance from the combined forces of the Ethiopian and Libyan armies. The king successfully relied on Yahweh and should have done the same with Baasha's aggression. The prophet criticized the king's alliance with Syria as foolish and one that would promote endless conflicts. Asa, enraged at Hanani, put him in prison. The king also oppressed some of his people on the same occasion as Hanani's imprisonment. Most likely, the people had sided with the prophet in criticizing the king's Syrian alliance.

Two years before Asa's death, he became diseased in his feet. The ailment is unknown, though diabetes and gout frequently plagued kings due to their rich diet (Cranz, 2018). He only sought the physicians' help in his health crisis, not Yahweh. The implication is that God would have assisted Asa in his health crisis if the king had sought him. Upon his death, the people did not bury Asa in the royal cemetery with the other

Judean kings but in a tomb of his design. The people honored their king in his death with a large ceremonial fire.

Asa avoided many of the idolatrous pitfalls that troubled several Judean rulers. He remained faithful in his adherence to Yahweh. The king prolifically removed idols and served Yahweh all the days of his life. He even demoted his grandmother from a significant leadership role due to her idolatrous practices. Chronicles recorded Asa's consistency in all these religious matters.

After the narrative of the Syrian alliance and Asa's angry reaction to the prophet and people, the Chronicler inserted the following statement: "the beginning and end" of the king's reign (1 Chr. 16:11). The strategic insertion of "beginning and end" served as a balanced literary comparison of Asa's leadership with two crisis and two prophets. With the first crisis, he led well and heeded the prophetic voice. With the last crisis, he sought only a human solution and rejected the prophetic voice.

Comparing Asa's leadership with two wars occupied much of Chronicles' evaluation of his reign. With the Egyptian invasion under Zerah's command, Asa faced overwhelming odds of at least two to one. Instead of retreating, he bravely faced the enemy, cried out for God to assist him, and trusted him. God heard the king's prayers, and Judah experienced an unprecedented victory. His courage and spiritual reliance produced long-lasting results. Egypt left Judah alone for the next 300 years after their defeat by Asa until the death of Josiah (Schipper, 2010).

In the second crisis, Asa put his trust in human alliances rather than Yahweh. Initially, the results proved successful but had long-lasting negative results. Ironically, his alliance with Syria created an ongoing tension between Syria and Judah that lasted 300 years (Kratz, 2015). The Chronicler considered trusting in Yahweh as a critical component of effective leadership.

Jehoshaphat (870 – 849 B. C.) – 2 Chronicles 17-20

Chronicles devoted four chapters to the reign of Jehoshaphat. Only Hezekiah received more extended treatment (McKenzie, 2006). Most of the biblical descriptions of Jehoshaphat presented a positive 25 years of leadership (2 Chr. 20:31). He maintained a solid loyalty to Yahweh, courage in the face of battle, and a keen sensitivity to the

prophetic voice even when it was corrective. The Chronicler presented four prominent depictions of Jehoshaphat's leadership.

Jehoshaphat Remained Loyal to His Faith. Like his father, Asa, Jehoshaphat remained loyal to his faith. The biblical text did not record instances of Jehoshaphat forsaking the law of God with pagan practices. His mother's name was "Azubah." The Bible only recorded one other woman named "Azubah" (1 Chr. 2:18). She was the famous Caleb's wife who lived 500-plus years earlier throughout the Egyptian exile, wilderness period, and conquest of Canaan (Niemann, 2006). Although at 85 years old, Caleb retained his vigor and drove out the Canaanites from his inheritance allotment (Jos. 14:1-15). Perhaps Azubah's parents named their daughter after the venerated Caleb's wife. If this is the case, her parents sought the positive qualities identified with the celebrated Caleb and Azubah family. Most likely, Jehoshaphat received positive mentoring from his father, Asa, and his mother, Azubah.

Jehoshaphat's name means "Yahweh has judged" (Hill, 2003). His name fitted his religious reforms well. He instituted ethical judges throughout the land to ensure justice over his domain with consistent rulings. He sent teachers of the Torah throughout Judah and established a solid education training. Chronicles carefully listed the names of the king's top officials and Levitical priests who facilitated his judicial reorganization. The king enacted diligent steps to establish a well-ordered society based on biblical principles.

At every turn, Jehoshaphat sought to rid the land of idolatrous influence. His father, Asa, had a similar posture, but Jehoshaphat pursued the reforms even more. He removed the high places dedicated to Canaanite deities and the main fertility god, Asherah. The Chronicler described Jehoshaphat's actions as having a "courageous heart" (2 Chr. 17:6).

The Lord greatly blessed Jehoshaphat in his reforms, for the king sought the Lord and not the Baals (2 Chr. 17:3). The fear of the Lord fell upon the nations surrounding Judah, resulting in a period of unprecedented peace and prosperity (2 Chr. 17:10). Chronicles listed some of the generous gifts bestowed upon Judah during this season from the Philistines and Arabia. Jehoshaphat wisely utilized the new prosperity to strengthen the defense of his nation.

Jehoshaphat Displayed Naïve Decision Making. Jehoshaphat's main weakness as a leader concerned a lack of discernment. He had an excessively trusting nature of people and lacked balance with discernment. The text did not detail when this tendency arose in him. Godly parents had raised him, and perhaps the sheltered environment lacked the needed balance in discerning people with bad character. The king displayed naïve decision-making on four occasions—these events are connected with the repeated alliances with the house of Ahab.

Jehoshaphat Was Naïve With Ahab's Daughter. The house of Ahab and Jehoshaphat arranged a marriage between Ahab's daughter Athaliah and Jehoshaphat's son Jehoram (2 Kgs. 8:18; 2 Chr. 21:6). The two Jewish kingdoms became so aligned that for a season the kings of Israel and Judah had the same name “Jehoram.” Although the marriage alliance produced temporary peace between the two kingdoms, the long-lasting union proved disastrous, as seen in the discussion under Jehoshaphat's son Jehoram and his wife, Athaliah.

Jehoshaphat Was Naïve To Ahab's Conflict. Ahab's battle against Aram should be viewed against a backdrop of the military engagements that Ahab had previously endured and the marriage alliance with the houses of Ahab and Jehoshaphat. Israel constantly conflicted with Aram, also biblically referenced as Syria or Damascus. Ahab had survived two costly incursions from Aram and managed to repulse them, but military conflicts were ongoing and growing.

Because of severe Assyrian oppression under the ruthless Shalmaneser III, Aram and Israel put aside their differences. They joined a coalition of nations that withstood the Assyrian advancement at the battle of Qarqar in 853 B. C. (Grayson, 2005). The battle of Qarqar is not mentioned in the Bible but plays an essential backdrop to the events of Jehoshaphat's involvement in Ahab's battle with Aram (Cogan, 2015). Shalmaneser mentioned Ahab in his stele as a leading opponent in the battle (Galil, 2002). Judah is not mentioned in the stele but may be subsumed under Ahab (Aharoni et al., 1993). Though Shalmaneser claimed victory, the coalition's resistance effectively deterred Assyria for an extended season until after Jehoshaphat's death (Kuhrt, 2020). Both sides of the Qarqar battle had huge losses, and this point may hint at Ahab's request

for aid from Jehoshaphat. After only 3 years of peace, the Aram/Israel conflicts resumed (1 Kgs. 21:1).

King Ahab initiated the battle against Aram to retake the region of Ramoth-Gilead (Berman, 2004). The region had previously belonged to Israel, and Ahab decided it was time to retake it (Finkelstein et al., 2012). The prophet Micaiah prophesied that Ahab would be killed, and Israel scattered. Ahab and Jehoshaphat's subsequent actions are perplexing. Despite the warning, the battle proceeded. Although Ahab disguised himself, he managed to induce Jehoshaphat to wear his regal robes. Jehoshaphat's lack of protest on this point is remarkable. The Arameans naturally confused Jehoshaphat with Ahab and encircled the Judean king; however, Jehoshaphat cried out to the Lord and was delivered. Ahab's disguise failed to protect him, as a random archer struck him in the joints of his armor. Several hours later, Ahab died from his wound. Jehoshaphat returned home in defeat and received a prophetic rebuke from Jehu, the seer.

Jehoshaphat Was Naïve With Ahab's Oldest Son Ahaziah. Ahab's oldest son, Ahaziah, became king in the 17th year of Jehoshaphat's reign and only ruled for less than 2 years. Prophet Elijah rebuked Ahaziah for his ungodly leadership. Despite this prophetic background, Jehoshaphat partnered with Ahaziah on a naval project. The marriage alliance between Phoenicia, Israel, and Judah hoped to reestablish the lucrative trade project (Gibson, 2011). The Kings and Chronicles' account stated that the venture entailed economic commerce with Tarshish and Ophir. Both Kings and Chronicles recorded that a storm destroyed the ships. Ahaziah urged Jehoshaphat to rebuild the ships, but the Judean king refused after receiving a prophetic rebuke (1 Kgs. 22:49).

Jehoshaphat Was Naïve With Ahab's Youngest Son Jehoram. When Ahab died, Mesha, king of Moab, revolted and regained the southern region of Transjordan (II Kgs. 3). Mesha erected a monument, discovered in 1868, which recounted his revolt and mentioned the house of Omri and the house of David (Langlois, 2019). Ahaziah, the son of Ahab, did not rise to meet this challenge as he faced a severe health issue and died early in his reign. His younger brother, Jehoram, assumed the throne upon Ahaziah's death.

Jehoram enlisted Jehoshaphat and the king of Edom to recapture the Moabite territory. Initially, they successfully routed the Moabite army and recaptured some

towns. However, the coalition failed to dislodge Mesha from his capital city of Kir Hareseth. Although the Jewish and Edomite campaigns had measured success, Moab retained its independence, as the Mesha inscription (Tebes, 2018). A recently found Moabite altar in 2010 may reference the Moabite conflict against Israel (Bean et al., 2018). Later, Amon, Moab, and the Meunites interpreted Jehoram and Jehoshaphat's failed campaign as a rationale to invade Judah.

He Excelled as a Military Leader. Chronicles devoted a significant space to detailing Jehoshaphat's military preparations. His father, Asa, had captured some northern cities from Israel; and Jehoshaphat established garrisons within these cities. He further fortified many of the cities throughout Judah. Jehoshaphat added store cities, built additional forts, stationed needed troops in fortified cities, and established experienced soldiers within the capital city of Jerusalem.

Near the end of his reign, a large contingent from Ammon, Moab, and the Meunites invaded Judah. They approached Judah's more vulnerable southeastern flank. Jehoshaphat placed musicians and singers ahead of his troops and withstood the approaching army. As the music and worship began, confusion arose within the enemy troops. In disarray, the triad coalition turned on each other. First, the confused Ammonites and Moabites attacked the Meunites and battled each other as the identities blurred in battle. Siedlecki (1999) attributed the thorough destruction of the desert Meunites in this combat to obscuring "their identity as well as their place of origin" (p. 262). The self-inflicted carnage of the coalition even eliminated Judah's need to engage in battle. The surviving enemy troops fled the battle scene, dropping substantial amounts of clothing, plunder, and weapons. The Chronicler noted that the fear of the Lord came upon the surrounding nations, and Jehoshaphat had peace for the rest of his reign.

He Honored the Prophetic Leaders. Jehoshaphat placed significant value on the prophets and their ministry. He sought the Lord his entire life. Chronicles narrated five different prophets that intersected with Jehoshaphat's leadership. The prophet Micaiah predicted the failure of the Syrian conflict at Ramoth-Gilead even though 400 prophets predicted complete victory. Micaiah also prophesied King Ahab's death with the scattered combined Jewish armies against Syria. Both of Micaiah's predictions prevailed. Even though 400 prophets collectively predicted a positive outcome,

Jehoshaphat requested an additional prophet. The Judean king had enough sensitivity to feel checked in his spirit. Unfortunately, Jehoshaphat did not heed the prophet's admonition and came close to death.

Jehu, the son of prophet Hanani, met Jehoshaphat on his return from the defeat at Ramoth-Gilead. Jehu had previously prophesied the collapse of the house of Baasha, king of Israel (1 Kgs. 16:7). Jehu's prophesy was fulfilled when Zimri assassinated all of Baasha's family (1 Kgs. 16:12). Hanani, the father of Jehu, had also prophesied correction to Jehoshaphat's father Asa, even though the king did not receive the reproof and placed the prophet in prison. Jehoshaphat knew the accuracy and prophetic history of Jehu and Hanani. Jehu corrected Jehoshaphat for his alignment with the wicked king Ahab, an enemy of Yahweh. The prophet warned the king that the wrath of the Lord was upon him. Jehu ended with a compliment to Jehoshaphat's reforms and his sincere heart in seeking the Lord. The combined prophetic correction and compliment had a positive effect on the king. Jehoshaphat advanced judicial reforms throughout the Judean kingdom.

During the Ammon, Moab, and the Meunites' invasion, Jahaziel prophesied a complete victory for Jehoshaphat and his army. The prophet's ministry encouraged the king and his troops. He began and ended with a message to "fear not." Jehoshaphat commended the prophetic ministry to his people and encouraged them to trust Jahaziel's words. Jahaziel accurately predicted the location of the enemy. He also amazingly predicted that Judah would not need to fight, which was fulfilled due to the enemy's self-annihilation.

The esteemed prophet Elisha prophesied to king Jehoram and Jehoshaphat during the battle with Moab. Archaeologists in 2013 discovered a prophet's house dating to Elisha's time and near his ministry location (Vincent, 2013). Small broken pottery called ostrakon contained the prophet's name, "Elisha," on them. The prophet had no respect for Jehoram but did compliment Jehoshaphat. Elisha predicted the victory over the invading coalition. Although Elisha's prediction was fulfilled, the Moabite king, Mesha, offered a human sacrifice on the city's walls. Egyptian records document the Canaanite practice of child sacrifices during intense battles (Spalinger, 1978). The horrific act disgusted the

combined Jewish armies, and they returned home without the capital city falling (Harton, 1970).

The prophet Eliezer prophesied to Jehoshaphat that his alignment with the wicked king Ahaziah would fail. The northern and southern kings invested in major ship construction at Judah's Red Sea port. Eliezer pointedly predicted that the ships would be destroyed. A storm arose and wiped out the vessels. Ahaziah desired to restart the shipbuilding, but Jehoshaphat chose not to continue with the venture.

The Chronicler presented a balanced view of Jehoshaphat. On the positive, the king had a tender heart toward the things of God all his life. Jehoshaphat valued the prophetic ministry. He accepted correction, direction, and encouragement from these godly seers. He diligently eliminated much of the idolatry throughout the Judean kingdom. He reformed the judicial system and instituted an educational training ministry nationwide. Wisely, he made needed military preparations to defend his people. During an invasion, he bravely led the battle and experienced victory.

On the negative, Jehoshaphat was overly trusting of others. He made a marriage arrangement with the wicked house of Ahab. This decision became the root of naïve alliances in battle and financial ventures. The worst indictment of Jehoshaphat arose with the disastrous reign of his son Jehoram and Ahab's daughter Athaliah. Their marriage arrangement nearly eliminated the Davidic line.

Jehoram (853 – 835 B. C.) – 2 Chronicles 21

Chronicles listed Jehoshaphat's seven sons as a transition from Jehoshaphat's reign to Jehoram. The aging king endowed his seven sons with generous gifts and authority over different regions of Judah before his death. However, the Chronicler highlighted that Jehoram received the kingship only because he was the firstborn. The biblical text recorded no positive information about Jehoram. His leadership narrative remained one of sowing evil and reaping evil.

Jehoram Sowed Evil. Jehoram established himself as king over Judah and strengthened himself. With his power accrual completed, the king executed his six brothers and other officials. The Chronicler provided no formal explanation for the murders, though he stated that Jehoram walked in the ways of Ahab because he married

his daughter. The text succinctly stated that Jehoram did evil in the sight of the Lord. The record never informed the reader if Athaliah's mother was Jezebel; however, the murderous acts aligned with Jezebel's brutal history. She influenced Ahab to commit unjust murders. The same Baalism that permeated Jezebel's home country of Phoenicia encroached into Israel through the marriage alliance with Ahab. Baalism eventually spread into Judah with the northern marriage alliance with Jehoram. Archaeologists frequently find evidence of surges of Baalism in Judah accompanied by its abhorrent child sacrifice (Milgrom, 1998).

