

PART TWO

Panorama of the Bible

(REVISED EDITION - 2015)

“A Broad Overview of the Scriptures”

Movements #7-12

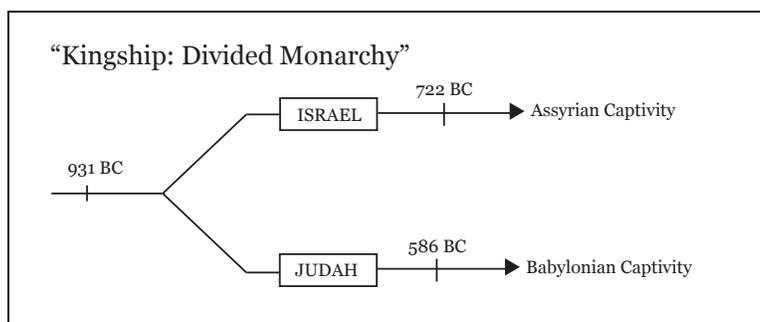
Session 7

I. PRAYER/REVIEW

A. Movements/Biblical Books

<u>MOVEMENT</u>	<u>BIBLICAL BOOKS</u>
1. "Prologue"	Genesis 1-11
2. "Patriarchs"	Genesis 12-50; Job
3. "Redemption" "Wanderings"	Exodus, Leviticus Numbers, Deuteronomy
4. "Conquest"	Joshua
5. "Apostasy"	Judges, Ruth
6. "Kingship: United Monarchy"	1-2 Samuel; 1 Kings 1-11; (Psalms, Proverbs, Ecclesiastes, Song of Solomon)
7. "Kingship: Divided Monarchy"	1-2 Kings (Selected Prophets)

B. Timeline



II. BACKGROUND MATERIAL

A. Kings of the Divided Monarchy

ISRAEL (North)		JUDAH (South)	
Jeroboam I	934-910	Rehoboam	931-913
Nadab	910-909	Abijah	913-911
Baasha	909-886	Asa	911-870
Elah	886-885	Jehoshaphat	873-848
Zimri	885	Jehoram	848-841
Omri	885-874	Ahaziah	841
Ahab	874-853	Athaliah (Queen)	841-835
Ahaziah	853-852	Joash	835-796
Joram	852-841	Amaziah	796-767
Jehu	841-814	Uzziah	792-740
Jehoahaz	814-798	Jotham	750-731
Jehoash	798-982	Ahaz	735-715
Jeroboam II	793-753	Hezekiah	729-686
Zechariah	753	Manasseh	696-642
Shallum	752	Amon	642-640
Menahem	752-742	Josiah	640-609
Pekahiah	742-740	Jehoahaz	609
Pekah	752-732	Jehoiakim	608-598
Hoshea	732-722	Jehoiachin	598
		Zedekiah	597-586
*Based upon Eugene Merrill, <u>Kingdom of Priests</u> , 320		*All Dates (BC)	

B. Writing Prophets

THE WRITING PROPHETS		
<u>Name</u>	<u>Dates (BC)</u>	<u>Objects</u>
Obadiah	ca. 840-830	Edom
Joel	ca. 830-820	Judah
Jonah	785-775	Nineveh
Amos	765-755	Israel
Hosea	755-715	Israel
Isaiah	739-690	Judah (Israel)
Micah	735-700	Judah (Israel)
Nahum	ca. 650-620	Assyria
Zephaniah	635-625	Judah
Jeremiah	627-575	Judah
Habakkuk	620-610	Judah
Daniel	605-536	Judah
Ezekiel	593-560	Judah
Haggai	520-505	Jews (Judah)
Zechariah	520-490	Jews (Judah)
Malachi	435-415	Jews (Judah)

*Taken from Eugene Merrill, *An Historical Survey of the Old Testament*, 268

III. DIVISION OF THE KINGDOM (BACKDROP)

A. Kings (3) of the “United Monarchy”

1. SaulTribe of Benjamin
2. David Tribe of Judah
3. Solomon Tribe of Judah

B. Promises of the Davidic Covenant

1. Biblical text

2 Samuel 7:12-16

“When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

2. Biblical insight (on 2 Sam. 7:12-16)

Insight (Ryrie ESV Study Bible, 363):

Covenant Provisions:

- (1) David would have a son who would succeed him and establish his kingdom (v. 12);
- (2) that son (Solomon), rather than David, would build the Temple (v. 13a);
- (3) the throne of Solomon’s kingdom would be established forever (v. 13b);
- (4) though David’s [(sic) READ SOLOMON’S] sins justified chastening, God’s steadfast love (Heb. *hesed*) would be forever (vv. 14-15);
- (5) David’s house, kingdom, and throne would be established forever (v. 16).

