

**PANORAMA  
PLUS 7**

*Kingship:  
Divided Monarchy*

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## **NOTE TO THE STUDENT!**

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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The Training Center

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## PANORAMA SERIES

### PANORAMA OF THE BIBLE (BASIC)

Panorama of the Bible is a 12-session overview of the Bible. The approach sees the whole of the Bible in 12 distinct “movements.” In light of progressive revelation, each movement advances thematically and chronologically the development of a holistic framework for the Scriptures.

Additionally, each movement presents the Panorama Timeline, a chronological record of key persons, places, events, dates, and such that occur within each of the 12 movements. Mastery of the 12 movements and the Panorama Timeline are essential to the study. In short, Panorama of the Bible is a comprehensive “panoramic” view of the whole of the Scriptures, Old and New Testaments. It provides a skeletal framework for the basic flow of the Bible. It contains foundational knowledge for future and further studies of the Word of God.

### PANORAMA PLUS (INTERMEDIATE)

Built upon a prior working knowledge of the basic “Panorama of the Bible,” Panorama Plus takes each of the 12 movements and delves more in depth for each movement/progression. Each movement (e.g. Movement 7: Kingship: Divided Monarchy) is further developed into six additional sessions. Using the format of the basic Panorama study, including the very important Timeline, the “Plus” studies focus on adding additional, helpful material to broaden one’s understanding of each Panorama movement.

Upon completion, each of the 12 movements have an associated Panorama Plus, contributing six additional lessons that build upon the original material from *Panorama of the Bible*. Working through Panorama and Panorama Plus will equip serious students of the Scriptures with additional understanding of the flow of an integrated Bible.

## PREVIEW TO THE STUDY

The study of the kingship in Israel and Judah is a study primarily of failure. All of the kings of the Northern Kingdom (Israel) were theologically assessed as bad (or evil). Most of the southern kings (Judah) were also bad, though there are a few bright spots and often momentary displays of faithfulness.

The idea of a theo-monarchy for God's covenant people is introduced in the previous Movement 6: Kingship: United Monarchy. Sadly, there are but three kings of a consolidated kingdom: Saul, David, and Solomon. Each king's story is narrated, but in the final analysis, the condition of the king's heart is telling. The wisdom of Proverbs 4:23 (NIV84) illustrates the point—"Above all else, guard your heart, for it is the wellspring of life." Each of the first three kings failed to do so, though in David's case ("the man after God's own heart"), he rebounded from his tragic failure (Bathsheba affair) with confession and repentance. David, though flawed, still in his best moments was committed to following the Lord and embracing His commandments.

Unfortunately, following the Lord was not evidenced in the lives of so many of the succeeding kings (whether Israel or Judah). Idolatry was rampant, trust in the kings' abilities the norm, and deep reliance (faith, trust) upon the Lord frequently absent.

As Movement 7 will demonstrate, it led to times of instability, apostasy, and eventual captivities (as even Moses, the great lawgiver, had predicted; see Deuteronomy 28-30).

The student of the Bible might ask, “why should we study failure upon failure?” Fortunately, the Apostle Paul has keen insight that is meant for us in the New Testament church era. Note his wisdom from 1 Corinthians 10:6-12:

*Now these things occurred as examples to keep us from setting our hearts on evil things as they did. <sup>7</sup> Do not be idolaters, as some of them were; as it is written: “The people sat down to eat and drink and got up to indulge in revelry.”<sup>8</sup> We should not commit sexual immorality, as some of them did—and in one day twenty-three thousand of them died. <sup>9</sup> We should not test Christ, as some of them did—and were killed by snakes. <sup>10</sup> And do not grumble, as some of them did—and were killed by the destroying angel. <sup>11</sup> These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come. <sup>12</sup> So, if you think you are standing firm, be careful that you don’t fall!*

So, on with the study... and be careful and alert.

Robert Cupp  
Summer, 2022



# SESSION 1

## Introduction to the Divided Monarchy

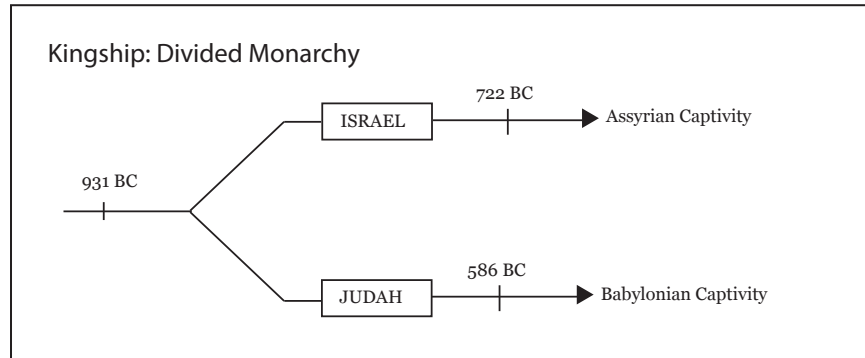
### I. PRAYER

### II. PANORAMA OF THE BIBLE

#### A. Movements

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
<b>#7 Kingship: Divided Monarchy</b>	<b>1 Kings 12-22; 2 Kings (Prophets - selected)</b>
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

