

**PANORAMA
PLUS 7**

*Kingship:
Divided Monarchy*

name

phone / email

OUTLINE

Session 1: Introduction to the Divided Monarchy.....	7
Session 2: Kings of Israel	23
Session 3: Elijah and Elisha	49
Session 4: Kings of Judah.....	81
Session 5: Prophets to Judah	106
Session 6: 1-2 Chronicles	140
Bibliography	174

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.

© 2022 Fellowship Bible Church of Northwest Arkansas
The Training Center

Scriptures taken from NIV unless otherwise noted THE HOLY BIBLE,
NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011
by Biblica, Inc.® Used by permission. All rights reserved worldwide.

**Curriculum may be copied and used for personal and
ministry purposes, as long as content remains unchanged.**

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. ⁷ 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.”⁸ We should not commit sexual immorality, as some of them did—and in one day twenty-three thousand of them died. ⁹ We should not test Christ, as some of them did—and were killed by snakes. ¹⁰ And do not grumble, as some of them did—and were killed by the destroying angel. ¹¹ These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come. ¹² 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

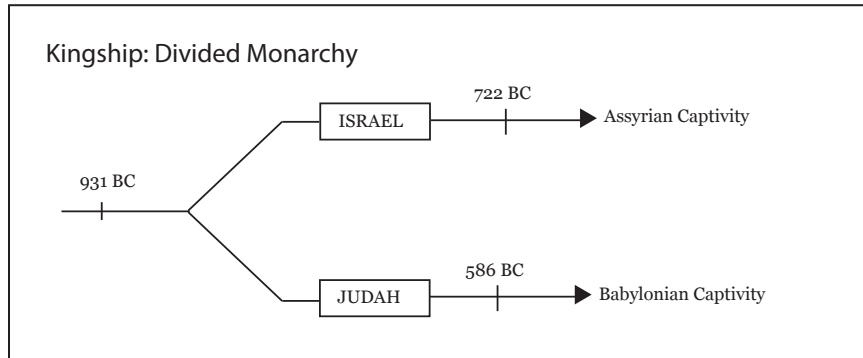
I. PRAYER

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)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#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. ⁶I will make you very fruitful; I will make nations of you, and **kings** will come from you. ⁷I 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.

² "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. ⁹ 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? ¹⁰ 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," ¹⁵ 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. ¹⁶ 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." ¹⁷ 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**.¹³ He is the one who will build a house for my Name, and I will establish the throne of his **kingdom** forever.¹⁴ 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.¹⁵ But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.¹⁶ 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.³¹ You will conceive and give birth to a son, and you are to call him Jesus.³² 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,³³ 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)

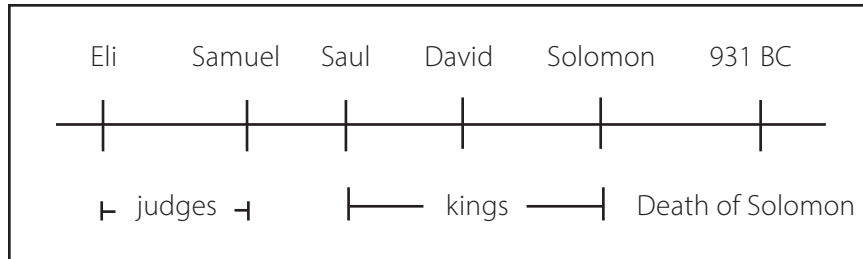
1. Saul Tribe of Benjamin
2. David Tribe of Judah
3. Solomon Tribe of Judah

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. ³⁵ One of them, an expert in the law, tested him with this question: ³⁶ "Teacher, which is the greatest commandment in the Law?" ³⁷ Jesus replied: "Love the LORD your God with all your heart and with all your soul and with all your mind.' ³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: 'Love your neighbor as yourself.' ⁴⁰ 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. ¹⁰ Although he had forbidden Solomon to follow other gods, Solomon did not keep the LORD's command. ¹¹ 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. ¹² 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. ¹³ 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."¹³ The king answered the people harshly. Rejecting the advice given him by the elders,¹⁴ 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."¹⁵ 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"> • No images of God • Levitical priesthood • Central Sanctuary • Separatist 	<ul style="list-style-type: none"> • Calf images • Multi-tribal priesthood • Regional Sanctuaries • Syncretistic

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,"¹⁵ 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.¹⁶ 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."¹⁷ He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.¹⁸ 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.¹⁹ 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 decrees²⁰ 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. ³⁵One of them, an expert in the law, tested him with this question: ³⁶"Teacher, which is the greatest commandment in the Law?" ³⁷Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' ³⁸This is the first and greatest commandment. ³⁹And the second is like it: 'Love your neighbor as yourself.' ⁴⁰All the Law and the Prophets hang on these two commandments."