3. Biblical implications

- a. The covenant does not promise uninterrupted rule.
- b. The covenantal right to rule was a promise from God to David’s dynasty.
- c. The covenant is ultimately fulfilled in the descendant of David, Jesus Christ.

Luke 1:31-33

“And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

C. Solomon: Focal Point of the Kingdom Split

1. His accomplishments

- a. He requested wisdom (1 Kgs. 3:2-15; cf. 4:29-34).

1 Kings 3:5-6

At Gibeon the Lord appeared to Solomon in a dream by night, and God said, “Ask what I shall give you.” ⁶ And Solomon said, “You have shown great and steadfast love to your servant David my father, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you. And you have kept for him this great and steadfast love and have given him a son to sit on his throne this day.

1 Kings 3:9

Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?

- b. He built the Temple (1 Kgs. 6) and his palace (1 Kgs. 7).

- c. He brought the Ark to the Temple.

1 Kings 8:1 (cf. 2 Sam. 5:7)

Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers’ houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

1 Kings 8:6

Then the priests brought the ark of the covenant of the Lord to its place in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim.

d. He expanded the breadth and wealth of the Kingdom.

1 Kings 4:20-21

Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. ²¹ Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.

1 Kings 10:23-25 (cf. 10:26-29)

Thus King Solomon excelled all the kings of the earth in riches and in wisdom. ²⁴ And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. ²⁵ Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year.

2. His failures

a. Solomon's disobedience

1 Kings 11:1-6

*Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, ² from the nations concerning which the Lord had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. ³ He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. ⁴ For when Solomon was old his wives turned away his heart after other gods, and **his heart was not wholly true** to the Lord his God, as was the heart of David his father. ⁵ For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. ⁶ So Solomon **did what was evil** in the sight of the Lord and did not wholly follow the Lord, as David his father had done.*

b. YHWH's anger

1 Kings 11:9-13

*And the Lord was angry with Solomon, because **his heart had turned away** from the Lord, the God of Israel, who had appeared to him twice ¹⁰ and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded. ¹¹ Therefore the Lord said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. ¹² Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. ¹³ However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen."*

c. Solomon's death (931 BC)

1 Kings 11:41-43

Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the Book of the Acts of Solomon? ⁴² And the time that Solomon reigned in Jerusalem over all Israel was forty years. ⁴³ And Solomon slept with his fathers and was buried in the city of David his father. And Rehoboam his son reigned in his place.

D. Split of the Kingdom

Three Primary Reasons:

1. Previous animosities (jealousies) among the tribes (2 Sam. 19:40-43) and harsh, forced labor (1 Kgs. 12:4)
2. Personal failures of Solomon (previous discussion)
3. Rash behavior of Solomon's son, Rehoboam.

IV. KINGDOM SPLIT: BIBLICAL DEVELOPMENT

A. Role of Jeroboam

1. Recognized as a leader by Solomon (1 Kgs. 11:26-28)
2. Prophesied as the future king of the northern kingdom (1 Kgs. 11:29-39)
3. Forced to flee to Egypt (perhaps as a result of Jeroboam's plotting and conspiracy - 1 Kgs. 11:40)
4. Returned to Egypt to lead the northern tribes' delegation to confront Rehoboam (son of Solomon - 1 Kgs. 12:1-4)

1 Kings 12:1-4

Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. ² And as soon as Jeroboam the son of Nebat heard of it (for he was still in Egypt, where he had fled from King Solomon), then Jeroboam returned from Egypt. ³ And they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam, ⁴ "Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you."

B. Reply of Rehoboam (to northern tribes)

1 Kings 12:5

He said to them, "Go away for three days, then come again to me." So the people went away.

C. Subsequent Actions of Rehoboam

1. Consulted with the elders who served his father, Solomon

1 Kings 12:6-7

Then King Rehoboam took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, "How do you advise me to answer this people?" ⁷ And they said to him, "If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants forever."