## B. Timeline: Movement 7



1. Note that the Divided Monarchy begins with the death of Solomon, a Davidic king.
2. The split of the kingdom results in two nations: Israel in the north (10 tribes); Judah in the south (two tribes—Benjamin assimilated into Judah).
3. Israel will have nineteen kings; Judah will have nineteen kings (and one queen).
4. Israel will eventually be taken captive by Assyria; Judah will eventually be taken captive by Babylonia.
5. Many of the writing prophets of the Old Testament were called to deliver “the word of the LORD” to Israel and Judah.



### III. KINGS AND PROPHETS OF THE DIVIDED KINGDOM

#### A. Kings of the Divided Monarchy

ISRAEL (North)		JUDAH (South)	
Jeroboam I	931-910	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	798-782	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	598-597
		Zedekiah	597-586

\* Based upon Eugene Merrill, *Kingdom of Priests*, 320    \*All Dates (BC)

#### N.B.

This chart of kings will be invaluable throughout this study. The student will need to return to this page time and again for succession sequencing, Israelite or Judahite identity, length of reign, and chronological comparisons.

## B. Prophets of the Divided Monarchy

### 1. Writing Prophets of the Divided Monarchy

THE WRITING PROPHETS		
Name	Dates (BC)	Objects
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

### 2. Non-writing Prophets of the Divided Monarchy

Not all prophets were called to record (write down) their messages. Two noteworthy non-writing prophets of this movement are Elijah and Elisha. Their respective ministries will be discussed in Session 3: Elijah and Elisha.

## IV. KINGS FOR THE CHOSEN PEOPLE OF GOD

It is true that the nation of Israel was constituted as a theocracy (theos = God; archē = rule or ruler; thus God-rule), but kings were always a part of God's design. Yet the chosen people's kings were to be different from the surrounding peoples who were ruled by monarchs (monos = one; archē = rule or ruler; thus one-person rule). Israel's kings were to be theo-monarchs, that is, God ruling over and through His chosen administrator, the monarch or king. The king's role was to lead the people to follow (serve) the Lord and be obedient to the Law. In this way God would bless king and country.

Kings were a part of God's Kingdom program.

### A. The Promise to Abraham

Genesis 17:5-7

*No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. <sup>6</sup>I will make you very fruitful; I will make nations of you, and **kings** will come from you. <sup>7</sup>I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.*

### B. The Promise to Jacob (Israel)

Genesis 35:11

*And God said to him, "I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and **kings** will be among your descendants.*

### C. The Promise to Judah

1. Near the end of his life, Jacob (also called Israel) assembled his sons to confer upon them his blessing. The blessing itself would be prophetic, thus binding and irrevocable.

Genesis 49:1-2

*Then Jacob called for his sons and said: "Gather around so I can tell you what will happen to you in days to come.*

*<sup>2</sup> "Assemble and listen, sons of Jacob; listen to your father Israel.*

2. With this prophetic blessing, the fourth son of Jacob will receive the "ruling" blessing. Reuben, Simeon, and Levi are passed over in favor of Judah. This will be the ruling or leadership tribe.

Genesis 49:8-10

*"Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. <sup>9</sup> You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him? <sup>10</sup> The **scepter** will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his.*

#### **D. The Promise to the Nation (Through Moses)**

Deuteronomy 17:14-17

*When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a **king** over us like all the nations around us," <sup>15</sup> be sure to appoint over you a **king** the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite. <sup>16</sup> The **king**, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again." <sup>17</sup> He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.*

Note that this prophetic word confirmed God's plan for the nation to have kings but set specific limits on their activities.

## E. The Promise to David (from the Lord)

2 Samuel 7:12-16

*“When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his **kingdom**.<sup>13</sup> He is the one who will build a house for my Name, and I will establish the throne of his **kingdom** forever.<sup>14</sup> I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands.<sup>15</sup> But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.<sup>16</sup> Your house and your **kingdom** will endure forever before me; your throne will be established forever.”*

1. The parallel passage for the Davidic Covenant is found in 1 Chronicles 17 (see also Pss 89, 110, and 132).
2. Basically, there are two major parts to the covenant:
  - a. Promises related to the establishment of David’s house (dynasty) and kingdom.
  - b. Promise of a unique, fatherly relationship of God and the son (of David).