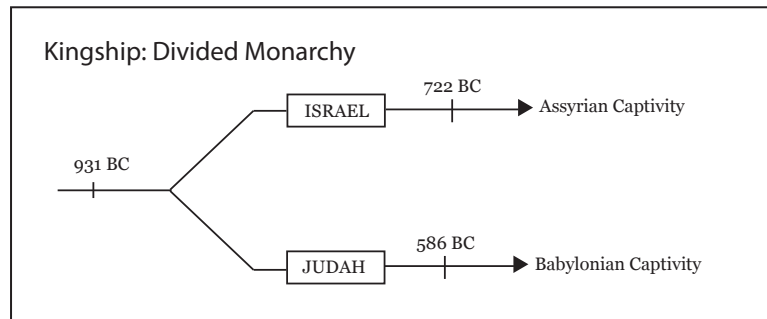
SESSION 2

Kings of Israel

I. PRAYER (REVIEW)

II. MOVEMENT 7: TIMELINE

Kingship: Divided Monarchy



III. THE SPLIT WITHIN THE KINGDOM

A. Major Reasons

1. Longstanding tribal jealousies existed (see Session 1, p. 17 for brief discussion).
2. Natural geographical boundaries reinforced suspicions and occasional skirmishes.
3. Strong leadership of Judahite kings, David and Solomon, added to alienation of north and south.
4. Solomon exercised favorable treatment by exempting Judah from his oppressive taxation policy; also he turned away from the Lord (1Kgs 11:9).
5. Rehoboam's (son of Solomon) complete failure in handling his own accession to the throne thus created a divisive debacle (cf. 1 Kgs 12).

B. Nations Around the Israel/Judah Split

1. Assyria

- a. Ancient empire that rose to dominance in the 9th-7th centuries BC. (see map, p. 48 for breadth of the Assyrian empire at its peak).
- b. Expansionists in nature, Assyria made inroads into the land of Palestine (Israel-Judah) under various kings. Among the most prominent in Biblical history are:
 - (1) Asshur-nasirpal II (884-860 BC)
 - (2) Shalmaneser III (859-825 BC)
 - (3) Tiglath-pileser III (745-728 BC)

Also known as Pul or Pulu, he broke up the Aramean alliance and took many prisoners.
 - (4) Shalmaneser V (727-723 BC)

Began the attack on Samaria, capital of Israel, but died before completion.
 - (5) Sargon II (722-706 BC)

Captured Samaria, occupied the land, took captives, brought in foreigners to intermarry; effectively ended the northern kingdom.
- c. Dominated the ancient Near East with few rivals. On the horizon (end of 8th century BC), the Medes and the Babylonians were beginning to stir.
- d. Theologically, Assyria was used as God's instrument of judgment upon Israel.

Isaiah 10:5-6

"Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath!⁶ I send him against a godless nation, I dispatch him against a people who anger me, to seize loot and snatch plunder, and to trample them down like mud in the streets.

2. Egypt

- a. The glory of the 18th and 19th dynasties of Egypt were a past memory as Egypt exerted less and less influence (with respect to Palestine).

- b. With the rise of Shishak I (935?-914 BC) the attention of Egypt was turned to the Near East. He penetrated into the land as far north as Galilee leaving behind steles (monuments) and other evidences of his activities.
 - c. The next king of Egypt, Osorkon I (914-874), sent forth his general to invade the land of the Hebrews. This general (Zerah) was defeated by Asa, the king of Judah (the southern kingdom—2 Chron 14:7-12).
 - d. Later in time (7th century BC) Egypt, with Assyrian permission, pushed into Palestine; the move was temporary and ineffectual.
3. Arameans
- a. Semites were located north of Israel in the land called Aram or Paddan-Aram (Mesopotamia).
 - b. During the days of Saul and David the Arameans were in constant conflict with the united monarchy as they pushed ever southward.
 - c. Important cities: Hamath, Damascus, Zobah.
 - d. They were removed entirely from the world scene with the militaristic campaigns of the Assyrian, Tiglath-pileser III (near the end of the eighth century BC).
4. Babylonia
- a. Famed king, Hammurabi, established his capital at Babylon; known for his legal law code, the code of Hammurabi (ca 1700 BC).
 - b. Neo-Chaldean empire (605-539 BC) rose to prominence. Nabopolassar, with the aid of Cyaxares (king of the Medes), destroyed Nineveh of the Assyrians in 612 BC. Nabopolassar's son, Nebuchadnezzar, defeated Neco of Egypt at Carchemish in 605 BC.
 - c. Nebuchadnezzar defeated Judah, ransacked the Temple at Jerusalem, took captives (eg. Daniel and friends), and subjected Judah to vassal-state status. This ended the Divided Monarchy.

IV. KINGS OF ISRAEL (NORTH)

A. Kings of the Divided Monarchy

ISRAEL (North)	
Jeroboam I	931-910
Nadab	910-909
Baasha	909-886
Elah	886-885
Zimri	885
Omri	885-874
Ahab	874-853
Ahaziah	853-852
Joram	852-841
Jehu	841-814
Jehoahaz	814-798
Jehoash	798-782
Jeroboam II	793-753
Zechariah	753
Shallum	752
Menahem	752-742
Pekahiah	742-740
Pekah	752-732
Hoshea	732-722

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

V. BIBLICAL DEVELOPMENT

A. Jeroboam I (#1 of Israel)

1. Father: Nebat; Tribe: Ephraim
2. Dates of Reign: 931-910 BC
3. Theological evaluation: Bad

4. Key events

- a. Led the rebellion and split from Judah.