Jehoram's atrocities had severe repercussions. The biblical text listed four major adverse events connected with his evil ways. First, the southeastern border of Judah arose in rebellion. Under Jehoshaphat, Judah controlled the lucrative king's highway from Ammon through Edom. Valuable agricultural supplies, copper, and spices moved through Judah's eastern Jordanian valley. Edom initiated the rebellion, appointed their king, held off Judah's offensive, ended 150 years of Judah's key revenue stream, and ironically remained independent for 150 years (Merrill, 2015).

Second, the western border of Judah also arose in rebellion at Libnah. Centuries earlier, Joshua designated Libnah as a Levitical town and city of refuge (1 Chr. 6:57). The godly inhabitants of Libnah may have become so incensed at Judah's idolatry that they seceded from the Judean union to preserve their scribal responsibilities (Rainey, 1983). Libnah also bordered the Philistine nation, and the rebellion may be more Philistine-connected than the Levitical heritage. The biblical text left out the details but emphasized the western rebellion—the incident linked with Jehoram's spiritual regression.

Third, the northern prophet Elijah received a letter condemning Jehoram's wicked leadership. The prophet Elijah is mentioned numerous times in the book of Kings but only once in Chronicles with this nexus with Jehoram. Elijah's letter predicted that Jehoram would lose much of his family and wealth due to his vicious murder of his six brothers. Elijah added that his brothers were better men than Jehoram. Elijah's prophesy was fulfilled with a southern coalition invasion of the Philistines, Arabs, and Ethiopians. The same nations that brought gifts to Jehoshaphat now brought destruction to Jehoram.

The southern triad raided Jehoram's treasury and abducted his wives and sons, with only his son Ahaziah remaining.

Fourth, Elijah's letter prophesied that Jehoram would die an ignoble death with a painful disease in his bowels. Though Jehoram lived only to age 40, he died prematurely in great pain, in which his intestines came out because of his sickness (Frisch, 2012). Jehoram's illness lasted two excruciating years before he died. The Chronicler accented that no one sorrowed over his death, honored him upon his departure, or buried him in the royal tombs.

Jehoram's reign marked a dark turn in Judean leadership. Chronicles recorded him as the first king to build high places (Hicks, 2001). Jehoram was the first Judean king whose leadership performed so poorly that it endangered the destruction of the Davidic line (Levin, 2018). From Jehoram onward, the Chronicler narrated the leadership of six evil kings and six good ones (Klein, 2012).

Chronicles devoted an entire chapter of 20 verses to the reign of Jehoram, with 100% of the narrative unfavorable. Jehoram inherited a godly heritage from his father, Jehoshaphat, six brothers, affluent trade routes, and military peace. The one ungodly thing Jehoram received from Jehoshaphat was his marriage to Ahab's daughter. The evil influence of Ahab's household proved destructive.

Jehoram viciously murdered his innocent brothers and reaped evil from all four compass points. His eastern and western borders succeeded in rebellion. His southern border enemies stole his wealth, wives, and sons. His northern border saw the arrival of Elijah's prophetic letter that predicted in detail his painful death. The Chronicler centered Jehoram's leadership narrative on the law of sowing and reaping evil.

Ahaziah (841 B. C.) – 2 Chronicles 22:1-9

Ahaziah began his reign at age 22 and died a year later. His short reign followed in the footsteps of his ungodly parents, Jehoram and Athaliah. The northern and southern kingdoms united through an aligned marriage, with Ahaziah as the youngest male product-child of that union. Upon his father's death, Jehoram occupied the position of *de facto* king. None of his older male siblings had survived because raiders with the Arab invasion had slaughtered them. Left with no other choices, the inhabitants of Jerusalem

made Jehoram's youngest son, Ahaziah, king of Judah. On three occasions in Chronicles, leadership defaulted to the people of the land to intervene when succession lines blurred (2 Chr. 22:1; 33:25; 36:1).

Ahaziah's Counselors. Ahaziah's primary advice came from his mother, Athaliah, Omri's granddaughter, and Ahab's daughter. The Chronicler specified that Ahaziah's mother advised him to do wickedly. He followed her counsel and did evil in the sight of the Lord. Because of the close kinship with the northern kingdom, Ahaziah followed the counsel of his uncle, King Jehoram of Israel. Ahaziah followed his mother and uncle's counsel to his destruction.

Ahaziah's Destruction. A flurry of prophetic and political activity occurred in the northern kingdom of Israel and Syria. Hazael murdered the king of Syria and usurped control of the Syrian nation. The northern kingdom engaged the new Syrian king at the battle of Ramoth-Gilead, where Jehoram experienced severe wounds. He required rest at Jezreel due to his injuries. His nephew, King Ahaziah of Judah, visited him during his recovery. In Israel, the prophet Elisha had previously instructed his associate to anoint Jehu, king of Israel. After his prophetic coronation, Jehu thoroughly destroyed the house of Ahab, killing the Israelite King Jehoram and the Judean King Ahaziah. Jehu largely eradicated Baalism within the northern kingdom.

An archaeological finding in 1993 at Tel Dan provided some historical confirmation of the above events (Bienkowski et al., 2005). The authorship theories for the tablet proposed either Hazael, Jehu, or some combined alliance between the two (Wesselius, 2001). Jehoram, son of Ahab, and Ahaziah, son of Jehoram, of the house of David, are referenced on the tablet (Hasegawa, 2011). Essential portions of the tablet were lost, but enough remained that gave credence to the historical background of Ahaziah's demise. King Jehu, who killed Ahaziah, is pictured paying tribute in the Assyrian King Shalmaneser III's famous Black Obelisk, discovered in 1846 (Kuan, 2016).

Chronicles provided only nine verses on Ahaziah, with the bulk of the material concentrated on his adherence to his mother's advice. Inadequate mentoring produced rotten fruit. Ultimately, Ahaziah lost his life due to carnal counsel. His reign is more the continued reign of the house of Ahab (Selman, 2016). The Kings' record emphasized the

prophetic elements that proceeded Ahaziah's reign and culminated in his death. The Chronicler alluded to these previous prophetic predictions by remarking on God's occasion for Ahaziah's downfall (2 Chr. 22:7).

Athaliah (841-835 B. C.) – 2 Chronicles 22:10-23:21

At the death of Ahaziah, none of his children were old enough to lead the nation. Athaliah seized control of the nation and governed for 6 years. Her first act of leadership entailed annihilating all the royal heirs of the house of Judah. Athaliah even murdered her grandchildren. Most of Ahaziah's children would have been preschool-age. Athaliah had her supporters conduct her evil purging.

Two women rescued the infant boy Joash and managed to save the child's life undetected. Jehoshabeath, the daughter of Jehoram and brother to Ahaziah, risked her life to save her nephew Joash. She may have been Jehoram's daughter through a different mother than Athaliah. The text does not inform the reader; however, the Chronicler stated that she was married to the godly high priest, Jehoiada. The second woman was unnamed and served as Joash's nurse. She courageously joined Jehoshabeath in saving the future king's life.

Jehoiada hid Joash within the temple compound. The hiding location proved to be a wise one for 6 years. Athaliah worshipped at her Baal temple in Jerusalem and rarely or never visited Solomon's temple. The ruse worked during Athaliah's evil interregnum. She remained unaware of Joash's survival from her evil slaughter. When Joash reached age seven, the priests publicly crowned him king. Queen Athaliah heard the coronation sounds, went to the temple, and met her demise. Jehoiada sent her to the horse gate, where they executed her at a place familiar with animal refuse (Branch, 2004). The city rejoiced at her death and had peace.

If Athaliah descended from the union of Ahab and Jezebel, her summary entailed a long domino effect of leadership decisions (Levin, 2018). Jezebel's father, Ethbaal, usurped the Phoenician throne when Omri did the same in Israel (Greig-Berens, 2011). Ethbaal and Omri later arranged a marriage between the two nations of Phoenicia and Israel via the marriage of their offspring. Jezebel influenced Ahab in Naboth's murder and the worship of Baal. If their daughter was Athaliah, who married King Jehoram of

Judah, then the murder of Jehoram's brothers followed the Phoenician and Omride pattern. Athaliah also murdered her offspring and built a temple to Baal in the Judean kingdom.

During this dark period of Judean history, the Davidic lineage frayed nearly to obliteration. Three kings in a row, Jehoram, Ahaziah, and Joash, were the only surviving heir of David during their reign. Nevertheless, hope remained. Jehu eliminated Baal worship, Jezebel, and her descendants in the northern kingdom. The southern kingdom saw the demise of Jehoram, Ahaziah, Athaliah, and the Baal temple and priests. The Aramaic Tel Dan tablet erected near this time referred to the Judean kingdom as the house of David - the founder and legitimate dynasty 150 years after his birth (Na'aman, 2016).

Jehoash (Joash) (835-796 B. C.) – 2 Chronicles 24:1-27

Joash marks the third king of Judah, described as good. From his first year until the reign of Ahaz nearly a century later, Judah experienced seasons of spiritual renewal. His name means "Yahweh has given" (Jarick, 2012). His reign began at the young age of seven and lasted for four decades. His leadership narrative can be divided into four periods.

The Period of Following. Joash's aunt, Jehoshabeath, initially rescued his life from Athaliah's rampage. Jehoshabeath's husband, Jehoiada, occupied the high priest role and faithfully led the godly contingent within Judah. He assumed a robust mentoring role with Joash. Jehoiada ensured the safety of young Joash and planned at the earliest possible time to install Joash as the legitimate king of Judah. Jehoiada's strategy required 6 years of safe hiding Joash until he reached the age of seven.

When Joash reached marrying age, Jehoiada acquired two wives for him. The Judean kings often had large harems to their spiritual detriment (Davidson, 2015). Jehoiada oversaw the wife selection process for Joash to build back the royal line while also creating a needed balance with the number of the king's harem. The plan worked, and Joash had sons and daughters.

The Period of Leading. During Athaliah's reign, the Jewish temple had fallen into severe disrepair. She had removed sacred items in the temple dedicated to Yahweh

and used them in her temple to Baal. The damage and neglect to the Jewish temple must have been extensive, as significant funding was needed for the repairs. At age 30, Joash became aware of the temple's decline. Joash initiated and even corrected the Levites in the funding process. The hired workers restored the temple to its original beauty and sound structure. Additional funding went to producing the articles for serving within the temple. Joash displayed diligent leadership in all these matters.

Joash served the Lord all the days of Jehoiada who held the nation together for many years and humbly transferred power to the young king. Jehoiada died at the advanced age of 130. His age is unique during the kingdom period, as he married Jehoshabeath when she was around 15 when he was aged 80 (Dillard, 2018). The Judean kingdom at this juncture was circa 130 years old, and the Chronicler may have tied the venerated priest's death to the length of the Judean kingdom, which would have quickly ended if it were not for Jehoiada's leadership (Merrill, 2015). The nation highly regarded Jehoiada and honored him by uniquely burying him in the royal tombs with past Judean kings. His burial within the royal tombs is the only one recorded for someone who was not a king.

The Period of Forsaking. Jehoiada's death sparked a turning point in the Chronicler's narrative of Joash's leadership. The leaders of Judah approached Joash after his mentor's death and appealed for the king to allow pagan worship. The king yielded to their requests. They abandoned the temple and worshipped numerous idols. God sent numerous prophets to call them back to righteous living, but the leaders refused to listen. Jehoiada's son Zechariah firmly corrected the leadership, prophesying that God had forsaken them because they had forsaken the Lord. The leaders and king conspired against the prophet instead of heeding his prophetic warning. They stoned Zechariah in the same court where his father Jehoiada once supported Joash. In the New Testament, Jesus referred to the death of Zechariah (Matt. 23:35; Luke 11:50-51).

The Lord saw the injustice of the leadership and repaid them through a Syrian attack. During the spring of the year, a small Syrian army overwhelmed the Judean defenses, severely wounded the king, and killed the leaders who influenced Joash to allow pagan worship. While the king was recovering from his wounds, two servants assassinated him. One servant was an Ammonite and the other a Moabite. These two

nations descended from Lot who displayed ungratefulness to Abraham by choosing the best land for himself (Gen. 13). Lot did not honor his uncle and mentor. Because of his ungratefulness to Jehoiada and the execution his son, Zechariah, Joash reaped death from the descendants of Lot.

Joash began his rule at age seven. Twenty-three years later, at age 30, Joash became a diligent leader. The Chronicler correctly honored Jehoiada's positive influence on Joash. However, Joash went woefully wrong upon the death of his mentor. The king's officials improperly influenced him. Chronicles did not provide time markers between age 30 when Joash demonstrated strong leadership until his premature death at 47. The 17 years of his reign saw productive years of renewal, the death of a mentor with strong convictions, officials who moved healthy boundaries, and a king who abandoned his mentor's example. The Chronicler highlighted the ungratefulness in Joash in not remembering all the kindness Jehoiada had done for him. The people honored Jehoiada at his death but not Joash.

Amaziah (796-767 B. C.) – 2 Chronicles 25

The Chronicler complimented Amaziah but with some needed criticisms. Amaziah is the only Judean king described as one who did right in the sight of the Lord but not with his whole heart (Hicks, 2001). He is one of six Judean kings whom the Kings' record emphasized did not remove the high places (Klein, 2012). He became king at age 25 and reigned for 29 years. However, some of those years included his son Uzziah's co-regency, perhaps due to Amaziah's imprisonment. His mother was "Jehoaddan," whose name means "Yahweh took pleasure in" (Klein, 2012, p. 355). She was one of the two wives Jehoiada had chosen for Amaziah's father, Joash. Chronicles creatively viewed Amaziah's nearly three decades of leadership concentrically from past, present, and future perspectives (Graham, 1993).

The Past Perspective with Assassins - 2 Chronicles 25:3-4. Two of king Joash's servants assassinated him, leaving the ascension of the throne to the king's son, Amaziah. The young king's first charge of leadership necessitated dealing with his father's regicide. Assyrian kings frequently exterminated the guilty and their families (Pritchard & Fleming, 2011, p. 537). Jewish law prevented the execution of innocent

individuals, even though they may be children or parents of guilty ones (Deut. 24:6). This law is the only directly quoted Pentateuchal law in Chronicles to and underscores the king's merciful actions (Shaver, 1989). Amaziah adhered to the law and only executed the murderers. He spared their family members. Chronicles favorably accented Amaziah's yielding to the biblical boundaries with capital punishment (Japhet, 1993). The king correctly executed the guilty and mercifully spared the innocent. Amaziah displayed restraint and balance in his early leadership challenge.

The Present Perspective with Mercenaries – 2 Chronicles 25:5-10. The Chronicler recounted Amaziah's military census with Judah and his addition of Israelite mercenaries. The king planned a military invasion of Edom and conducted a census of his troop strength. He shored up his army with supplementary soldiers from the northern kingdom, and they comprised 25% of his overall militia. Dillard (2018) noted that Amaziah's aggregate forces were significantly dwarfed by previous ones and may "explain why Amaziah hired additional troops" (p. 199). His grandfather and father suffered military defeats, creating Amaziah's lower military numbers (Klein, 2012). Chronicles listed Judah and Benjamin's militia numbers separately before Amaziah's reign; however, they are united from his reign forward (Levin, 2018).

In this self-reliant military staging, an unnamed prophet warned Amaziah to dismiss the northern troops because Yahweh was not with Israel. The prophet further informed the king that if he proceeded with the mercenary forces, Edom would defeat him. The king's obedience to the prophetic word required faith, as he had already paid the mercenaries 100 talents of silver – a sum capable of bankrupting the nation (Merrill, 2015). The prophet colossally predicted that Yahweh could give him much more than the large sum he had paid for the additional troops (Johnstone, 1998).

Amaziah heeded the prophet and sent home the Israelite soldiers. The northern troops departed but were greatly agitated. Most likely, their anger stemmed from potentially lost spoils in Edom (Ben Zvi, 2008). On their return home, they plundered the Judean towns and killed 3000 – something that Amaziah did not anticipate (Graham, 1993). Despite these costly challenges, the prophet's wise counsel won the day, and Amaziah acquiesced to Yahweh's prediction. The Chronicler admirably presented Amaziah's compliance to the prophet (Levin, 2018).