### Insight:

The significance of the Davidic Covenant cannot be overstated. It establishes the legitimacy of the Davidic kings over all other tribes (cf. Gen 49:8-10). It assures that a Davidic descendant one day would rule over this promised, everlasting kingdom. It foreshadows the fulfillment of Christ’s kingship as related to this covenantal promise. Recall the angelic message delivered to Mary, the mother of Jesus:

*But the angel said to her, “Do not be afraid, Mary; you have found favor with God.<sup>31</sup> You will conceive and give birth to a son, and you are to call him Jesus.<sup>32</sup> He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,<sup>33</sup> and he will reign over Jacob’s descendants forever; his kingdom will never end.”*

Luke 1:30-33

3. Key Observations

- a. The Davidic Covenant does not promise uninterrupted rule of Davidic kings. Kings would come and kings would go. Their political success (as well as religious prosperity) would depend upon the individual king's faithfulness to the Law of Moses.
- b. The covenantal right to reign as king was limited to the lineage of King David. This explains why Jesus must be born as a descendant of Abraham (Abrahamic Covenant) and David (Davidic Covenant). Matthew's genealogy of Jesus highlights this requirement clearly.

Matthew 1:1

*This is the genealogy of Jesus the Messiah the son of David, the son of Abraham...*

- c. The ultimate fulfillment of the Davidic Covenant would be in the Person and ministry of Christ. Though rejected by the people as their king at His first coming, there awaits a complete fulfillment and establishment of the Davidic Kingdom in His Second Coming and reign over the millennial, Messianic Kingdom (cf. Rev 20:4-6).

## V. REVIEW: KINGS OF THE UNITED MONARCHY

### A. Three Kings (Movement 6: Kingship United Monarchy)

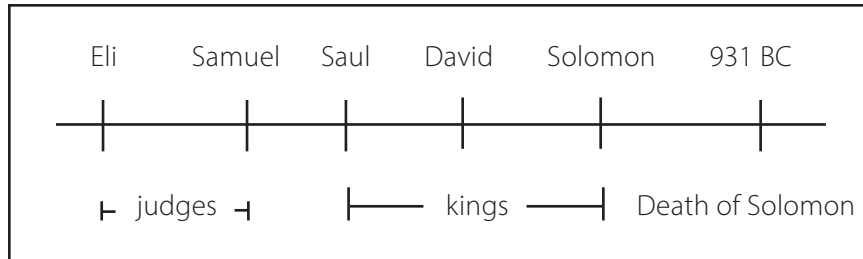
- 1. Saul ..... Tribe of Benjamin
- 2. David ..... Tribe of Judah
- 3. Solomon ..... Tribe of Judah

**Insight:**

In light of Jacob's blessing upon Judah, which tribe is the "ruling" one? (See Gen 49)

How do you explain Saul as the first king?

**B. Timeline: Movement 6**



**C. Historical Biblical Books: Movement 6**

1. 1 Samuel

1 SAMUEL	
Chapters	Topic
1-7	Eli and Samuel
7-15	Samuel and Saul
16-31	Saul and David

2. 2 Samuel

2 SAMUEL	
Chapters	Topic
1-10	King David: Looking Good
11-24	King David: Looking Bad

#### D. Summary of the Three Kings

1. Saul **lost** his heart for God ..... suicide
2. David **misplaced** his heart for God ..... brokenness
3. Solomon **shared** his heart for God ..... syncretism

#### **Practical Insight:**

In light of the first three kings of the nation, where is your heart for God? Recall Jesus' answer as to which of the commandments was the greatest (or the most important):

Matthew 22:34-40

*Hearing that Jesus had silenced the Sadducees, the Pharisees got together. <sup>35</sup> One of them, an expert in the law, tested him with this question: <sup>36</sup> "Teacher, which is the greatest commandment in the Law?" <sup>37</sup> Jesus replied: "Love the LORD your God with all your heart and with all your soul and with all your mind.' <sup>38</sup> This is the first and greatest commandment. <sup>39</sup> And the second is like it: 'Love your neighbor as yourself.' <sup>40</sup> All the Law and the Prophets hang on these two commandments."*

## VI. SPLIT OF THE KINGDOM

### A. Solomon's Failure

1 Kings 11:9-13

*The LORD became angry with Solomon because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice. <sup>10</sup> Although he had forbidden Solomon to follow other gods, Solomon did not keep the LORD's command. <sup>11</sup> So the LORD said to Solomon, "Since this is your attitude and you have not kept my covenant and my decrees, which I commanded you, I will most certainly tear the kingdom away from you and give it to one of your subordinates. <sup>12</sup> Nevertheless, for the sake of David your father, I will not do it during your lifetime. I will tear it out of the hand of your son. <sup>13</sup> Yet I will not tear the whole kingdom from him, but will give him one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen."*



## B. Historic Animosities (Between North/South)

1. Illustrated in David's return to Jerusalem (after Absalom's failed kingship coup).

Bickering between the men of Israel and men of Judah revealed deep-seated, ongoing tribal rivalries. Also, the fact that Solomon had instituted harsh, forced labor upon the northern tribes (while apparently exempting Judah, his people) caused further antagonism between the regions.