1 Kings 12:12-16

Three days later Jeroboam and all the people returned to Rehoboam, as the king had said, "Come back to me in three days."¹³ The king answered the people harshly. Rejecting the advice given him by the elders,¹⁴ 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."¹⁵ 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.¹⁶ When all Israel saw that the king refused to listen to them, they answered the king: "What share do we have in David, what part in Jesse's son? To your tents, Israel! Look after your own house, David!" So the Israelites went home.

- b. Established two centers for worship.

1 Kings 12:26-30 (cf. Deut 12:1-14)

Jeroboam thought to himself, "The kingdom will now likely revert to the house of David."²⁷ If these people go up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam."²⁸ After seeking advice, the king made two golden calves. He said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt."²⁹ One he set up in Bethel, and the other in Dan.³⁰ And this thing became a sin; the people came to worship the one at Bethel and went as far as Dan to worship the other.

- c. Spurned the prophetic words sent to him.

1 Kings 13:33-34

Even after this, Jeroboam did not change his evil ways, but once more appointed priests for the high places from all sorts of people. Anyone who wanted to become a priest he consecrated for the high places.³⁴ This was the sin of the house of Jeroboam that led to its downfall and to its destruction from the face of the earth.

Jeroboam rejected the Word of the Lord from a sent prophet from Judah. The prophet prophetically declared that Jeroboam would lose his sick son, lose his dynasty, and ultimately lose the nation (prophecy of Assyrian captivity to come). This narrative is found in 1 Kings 13-14.

- d. Received the Lord's rebuke upon his actions as king.

1 Kings 14:9

You have done more evil than all who lived before you. You have made for yourself other gods, idols made of metal; you have aroused my anger and turned your back on me.

- e. Summarized

1 Kings 14:20

He reigned for twenty-two years and then rested with his ancestors. And Nadab his son succeeded him as king.

B. Nadab (#2 of Israel)

1. Father: Jeroboam I; Tribe: Ephraim
2. Dates of Reign: 910-909 BC
3. Theological evaluation: Bad

4. Key Events

- a. Continued the evil pattern of his father.

1 Kings 15:25-26

Nadab son of Jeroboam became king of Israel in the second year of Asa king of Judah, and he reigned over Israel two years.²⁶ He did evil in the eyes of the Lord, following the ways of his father and committing the same sin his father had caused Israel to commit.

- b. Assassinated by Baasha while at war (1 Kgs 15:27-28).

- c. Fulfilled the prophecy of the prophet of Judah that Jeroboam's dynasty would end.

1 Kings 15:29-30

As soon as he began to reign, he killed Jeroboam's whole family. He did not leave Jeroboam anyone that breathed, but destroyed them all, according to the word of the LORD given through his servant Ahijah the Shilonite.³⁰ This happened because of the sins Jeroboam had committed and had caused Israel to commit, and because he aroused the anger of the LORD, the God of Israel.

C. Baasha (#3 of Israel)

1. Father: Ahijah; Tribe: Issachar
2. Dates of Reign: 909-886 BC—3rd longest of Israel
3. Theological evaluation: Bad
4. Key Events
 - a. Became king by assassinating Nadab, son of Jeroboam.
 - b. Received a prophetic word from the prophet Jehu foreseeing the end of his short dynasty (cf. 1 Kgs 16:2-4).

1 Kings 16:7

Moreover, the word of the LORD came through the prophet Jehu son of Hanani to Baasha and his house, because of all the evil he had done in the eyes of the LORD, arousing his anger by the things he did, becoming like the house of Jeroboam—and also because he destroyed it.

D. Elah (#4 of Israel)

1. Father: Baasha; Tribe: Issachar
2. Dates of Reign: 886-885 BC
3. Theological Evaluation: Bad
4. Key events
 - a. Ended at his death the dynasty of his father, Baasha.
 - b. Assassinated by one of his own military leaders.

1 Kings 16:9-10

Zimri, one of his officials, who had command of half his chariots, plotted against him. Elah was in Tirzah at the time, getting drunk in the home of Arza, the palace administrator at Tirzah. ¹⁰ Zimri came in, struck him down and killed him in the twenty-seventh year of Asa king of Judah. Then he succeeded him as king.

- c. Fulfilled by his death the prophetic word brought against his father, Baasha, and his father's lineage.

1 Kings 16:12-13

So Zimri destroyed the whole family of Baasha, in accordance with the word of the Lord spoken against Baasha through the prophet Jehu—¹³ because of all the sins Baasha and his son Elah had committed and had caused Israel to commit, so that they aroused the anger of the Lord, the God of Israel, by their worthless idols.