The Future Perspective with Combatants – 2 Chronicles 25:11-28. The Chronicler's future perspective on Amaziah examined four combatants the king faced. First, the unnamed prophet's prediction about Edom/Seir came to pass. The relationship between "Edom" and "Seir" is complex, but Chronicles used the terms interchangeably (MacDonald, 2011). The king took courage and resolve from the prophet's words. Once Amaziah yielded to the admonition to release the Israelite troops, he defeated Edom soundly. The battle occurred in the "Valley of Salt," which may be the salt flats south of the Dead Sea (Rainey & Notley, 2006). The book of Kings' records specific references to "Sela" and limit the battle near the Dead Sea, where several sites preserve the place name "Sela" (Cogan & Tadmor, 1988, p. 155). Chronicles listed the location as "the Rock," perhaps because the Edomites were known to reside in the "clefts of the rock" (Jer. 49:16; Ob. 3). The victory reflected David's reign that "exercised dominion over Edom" (Johnstone, 1998, p. 156). In the past, Edom rebelled under Amaziah's grandfather, Jehoram. The restored lucrative trade routes through this region produced more income than the lost revenues with the northern mercenaries. Rich copper fields in this region have been archaeologically validated in recent years (Ben-Yosef et al., 2012).

The second situation, which involved the Edomites' idols, proved to be spiritual combatants to Amaziah's previous success. The Hebrew Bible does not mention names for the Edomite deities, but archaeologists have discovered an Edomite storm god named "Qos" (Beit Arieh, 2009). Ironically, Amaziah greatly respected the Edomite idols that did not protect Edom. He foolishly brought the false gods to Judah, set them up as his gods, bowed before them, and burned incense to them in worship. Similar attributes between Qos and Yahweh may have justified the syncretic worship in Amaziah's mind (Juarez, 2022). An unnamed prophet unsurprisingly rebuked Amaziah but to no avail. The king not only did not listen, but he threatened to kill the prophet. The prophet ceased his correction, but he predicted destruction for the king.

The third combatants were engendered from a prideful challenge by Amaziah to the northern King Jehoash (not to be confused with Joash, the father of Amaziah). The Assyrian king, Adad-Nirari III, erected a stele that mentioned king Jehoash's tribute to Assyria (Siddall, 2013). Amaziah's victory over Edom inflated the young king's ego. Perhaps Amaziah reasoned that he could recover the exorbitant mercenary's payment and

the Judean plunder they extracted. Jehoash had his struggles with Assyria at this time, and Amaziah may have assumed the northern kingdom would be vulnerable to a southern invasion by Judah. Jehoash warned Amaziah in a short parable to cease his foolish attack, but Amaziah did not listen and refused to back down.

The battle commenced at Beth-Shemesh, and Jehoash's army defeated the Judean forces. Recent excavations at Beth-Shemesh revealed significant city destruction near this period, most likely indicating Jehoash's victory over Amaziah (Bunimovitz et al., 2009). Jehoash tore down a large section of Jerusalem's northern wall structure, leaving the city vulnerable. Centuries later, the prophets Jeremiah and Zechariah metaphorically prophesied that Yahweh would rebuild this wall section, spiritually applying it to God's ability to redeem the nation's past prideful failures (Jer. 31:38; Zech. 14:10). Jehoash's troops plundered the royal and temple treasuries. Ironically, the Edomites gods could not defend Edom and Jerusalem.

Jehoash took Amaziah and others into captivity. Debates about Amaziah's imprisonment range from less than a few weeks to 15 years (Japhet, 1993; Levin, 2018; Rainey & Notley, 2006). Years after his release from captivity, a potential coup arose in Jerusalem, forcing the king to flee to Lachish for safety. The conspirators pursued Amaziah to Lachish, killed him, and returned his body to Jerusalem for burial. Some crises in the strata at Lachish occurred at this time and may indicate the capture of Amaziah (Hudon, 2010; Na'aman, 2013). Both Joash and Amaziah began well but did not end well. Both died of assassination. Because the godly Uzziah assumed the throne, Dillard (2018) speculated that a godly contingent overthrew Amaziah, as it occurred years earlier with Athaliah.

The Chronicler's narrative of Amaziah complimented him on several points. The king executed only the two guilty murderers of his father. He correctly restrained vengeful passions and adhered to the Torah's guidelines regarding capital crimes. The narrative continued with his obedient yielding to the prophet's warning about the northern mercenaries. His sacrificial obedience proved commendable and successful. Amaziah reconquered the Edomite region and reestablished the lucrative trade route of the king's highway.

Amaziah's name meant "strengthened by Yahweh," and he did receive Yahweh's strength when he obeyed him. Sadly, the remainder of the Chronicles' narrative revealed Amaziah's weakness when he relied on his strength. Eventually, he forsook the wise path and made foolish decisions that destroyed him. His army fell to Israel, removing his wealth and power. Ultimately, he died a feeble leader because he chose to be strengthened by himself. The Chronicler described Amaziah as one who did right but not with a whole heart. In the end, Amaziah's divided heart produced his destruction.

Azariah/Uzziah (791-739 B. C.) – 2 Chronicles 26

The Chronicles used the name "Uzziah" in its narrative of Amaziah's heir, and it was most likely the king's birth name and means "Yahweh gives strength." The King's record consistently used the name "Azariah," perhaps his throne name (Levin, 2018). Azariah means "Yahweh gives success." Two bullae dating to Uzziah's time have been discovered with the expression "servants of Uzziah" (Mykytiuk, 2004). An Assyrian fragment referenced an "Azirau of Iadau," who confronted King Tiglath-pileser III and thought initially to nexus with Azariah of Judah (Pritchard, 1969). However, Na'aman (1974) connected the fragment to the time of Sennacherib, decades later than Uzziah. Rainey and Notley (2006) maintained that the fragment could reference Azariah/Uzziah of Judah. Dalley (2004) stated that the Assyrian record is in the Hebrew form of Azariah's name, not Aramaic (p. 389). The odds of two kings with the same Hebrew name and military characteristics favor the identification with the biblical king, Azariah.

Uzziah's mother, "Jecoliah," was one of three queen mothers from Jerusalem, and her name means "Yahweh is able" (Wheelock, 2009, p. 204). The king reigned for 52 years, second only to Manasseh's 55 years. Uzziah's reign overlapped with his father Amaziah, later with his son Jotham, and perhaps briefly with his grandson Ahaz (Galil, 1996, p. 147). The trilogy reigns of Joash, Amaziah, and Uzziah record the kings beginning well but later displaying leadership weaknesses.

The Chronicler provided the fulcrum of Uzziah's success, "as long as he sought the Lord, God made him prosper" (2 Chr. 26:5). Zechariah the prophet influenced Uzziah early on to seek the Lord. This prophet may be the same Zechariah that his grandfather Joash unjustly executed when Uzziah was a boy, aged eight to 12 (Keel,

1986). Uzziah's reign can be divided into two periods characterized by humility and pride.

Humility – 2 Chronicles 26:2-15. Uzziah's success was narrated around his territorial expansion, economic growth, and military enlargement. Archaeology has uncovered significant economic and population growth in Judea during Uzziah's timeframe (Miller & Hayes, 2006). Chronicles opened its narrative of Uzziah by mentioning his southernmost conquest of Eloth/Elath (2 Chr. 26:2). The Chronicler's text harkened back to Solomon's seafaring trades from this port 150 years earlier (2 Chr. 8:17-18). Jehoshaphat's fleet operation failed at Eloth 80 years after Solomon (2 Chr. 20:35-37), and his son Jehoram lost the entire region to the Edomites a decade later (2 Chr. 21:8-10). Six decades later, Uzziah's success with the Eloth port led to the restoration of the lost trade routes. Thus, Uzziah's narrative subtly begins Solomonic.

Uzziah expanded Judah's western boundary into Philistine territory conquering Ashdod and Gath. Jeffrey P. Hudon (2016) documented numerous pieces of archaeological evidence that support the historical credibility of Uzziah's incursion into Philistia (p. 319). Uzziah also proceeded south of Philistia into the Negev region, conquering the Arabs at Gur-Baal and the nomadic Meunites in northern Sinai. Gur-Baal may identify with "Gari," referenced in the Amarna Letters (Moran, 1992, p. 389). Assyrian documents near Uzziah's reign referenced the Meunites and gave credence to the Chronicler's sources for this period (Tadmor & Kogan, 2011). The Ammonites paid tribute to him. Barton (2019) suggested that extra-biblical evidence discovered in Transjordan makes Ammon's subjection to Judah plausible (p. 516). Uzziah's fame spread even to the borders of Egypt. Jeroboam II's success in expanding Israel's borders (2 Kgs. 14:25) and Judah's to the south (2 Chr. 26:8) combined to equal the Davidic and Solomonic periods.

Uzziah strengthened the wall section of Jerusalem damaged in the days of his father (Na'aman, 2007). He built towers near the once-breached section. Hezekiah furthered the project in his day, adding a second outer wall (2 Chr. 32:5). Uzziah continued his building of towers and cisterns in the rural areas of Judah. A potsherd with Uzziah's name was found in a cistern near Tell Beit Mirsim, along with stamped jar seals "belonging to the king" (Hudon, 2016, p. 162). The Chronicler gave Uzziah a

compliment not bestowed on anyone else in the Bible as a "lover of the soil" (2 Chr. 26:10).

Uzziah organized his standing army and provided their weaponry. Earlier generations of Jewish soldiers provided their weapons (Klein, 2012). Uzziah's ability to manufacture these armaments was linked with the Chronicler's description of the king's enormous wealth (Dillard, 2018). Clever inventions to shoot arrows and hurl stones were invented and installed on the walls of Jerusalem. Reliefs of Sennacherib's conquest of Lachish may show similar devices (Ussishkin, 1990). The Chronicler concluded that all of Uzziah's positives with the ominous hint that God had helped him "until he was strong" (2 Chr. 26:15).

Pride – 2 Chronicles 26:16-21. The prophet Amos mentioned a massive earthquake that occurred in the days of Uzziah (Amos 1:1). Proof remains today of a major earthquake that occurred in Judah near 760 B. C., within Uzziah's reign (Edelman, 2012). The earthquake's magnitude left an imprint on Judean memory because Zechariah mentioned it 150 years later (Zech. 14:3). Neither the Chronicles nor Kings' records mention the earthquake, but the classical prophets Amos and Zechariah did. The prophets metaphorically applied earthquake aspects in their writings (Lessing, 2010). Uzziah experienced a physical earthquake in his days and a spiritual one of his prideful making.

Uzziah made the bizarre decision to offer incense within the temple. The golden altar of incense was placed in the Holy Place (2 Chr. 4:19). Only the Levitical priests were allowed to go into the Holy Place. Uzziah descended from the tribe of Judah and, thus, was forbidden to enter the sacred area (Roberts, 2009). The nation knew the death of Nadab and Abihu, sons of Aaron, who burned the incense improperly centuries earlier (Lev. 10). Korah and his followers also died in the wilderness journey because they rebelliously offered incense (Num. 17). The Chronicler previously mentioned Saul's breach of faith in violating Levitical sacrificial protocol (1 Chr. 10:13), and Abijah's fidelity in honoring the Levitical roles (2 Chr. 13:10-11). With full cognitive volition, Uzziah arrogantly crossed clear biblical boundaries.

The priest Azariah and 80 other priests confronted Uzziah for offering incense. The exact name of "Azariah" for the priest and Uzziah's throne name of "Azariah" would

not be lost on the readers (Beentjes, 2000). Uzziah did not initially yield to their rebuke. He reacted angrily, and leprosy broke out on his forehead. The priest hurried Uzziah from the temple area, and he suffered leprosy all the days of his life. The Hebrews included a broader classification of skin diseases than traditional leprosy known as Hansen's disease (Hulse, 1975). Uzziah never recovered from the affliction and lived in a separate house in isolation all the days of his life. His son, Jotham, assumed many royal duties and governed the people.

Uzziah was not buried in the royal tombs at his death due to his leprosy. The people buried him in the kings' family burial fields. Centuries later, during a Herodian building expansion, Uzziah's bones were removed to a different location with a plaque in the Aramaic script commemorating the occasion, discovered in 1931 and residing today in the Israel Museum (Hudon, 2016). The Chronicler listed Isaiah among his sources on Uzziah (2 Chr. 26:22). Because Isaiah only mentioned Uzziah on three occasions (Is. 1:1; 6:1; 7:1), the assumption is that the prophet may have written other historical writings that the Chronicler pulled from (Dillard, 2018).

Uzziah began well because he sought the Lord as his mentor as Zechariah had instructed him. In the early decades of his reign, the king experienced success akin to the Solomonic narratives. He acquired territories, valuable trade routes, favor, and fame. However, when he became strong, he became proud. The Chronicler considered pride a cardinal sin, and the Uzziah narratives coincide with pride's outcome.

The northern King Jeroboam I initiated and blurred the lines with the kingly and priestly functions, beginning with an incense offering at Bethel (1 Kgs. 12:33-13:1). The northern kingdom continued the united king/priest role down to the time of Jeroboam II, the contemporary of Uzziah. Both kings enjoyed immense success in their days. Perhaps Uzziah, blinded by pride and success in comparison to Jeroboam II and other rulers with similar roles, proceeded in his error and fall. The Chronicler ended his narrative of Uzziah with the onerous statement, "He was a leper" (2 Chr. 26:23).

Jotham (750-731 B. C.) – 2 Chronicles 27:1-9

Jotham served as a bright spot in the Chronicles' history of the Judean kings. A royal seal presently in the Moussaieff collection in London reads, "Belonging to Ahaz

(son of) Yehotam, King of Judah" (Deutsch, 1998). The Chronicler wrote only positive descriptions of Jotham's leadership. His reign overlapped with his father, Uzziah, and his son Ahaz. The Chronicles and Kings' records attributed 16 years to his sole reign (Lietuvielis, 2018a). Ahaz also reigned for 16 years, all described as bad (2 Chr. 28:1). Although some chronological flexibility always existed with coregencies, the Chronicler may have deliberately arranged the two reigns of Jotham and Ahaz into 16 years each to contrast leadership effectiveness.

Jotham's mother's name was "Jerushah," which means "possessing the inheritance" in Hebrew (Capentero & Javien, 2018). She was the daughter of Zadok, whose name historically was connected with the priesthood, though Chronicles does not explicitly state that this Zadok was a priest. There are 17 references in Chronicles to individuals named "Zadok," with eight referring to a priest (Hunt, 2003, p. 180). If Jerushah was the daughter of a priest, then her godly influence may have affected Jotham's upbringing.

The Chronicler accorded Jotham compliments for doing right like his father, except for Uzziah's improperly offering incense. In contrast to his father, Jotham maintained the Levitical boundaries ascribed in the Torah. Despite Jotham's model leadership, the people continued to follow corrupt practices in idolatry. The Hebrew expression of the people "acting corruptly" (2 Chr. 27:2) with regards to idolatry is the same expression used of Uzziah's prideful heart "acting corruptly" (2 Chr. 26:16). The Chronicler affirmatively portrayed Jotham in contrast to the corrupting nature of pride and idolatry.

Jotham continued his father's repair of the upper gate damaged during Amaziah's prideful reign. Jotham also strengthened the Ophel wall, a defense structure for the palace area (Wiles, 2021). Major archaeological work led by Eliat Mazar confirmed various reinforcements to the Ophel walls even back to the Solomonic period and beyond (Mazar, 2011). Jotham continued his father's fortifications with towers and forts in the Judean hills.

Jotham subjugated the Ammonite region and collected silver and grain as a tribute. The Bible contains 125 references to the Ammonites, with almost all of them being negative (Fisher, 1998). Prophet Amos rebuked the Ammonites for their evil

practice of killing pregnant women (Amos 1:13). In 1965, a statue of an Ammonite king was discovered in Jordan, which dates to Jotham's period (Boardman, 1991). An additional Ammonite king statute, discovered in 2010, also dates to Jotham's time (Burnett & Gharib, 2015). Chronicles attributed Jotham's success to the king ordering his ways before Yahweh.

Jotham's leadership may be viewed as the best in the larger picture of what Chronicles does and does not include in its 16-year history of his reign. The Chronicler never mentioned Jotham's contemporary northern kings Jeroboam II, Zechariah, Shallum, Menahem, and Pekah. The Chronicler does not mention the powerful Assyrian King Tiglath-Pileser III's (745-727 B. C.) alliance with Jotham that terrorized the Levant region during his lifetime. Strangely, the Chronicler avoided the Syro-Ephraimite setting (736-732 B. C.) that threatened Judah's existence. The biblical text reserved the above historical data for the reign of Ahaz who acted wickedly throughout his 16-year reign.