2. Consulted with his “cronies,” the men he grew up with

1 Kings 12:8-11

But he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him and stood before him. ⁹ And he said to them, “What do you advise that we answer this people who have said to me, ‘Lighten the yoke that your father put on us?’” ¹⁰ And the young men who had grown up with him said to him, “Thus shall you speak to this people who said to you, ‘Your father made our yoke heavy, but you lighten it for us,’ thus shall you say to them, ‘My little finger is thicker than my father’s thighs. ¹¹ And now, whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.’”

3. Issued his decision

1 Kings 12:12-15

So Jeroboam and all the people came to Rehoboam the third day, as the king said, “Come to me again the third day.” ¹³ And the king answered the people harshly, and forsaking the counsel that the old men had given him, ¹⁴ he spoke to them according to the counsel of the young men, saying, “My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.” ¹⁵ So the king did not listen to the people, for it was a turn of affairs brought about by the Lord that he might fulfill his word, which the Lord spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

4. Experienced the result (of the decision)

1 Kings 12:16-17

And when all Israel saw that the king did not listen to them, the people answered the king, “What portion do we have in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David.” So Israel went to their tents. ¹⁷ But Rehoboam reigned over the people of Israel who lived in the cities of Judah.

5. Issued a second (foolish) decision

1 Kings 12:18-19

Then King Rehoboam sent Adoram, who was taskmaster over the forced labor, and all Israel stoned him to death with stones. And King Rehoboam hurried to mount his chariot to flee to Jerusalem. ¹⁹ So Israel has been in rebellion against the house of David to this day.

Summary Insight:

The kingdom has split: Israel in the north, Judah in the south. The rupture would not ever heal completely. The Assyrian and Babylonian captivities would lie ahead.

V. KINGS OF ISRAEL AND JUDAH: SUMMARY

A. Kings of Israel

1. Nineteen (19) kings: all bad
2. Primary prophetic voices:
 - a. Non-writing prophets: Elijah and Elisha
 - b. Writing prophets: Amos and Hosea
3. Consult chart (p. 122): “Kings of the Divided Monarchy”

B. Kings of Judah

1. Nineteen (19) kings and one (1) queen: many bad, some good
2. Primary prophetic voices (writing):
 - Habakkuk
 - Isaiah
 - Jeremiah (Lamentations)
 - Joel
 - Micah
 - Zephaniah

VI. PROPHETS

A. Prophetic Literature

OLD TESTAMENT		
<u>Narrative</u>	<u>Poetry</u>	<u>Prophecy</u>
17 Books	5 Books	17 Books
Genesis - Esther	Job - Song of Solomon	Isaiah - Malachi

B. Prophetic Ministry

(Adapted from “Prophets” in *Zondervan Pictorial Encyclopedia of the Bible*, Vol. IV.)

MOVEMENT #7: Kingship: Divided Monarchy

SUBJECT: “Prophets”

DEFINITION:

1. A prophet is one who passes on (preaches, declares) a message from God (cf. Ex 4:16 and 7:1; Amos 3:8; Jer. 1:7, 17... so forth).
2. Thus, in the OT, a prophet would receive a revelation from God and then pass it on to the intended recipients; in NT usage, a prophet might receive a direct revelation or declare God’s word (as an already received and written message, i.e. the Bible).

DISTINCTIVES:

1. Word usage: The English word, “prophet”, occurs over 300+ times in the OT; about 150 times in the NT.
2. Word usage: The word rendered “prophet” or “to prophesy” generally means the person or activity of receiving God’s message and passing it on.

3. Prophetic call: It is debated whether or not the Scriptures teach that “all” prophets receive a divine call (e.g. like Jeremiah in Jer. 1:5, 18-19; Amos 7:15... so forth); for some, it is clear that they did, for others, less clear. What must be affirmed is that prophets spoke from God only after receiving a message from God.

5 Ways Prophets Received Their Messages From God

1. Prophetic awareness - God was speaking to him although the message at times was not fully clear (e.g. Samuel anointing a son of Jesse).
2. External voice - e.g. 1 Samuel 3:3-9
3. Internal voice - the message not heard audibly by others
4. Opening the prophet’s eyes - Balaam (Num. 22:31)
5. Vision - e.g. Ezekiel’s vision of dry bones (Ezek. 37) or much of John’s vision in Revelation

How Prophets Declared Their Message

1. Oral statements - words of rebuke, encouragement or specific direction. Occasionally prophets responded to questions given them concerning God’s will.
2. Discourses - e.g. extended portions of the Torah given to Moses; much of the Major/Minor prophets’ writings
3. Patriarchal blessings - inspired “final words” (e.g. Gen. 49)
4. Describing visions - e.g. Daniel’s visions and subsequent interpretations; Ezekiel’s visions of the future for Israel (Ez. 40-48)
5. Symbolic actions - or object lessons used to illustrate; e.g. Ahijah tears his cloak into 12 pieces indicating the split of the kingdom into Israel and Judah (I Kgs. 11:29-30).