E. Zimri (#5 of Israel)

1. Father: unknown; Tribe: unknown
2. Dates of Reign: 885 BC... 7 days
3. Theological evaluation: Bad
4. Key events
 - a. Found Elah, the king, drunk at the palace in Tirzah and assassinated him (1 Kgs 16:9-11).
 - b. Reigned seven days; Omri proclaimed commander of the army and new king by his supporters (1 Kgs 16:16, 21).
 - c. Set the royal palace on fire and died in the flames (suicide likely—1 Kgs 16:18).
 - d. Aligned with Jeroboam's policies (albeit briefly).
1 Kings 16:18^b-19
So he died,¹⁹ because of the sins he had committed, doing evil in the eyes of the LORD and following the ways of Jeroboam and committing the same sin Jeroboam had caused Israel to commit.

F. Omri (#6 of Israel)

1. Father: unknown; Tribe: unknown
2. Dates of Reign: 885-874 BC
3. Theological evaluation: Bad
4. Key events
 - a. Came to power at death of Zimri; opposed by the supporters of Tibni for king; Tibni slain and Omri pronounced king (1 Kgs 16:21-22).
 - b. Moved the capital from Tirzah (after six years) to the new capital at Samaria (1 Kgs 16:23-24).

- c. Evaluated harshly in his twelve year reign.

1 Kings 16:25-26

But Omri did evil in the eyes of the LORD and sinned more than all those before him.²⁶ He followed completely the ways of Jeroboam son of Nebat, committing the same sin Jeroboam had caused Israel to commit, so that they aroused the anger of the LORD, the God of Israel, by their worthless idols.

G. Ahab (#7 of Israel)

1. Father: Omri; Tribe: unknown
2. Dates of Reign: 874-853 BC
3. Theological evaluation: Bad
4. Key events
 - a. Succeeded his father as king (the Omride dynasty).
 - b. Considered to be an exceptionally bad king in the eyes of the Lord.

1 Kings 16:30

Ahab son of Omri did more evil in the eyes of the LORD than any of those before him.

- c. Married the daughter of Ethbaal, king of the Sidonians, named Jezebel (1 Kgs 16:31); Ahab was compliant with her introducing Baal and Asherah worship.

1 Kings 16:31-33

He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him.³² He set up an altar for Baal in the temple of Baal that he built in Samaria.³³ Ahab also made an Asherah pole and did more to arouse the anger of the LORD, the God of Israel, than did all the kings of Israel before him.

- d. Faced the prophet, Elijah, who opposed Ahab and Jezebel.

Note that this conflict will be discussed in Session 3: Elijah and Elisha.

- e. Repelled the Syrian king's (Ben-Hadad) invasion successfully on two separated occasions; forged a treaty with his invader-king and spared his life (though Ahab was rebuked by an unnamed prophet of the Lord, "You have set free a man I had determined should die..."—1 Kgs 20:42b).
- f. Went to war with Jehoshaphat, king of Judah, against Aram to recapture Ramoth-Gilead (east, southeast of Sea of Galilee). The attack was supported by false, court prophets but opposed by the true prophet of the Lord, Micaiah (1 Kgs 22). Ahab died during battle.

1 Kings 22:37-38

So the king died and was brought to Samaria, and they buried him there.³⁸ They washed the chariot at a pool in Samaria (where the prostitutes bathed), and the dogs licked up his blood, as the word of the LORD had declared.

H. Ahaziah (#8 of Israel)

1. Father: Ahab; Tribe: unknown
2. Dates of Reign: 853-852 BC
3. Theological evaluation: Bad
4. Key events
 - a. Succeeded his father for a brief reign over Israel.
 - b. Injured in a fall, Ahaziah sent messengers to call Baal-Zebub, the false god of Ekron; the Lord sent Elijah with a true prophetic message for the king (by way of the king's messengers).

2 Kings 1:3-4

But the angel of the LORD said to Elijah the Tishbite, "Go up and meet the messengers of the king of Samaria and ask them, 'Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?'"⁴ Therefore this is what the LORD says: "You will not leave the bed you are lying on. You will certainly die!" So Elijah went.

- c. Evaluated harshly as to his limited kingship.

1 Kings 22:52-53

He did evil in the eyes of the LORD, because he followed the ways of his father and mother and of Jeroboam son of Nebat, who caused Israel to sin.⁵³ He served and worshiped Baal and aroused the anger of the LORD, the God of Israel, just as his father had done.

I. Joram or Jehoram (#9 of Israel)

1. Father: Ahab; Tribe: unknown
2. Dates of Reign: 852-841 BC
3. Theological evaluation: Bad
4. Key events
 - a. Came to kingship at the death of his brother, Ahaziah (2 Kgs 3:1).
 - b. Evaluated less harshly than his father, Ahab, though still considered an evil king.

2 Kings 3:2-3

He did evil in the eyes of the LORD, but not as his father and mother had done. He got rid of the sacred stone of Baal that his father had made.³ Nevertheless he clung to the sins of Jeroboam son of Nebat, which he had caused Israel to commit; he did not turn away from them.