Before Jotham's reign, the Chronicler covered three kings (Joash, Amaziah, Uzziah) who began well but did not end well. With Jotham and Ahaz, the narrative pivoted to two kings evaluated only 100% positively or negatively. Jotham's name means "Yahweh is whole/perfect" and befits the king's leadership description. He served Yahweh with a whole heart. He became powerful during precarious times without the ill effects of pride. Jotham's leadership effectiveness was rooted in choosing Yahweh's ways rather than his own.

Ahaz (743-715 B. C.) – 2 Chronicles 28:1-27

Ahaz had a short coreign with his father, Jotham (Galil, 1996). A royal bulla discovered in 1950 of Ahaz's official, "Unsa servant of King Ahaz," dates to Ahaz's time and is currently in the Yale collection (Mykytiuk, 2004). A seal with the inscription, "Belonging to Ahaz son of Jotham, King of Judah," was publicly displayed for the first time in 1996 (Deutsch, 1998). Chronicles characterized the entire reign of Ahaz as evil. Whereas Jotham provided 16 years of stellar leadership, Ahaz followed with 16 years of the worst leadership imaginable. Ahaz modeled his entire reign after the northern kingdom's idolatrous system. The king expanded idol worship on the high places, the

hills, and under tree groves. Canaanite idolatry also accompanied sexual deviations with its worship practices at these sites (Ford, 2017).

Ahaz chose to rush headlong into Baal worship, even casting metal statues of the Baals. The expensive and more durable metal casting speaks to Ahaz's value of the Canaanite pantheon. He placed these idols in the Valley of Hinnom outside of Jerusalem in full view of the Jewish temple. Ahaz did the unthinkable and burned his sons to the Baal deities. The Chronicler recounted that Yahweh's rationale for driving out the Canaanites centered on their child sacrifice, and now, Ahaz reinstated the very evil practice that Yahweh abhorred. Instead of the Canaanites being exiled, many Judeans that embraced Canaanite practices were exiled to Aram, Israel, Edom, and Philistia during Ahaz's reign.

The Aram-Israel alliance of 736-732 B. C., also called the Syro-Ephraimite union, was formed to resist Assyrian aggression. The Aram-Israel alliance turned on Judah in two military incursions due to Ahaz's reluctance to join the coalition against the Assyrian Tiglath-Pileser III (Yamaga, 2004). The first incursion entailed the Arameans/Syrians' assault and the defeat of Judah. Aram led many Judeans into captivity to Damascus. The unnamed Aramean ruler in Chronicles was "King Rezin," discussed in the Kings' records, and the prophet Isaiah (Smelik, 1998).

The second incursion involved the Israelite king Pekah's attack on Judah, killing many Judean soldiers, Ahaz's son, and top officials. Pekah also plundered the land and took thousands of women and children into captivity as enslaved people. The prophet Oded and various Ephraimite tribal leaders confronted their countrymen about enslaving their Judean relatives. They warned the Israelites to return all the captives to their homeland. The Israelites heeded the correction and returned the spoil and the Jewish slaves.

The Edomites and Philistines seized their moment during the Judean chaos. They attacked and defeated Judah from its southern and western fronts. The Edomite and Philistine encroachments placed Ahaz in a severe dilemma. The Syro-alliance intended to replace Ahaz with a puppet monarch of their choosing (Isa. 7:1-6). Rather than trust Yahweh, he enlisted the aid of Tiglath-Pileser III. Ahaz's heavy tribute initially proved helpful as the Assyrian king invaded Philistia and quelled the Philistine's aggression. An

important Assyrian tablet discovered in 1950 described Tiglath-Pileser's operation into Philistia during this same timeframe (Gray, 1952). The Chronicler drew on a reliable historical source, which critical scholars often fail to credit (McKay, 1973). Siddall (2009) said, "Both II Kings and II Chronicles can be viewed as historically accurate, and each in its way accords to the inscriptions of Tiglath-pileser III" (p. 103).

After Tiglath-Pileser defeated Syria and killed king Rezin, Ahaz met with the Assyrian king and paid homage (Tadmor et al., 2011). Sir Henry C. Rawlinson, described as the father of Assyriology, found a fragment in Iraq that reported the death of king Rezin, but the fragment was subsequently lost (Rawlinson, 2022; Siddall, 2009). Ahaz scrutinized an Assyrian altar in Damascus, adopted it, and made it the centerpiece of the Jewish Temple. The Assyrians rarely made altars for burnt animal offerings; however, they made numerous incense and libation altars for prayer and divination (Vivante, 1994). The Assyrians were not overly aggressive in demanding that conquered lands accept their pantheon; therefore, Ahaz's adoption actions may have been an attempt to curry favor with the new Assyrian king. In the end, Judah paid tribute to Assyria and 18 other western kings with no unique placement in Tiglath-piler's records but his throne name, "Jehoahaz of Judah" (Tadmor et al., 2011).

Kings Jotham and Ahaz each ruled for 16 years during turbulent and dangerous times. The northern kingdom of Israel, allied with Syria, formed a significant threat to Judah; and the ruthless rise of the Assyrian king Tiglath-Pileser III frightened the entire Levant region. However, Jotham and Ahaz, facing similar times, approached leadership differently. Jotham sought Yahweh's assistance and found it. Ahaz, in his distress, turned to other sources with disastrous results. The Chronicler presented Ahaz as "the most grievously offensive king in Judean history" (Heth, 2016, p. 47). His prolific idolatry, desecration of the Jewish Temple, and child sacrifice provoked Yahweh to great anger. His people refused to bury him in the royal tombs.

Hezekiah – (726-686 B. C.) – 2 Chronicles 29-32

The biblical text devoted three significant sources of Isaiah 36-39; 2 Kings 18-20; and 2 Chronicles 29-32, totaling 284 verses, to cover the life of King Hezekiah (Merrill, 2015). More space is devoted to Hezekiah than to any other Judean king outside David

and Solomon (Throntveit, 2003). Isaiah lived as an eyewitness during Hezekiah's time. The Kings' account provided its record a century later and Chronicles two centuries from Hezekiah.

The synoptic approach with these sources requires one to understand their chronological beginning. The Kings' record anchored to Hezekiah's coregency with his father, Ahaz. However, Chronicles is concerned with Hezekiah's reforms after he became the sole ruler. This time difference of a decade is not only a contradiction but also an amazing harmony once the reader keeps the starting point of their narratives in mind.

Chronicles listed his reign as 29 years, though his co-reign with his father Ahaz brought the total close to 43 years (Izu, 2001). He began his reign at age 25, and the Chronicler compared Hezekiah's 29-year reign to King David's example. Abijah's mother is listed and may have provided a godly influence in sharp contrast to his wicked father, Ahaz.

Solid archaeological and epigraphical discoveries corroborate Chronicles' descriptions of Hezekiah's reign (Vaughn, 1996). In 2009, Eliat Mazar's archaeological team discovered a seal of Hezekiah (Mazar, 2009). Eight known bullae existed before Mazar's 2009 discovery, adding a ninth one, with the same expression, "Belonging to Hezekiah, son of Ahaz, king of Judah" (Clines, 2016, p. 9). A bulla found 10 feet from Hezekiah's 2009 discovered seal contained the name "Isaiah" with the possible expression "Belonging to Isaiah the prophet" (Mazar, 2018). In 2022, a royal inscription of Hezekiah found near the Gihon spring confirmed Chronicles' numerous reforms the king enacted, the destruction of the copper snake, his victory over the Philistines, and his large treasury (Israel, 2022). His reign can be broadly outlined around his restoring the faith, resisting the Assyrians, and repenting of his pride.

Restoring the Faith. Three of the four chapters in Chronicles on Hezekiah are devoted to his restoring the faith. These lengthy and detailed passages organize around his restoring the temple (2 Chr. 29), restoring the Passover festival (2 Chr. 30), and restoring the priesthood (2 Chr. 31). His father Ahaz had shut the doors to the temple, stopping its complete operation for an undefined period (2 Chr. 28:24). The temple fell into such decay that the Chronicler borrowed the often used word "defiled" in Leviticus

and Numbers and employed it only once in all his writings (2 Chr. 29:5) to describe Ahaz's evil leadership with the temple (Hicks, 2001).

The capital city of Samaria fell in 722 B. C. to the Assyrians during Hezekiah's reign. The Judean king invited the northern tribes to attend the Passover festival. Although some northern Jews mocked Hezekiah's extended hand, others accepted and pilgrimed to the spring festival. Chronicles highlighted the positive effects of this Passover, perhaps because it began the long healing process of the once-divided kingdom that had lasted for two centuries. By the time of prophet Ezekiel 150 years later, the two nations principally united during the Babylonian exile (Eze. 37). Fifty years after Ezekiel, the Jews returned under Cyrus' decree as one nation.

Chronicles viewed Hezekiah's restoration of the priesthood against his father Ahaz's neglect and the northern kingdom's corrupted priesthood system. Not only did the material temple need repairs, but those serving the temple and the people needed renewal. The king delayed the Passover due to the ceremonial uncleanness of the priesthood and the people. Hezekiah prayed and asked for God's extension of grace with the impossible task of completing the purification on time. God heard Hezekiah's pleas and healed the people by pardoning their ceremonial uncleanness.

Resisting the Assyrians. No other historical event is covered more during the divided kingdom than king Sennacherib's invasion of Judah (2 Kgs. 18-19; 2 Chr. 32; Isaiah 36-37; Micah 1). The reason for the more significant coverage nexus with the real possibility of Judah's ultimate demise. The Assyrians exiled captives and assimilated them into the Assyrian culture. In 701 B. C., Sennacherib quelled a rebellion in the Levant, destroyed 46 Judean towns, and received tribute from Hezekiah (Radner & Tushingham, 2019). Sennacherib's records of the tribute match the biblical records regarding 30 talents of gold (Frahm, 2017). Sennacherib's reliefs in his palace would stretch two miles if lined linearly (Cohen & Kangas, 2016). He devoted many feet of his palace reliefs to his Judean invasion, detailing grisly tortures at Lachish (Bleibtreu, 1991).

Pressed from all sides, Hezekiah sought God's guidance and relied on the prophet Isaiah's prophetic counsel. Isaiah predicted that Sennacherib would not conquer Jerusalem, would return to his homeland, would never return to Judah, and would die in

the temple of his god (Isa 37:33-38). The biblical texts and Herodotus referenced Sennacherib's defeat in his western campaign (II, p. 141). The latter attributed the catastrophe to an invasion of field mice and derived the information from Egyptian priests who had preserved the history and showed him a statue in the temple of Vulcan commemorating the event (Herodotus II, pp. 99-142). Sennacherib's palace reliefs abruptly end their boasting at this juncture (Laato, 1995). True to Isaiah's prediction, Sennacherib never returned to Judah, and his murder by his two sons in the temple of his god was recorded in Assyrian history (Frahm, 2017).

Repenting of Pride. The Chronicler does not expand on the Kings' record of Hezekiah regarding his pride and humility. He is content to give a skirted summary. In the book of Kings, Hezekiah's pride centered on his large treasury. God blessed him financially despite the difficult times. Perhaps due to his father Ahaz losing the royal treasury to Judah's enemies, Hezekiah's acquisition of wealth became a boasting point. Shortly after the Assyrian assault, the Judean king fell deathly ill. Isaiah prophesied that 15 years would be added to his life, and this prophecy came to pass. At some time after his recovery, Hezekiah received officials from Merodach-Baladan of Babylon. Hezekiah proudly boasted of his treasury and revealed it to the Babylonian officials. Isaiah corrected the king for his boasting. Fortunately, Hezekiah yielded to the prophetic rebuke and humbled himself.

The recently found royal inscription of Hezekiah at the end of 2022 is used here to highlight four key summary components for the reign of Hezekiah (Israel, 2022). First, the inscription helped scholars with the chronology of Hezekiah's times, described as a "tough nut to crack" (Lietuvielis, 2018b, p. 222). The inscription confirmed the Bible's unique method and accuracy of utilizing Hezekiah's co-reign and sole reign chronology. Although scholars have questioned the Chronicler's pulling from royal archives, this recent discovery confirmed his practice.

Second, the inscription substantiated Hezekiah's reforms that remarkably paralleled the biblical record. Among the puzzling items the Bible mentioned that Hezekiah destroyed was the mysterious "Nehushtan," made during the wilderness experience under Moses' leadership (Num. 21:4-9). Hezekiah did not allow centuries of

religious heritage to stand in the way of removing idolatrous distractions. The inscription and 2 Kings 18:4 stated that Hezekiah "crushed the Nehushtan" (Israel, 2022).

Third, the inscription confirmed Hezekiah's defeat of Philistia before Sennacherib's invasion (2 Kgs. 18:8). King Ahaz had lost the Philistine territory, and Hezekiah restored it. Sennacherib's records claimed that Hezekiah captured and retained Gath as a royal city (Na'aman, 1974). From the Assyrian perspective, Hezekiah occupied the dominant position in the southern Levant (Downs, 2015). Recent archaeology also confirmed the Judean occupation of Philistia during Hezekiah's reign (Levin, 2017).

Fourth, Hezekiah eventually became prideful about his wealth and made unwise decisions. The recently found royal inscription listed his accumulation of wealth. Among the items in his treasury was light blue wool, which was valuable in that day (Israel, 2022). Sennacherib's records of Hezekiah's tribute included the light blue wool (Kalimi & Richardson, 2014, p. 57). The arrival of the Assyrians, tribute payment to Sennacherib, and Hezekiah's life-threatening illness deeply humbled the Judean king. Hezekiah regrouped and spent the last 15 years of his life free of scandal or invasion.

Manasseh (686 – 642 B. C.) - 2 Chronicles 33:1-20

Manasseh reigned for 55 years as king of Judah. A decade of those years consisted of a co-reign with his father, Hezekiah. Manasseh's mother's name was "Hephzibah," meaning "my delight is in her" (2 Kgs. 21:1). Isaiah used the word "Hephzibah" prophetically as Yahweh's redemptive act with Israel (Isa. 62:4). Manasseh's long reign can be divided into three locations: (1) in Jerusalem as a bad leader, (2) in Babylon as a prisoner, and back in (3) Jerusalem as a restored leader.

In Jerusalem as a Bad Leader – 2 Chronicles 33:1-9. At every turn, Manasseh reversed the godly reforms his father, Hezekiah, had wisely instituted. Whereas Hezekiah destroyed the high places, the altars of Baal, and the Asherah, his son reestablished them to full practice and beyond. Recent discoveries from Manasseh's period confirm the increase in Asherah worship (Hutton, 2009). He practiced astrology and revered the planets and stars. His seal, discovered in 1963, inscribed pagan astrological symbols (Avigad, 1963). Manasseh's intense fascination with Satanic rituals ushered in witchcraft and sorcery. The land increased with mediums and omens. He

erected a Canaanite deity in the temple, along with other gods. He killed numerous innocent people, including the prophets. He even sacrificed his children to false deities. His reign was so corrupt that decades later, prophet Jeremiah listed Manasseh's evil reign as the significant catalyst for the Babylonian exile (Jer. 15:4). Manasseh made Judah worse than the surrounding nations (2 Chr. 33:9).

In Babylon as a Prisoner – 2 Chronicles 33:10-13. The prophets warned Manasseh, but he refused to listen; therefore, the Lord applied the harsh reality of Assyrian imprisonment to awaken the rebellious king. The biblical text does not name the Assyrian king who came up against Manasseh. No Assyrian text mentioned Manasseh's imprisonment but two Assyrian kings mentioned Manasseh in their records as a loyal subject. Esarhaddon utilized 22 vassal kings to assist him in constructing his new palace, among those he listed was Manasseh (Pritchard & Fleming, 2011). Egypt and Tyre rebelled against Esarhaddon circa 674 B. C., though Manasseh is not listed in the rebellion (Van Keulen, 2021).

Ashurbanipal registered Manasseh among his 20 loyal vassal kings who aided him in his successful Egyptian campaign, culminating in the capital city falling in 663 B. C. (Gane, 1997). Some of Assyria's allies rebelled during the Ashurbanipal's Egyptian campaign. He imprisoned all these kings but restored Pharaoh Neco I back to his throne (Grabbe, 2017).