2. Illustrated in the rash behavior of Rehoboam, Solomon's son and successor.

1 Kings 12:12-15

*Three days later Jeroboam and all the people returned to Rehoboam, as the king had said, "Come back to me in three days."<sup>13</sup> The king answered the people harshly. Rejecting the advice given him by the elders,<sup>14</sup> he followed the advice of the young men and said, "My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions."<sup>15</sup> So the king did not listen to the people, for this turn of events was from the LORD, to fulfill the word the LORD had spoken to Jeroboam son of Nebat through Ahijah the Shilonite.*

### **Insight:**

"There were several reasons for the division of the kingdom. The primary one was Solomon's apostasy. However, tribal jealousy, sectionalism and Solomon's exploitation of the people were contributing causes."

(Constable, *Notes on 1-2 Kings*, 52)

## VII. OVERVIEW OF THE DIVIDED MONARCHY

### A. North: Kings of Israel (931-722 BC)

1. Nineteen kings: all bad
2. Primary prophetic voices:
  - a. Non-writing prophets: Elijah and Elisha
  - b. Writing prophets: Amos and Hosea
3. Listing of Israel's kings (see chart, p. 9)

### B. South: Kings of Judah (931-586 BC)

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

### C. Analysis of the Split

1. Political split: two geographical boundaries;  
two separate kings
2. Social split: tribal jealousies intensified
3. Covenantal split: Israel: no Davidic kings  
Judah: Davidic kings
4. Religious split:

Judah	Israel
<ul style="list-style-type: none"><li>• No images of God</li><li>• Levitical priesthood</li><li>• Central Sanctuary</li><li>• Separatist</li></ul>	<ul style="list-style-type: none"><li>• Calf images</li><li>• Multi-tribal priesthood</li><li>• Regional Sanctuaries</li><li>• Syncretistic</li></ul>

**VIII. MAP: THE DIVIDED KINGDOM**



## IX. TAKEAWAYS

### A. Evaluation of the Various Kings

Israel and Judah each had 19 kings, as well as one queen in Judah, who reigned over the nations. All of Israel's kings were judged to be bad. Many of Judah's kings were also bad though some were good. What was the evaluation criteria for assessing each of the kings? Deuteronomy outlined the basic requirements of what a king of the covenant people must be, do, and **not** do.

Deuteronomy 17:14-20

*When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us,"<sup>15</sup> be sure to appoint over you a king the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite.<sup>16</sup> The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again."<sup>17</sup> He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.<sup>18</sup> When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests.<sup>19</sup> It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law and these decrees<sup>20</sup> and not consider himself better than his fellow Israelites and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel.*

In summary, a good king should...

- be a man of God's own choosing (v. 15);
- be a man of restraint wholly unlike the other kings of the Near Ancient East (vv. 16-17);
- be a man of God's word: to have, to read, to learn, to obey.

Biblical criteria focuses primarily upon character and covenantal faithfulness as opposed to administrative, governmental, or political acumen.

## **B. The Kings' Heart for God**

Biblical assessments of the various kings highlight their embrace or neglect of following the Lord and His commandments. As demonstrated in Movement 6: Kingship: United Monarchy, the heart for God of the first three kings was telling. Saul lost his heart; David misplaced (but found) his heart; Solomon shared his heart for God. This standard was applied also to the various kings of Israel and Judah.

The wisdom of Proverbs 4:23 is appropriately true.

Proverbs 4:23

*Above all else, guard your heart,  
for everything you do flows from it.*

## **C. The Kings' Effect on the Welfare of Others**

As is often true in life, as goes the leadership, so goes the people. This was particularly true of many of the kings of Israel and Judah. Love for God (expressed in obedience to God's statutes and laws) and love for the people should have guided each of the theo-monarchs. It could have blessed the nation with peace and prosperity. Yet so often, such was not the case.

All leaders need the following reminder from the life of Jesus:

Matthew 22:34-40

*Hearing that Jesus had silenced the Sadducees, the Pharisees got together. <sup>35</sup>One of them, an expert in the law, tested him with this question: <sup>36</sup>"Teacher, which is the greatest commandment in the Law?" <sup>37</sup>Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' <sup>38</sup>This is the first and greatest commandment. <sup>39</sup>And the second is like it: 'Love your neighbor as yourself.' <sup>40</sup>All the Law and the Prophets hang on these two commandments."*