- c. Joined with Jehoshaphat (king of Judah) to face the revolting Moabites; Jehoshaphat (as he did previously with Ahab) requested that a prophet of God be consulted. The prophet was Elisha, formerly servant to Elijah.

2 Kings 3:14-19

Elisha said, "As surely as the LORD Almighty lives, whom I serve, if I did not have respect for the presence of Jehoshaphat king of Judah, I would not pay any attention to you." ¹⁵ But now bring me a harpist." While the harpist was playing, the hand of the LORD came on Elisha ¹⁶ and he said, "This is what the LORD says: I will fill this valley with pools of water. ¹⁷ For this is what the LORD says: You will see neither wind nor rain, yet this valley will be filled with water, and you, your cattle and your other animals will drink. ¹⁸ This is an easy thing in the eyes of the LORD; he will also deliver Moab into your hands. ¹⁹ You will overthrow every fortified city and every major town. You will cut down every good tree, stop up all the springs, and ruin every good field with stones."

- d. Faced on–again, off–again animosities and attacks from Arameans.
- e. Died at the hands of Jehu (the next king of Israel); Jehu also killed Ahaziah (6th king of Judah) who was meeting with Jehu to plan their war against the Arameans. The death of Jehu ends the Omride dynasty.

J. Jehu (#10 of Israel)

1. Father: Jehoshaphat, son of Nimshi; Tribe: unknown
2. Dates of Reign: 841-814 BC
3. Theological evaluation: Bad; though some good acknowledged

4. Key events

- a. Served as a commander at Ramoth Gilead under King Joram (2 Kgs 9:4-5).
- b. Anointed with oil as the next king by a young man sent by Elisha the prophet (2 Kgs 9:1-6); previously, Elijah had been commanded by the Lord to anoint Jehu (cf. 1 Kgs 19:15-18) but there is no evidence that the task had been accomplished by Elijah personally.
- c. Tasked by God through the prophet to destroy the house of Ahab and Jezebel who introduced Baal worship to Israel.

2 Kings 9:7-10

"You are to destroy the house of Ahab your master, and I will avenge the blood of my servants the prophets and the blood of all the LORD's servants shed by Jezebel. ⁸ The whole house of Ahab will perish. I will cut off from Ahab every last male in Israel—slave or free. ⁹ I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah. ¹⁰ As for Jezebel, dogs will devour her on the plot of ground at Jezreel, and no one will bury her." Then he opened the door and ran.

- d. Killed Joram son of Ahab (9th king of Israel) and Ahaziah (6th king of Judah); the two kings together were in battle conflict with Hazael the king of Aram; these deaths had been prophesied by Elijah.

1 Kings 19:15-17

The Lord said to him, "Go back the way you came, and go to the Desert of Damascus. When you get there, anoint Hazael king over Aram. ¹⁶ Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet. ¹⁷ Jehu will put to death any who escape the sword of Hazael, and Elisha will put to death any who escape the sword of Jehu.

- e. Exterminated the descendants (perhaps future claimants to the throne) of the house of Ahab.

2 Kings 10:9-12a

The next morning Jehu went out. He stood before all the people and said, "You are innocent. It was I who conspired against my master and killed him, but who killed all these?"¹⁰ Know, then, that not a word the LORD has spoken against the house of Ahab will fail. The LORD has done what he announced through his servant Elijah."¹¹ So Jehu killed everyone in Jezreel who remained of the house of Ahab, as well as all his chief men, his close friends and his priests, leaving him no survivor.¹² Jehu then set out and went toward Samaria.

- f. Killed Jezebel, the wife of Ahab, in fulfillment of the prophecy of her death (2 Kgs 9:30-37; cf. 1 Kgs 21:23).
- g. Destroyed the prophets of Baal by deception (2 Kings 10:18-27).
- h. Failed to complete the task of ridding Israel of false worship by not destroying the calf idols at Dan and Bethel (2 Kgs 10:28-29).
- i. Evaluated with positive and negative accomplishments.

2 Kings 10:30-31

The LORD said to Jehu, "Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation."³¹ Yet Jehu was not careful to keep the law of the LORD, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, which he had caused Israel to commit.

K. Jehoahaz (#11 of Israel)

1. Father: Jehu; Tribe: unknown
2. Dates of Reign: 814-798 BC
3. Theological evaluation: Bad

4. Key events

a. Succeeded father and reigned seventeen years (2 Kgs 13:1).

b. Did evil in the eyes of the Lord.

2 Kings 13:2-3

He did evil in the eyes of the LORD by following the sins of Jeroboam son of Nebat, which he had caused Israel to commit, and he did not turn away from them. ³ So the LORD's anger burned against Israel, and for a long time he kept them under the power of Hazael king of Aram and Ben-Hadad his son.

c. Called upon the Lord during the stressful attacks of Hazael and his son Ben-Hadad of Aram; the Lord answered his prayer and delivered Israel (2 Kgs 13:4-5). But the armies of Israel were decimated; only a small contingent of soldiers remained (2 Kgs 13:7).

d. The effect spiritually of the deliverance was not impactful on the people of Israel; they remained in idolatry.