Later in Ashurbanipal's reign, his brother Shamash-Shum-ukin, who governed Babylon, rebelled against him from 652 to 648 B. C. in what has been called the "Babylonian Revolt" (Sweeney, 2005). Ultimately, the rebellion ended with Shamash-Shum-ukin burning the palace down upon himself (Steiner & Nims, 1985). Numerous nations rebelled against Ashurbanipal during the 4-year Babylonian revolt, including Egypt, Syro-Palestine, Moab, and Amon (McKay, 1973).

Ashurbanipal tended to imprison rebellious leaders like Baal of Tyre and restore them to their throne (Kelly, 2002). The assumption is that Manasseh was taken to Babylon during an agitated period in which most of the surrounding nations around Judah rebelled. The Assyrian king possibly showed Manasseh the charred remains of a rebellious king's palace in Babylon, held him in prison for a season, and then restored to his throne, as he was known for restoring rebellious leaders (Dutton, 1999).

Back in Jerusalem as a Restored Leader – 2 Chronicles 33:14-20. The Assyrian imprisonment humbled Manasseh greatly, and he "knew the Lord was God" (2 Chr. 33:13). Manasseh's first order of business after his restoration necessitated military reconstruction in Jerusalem and refortifying the cities of Judah. Bahaṭ (1981) believed that the archaeologists have evidence of Manasseh's wall east of Gihon and in the valley.

Secondly, Manasseh made a concerted effort to undo all the wrongs he had caused during the bulk of his reign. He removed the idols and false altars and instituted proper worship in the temple. The people responded to his leadership and sacrificed to Yahweh. He was buried on his own property and not in the royal tombs at his death. Some recent discoveries in 2020 may have uncovered his administrative area (Staff, 2020).

Manasseh went down in Judean history as their most evil ruler. No sin, idolatry, or perversion escaped his fascination. He refused to heed the prophets' warnings and even murdered them. The litany of his sins exceeded the other rulers in the length of items and years. However, the evil king encountered the loss of his throne and Assyrian imprisonment. The severe discipline produced severe humility and repentance. God's mercy reached and restored Manasseh to Jerusalem as king. Chronicles concluded that the repentant king had sincerely regrouped. Once restored, Manasseh led entirely differently. In the short remaining years of his reign, he sincerely attempted to reform the wrongs he had enacted.

Amon (642-640 B. C.) - 2 Chronicles 22:21-25

The name "Amon" is assumed to be derived from the Egyptian capital city devoted to the god Amun (Klein, 2012). Manasseh had assisted Ashurbanipal in his Egyptian conquest of the capital city named "No-Amon" in Hebrew (Cook, 2017). The Greeks named the Egyptian city "Thebes of the Hundred Gates" (Klotz, 2012). The prophet Nahum preserved the memory of the conquest of No-Amon as a prediction that Nineveh would fall similarly (Tantlevskij, 2021). Manasseh may have named his son after this military accomplishment in 663 B. C. to curry favor with the Assyrians or out of military pride (Rudman, 2000). King Amon's birth coincided with circa 663 B. C., near Amun's conquest, which adds support to his name selection.

King Amon did not embrace the same repentance and renewal that his father, Manasseh, experienced late in his career. Manasseh had removed the idols he had erected early in his reign. Amon found them and replaced them in acts of idolatrous worship. Amon's reign returned to idolatry. The Chronicler succinctly stated that Amon "incurred much guilt" (2 Chr. 33:23).

After a brief reign of only 2 years, Amon's servants rose and assassinated him. Chronicles did not explain the coup. One of Manasseh's older sons may have instigated an internal palace coup (Miller & Hayes, 2006). Malamat (1953) argued that Egypt may have instigated the overthrow as they conquered Philistia during this period (Malamat, 1953). Amon's pro-Assyrian policies may have sparked the assassination as a rebellion against Ashurbanipal occurred during Amon's reign (Crowell, 2016). The heavy Assyrian tribute would have been particularly burdensome for the people in the agricultural areas (Sweeney, 2013). Some combined religious and political circumstances may have triggered the coup because the "people of the land" installed Josiah, who ushered in a period of needed reform (Johnstone, 1998).

Often the Chronicler expanded his narratives over the Kings' records (Begg, 1996). However, with Amon, he reduced the material. The Kings' record provided eight verses on Amon (2 Kgs. 21:19-26), while Chronicles contained only five verses (2 Chr. 33:21-25). The Chronicler devoted much space to the reforms of Hezekiah, the repentant Manasseh, and later to Josiah. Sandwiched in these three reform movements, Amon's short reign and misguided leadership appeared more as a distraction than a critical stopping place for discussion. The "people of the land" punished his assassins but did not bury Amon in the royal tombs. He gleaned nothing from his father's repentance.

Josiah (640-609 B. C.) – 2 Chronicles 34-35

After the death of his father, Amon, Josiah began his three-decade-long reign marked by stellar leadership. The Kings and Chronicles' records honored him as an eminent example of godly leadership, noting that "he did not turn aside to the right or the left" (2 Kgs. 22:2; 2 Chr. 34:2). Josiah is mentioned by name 51 times in the Bible (Willmington, 2018). The Chronicler divided Josiah's reign into five essential year marks of the Judean king at age (1) eight, (2) 16, (3) 20, (4) 26, and (5) 39.

Josiah at Age Eight – 2 Chronicles 34:1-2. The name “Josiah” in Hebrew carried the idea of “Yahweh supporting or healing” (Wells, 2009). In many respects, his reign centered around Yahweh supporting him to reform and heal the land of idolatry. King Amon's servants assassinated him after only a 2-year evil reign. The "people of the land" rose, executed the assassins, and installed Josiah as king at the tender age of only eight. The biblical text gave his mother's name as "Jedidah," the daughter of Adaiah of Bozkath (Hirsch & McLaughlin, 1902). Schniedewind (2004) suggested that Josiah's mother, being from the rural region of Bozkath, may have indicated a rural "people of the land" connection to the royal family that rose after Amon's death, enacted justice, and installed Jedidah's son Josiah as king (p. 107).

Josiah at 16 Years Old – 2 Chronicles 34:3. Only Chronicles covered Josiah's early decade, from his first spiritual awakening at age 16 until the Torah's unearthing in the temple at age 26. Although Kings and Chronicles' Josiah narratives have the Torah discovery as their central focus, they approached the event differently. Kings started with the Torah breakthrough and moved forward with the narrative. Chronicles provided essential details leading up to the discovery.

Josiah was the 16th king of Judah and the last leader who provided a godly reign (Fried, 2002). The 16th king of Judah began to seek the Lord at age 16. The text referred to him as a "youth," with the masculine form of the word used 239 times in the Hebrew Bible, where it frequently translates as "boy" (Leeb, 2000, p. 11). The Chronicler emphasized not only the ethical impact of the Torah upon Josiah but the positive workings of God within the young king. Perhaps his mother or the contemporary prophets Jeremiah and Zephaniah influenced him (Thompson, 2014). The godly high priest, Hilkiah's ascension, occurred near this time and possibly provided good guidance (Barrick, 2000).

Josiah at 20 Years Old – 2 Chronicles 34:4-7. The Chronicler tended to accent the starting phases of each Judean king (Cogan, 1985). Twice in 2 Chronicles 34:3, the word "began" is used. The first "began" detailed Josiah's initial steps of seeking the Lord at age 16. The second "began" itemized the long list of idolatry eradication Josiah initiated at age 20. He removed Asherahs, Baals, and many other images in Jerusalem

and Judah. Eventually, he moved into the then-fallen northern kingdom of Israel, continuing the same purging.

Josiah at 26 Years Old – 2 Chronicles 34:8-35:19. From age 26 until his death, five positive events occurred in the Josiah narrative (Zvi, 2014). First, the repairs of the temple progressed after Josiah cleansed Jerusalem, Judah, and portions of Israel. Chronicles did not explain why Josiah's purifying of Jerusalem, the Judean countryside, and even northern Israel was prioritized ahead of the needed temple repairs. The decision appeared effective as the resources for the temple's repairs arrived from Judah and Israel.

Second, Hilkiah discovered a copy of the Torah hidden in the temple. Dillard (2018) considered the scroll limited to the book of Deuteronomy. Japhet (1993) postured the book as the complete Pentateuch. Why all the other Torah copies disappeared is left unstated. Perhaps they were burned during the dark period of Manasseh or Amon's reigns, and a godly priest hid the last remaining scroll.

Third, the remarkable finding sparked repentance, renewal, and reform. Hilkiah delivered the scroll to the government official Shaphan, who read the Torah to Josiah. Upon hearing the words, Josiah tore his robe, usually a sign of impending wrath and repentance (Zvi, 2014). The king commissioned the prophetess Huldah for her prayers and council. She confirmed that great judgment awaited the nation, but the king would not see these events in his lifetime due to his heartfelt repentance.

Fourth, Josiah led the nation in covenant renewal after Huldah's prophetic admonition. The priests read the book of the law to the people. The nation reaffirmed the covenant and pledged to obey its precepts. Josiah's actions echoed back similarly to the days of Moses and Joshua.

Fifth, Josiah celebrated the most impressive Passover since the days of Samuel, more so than even David and Solomon. Hezekiah received similar praise, but his Passover highlighted the attendees from the northern kingdom. In Hezekiah's days, God granted special mercy to the leadership as the Passover lacked proper procedures. For the Chronicler, he presented Josiah as one who meticulously conducted the Passover ceremony by the Torah's guidelines.

Josiah at 39 Years Old – 2 Chronicles 35:20-25. Chronicles and Kings skipped a dozen years between Josiah's Passover celebration and his premature death. They gave

no details of his leadership during this period. The Josiah narratives instead focused on his death at age 39. The year 609 B. C., in which the Judean king died, had several nations in significant flux. The Neo-Babylonian empire, under the Chaldean leader Nabopolassar and his son Nebuchadnezzar, united with the Medes and others to devastate the Assyrian empire. By 612 B. C., the Assyrian capital city of Nineveh fell. The remnants of the Assyrian empire fled to Haran, but it also collapsed in 609 B. C., the same year of Josiah's death.

At this point in history, Assyria and Egypt bonded as a strong alliance against the Babylon upstart. Pharaoh Necho II led a major contingency towards Haran, hoping to avert the ultimate Assyrian demise. Necho encamped his troops at Megiddo where Josiah foolishly engaged the Egyptians. Necho warned Josiah to cease his attack and go home but the Judean king refused to back down. In the battle, an archer struck Josiah. His servants managed to retreat with him to Jerusalem where he died. With great lament, the prophet Jeremiah, musicians, and people buried their greatest king of the divided period.

Though Josiah died at 39 years old, he reigned for over three decades due to his young coronation age of only eight. The Chronicler maintained a positive narrative of Josiah, starting with the king seeking the Lord as a teenager. Years before the Torah's discovery in the temple, Josiah and his leaders held enough Torah memory to remove many idols throughout the land. Once Hilkiah found the biblical scroll, Josiah sought prophetic counsel from Huldah. With the ethical guidelines from the Scriptures and the Spirit's prophetic workings, Josiah forged ahead with a reform like no previous ruler. His only fault recorded occurred in engaging in a battle he should have avoided.

Jehoahaz (609 B. C.) – 2 Chronicles 36:1-4

The Chronicler radically reduced his narrative of the last four Judean kings compared to the Kings' record, even though their combined reigns exceeded two decades (2 Kgs. 23:30-25:21). The Kings' record contained 57 verses compared to Chronicles' account of only 23. The Chronicler omitted the names of the kings' mothers, comparisons to previous generations, the exile of Zedekiah, some evaluations, and their deaths.

The "people of the land" installed Josiah's younger son, Jehoahaz, rather than his elder brother, Jehoiakim. Considering the highly immature reign of Jehoiakim (2 Chr. 36:5-8), the people may have already experienced his puerility and chose Jehoahaz instead. The two men were half-brothers with different mothers, which would have influenced their upbringing (2 Kgs. 23:31, 36).

After only three months, Pharaoh Necho II removed Jehoahaz to Egypt and installed Jehoiakim as king. Necho's early removal could indicate that the people of the land chose Jehoahaz over Jehoiakim due to an anti-Egyptian policy (Malamat, 1999). Necho II, new to leadership himself, faced a staggering coalition set on Assyria's destruction, and Egypt at that time was an ally of Assyria. He could not afford to tolerate an upstart Judean king at odds with him.

Chronicles did not evaluate Jehoahaz's short reign of three months. The account depicted him as hastily installed and hastily removed. The Chronicler tended to shrink the narratives of the kings who left the borders of Judah (Japhet, 1993). Three of these last four kings were exiled to foreign lands. The Kings' record succinctly stated that "he did evil in the sight of the Lord" (2 Kgs. 23:32). The prophet Jeremiah correctly prophesied that Jehoahaz would never return to the land of Judah but die in Egypt (Jer. 22:11-12).

Jehoiakim (609 – 598 B. C.) – 2 Chronicles 36:5-8

King Jehoiakim began his 11-year reign at age 25 under Egyptian oversight. After the introduction, the Chronicler skipped the many historical details between 609 to 597 B. C., assuming his audience knew the background. During those 11 years, Assyria collapsed, Egypt lost to Babylon at the Battle of Carchemish, Judah became a Babylonian vassal state, Jehoiakim rebelled against Babylon, Nebuchadnezzar conquered Jerusalem, and Jehoiakim died (Klein, 2012).

The Chronicler deferred the rest of Jehoiakim's acts and "abominations" to the Kings' record, almost as an afterthought. Chronicles only applied "abominations" to the evil reigns of Ahaz, Manasseh, and Jehoiakim, which involved "shedding innocent blood" (2 Kgs. 24:4). The prophet Jeremiah predicted a violent death for Jehoiakim and no burial (Jer. 22:19; 36:30). Though mystery remains as to the exact details of

Jehoiakim's death, he seems to have been killed as the Babylonians' approached Jerusalem, his body thrown over the walls to appease Nebuchadnezzar, and his corpse allowed to rot (Kim, 2009).

Jehoiachin (598 B. C.) – 2 Chronicles 36:9-10

King Jehoiachin is mentioned 32 times in the Bible (Critchlow, 2013). Jeremiah and Ezekiel's writings contained important narratives on Jehoiachin (Block, 2012; Sensenig, 2019). The Babylonian Chronicles confirmed the biblical text that referred to Nebuchadnezzar's besieging of Jerusalem and capturing the king [Jehoiachin] in the "spring of the year" (Avioz, 2012). Nebuchadnezzar's four ration tablets referred to the Judean king as "King Jehoiachin" (Job, 2006; Sensenig, 2013).

Jehoiachin began his reign at age 18 and reigned only 3 months before the Babylonians captured him and placed him in prison. The Chronicler tersely stated that "Jehoiachin did evil in the eyes of the Lord" (2 Chr. 36:9). Critchlow (2013) correctly stated, "This begs the question of how much evil an eighteen-year-old king could do in three months" (Critchlow, 2013, p. 11). Nebuchadnezzar considered his rebellion severe enough to imprison him in Babylon for the next 37 years.

The Chronicler does not cover the eventual release of Jehoiachin from prison by Amel-Marduk (2 Kgs. 25:27-30; Jer. 52:31-34). Chronicles previously listed the returned descendants of Jehoiachin through Zerubbabel for several generations (1 Chr. 3:19-24). The Chronicler does not accent this positive fact again. His mere two verses on Jehoiachin seemed anticlimactic after Josiah's death. Because Chronicles was written to the returned Jews in Israel, the book may emphasize Josiah's renewal narrative more than why the nation fell to Babylon and was exiled (Schweitzer, 2007). The godly king's grandson was so evil that he was exiled to Babylon along with the expensive articles from the house of the Lord.

Zedekiah (597 - 587 B. C.) – 2 Chronicles 36:11-13

Zedekiah began his 11-year reign at age 21. After Nebuchadnezzar quelled Jehoiakim's rebellion circa 597 B. C., Zedekiah became king. The Babylonian Chronicles confirmed that Nebuchadnezzar appointed a new Judean king of his choosing

(Arnold & Beyer, 2002). Zedekiah, the last of the 20 leaders who governed during the divided period, saw Jerusalem and the Judean kingdom collapse in 587 B.C. (MacFall, 1991).