DETERMINATIONS:

1. The Scriptures speak of “true” and “false” prophets.
 2. The tests of a true prophet:
 - a. A true prophet speaks in the name of the Lord (Deut. 18:20-22).
 - b. A true prophet may produce a sign or wonder (Deut. 13:1-2).
 - c. A true prophet’s predictions come to pass (Deut. 18:22).
 - d. A true prophet’s message has agreement with all other previous revelations (Deut. 13:1-5; Gal. 1:8).
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C. Major Prophets

1. Isaiah (8th - 7th century BC)
 - Isaiah is often called the evangelical prophet because of his emphasis upon the redemptive work of the Messiah.
2. Jeremiah (7th - 6th century BC)
 - The “weeping prophet,” Jeremiah, led a stormy, turbulent life as he faithfully preached the message of judgment to Judah.
3. Lamentations (6th century BC)
 - This book is traditionally thought to be the work of Jeremiah as he mourned over the destruction of Jerusalem and the Temple.
4. Ezekiel (6th century BC)
 - Ezekiel preached to the exiles concerning the sin which had brought them under God’s judgment. It contains prophecies of the future millennial kingdom.

5. Daniel (6th century BC)

- Daniel is an exilic prophet who is noted for his messages on “the times of the Gentiles,” the then future Gentile kingdoms, the “seventy weeks,” and activities of the antichrist. It is considered to be an apocalyptic book.

D. Minor Prophets

1. Hosea (8th century BC)

- Hosea was a prophet to the northern kingdom. The book pictures the love, mercy, and grace of God even in the midst of judgment.

2. Joel (9th century BC)

- Joel prophesied to the southern kingdom. The major theme is the prophetic “Day of the Lord.” Joel preached of coming judgment on Judah due to the people’s sin; distinctive for “locust plague” language.

3. Amos (8th century BC)

- Amos was a prophet to Israel who pointed out forcefully the social evils (injustices) and sins of the people. Without a change of heart through repentance, judgment from God would be imminent.

4. Obadiah (9th century, possibly as late as 6th century BC)

- Obadiah prophesied against Edom and spoke of the certainty of judgment due to Edom’s enumerated sins.

5. Jonah (8th century BC)

- Jonah’s task was to preach to the Gentile city of Nineveh, capital of Assyria. A number of miracles are recorded. The book points out the love of God for all peoples.

6. Micah (8th - 7th century BC)

- Micah prophesied to the southern kingdom. He is noted for a number of Messianic prophecies as well as preaching against the social injustices and religious hypocrisy of his day.

7. Nahum (7th century BC)

- Nahum preached against Assyria (though the message was delivered before Judah). The judgment of God against Assyria was sure. Ninevah would be destroyed.

8. Habakkuk (7th century BC)

- Habakkuk was the questioning prophet who wondered about the unjudged sin of Judah and then later, the method of judgment through the Babylonians.

9. Zephaniah (7th century BC)

- Zephaniah prophesied to Judah the impending judgment of doom. In this book, a description of the yet coming, glorious millennial kingdom is pictured.

10. Haggai (6th century BC)

- One of the three post-exilic prophets, Haggai urged the people and their leaders to rebuild the temple.

11. Zechariah (6th century BC)

- Zechariah spoke much of the Messiah, both of His first and second comings. The book calls for repentance, yet gives hope and comfort. It abounds with apocalyptic figures and symbols.

12. Malachi (5th century BC)

- Malachi is the last of the three post-exilic prophets. He asks many questions of the nation, emphasizing their need to return to a proper worship of God.

VII. TIMELINE REVIEW

“Kingship: United Monarchy”

“Kingship: Divided Monarchy”

VIII. FOR SESSION 8: EXILE

- A. Minimal Reading: Daniel 1-6
- B. Maximum Reading: Daniel 1-6; 2 Kings 17 (Fall of Israel); 2 Kings 25 (Fall of Jerusalem)
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.