2 Kings 13:6

But they did not turn away from the sins of the house of Jeroboam, which he had caused Israel to commit; they continued in them. Also, the Asherah pole remained standing in Samaria.

L. Jehoash (#12 of Israel)

1. Father: Jehoahaz; Tribe: unknown

2. Dates of Reign: 798-782 BC

3. Theological evaluation: Bad

4. Key events

- a. Evaluated theologically in line with all other Israelite kings (of the north).

2 Kings 13:11

He did evil in the eyes of the LORD and did not turn away from any of the sins of Jeroboam son of Nebat, which he had caused Israel to commit; he continued in them.

- b. Evaluated historically by Josephus:

“He was a good man, and in disposition was not at all like his father” (i.e. Jehoahaz) (Ant. 9.8.6 as cited by Unger, *New Unger's Bible Dictionary*, 658).

- c. Prevailed against the Arameans on three occasions as prophesied by Elisha (2 Kings 13:14-19).
- d. Defeated Amaziah (8th king of Judah), broke down a portion of the walls around Jerusalem, took plunder and captives (to discourage retaliation and further warfare) (2 Kgs 14; cf. 2 Chron 25).
- e. Maintained a certain fondness for Elisha (2 Kgs 13:14-20; for more, see Session 3 of this study: Elijah and Elisha).

M. Jeroboam II (#13 of Israel)

1. Father: Jehoash; Tribe: unknown
2. Dates of Reign: 793-753 BC
3. Theological evaluation: Bad
4. Key events
 - a. Evaluated in light of perpetuating (or permitting) false worship introduced by his namesake, Jeroboam I.
2 Kings 14:24
He did evil in the eyes of the LORD and did not turn away from any of the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

- b. Regained much lost territory and extended Israel's northern borders and eastern transjordan borders to more like the celebrated days of Solomon (2 Kgs 14:25). Thus, Jeroboam was used by God in spite of, not because of, his piety (which was lacking – cf. 2 Kgs 14:25-27).
- c. Reigned during the ministry of Amos the prophet (765-755 BC); see chart of the Book of Amos for details (p 44).

N. Zechariah (#14 of Israel)

- 1. Father: Jeroboam; Tribe: unknown
- 2. Dates of Reign: 753 BC
- 3. Theological evaluation: Bad
- 4. Key events
 - a. Evaluated as one who did as his fathers (ancestors) did.
 2 Kings 15:9
He did evil in the eyes of the LORD, as his predecessors had done. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.
 - b. Reigned only six months; assassinated publicly by Shallum who claimed the kingship (2 Kgs 15:10).
 - c. Ended the dynasty of Jehu as was prophesied by the LORD to Jehu (2 Kgs 15:12).
 2 Kings 10:30
The LORD said to Jehu, "Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation."

O. Shallum (#15 of Israel)

1. Father: Jabesh; Tribe: unknown
2. Dates of Reign: 752 BC
3. Theological evaluation: not specifically given, however due to his manner of succession and in light of the previous kings, bad.
4. Key events
 - a. Assassinated Zechariah to become king; reigned one month (2 Kgs 15:13).
 - b. Assassinated by Menahem (son of Gadi who left Tirzah to go to Samaria to seize the kingship– 2 Kgs 15:14).

P. Menahem (#16 of Israel)

1. Father: Gadi; Tribe: unknown
2. Dates of Reign: 752-742 BC
3. Theological evaluation: Bad
4. Key events
 - a. Evaluated negatively in light of previous kings.
2 Kings 15:18
He did evil in the eyes of the LORD. During his entire reign he did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.
 - b. Likely one of Zechariah's generals who was dismayed by the assassination of his king by the usurper-assassin Shallum. He attacked Shallum and became king (2 Kgs 15:14).
 - c. Exercised harsh cruelty against Tiphseh (the city) for apparently refusing to acknowledge his kingship.

2 Kings 15:16

At that time Menahem, starting out from Tirzah, attacked Tiphshah and everyone in the city and its vicinity, because they refused to open their gates. He sacked Tiphshah and ripped open all the pregnant women.

- d. Enacted a treaty with Pul (or Tiglath-Pileser), king of Assyria, whereby Menahem paid tribute to safeguard his fragile kingdom and “buy protection” from Assyria (2 Kgs 15:19).

Q. Pekahiah (#17 of Israel)

1. Father: Menahem; Tribe: unknown
2. Dates of Reign: 742-740 BC
3. Theological evaluation: Bad
4. Key events
 - a. Evaluated as the other kings of Israel.

2 Kings 15:24

Pekahiah did evil in the eyes of the LORD. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

- b. Assassinated by one of his chief officers, Pekah, in the citadel of the royal palace; reigned but two years.

R. Pekah (#18 of Israel)

1. Father: Remaliah; Tribe: unknown
2. Dates of Reign: 752-732 BC
3. Theological evaluation: Bad

4. Key events

- a. Evaluated as previous kings of Israel.

2 Kings 15:28

He did evil in the eyes of the LORD. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

- b. Strongly anti-Assyrian and likely broke the treaty enacted by Menahem; caused Assyria to retaliate.