Different documents, directly or indirectly, contain information about Zedekiah: The Babylonian Chronicles, II Kings, II Chronicles, Lachish Letters, Ezekiel, and Jeremiah (Bakon, 2008). The consensus of these documents portrays Zedekiah as a feeble and vacillating leader. Jeremiah pointed Zedekiah back to the ethical frame of the Torah and managed to persuade the king to release Jews from unjust servitude and usuary (Jer. 34). However, his obedience to the Torah occurred at the end of his reign, much too late to undo all the damage done.

From the Kings' material, Nebuchadnezzar had Zedekiah's sons killed before him, his eyes gouged out, and removed him to Babylon, where he remained in prison for the rest of his days (2 Kgs. 25:6-7). The Chronicler avoided recounting all these gory details. He ended Zedekiah's reign with his oath to Nebuchadnezzar, which he swore before God to uphold but did not keep. Nebuchadnezzar's anger rose against the rebellious and lying king. As Zedekiah's vacillating oath was with Nebuchadnezzar, so he was with Yahweh. King Zedekiah violated his oaths before God and man. He reaped severe consequences. He lost his position, sons, sight, freedom, and the Judean kingdom.

Summary of Data

The summary of data section is divided below into two main sections. The first division is the summary of purpose, describing the overarching intent of 1 and 2 Chronicles and how it influenced the leadership presentation. The second division focuses on the 20 leaders of the Judean kingdom and is divided into five sectors of four kings to better summarize 350 years of historical and theological data.

The Summary of Purpose

The books of 1 and 2 Chronicles presented a message between two beginnings (Japhet, 1993). The name "Adam" and his lineage launched the first beginning (1 Chr. 1:1). The message of Chronicles concluded with the exiled Jews' beginning with their returning to Judah, rebuilding the temple, and rebirthing the nation with Cyrus' decree in

539 B. C. (2 Chr. 36:23). Between these two positive beginnings, the author wrote a prolific 46,434 words. The data summary requires understanding when, why, how, and what the Chronicler wrote to appreciate his purpose in placing the divided kingdom between these two essential beginnings.

Long before the life and writing of the Chronicler, the Jewish community had a historical document often referred to in this thesis as the Kings' records, or more commonly as 1 and 2 Kings. Though its historical frame is much shorter than Chronicles, its volume comprised slightly more words at 48,030. The books of 1 and 2 Kings presented a message between two endings instead of two beginnings. The first covered the end of David's life (1 Kgs. 1:1). The second covered the end of the southern kingdom (2 Kgs. 25:22). The focus of the Kings' records is decidedly negative because the author laid out the rationale for why the northern and southern Jewish nations fell.

The Chronicler lived over a century after the Kings' records ended in 587 B. C. After that date, the Jews remarkably survived the stormy Babylonian exile, the wicked Haman's failed Persian holocaust, and countless challenges rebuilding their nation back within their homeland. The descendants of King Jehoiachin then lived in Judah, but the royal office of kingship did not survive. The current leadership of their time comprised mostly of government officials, priests, judges, teachers, and the people. This fledgling community of faith needed a new perspective that did not focus on ending and failing but on beginning and succeeding.

The Chronicler certainly embraced the Kings' records as his cornerstone layout. His work mirrored much of Kings, but he enlarged his document on both ends with a more positive outlook. In his first unit, the genealogies traveled back thousands of years before David and began with the first human, Adam. The Chronicler covered Adam's genealogy and continued with many others until he reached his timeframe (1 Chr. 1-9). The book's beginning wisely conveyed that the Jewish people, though part of the human family, had endured much more than they could have imagined. They had survived from God's beginning of the human race until their generation.

In his next unit, the Chronicler reworked and rearranged the united monarchy period (1 Chr. 10 – 2 Chr. 9). He chose to write less about the negative private lives of David and Solomon as leaders and more about their positive public actions. In so doing,

he presented a more idealized emphasis on their past leadership. For the Chronicler, he knew the Kings' record was correct in its assessment of what went wrong, as he turned the readers to it with each of his kingly narratives. The nation held that document in high esteem, and the Chronicler had no intention of removing its needed message. However, he also realized that his generation's Jewish historical perspective needed tempering with what went right in their past.

In his third and final unit, the Chronicler covered the divided kingdom up to Cyrus' decree (2 Chr. 10-36). His unit is 55% smaller than the Kings' records of the same period (1 Kgs. 12 – 2 Kgs. 25). The Chronicler dropped the northern kingdom narratives altogether, other than a few remarks. Although he is even-handed in his leadership assessments, he does cover more positive points on the Judean kings not previously listed in Kings.

To accomplish his goal, the Chronicler accumulated prophetic and royal archives written in or near the lifetime of the past kings. He also compared the gathered archives with the Kings' records. With this method, he noticed that the author of Kings correctly selected material in keeping with his theme of the two Jewish nations falling. However, the Chronicler also noticed historical material in the prophetic and regal records that needed attention to his current generation. Therefore, he followed Kings' dating and basic outline while adding and subtracting data until he reached a document along his desired theme. His efforts produced a historical and theological document that emphasized the failings, renewing, and surviving of God's people.

The Summary of Sectors

The first sector comprised of Rehoboam, Abijah, Asa, and Jehoshaphat from 931 to 849 B. C. (2 Chr. 10-20). The first turbulent eight decades witnessed the seminal split of the two Jewish nations under Rehoboam. The first groupings of kings stressed the importance of wisdom, courage, trusting Yahweh, and reforming when needed. Their period contained the dangers of misaligned alliances with Syria and the northern kingdom, negatively impacting the Judean kingdom for many years.

The second sector included Jehoram, Ahaziah, Athaliah, and Joash from 849 to 796 B. C. (2 Chr. 21-24). The half-century of leadership nexus with Jehoshaphat's

unwise marriage alliance with Ahab. The marital union of Jehoram and Athaliah produced only disastrous results. Jehoram murdered his six male siblings, embraced idolatry, and lost the territorial gains of Asa and Jehoshaphat. Ahaziah continued idolatrous practices. His mother seized the throne upon his death and nearly exterminated the entire Davidic line, except Joash. His reign began well, but his closing years deteriorated into idolatry, murder, and assassination.

The third sector involved Amaziah, Uzziah, Jotham, and Ahaz from 796 to 715 B. C. (2 Chr. 25-28). The Chronicler arranged his narratives with the first two kings by revealing how they began well but then exhibited negative qualities. Amaziah and Uzziah humbled themselves, heeded the prophets, and sought the Lord. In these matters, God blessed them abundantly. Sadly, the narratives ended with the pride of Amaziah, who was assassinated, and Uzziah, who had leprosy. The Chronicler then listed Jotham with only good qualities and Ahaz with only negative qualities. The arrangement of material in these seven decades doubly emphasized the importance of humility among leaders.

The fourth sector embraced Hezekiah, Manasseh, Amon, and Josiah from 715 to 609 B. C. (2 Chr. 29-35). This century-plus period bookended with two of Chronicles' greatest reformers. Hezekiah and Josiah consistently sought the Lord, removed idols, and instituted positive restoration to the Jewish faith. The Chronicler ended the two reformers' narratives with an instance of pride in their life. Within these two positive bookends of reformers are the evil reigns of Manasseh and Amon. The Chronicler added the repentance of Manasseh and his attempts to reform his past evil leadership. However, his son Amon quickly reverted to evil practices and ended with his assassination.

The fifth and final sector comprised Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah from 609 to 587 B. C. (2 Chr. 36). The two decades' coverage descended rapidly from the Chronicler's pen. He repeated the bare essentials from the Kings' records and trimmed comments from the prophets. All four leaders displayed negative qualities of idolatry and double-mindedness. After his long and optimistic portrait of Josiah, he rushed through the last four kings until he ended with Cyrus' hopeful decree to begin anew.

Summary of Themes

Seven themes have been identified from the analysis of the 20 leaders during the Judean king. These themes were derived from examining the book of Chronicles' presentation more than the Kings' records or the classical prophets.

The Lens of the Torah

The term "Torah" in this study applies to the laws or principles found in the first five books of the Tanak. Japhet (1993) assumed that even the Torah found in the days of Josiah may have been these first five books. Chronicles does pull from all five books at times. The Torah provided needed guidelines for Jewish leadership (Pyschny and Schultz (2018). The parameters for royal governance became more specific, with outward limitations and inward admonitions (Deut. 17). The Torah exhorted future kings to limit their power, wealth, and wives to ensure inward humility and genuine care for their followers (Goswell, 2020). To facilitate these practices, the Torah urged future kings to personally copy the Torah during their reign (Deut. 17:18).

The Chronicler consistently evaluated the Jewish rulers through the Torah lens. He complimented Amaziah for adhering to the law in executing only his father's assassins, not innocent family members (Shaver, 1989). With an even hand, he criticized Uzziah's prideful refusal to yield to the Levitical protocol established centuries early in the Torah (Lev. 10). He extended compliments to Jotham for not straying from the Levitical boundaries found in the Torah, as his father, Uzziah had done. Chronicles devoted the most material to the three great reformers, Jehoshaphat, Hezekiah, and Josiah, as they led the nation in following the Torah's instructions for the nations.

Chronicles valued the precepts in the covenant commitments, priestly regulations, and the ten commandments (Lee, 2020). The book equally valued the inward workings of the Torah's moral admonitions through humility and service to others. The narrative of the divided kingdom revealed a king and his kingdom sustained when yielding to the Torah (Sacks, 2013). However, history consistently sequenced disastrous events when the leaders strayed from the Torah's wisdom (Levinson, 2001). The Chronicler evaluated effective leadership directly or indirectly through the prism of the Torah.

The Impact of Mentors

The Judean kings' ages listed at their coronation averaged a mere twenty-two years old. In contrast, a Levitical priest began their training at age twenty but did not reach full ordained position until thirty (1 Chr. 23:27). Thus, the average Judean ruler acquired the heavy responsibilities of leading an entire nation while a priest apprenticed for 8 additional years. The narratives on the Judean kings often swayed between good and bad ones at puzzling junctures - a good king may have a bad son and vice versa.

In the regnal formula of the northern and southern kingdoms, only the mothers of the Judean kings are listed. The Chronicler's pattern began with an overarching evaluation of the leader's performance as doing right or evil, followed by the royal mother's name (Hamilton, 2001). The placement of the queen mother's name may hint at the variance between reigns (Brewer-Boydston, 2011). A two-decade average of a mother's influence on her son cannot be overstated.

King Ahaziah's mother, Athaliah, the daughter of Ahab, influenced him for evil so much that Chronicles noted the king followed in the steps of the house of Ahab due to his mother's counsel (2 Chr. 22:3). The sharp contrast between the evil reign of Ahaz and his godly son Hezekiah may have derived from his mother Abijah's influence. Her father, Zechariah, the high priest, may have laid a godly groundwork in his daughter, which in turn passed to his grandson Hezekiah.

The Responsibility of Reforming and Renewing

The Judean leadership encountered a society entrenched in idol worship within the Near Eastern pantheon (Black, 2014). Deities that blessed herds and crops held a particular fascination to a people rooted in an agrarian economy (Schwemer, 2008). The running narratives of the Judean kings highlighted whether they confronted or yielded to idolatrous influence. The evaluation of their leadership effectiveness centered on reforming the nation away from idolatry, refusing to remove them, or embracing their evil practices.

Chronicles accented the renewing process more than the Kings' records. Both documents confronted idolatry and spoke of renewal, but Chronicles included new

material on the leadership's constructive attempts. The Chronicler added Abijah's confrontation of the failed priestly system of the northern kingdom. At the same time, the Chronicler repeated Manasseh's horrific evil practices as king. He also inserted his Assyrian imprisonment, repentance, and reform efforts. The character qualities of courage, diligence, and regrouping weave throughout the added renewal narratives. Chronicles provided attention to judges, kings, priests, people, and teachers in the reformed emphasis. For the Chronicler, everyone had a role and responsibility with renewal.

The Regarding of the Prophets

Chronicles occasionally mentioned the classical prophets such as Isaiah and Jeremiah, but most prophetic voices were arranged around short excerpts from previously unknown prophets and in unique ways (Beentjies, 2020). The longer dramatic narratives of Elijah and Elisha found in the Kings' records are not repeated or emulated (Amit, 1983). The Chronicler presented the prophetic voice in terms of their archives, referencing the past, admonishing the present, and directing future outcomes. The prophets often served as interpreters of past, present, and future events (Schniedewind, 1995). Even the king, once he received the word of Yahweh and acted upon it, functioned somewhat in a prophetic role (Newsome, 1975).

The Chronicler's use of prophetic sources clearly defined the new information he provided for his research. In his reexamination of Judah's history, he uncovered documents written during or near the twenty leaders' times. The new data contained information on previously unknown prophets who shaped the rulers' leadership. Chronicles presented a consistent message that a leader's response to a prophet's admonition, criticism, or encouragement largely determined their reigns' success or failure.

The Outcomes of Sowing and Reaping

The Chronicler adjusted the theme of sowing and reaping from the Kings' records, which often focused on accumulated righteousness or sins, to a more immediate effect within the leaders' lifetimes (Japhet, 2009). Chronicles laid out the kings Asa,

Jehoram, Joash, Amaziah, and Uzziah by positive sowing and reaping, followed by their opposite actions and results.

Klein listed the rewards in Chronicles as "rest and quiet, building projects, military victories, a large family, wealth, international reputation, and respect from citizens" (Klein, 2006, p. 47). The retribution for bad leadership conversely entailed removals of items from the above reward list. The divine protection lifted off the nation, and rulers experienced military and personal disasters.

Chronicles also narrated exceptions to the rule, such as Asa, Jehoshaphat, and Hezekiah's godly actions followed by invasions (Zvi, 2002). However, even in these examples, Yahweh provided deliverance. The word "prosper" is used in Chronicles 13 times, indicating the Chronicler's purpose of highlighting positive outcomes of good leadership.

The Leader as Protector

Judah existed at the southern center of the Levant region, making it a constant invasion point for various nations. Judah encountered attacks from Aram, Assyria, Edom, Egypt, Israel, and others during their 350-year history. Rarely did the land have long periods of peace without the king facing severe aggression. Chronicles used this challenging scenario in the evaluation process of leadership (Cudworth, 2016). Military courage, engagement, preparation, and relationship with Yahweh comprised the mixed elements of the evaluation. For the Chronicler, a king must be right spiritually and initiative-taking in protecting his people.

In general terms, Chronicles presented faithful kings of Yahweh as more successful in military encounters. Hezekiah received the most coverage in Chronicles, in which he endured unprecedented Assyrian aggression, survived, and the land received rest (2 Chr. 32:22-23). The shorter material on Abijah and Jotham maintained the nexus with faithfulness and military success. Unfaithful kings such as Jehoram, Ahaziah, and Ahaz nearly ended the nation under failed military leadership. Judah's last four kings never sought Yahweh's help, and the nation fell.

Chronicles also presented mixed faithfulness cases with mixed military results. The kings Asa, Jehoshaphat, Joash, Amaziah, and Uzziah enjoyed times of faithfulness

and victory, followed by unfaithfulness and disaster. The Chronicler highlighted examples of Abijah, Asa, Jehoshaphat, and Hezekiah crying out to God, and he answered their prayers. Even when the rulers severely failed, as Rehoboam and Manasseh, but sincerely humbled themselves, Yahweh restored them and preserved their nation. Chroniclers evaluated the leadership as the protector of the people against the backdrop of the ultimate divine protector.

The Practicalities of Humility

The theme of humility within Chronicles can be reframed with different terminology. The Hebrew word for "humility" in Chronicles often carried the idea of "submission" and is used in nearly every reign, particularly from Ahaz to Zedekiah (Glatt-Gilad, 2002). At other times, the word implied "repentance" (Braun, 2018). Personal piety can also capture the concept (Klein, 2012). Chronicles listed the Judahite kings Rehoboam, Hezekiah, Manasseh, Josiah, and others who humbled themselves during stressful events with positive divine responses (Knoppers, 2011).

The Chronicler prefaced Judean rulers' "hearts lifted up" with narratives or statements of their pride in achievement (2 Chr. 26:16). The Torah's practical guidelines to kings hoped to instill humility within the regal leaders through needed boundaries and instruction on how to walk in God's ways (Deut. 17:14-20). The book of Chronicles accented the humility purpose within the Torah. The practical outworking of humility variegated in the Chronicler's presentations of leaders depending, seeking, and trusting in Yahweh.

Summary

During the early phase of the Persian empire in 539 B. C., the Jewish exiles began to return to their homeland after decades in exile. The office of the king no longer existed, even though the Davidic line continued. The nation already had the Kings' records detailing a narrative between the ending of David's life and the ending of the kingdom in 586 B.C.

At least one century or more after their return, the writer of Chronicles chose to compile his narrative of the Judean kingdom and make needed application to his day.

The Chronicler reviewed the sources available to him and chose a message between the beginning of the human race and the decree to rebuild the Jewish nation. He evaluated the Judean kingdom differently than the Kings' document, which often grouped kings into units. Chronicles instead concentrated on each king, noting their failures but including more examples of what they did right. His efforts produced a finished work with several repeated evaluated themes. This chapter summarized seven leadership effectiveness themes that the Chronicler hoped the community of faith of his day would engage.

Chapter 5 – Discussion

Chapter 1 of this dissertation included a discussion on the general topic of how to evaluate leadership effectiveness. The subject has numerous categories and hundreds of definitions (Cote, 2017). The perceptions of appraising leaders also numbered over 200, with conflicting opinions and conclusions (McCleskey, 2014). Many contemporary research projects involved testing theories over short periods, leaving the challenging nature of proven time evaluations open-ended. Less research exists with past multi-case leaders, which has tested the combination of examples, implementation, settings, and time.

Chapter 2, with the fuller literature review, highlighted consensus with culture as an essential backdrop to understanding and evaluating leaders (Lau & Subedi, 2019). Despite prolific leadership theories, literature reviews showed a general agreement that spiritual values shared a connection with leadership effectiveness (Reave, 2005). Another fruit of the reviews was some of the past leadership material in the Scriptures derived from the Judeo-Christian community. Less research focused on all the Judean monarchs during the Judean kingdom in evaluating leadership effectiveness.

Chapter 3 proleptically provided a qualitative methodology of exegetical analysis limited primarily to 2 Chronicles 10-36 to explore the evaluation of leadership effectiveness with a multi-case model of 20 rulers over 350 years. Chapter 3 postured that this study would not begin with current leadership theories but with the Chronicler's evaluation methods for his time.

Chapter 4 provided a setting for Chronicles, along with genres, historical connections, narratives, supporting documents, and textual units. Seven themes the Chronicler emphasized as effective leadership qualities arose from the Judean analysis. Those concluding leadership concepts are discussed in Chapter 5 with the original research questions, implications, and summaries.

The current study sought to answer three research questions filtered through a multiple-case analysis of the 20 Judean rulers:

RQ1: What guiding principles did the biblical text give as criteria for evaluating the 20 leaders of the Judean kingdom as to effective leadership?

RQ2: How do any of these principles support or negate the literature on evaluating leadership effectiveness?

RQ3: What are the implications for evaluating leadership effectiveness from a biblical, Christian worldview?

Research Questions 1 and 2

The first two research questions combine in this section as criteria and connections for evaluating leadership effectiveness. The following seven evaluation criteria derived from the themes identified in Chapter 4:

- (a) the lens of the Torah,
- (b) the impact of mentors,
- (c) the responsibility of reforming and renewing,
- (d) the effect of prophets,
- (e) the outcomes of sowing and reaping,
- (f) the leader as protector, and
- (g) the power of humility.

These seven biblical themes reframe into modern language expressions below that broadly support concepts of evaluating effective leadership in present-day settings.

Concept One: Effective Leaders Must Possess an Established Set of Values That Guide Their Behaviors

Chronicles repeatedly emphasized the Torah's ethical frame as a leadership guide for their rulers. The biblically flexible word "Torah" applied to the first five books of the Old Testament, more narrowly the book of Deuteronomy and specifically the king's law in Deuteronomy 17. This Torah's ethical makeup served as the Chronicler's concept umbrella that all other precepts gathered underneath. His further discussion on mentors, reforming, prophets, sowing and reaping, protecting, and humility arose from the Torah's foundation. He filtered all 20 rulers through an established set of values; therefore, the discussion in this section is more extended.

The Torah, in its larger perspective as five books, contained value responsibilities delegated to judges, parents, priests, and teachers. The kings did not strive to meet all the

value needs of their society but ensured the ethical frame was implemented through competent delegation. However, specific guidelines in Deuteronomy 17:14-20 applied to the king. The Torah's belief system laid the foundation for the ruler's inspiration and motivation. The kings' ethical convictions helped them align their actions, articulate their vision, and similarly compel others as modern leaders attempt to do. Ultimately, the assessments, consequences, and potential for the Chronicler sprung from an established ethical document.

Practical Judean concepts of self-awareness and transparency integrated with their personalities and core values. Today's authentic leaders similarly act per their values and inspire their followers to do the same (Ytterstad & Olaisen, 2023). Alignment with actions and beliefs produces trust and credibility with others, regardless of cultural frames (Oh et al., 2018). A predetermined standard of credence is crucial for all influential leaders whose prime directive is to lead by example and inspire their followers.

Compelling Judean applications connect with contemporary leaders who commit to defined maxims. By clarifying this process, the moral compass equips leaders better to face complex scenarios (Rowe, 2014). Adherence to a set of codified principles influences decision-making and creates a culture of integrity. Ethical commitments in today's leaders aid organizations in ensuring their team's well-being in terms of fairness and honesty.

Solid Judean governance required prioritizing leaders' needs over those of the people they must serve. Similarly, influential leaders commit not only to something but to someone. The foundational core values of compassion, empathy, and selflessness engage servant leadership (Faulhaber, 2023). To the best of their ability, modern, influential leaders dedicate themselves to creating a positive culture of collaboration and inclusivity within their associations.

The Torah's instruction disclosed an ethical commitment for Jewish kings that endured throughout the 350-year history of the divided kingdom. The straightforward tenets of the Torah established a values-grounded model for their kings. Many of the finer ethical principles from the Torah that entailed diet, family, law, medicine, religion, and sanitation required others to be in active leadership roles. Some responsibility

boundaries existed that even forbade the kings from performing many temple activities. The paradigm assisted in creating a culture of accountability, teamwork, and transparency. No member of Judean society remained above ethical boundaries. Effective leadership in all societies requires authenticity, ethics, and purpose from preset standards. Authentic, ethical, and servant concepts find preset structures critical for success.

Today, various leadership ideals have stressed the importance of morals within leaders and organizations. These models contributed to the conception that influential leaders have a set of tenets that guide their conduct and decision-making procedures. Chronicles confirmed that good leadership stems from good ethics. The research in this work supports the literature on evaluating leadership effectiveness, as it highlighted the importance of ethical and moral behavior in achieving long-term success.

Concept Two: Good Mentoring Can Impact Leadership Effectiveness

The Judean kings' relationship with their fathers, mothers, peers, and mentors often determined the success or failure of their reigns. Value integration did not occur in a vacuum. Chronicles framed what influenced the impartation of values, whether good or bad. Although there is no direct evidence predicting how a specific relationship may impact future leadership abilities, enough research suggests that the family environment, mentoring, and peers can shape behavior and personality (Krauss et al., 2020). The observations on Judean mentorship intersect with contemporary concepts that stress the role of mentoring in accelerating the potential of leaders (Dragoni et al., 2014).

Effective mentoring can help leaders develop the skills necessary to succeed in their roles through a more psychological integration (Mayer & Salovey, 1997). Some research associated success with mentoring and improving emotional aspects with leaders who, in turn, carried it over to their followers (Görgens-Ekermans & Roux, 2021). Overall, the literature on evaluating leadership effectiveness suggests that effective mentoring can help leaders navigate complex organizational dynamics and build essential relationship skills (Luria et al., 2019).

Concept Three: Effective Leaders Must Constantly Reaffirm Their Value-Based Positions and Realign Activities or Actions That Stray Too Far From Their Intended Guidance

Chronicles reviewed their past leaders' effectiveness in their reforming efforts, whether positive or negative. Left to themselves, organizations tend to degenerate from initially embraced positions and ideals. Good leadership requires attention to what is essential. Although leadership theories suggest realignment actions, realignment is particularly evident in the values-based perspectives that allow more variation and flexibility in leaders (Copeland, 2014). The nature of ideals helps initiate acts of renewal to improve the entire organization.

Embracing and employing values-based models require commitment from leadership. Difficult situations necessitate complex decision-making. The act of renewing and realigning to previously agreed-upon values challenges leaders to confront ethical dilemmas, financial considerations, and practical adjustments. An ongoing realignment and renewal assessment assists with wise decision-making.

Concept Four: Effective Leaders Receive Needed Input From Others Even When the Information May Be Corrective

Numerous vignettes of prophets providing leadership admonitions appeared throughout the rulers' narratives in Chronicles. The book portrays the prophetic operation more in terms of appeals that correct, direct, or encourage the leader. Effective leadership understands that not all answers lie within the leader. Influential leaders need others and seek their input, even when it means enduring moments of unpleasant correction.

Though several leadership concepts intersect with corrective feedback, servant leadership promotes this guiding principle. Servant leaders prioritize their followers' needs over their interests. The servant leadership style requires listening (Boone & Makhani, 2012). Considering others' perspectives involves seeking input, arranging time slots to hear their concerns, and sometimes absorbing even the critical things received. During those listening moments, corrective feedback can arise that may influence future

decisions for the organization. The capacity of leaders to slow down and listen to others gains the leader new perspectives. After reflecting on the broader viewpoints, the leader can make better decisions. When leaders genuinely listen and demonstrate the ability to receive correction, they build stronger relationships with their followers.

Concept Five: Effective Leaders Value the Law of Causality

The book of Chronicles openly displayed a principle of cause and effect throughout its 350-year historical examination. The principle of cause and effect within leadership discussions is commonly called the law of causality (Martin et al., 2021). The reasoning behind the law works on the awareness that every development has a reason, and every cause produces an effect (Pearl, 2002). In the context of leadership theories, the law of causality revealed the relationship between the leaders' actions and results.

The research in this study did not discover a formal causality theory of leadership; nevertheless, most leadership concepts attempt to nexus specific leadership actions and effects (Kelemen et al., 2020). These efforts have aided with the overall understanding of better decision-making. When influential leaders understand causality processes, they can better anticipate future risks and rewards, communicate these consequences, and foster a culture of accountability. An awareness of the law of causality is essential for instrumental leaders to develop. Organizations, by nature, enact many actions, creating many effects. A leader may make a hasty decision one day, not realizing that the decision's impact would continue for years.

Concept Six: Effective Leaders Embrace Their Role as Protectors

The Chronicler favorably presented Judean kings that made military preparations and protections for the nation. By implication, he viewed good leaders as protectors of their followers. The metaphor of the leader as protector draws attention to prioritizing the followers' safety and well-being (Messick, 2004). The leader seeks a secure environment for those they must lead.

Research has shown that organizations headed by leaders with leadership styles that emphasize protective aspects tend to score higher in employee satisfaction (Handsome, 2009). Followers perceive their leaders as more caring, concerned, and

supportive. The research further revealed that protective leaders often proved valuable in crises (Reave, 2005). The well-being of followers produces a more robust team effort.

Concept Seven: Effective Leaders Develop Practical Humility Habits with Long-Term Results

Humility threads through the Chronicler's evaluation of each Judean ruler. The humility attribute appeared in many practical enactments of wisdom, courage, trust, receiving correction, reforming, and regrouping. Even bad examples illustrated the need for humility. A fresh image of humility's theme emerges like a kaleidoscope's turning with each narrative. Often humility is united with solid resolve in the best Judean leaders to produce successful outcomes.

Research studies have highlighted that successful leaders possess a blend of humility and firm resolve (Collins, 2005). Personal traits coupled with competencies influence leadership effectiveness (Lui, 2022). Modesty adds to the critical characteristics or competencies list because humility functions as "other enhancing rather than self-enhancing" (Morris et al., 2005, p. 1325). The need for humility reveals itself even through wrong models. For example, narcissism links with an inflated sense of self, and its absence may indicate that the trait of humility is present (Peterson & Seligman, 2004). The absence of Machiavellian striving to enlist power for personal gain may also result from humility (Moss & Barbuto Jr, 2004).

In summary, three positive traits overlap with humility, and compelling leadership draws from Chronicles carries over these concepts to modern leadership literature. First, openness presets the leader for new adjustments, challenges, corrections, and methods needed for successful outcomes. Second, self-awareness enables a leader to face their strengths and weaknesses with a more objective attitude. Third, having a larger perspective reminds the leader that, ultimately, they are part of something greater than themselves.

Research Question 3

RQ3: What are the implications for evaluating leadership effectiveness from a biblical, Christian worldview?

The English expression "evaluate" was derived from French and carried the meaning of assessing the worth of something, generally through consideration and analysis (Stevenson, 2010, p. 598). The evaluation process or *évaluer* within this work differed from most leadership research methodologies; nevertheless, the conclusions coalesce with even secular studies in leadership. Established truths that enhance a person's leadership ability are valuable to all disciplines.

Jack Weatherford (2005), in his book on Genghis Khan, provided a detailed analysis of the leadership qualities that aided Khan in uniting diverse tribes and creating a vast empire. Weatherford argued that Khan was a visionary leader who could inspire respect and loyalty. Similar inspiration, care, and vision abilities exist in the Israeli Defense Forces' 5-day training course entitled "Developing leadership skills in the spirit of the Bible" (Ben-Hador et al., 2020). No one has to embrace Khan's brutality or the biblical text to appreciate transformational leadership abilities in different individuals.

A two-way bridge already exists between various worldviews when they demonstrate those who lead well; nevertheless, from a biblical Christian worldview, leadership is evaluated in light of divine principles and values. The Bible affords numerous examples of those who succeeded or failed to lead well. Biblical and philosophical foundations for a Christian worldview should consider the implications of discernment, humility, integrity, morals, servanthood, wisdom, and vision (Moreland & Craig, 2017). Regardless of affiliation, leaders who embody these qualities often prove more effective in leading their organizations toward success.

The above list of implications and others weave throughout the book of Chronicles. The research analysis in this study led to the conclusion that the Chronicles' worldview could condense to the following points.

- Effective leaders must begin not with their values but divinely inspired ones that ensure fidelity in faith and practice.
- Effective leaders need positive training at an early age and must maintain constructive mentors.
- Effective leaders recognize the danger of organizations straying from their cornerstone tenets and implement realignment to them.

- Effective leaders receive needed input from others even when the information may be corrective.
- Effective leaders affirm the law of causality with decision-making.
- Effective leaders provide practical protection and care for those under their oversight.
- Effective leaders view humility not as an option for a biblical, Christian worldview.

In summary, leadership effectiveness consistently appeared when the above worldview in Chronicles unfolded with implementation. Conversely, those who flagrantly dismissed these principles failed.

Theoretical Implications

The longer narratives on a king, such as Jehoshaphat, often overlapped with several modern leadership concepts, illustrating the Chronicler's developed and integrated perspective. The implications of his overlapping integration indicate that leadership should not be solely compartmentalized but viewed as more holistic and flexible within each individual. The implications for contemporary individuals and organizations is that the subject may have to be “theorized in a cross-disciplinary manner” (Solinger et al., 2020, p. 522). In some respects, each Judean king demonstrated their unique leadership fingerprints.

The book of Chronicles provided the importance of being faithful to solid tenets. Throughout the Judean kingdom, the book provided examples of leaders loyal to God and with proven governance principles. The narratives emphasized the importance of accountability in leadership. Each leader was held responsible for their actions. Not all Judean kings exhibited authentic leadership qualities. Some even began well but later strayed into corrupt and selfish activity, more interested in their power and wealth than in serving the people. Recent researchers theorizing on authentic leadership concluded that authentic were keenly “interested in empowering their followers to make a difference” (Walumbwa et al., 2008, p. 119).