2 Kings 15:29

In the time of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maakah, Janoah, Kedesh and Hazor. He took Gilead and Galilee, including all the land of Naphtali, and deported the people to Assyria.

- c. Assassinated by Hoshea, son of Elah (2 Kgs 15:30).

S. Hoshea (#19 of Israel—last king of Israel in the North)

1. Father: Elah; Tribe: unknown

2. Dates of Reign: 732-722 BC

3. Theological evaluation: Bad

4. Key events

- a. Evaluated somewhat differently, “bad but not as bad.”

2 Kings 17:2

He did evil in the eyes of the LORD, but not like the kings of Israel who preceded him.

- b. Previously was a vassal (“puppet king”) of the Assyrian king but had secretly attempted to forge other alliances (Egypt) to oppose Assyria (2 Kgs 17:3-4).

- c. Attacked by Shalmaneser, king of Assyria; defeat ended the reign of the northern kings of Israel.

2 Kings 17:5-6

The king of Assyria invaded the entire land, marched against Samaria and laid siege to it for three years. ⁶ In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes.

VI. WRITING PROPHETS: NORTHERN KINGDOM OF ISRAEL

A. Amos (prophetic ministry: 765-755 BC)

1. Profession: sheepherder - Amos 7:14, then prophet
2. Meaning of "Amos": Burden or Burden-bearer
3. Home: Tekoa in Judah... yet sent north to Israel
4. Book of Amos: charted

THE BOOK OF AMOS							
8 Judgments		3 Sermons		5 Visions		3 Promises	
1. Damascus 2. Gaza 3. Tyre 4. Edom 5. Ammon 6. Moab 7. Judah 8. Israel		1. Sins Against God and Man 2. Women, Worship, Stubbornness and Unrighteousness 3. Injustice		1. Locusts 2. Devouring Fire 3. Plumbline 4. Basket of Summer Fruit 5. Altar		1. Messianic Kingdom 2. Millennial Blessings 3. Restoration of Israel	
1:1	2:16	3:1	6:14	7:1	9:10	9:11	9:15
Key Verse: "But let justice roll on like a river, righteousness like a never-ending stream!" (Amos 5:24 NIV)							

B. Hosea

1. Profession: called by God to be a prophet (Hos 1:1)
2. Meaning of "Hosea": Yahweh Has Saved
3. Home: son of Beer, most likely from Israel
4. Book of Hosea: charted

THE BOOK OF HOSEA				
Adulterous Wife/ Faithful Husband		Adulterous Nation (Israel)/ Faithful Lord		
Hosea Chapters 1-3		Hosea Chapters 4-14		
First Marriage	Remarriage	Israel's Indictment (Court Case)	Punishment	Restoration
1:1 2:23	3:1 3:5	4:1 7:16	8:1 10:15	11:1 14:9
<p>Key Verse: "A spirit of prostitution is in their heart; they do not acknowledge the LORD." (Hosea 5:4b NIV)</p>				

VII. TAKEAWAYS

A. God's Sovereignty

With the rise and fall of so many kings, with the threats and actual wars with so many adversaries, the believer of Biblical times (and also our time as well) could wonder, "Where is God in all the chaos?" This reaction suggests that the Lord of Heaven and Earth has somehow lost control or if not, doesn't care for His people. The Scriptures flatly deny such thinking.

Psalm 135:5-6 (cf. Dan 4:35)

I know that the LORD is great, that our LORD is greater than all gods. ⁶ The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths.

Psalm 103:19 (cf. 115:1-3)

The LORD has established his throne in heaven, and his kingdom rules over all.

Ephesians 1:11

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will...

B. Existence of the Nations

Note also how the existence of diverse nations fit within God's rule.

Acts 17:22-28

Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. ²³ For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you. ²⁴ "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. ²⁵ And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. ²⁶ From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. ²⁷ God did

this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.²⁸ 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

C. A Lesson From the Various Kings

If the Sovereign Lord expected His kings to seek Him, to embrace His will and ways, what might that suggest to us (rulers not over kingdoms, but over our lives)?

2 Chronicles 16:9a

"For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him."

D. Thought Question

As each king was evaluated as to faithfulness and their measure of following or not following the Lord, how would you rate your personal "kingship"?