Chronicles similarly highlighted the importance of genuine efforts, self-awareness, and transparency with authenticity. The research implied that leaders who were true to their values and themselves were more trustworthy and effective during their reign with their followers. The Chronicler documented several examples of ethical behavior that can provide insights for leaders today. The text emphasized the importance of their rulers leading with integrity, which manifested in accountability, honesty, and trustworthiness. Influential leaders' behavior remained consistent with their words. Ethical leaders ground themselves in wisdom principles, seeking guidance and enacting decisions based on what is right. Ethical leaders hold themselves and others accountable not to their self-interest but to God's laws and commandments. Solinger et al. (2020) suggested that ethical leadership requires leaders to unify skillfully conflicting values they encounter for organizational effectiveness. The theoretical implication is that ethical leadership grounds the cultural community in a commitment to moral principles.

The Chronicler underscored servant leadership through the Judean kings protecting their people. In so doing, the rulers accentuated that leaders should prioritize serving the people and the nation's goals rather than their interests. Good Judean kings provided military protection and political stability. By prioritizing people's needs, the rulers created a more motivated and engaged nation. How one thinks something unfolds, called philosophy, stands in contrast to how something actually occurs, called theory (Boyum, 2008). Theory construction with servant leadership helps to locate overarching truths. The theoretical implications for servant leadership in Chronicles suggest that effective leadership is more than philosophy, skills, or transactions. Humility enabled a leader to listen to the advice of others, yield when needed and proceed with firm resolve. When necessary, the servant leaders in Chronicles made difficult decisions, provided bold action, and achieved the greater good for their people.

The chronicler warned against the subtle dangers of pride and arrogance in their rulers. The virtue of humility leads to an awareness of human limits. The quality helps govern through situations where everyone on a team have restraints with their abilities (Owens et al., 2011). Leaders must take added precautions during seasons of success, knowing that overconfidence can lead to poor decision-making. Foronda (2020) advocated that organizations should develop a culture of humility to create common

goals, collaboration, and empowerment. Leaders need assistance and guidance from God. Humility allowed the kings to listen, accept counsel, and gain support. The kings that sought divine advice and wisdom made better decisions. These Judean theoretical concepts apply to modern times and support leaders to be more effective and successful.

Practical Implications

Practical implications require focusing on the numerous situations a person finds themselves governing (Fiedler, 2006). In contrast to situations, practicality dictates that overlapping characteristics coalesce among influential leaders (Khan et al., 2022). In most current literature, leadership styles focus on building solid relationships, continuous learning, empowering others, ethics, flexibility, integrity, leading by example, and visionary thinking.

The archaeological discussion about the Judean kings revealed that these leaders existed in a specific cultural frame as factual people struggling through tangible problems. The Judean rulers faced relentless challenges in executing pragmatic solutions. The Chronicler stipulated the Judean governance material with practical engagements, which are reframed below into modern leadership examples and applications.

Values for Success Require Identification and Implementation

A government, nonprofit, or secular organization needs guiding principles as much as the Judean kingdom required centuries ago. For example, Apple, Inc., in 2023, tops the list of the world's most significant market capitalization companies, at \$2.54 trillion (Statista, 2023). Before and after Steve Jobs' death in 2011, research attempts arose regarding Apple's guiding success, including Jobs' only published autobiography (Jobs & Beahm, 2011).

When Jobs began the fledgling computer effort in his garage in 1976, IBM was the largest computer company in the world and seventh on the world's market capitalization companies list (Fortune, 2005). Six years after Apple began, Jobs observed that IBM "could not even match the Apple II, which was designed in a garage" (Jobs & Beahm,

2011, p. 33). As of April 2023, IBM has a market cap of \$116 billion and ranked 114th globally (Companiesmarketcap.com, 2023).

Jobs (1997) attributed Apple's success to a content versus process value that allowed them to overtake the giant IBM. The paradigm shift from the slower process method to the customer's content needs allowed Apple to out-pivot the larger competitor. Jobs' willingness to establish the cornerstone content concept affected the organization's decision-making and dramatically influenced its journey to becoming the world's most profitable company. Over time, the inimitable Jobs and his team added other components to the governing ethical frame at Apple (Isaacson, 2012).

The cultural setting of the Judean kingdom and today's culture varies, but each generation needs an awareness of practical implementation for success; otherwise, others will impose the impossible burden of contradictory and diverse expectations. The practical leadership process requires articulation, flexibility, observations, resources, and testing applied to the decision-making. Successful leaders formulate their own guiding concepts, assimilate them to those with whom they work, and decline distractions.

Good Mentoring Fosters Leadership Effectiveness

Mentoring and training in the Judean period appeared that entailed paternal, peer, priestly, and prophetic arenas. The analysis stressed the need for modern organizations to furnish direct mentoring and training that instills multi-facet character and skill sets. For example, the Association of Related Churches (ARC) in 2000 identified their value as being not another denomination but a mentoring center for church planting (ARC, 2023). Within two decades of that decision, over 1000 churches have been planted.

Each year, ARC provides layers of mentoring to equip church planters in their endeavors better. ARC delegates some mentoring aspects through their partnerships with advertising, apps, architecture, coaching, finance, legal, insurance, and staging. Future church planters attend training sessions, receive ongoing mentoring, and have matching funds available up to \$100,000. ARC's governing value of being an association of relational churches enabled them to mentor new church planters across denominational lines.

The Chronicler identified the value of mentoring as ARC and other organizations have done. Mentoring may be described with different terminology, such as advising, counseling, guiding, supporting, teaching, or training. The critical implication, regardless of lexis, centers on the viability of the process.

Leaders Must Constantly Reaffirm and Realign Their Value-Based Positions

The reform movements in the Judean kingdom required decisive actions that often produced division. Good kings confronted corruption, idolatry, and widespread conformity. Both business and nonprofit organizations face different challenges when realigning back to deeply held positions; however, the process often overlays with similar conflict components.

As an example from the business world, Twitter, founded in 2006, had 330 million active users by 2019 (Vanin, 2022). Elon Musk acquired the company in 2022, citing his concerns with commitments to free speech. Six months after Musk's acquisition of Twitter, its leadership had culled the workforce by 80% (Adhikari, 2023). Musk attributed the bloated workforce to excessive moderate policies restricting subscribers' input. Musk held that the realignment to the principle of free speech allowed a 20% workforce to accomplish more than a bureaucracy over-regulating (Adhikari, 2023).

For an example from the religious community, the United Methodist separated into religious-based positions within the denomination in 2022. The Global United Methodist was formed in May 2022 primarily over biblical inspiration, governance, same-sex marriage, and ordination of LGBTQ clergy (Tooley, 2022). The United Methodist continued a more culturally driven model, whereas the Global Methodist upheld more traditional views on the canon of Scripture, marriage, and polity. The two factions did not resolve the tensions within the denomination but split. Both groups held entrenched convictions that required serious separation steps.

Realignment to core values virtually always encounters resistance. The pushback indicates that differences exist between the parties in the core values. The people who opposed the Judean rulers, Elon Musk, or traditional Methodist disciplines all held their own beliefs. Realignment is not an easy endeavor but requires a sober awareness that

organizations contain a mixture of ideals and rarely remain uniform. Wisdom and courage are needed to choose tenets that are worth enduring tensions.

Effective Leaders Receive Needed Input From Others Even When the Information May Be Corrective

The prophets during the Judean period admonished the leaders within four categories: (1) what is right, (2) what is not right, (3) how to make it right, and (4) how to keep it right. These cautionary categories hold sway even for today's leaders. As an example, the Malaysian mega-structure project, Forest City, has consumed over 100 billion dollars in construction to date (Moser, 2018). The project, which was launched in 2016 to house over 700,000 people, is a virtual ghost town numbering only a few hundred residents (Descakota, 2022). In their hasty undertakings, the Chinese and Malaysian governments failed to heed economic, environmental, and sociological warnings (Avery & Moser, 2023). Although hindsight is commonly called 20/20 vision, heeding predictive warnings enables a better forward vision.

When the Judean rulers regarded prophetic warnings, their present and future outcomes improved. The Chronicler conversely recorded numerous consequences of ignoring sound admonitions. The Malaysian government is attempting to rectify past errors; however, change orders in construction often entail costly overlooked items (Goldsmith, 2023). Leadership effectiveness embodies receiving confrontational information that ensures quality, social concerns, and sound judgment.

Proper Governance Requires an Ongoing Awareness of Causality in Decision-Making

The Judean kings sometimes sowed correct actions of godliness, judgment, justice, reforms, and wisdom, thus obtaining compliments from the Chronicler on how that sowing produced positive results. He also provided narrative examples of kings that sowed foolishness, forbidden alliances, idolatry, and murder, resulting in severe repercussions. In modern terms, the law of sowing and reaping reframes into the language of causality. The two expressions similarly agree that results follow good or bad actions.

As a modern example, the failure of Blockbuster (a retailer) emphasized the need for causality discussions on sowing foresight, innovation, and research. Blockbuster began in 1985, peaked in 2009 with over 7,000 stores in the United States, and filed for bankruptcy near its 25th anniversary in 2010 (Davis & Higgins, 2013). For a 20-year interim, Blockbuster demonstrated practical solutions for video rentals. However, though the Blockbuster team foresaw the disruptive internet delivery system rising, they failed to sow the needed research and development until it was too late. Gershon (2013) noted that Netflix went unchallenged for 6 years before Blockbuster launched a similar internet method.

Warning signs with the law of causality existed long before the Judean rulers reaped either the positive or adverse effects. Collins (2009) suggested that troubled businesses today often ignored the warning signs with cause and effect, calling it “the silent creep of impending doom” (p. 1). In contrast to Blockbuster, Netflix maintained a consistent model of sowing research, development, and innovation, producing an ever-growing transnational business (Gómez & Munoz Larroa, 2023). Team awareness with causality can assist today's organizations with innovation and growth.

The Judean period was different from a static market or modern business. Sowing sound actions ensured success for the Judean rulers. When they demonstrated poor governance, they reaped severe problems. The Chronicler painted a consistent theme of causality within the kings' narratives. The principle speaks to thinking ahead, planning, and sowing wise actions today for tomorrow's results. Today's market has changed from the Judean period, but the practical implications of causality nexus with 21st-century business.

Influential Leaders Embrace Their Role as Protectors

The Judean rulers encountered at least 36 military conflicts, averaging one every decade (Booth, 2015). Chronicles identified military protection as a positive trait of leadership effectiveness. For the Chronicler's priority, the king first represented Yahweh as a righteous example and, second, as a protector of his people. Although today's civilian leaders are not engaged in military conflict, seeking a secure environment for their organization is crucial to leadership.

An example of the leader as a protector is reflected in Starbucks' approach to their employees. Established in 1971, the Starbucks Corporation has grown into the world's largest coffee company providing educational opportunities for employees, such as their Opportunity for Youth program to create future leaders (Goh et al., 2020). Cultural development, health benefits, quality equipment, safety, and training proceed from the top executives' values and beliefs, producing less turnover (Jianfei, 2014). Starbucks credits its success to seeking a secure environment for its employees, which in turn carries over to the customers (Liu & Zhang, 2019).

The leader as a protector in Chronicles is narrated through military preparations and protections. Complimented Judean kings proactively secured their followers' safety. Contemporary leaders should strive for their employees' well-being as a first step in business priorities, even before customer considerations. A more contented workforce will have less turnover and then approach the customers they serve with added enthusiasm.

Effective Leaders Develop Practical Humility Habits That Create Long-term Results

Chronicles painted a multi-colored portrait of humility. Sometimes it appeared in hues of listening, repenting, trusting, and yielding. A unique facet of humility is its potential for long-term effects. The Chronicler occasionally inserted a short snippet about a humble king even after their death; thus subtly noting humility's continued impact. History occasionally highlights this principle with business, political, and religious figures.

For example, the first president of the United States, George Washington, was the only president to be unanimously elected to office. He served two terms, from 1789 until 1797. During his time as president, various politicians suggested elaborate titles for his office, but he refused them all and settled for the simple title of "Mr. President" (Harris, 2018). Due to his popularity, he received many requests to run for a third term. Though his election to a third term would have been a certainty, he refused. In his farewell address as president, he stressed the importance of humility in terms of moderation and self-discipline. He warned future leaders about excessively loving power, noting its potential danger to liberty (Harris, 2018). President Washington's decision to limit

himself to two terms set a precedent for many others until formally ratified in the Constitution in 1951 (Baturu & Elgie, 2019).

For a business model, Kraft's Foods' founder, James L. Kraft, discovered a method of preserving cheese in the early 1900s (Storm, 2015). Eventually, he improved the process leading to individually wrapped slices that are still popular today. Though Kraft founded his business in 1903, he faltered every year until, in 1907, he humbled himself and made God his partner. Kraft Foods prospered from that point forward until his death and beyond (Vickers, 2005). Kraft has grown to one of the largest food companies in the world (Yu et al., 2023). From 1907 until he died in 1953, Kraft devoted his life to his faith, family, business, and associates. He donated his wealth to many charities and left a legacy (Seaman & Smith, 2012). When he acknowledged his weakness, humbled himself, and requested divine enablement, Kraft saw results beyond anything he had imagined.

Chronicles' multi-faceted depiction of humility goes beyond the confines of this dissertation; nevertheless, the book stresses the preeminence of this character trait in practical terms. For the Chronicler, the success or failure of leadership rested on humility's fulcrum. When pride dominated the king, they failed. When humility entered the king, they prospered. Leaders in all cultures and times need to set constant reminders of their dependence on God and others. True humility can transport a leader's impact even beyond their own life.

Limitations

Several limitations exist with this dissertation. The research set the boundaries with the book of Chronicles as the primary biblical literature. Some necessary intersections occurred with the archaeology, kings, and prophets' records. With several narrative junctures of the Judean kings, the other related biblical texts presented additional material skipped or reframed by the Chronicler. The limitations of the study prevented the development of the other source material and perspectives.

Another study restriction involved coverage of 20 leaders over centuries of history. Sections with each king fell under a required condensing to facilitate the goal of researching the entire Judean period. The nature of more extensive case studies and

longer time-frames necessitated some reduction. Compacting many examples in different settings into a research project can wear down the reader.

Two disciplines of biblical studies and leadership were combined to produce the study. Both disciplines have their approaches, genres, language, and methods. The vastly different disciplines do not conjoin seamlessly. Both disciplines could easily lead to finding fault with the underdevelopment of each side of the methodology.

Suggestions for Future Research

A future dissertation on how the Kings' records covered the leadership from the Judean kingdom instead of Chronicles would add the needed insight into the subject. Research on the prophets' perspectives on the kings would add to the topic. Each literary genre had unique perspectives, purposes, and settings. Research on the leadership of the northern kingdom and its 19 kings also has potential contributions.

The suggestion for future leadership topics on the Judean or Israelite rulers is to focus on less rulers. The narrower boundaries with selecting one leader instead of 20 creates a method for going deeper with the research. The same suggestion applies to leadership topics instead of case studies. A myriad of potential leadership items from the divided kingdom remains underdeveloped.

A final suggestion involves additional approaches derived from biblical and leadership studies. For example, Jehoiachin receives less attention from the Chronicler; however, Jeremiah, Josephus, and the Talmud contribute to a discussion on leadership-related Jehoiachin. The modern leadership discipline contains numerous theories that could initiate a study filtering the Judean period.

Summary

Two unknown ancient writers recorded leadership effectiveness narratives from the Judean kingdom. The first anonymous writer compiled the Kings' records accenting more of the negative qualities that brought a destructive end to the Judean nation in 586 B. C. The second writer, the Chronicler, utilized the Kings' record that preceded him by over a century, other royal archives, and prophetic records to stress positive qualities of effective leadership.

This study attempted to analyze the Chronicler's accent marks throughout his document. The emerged positive concepts of establishing values ahead of time, awareness of influencers, continuously realigning, heeding corrective admonitions, maintaining a casualty mindset, providing protective environments for others, and embracing humility all contribute to current literature scattered across different leadership concepts and theories. The book of Chronicles provided successful principles that endured time and multi-case examples. Contemporary researchers can find contrasts or confirmations with the Chronicler's conclusions from his generation.

As previously noted, the Davidic dynasty is one of world history's oldest dynasties, lasting well over four centuries from David's birth to the fall of Jerusalem. After Solomon's death, Chronicles continued the narratives of David's fragile royal line during the divided kingdom, meandering around leadership applications for his generation and beyond. God, in his wisdom, revealed guiding principles of leadership for all generations from the Judean kingdom.

Chronicles ended with the hope of restoration despite all the flawed Davidic leaders, including David. One last hope remained for Judah's people: the coming of the Son of David. In him would rest the fullness of leadership.

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