SESSION 3

Elijah and Elisha

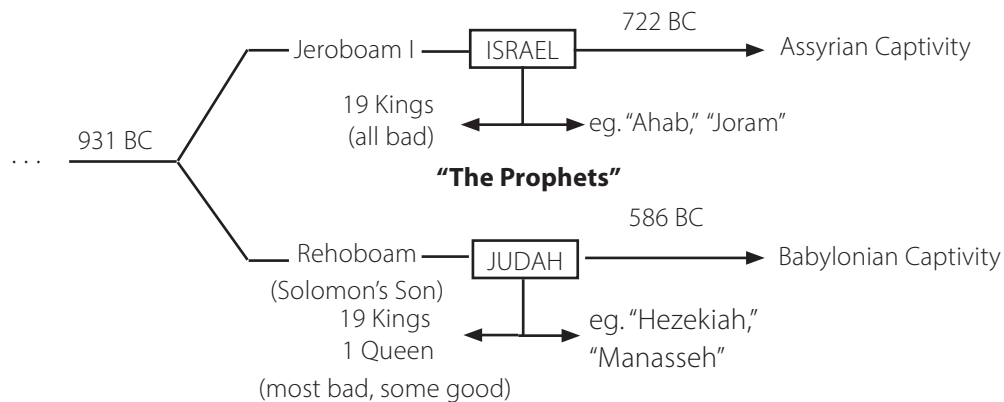
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements of the Old Testament (9)

1. Prologue Genesis 1-11
2. Patriarchs Genesis 12-50; Job
3. Redemption/ Exodus, Leviticus
Wanderings Numbers, Deuteronomy
4. Conquest Joshua
5. Apostasy Judges, Ruth
6. Kingship: United 1-2 Samuel; 1 Kings 1-11
- 7. Kingship: Divided 1 Kings 12-22; 2 Kings**
8. Exile Ezekiel, Daniel
9. Return from Exile Ezra, Nehemiah, Esther

B. Movement 7: Timeline



III. SYNOPSIS OF NORTHERN KINGDOM (ISRAEL)

A. Beginning

1. Split of kingdom upon Solomon's death (931 BC)
2. Led by Israel's first king (Jeroboam I)

B. Duration

1. From 931-722 BC
2. Nineteen kings (all evaluated theologically as bad)

C. End

1. Under the reign of Hoshea, a puppet-king answerable to Assyria.
2. Revolted, then subsequently defeated by Shalmaneser V (of Assyria).
3. Northern kingdom never a separate, political entity ever again.

D. Primary Prophets to Israel

1. Writing prophets: Amos and Hosea
2. Non-writing prophets: Elijah and Elisha

IV. MINISTRY OF THE PROPHETS

A. Meaning of Prophet

1. Although there has been disagreement among Old Testament scholars regarding the root and derivation of the word (Heb-nabhi), usage seems to point clearly to prophet as "one who speaks for God." The prophet declares the divine message.
2. Representative passage:
Exodus 7:1-2
*Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.
²You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country."*

3. Notable examples:

a. Jeremiah 1:4-7

*The word of the LORD came to me, saying, ⁵“Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” ⁶“Alas, Sovereign LORD,” I said, “I do not know how to speak; I am too young.” ⁷But the LORD said to me, “Do not say, ‘I am too young.’ **You must go to everyone I send you to and say whatever I command you.**”*

b. Zechariah 7:8-12

And the word of the LORD came again to Zechariah: ⁹“This is what the LORD Almighty said: ‘Administer true justice; show mercy and compassion to one another. ¹⁰Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other.’ ¹¹“But they refused to pay attention; stubbornly they turned their backs and covered their ears. ¹²They made their hearts as hard as flint and would not listen to the law or to the words that the LORD Almighty had sent by his Spirit through the earlier prophets. So the LORD Almighty was very angry.

Insight:

In short, a prophet announces the message of the Lord to the intended audience. Thus, the prophet represented God before the people (often to the king); the priest, however, represented the people and mediated before the Holy God.

B. Other Terms for Prophet

1. Seer

a. Virtually synonymous with prophet

1 Samuel 9:9

(Formerly in Israel, if someone went to inquire of God, they would say, “Come, let us go to the seer,” because the prophet of today used to be called a seer.)

b. Emphasizes the mode of receiving divine revelation ... “seeing as in visions.”

2. Man of God
 - a. Emphasized the holy calling, character, and divine ministry.
 - b. Examples (Deut 33:1; 1 Sam 9:6; 2 Kgs 4:9; et al.)
3. Servant of the Lord
 - a. Emphasized the relationship between prophet and God (i.e. prophet – servant before Almighty God).
 - b. Examples (2 Kgs 9:7, 17:13; Jer 7:25; Ezek 38:17; et al.)

C. Primary Functions of Biblical Prophets

1. **Forth-tell:** to expound God’s message as revealed to them; to be moral, ethical, and spiritual preachers.
2. **Fore-tell:** to predict beforehand indicative of divine source; to announce events yet to come as it related primarily to judgment, salvation (deliverance), the coming Messiah-King, and His Kingdom.
3. **Sound the Trumpet against national apostasy:** to act as watchmen on the walls alerting the nation of the dangers of spiritual apostasy.

Ezekiel 3:16-17

*At the end of seven days the word of the LORD came to me:
 17 “Son of man, I have made you a watchman for the
 people of Israel; so hear the word I speak and give them
 warning from me.*

V. THE PROPHET ELIJAH

Very little is known about this intriguing prophetic figure except that which is revealed in the books of 1 and 2 Kings (also briefly, 2 Chron 21). Elijah’s name means “my God is Yahweh.” His lineage is unknown; his home was in Tishbe of Gilead. He appears during the reign of Ahab, the 7th king of Israel.

1 Kings 17-19 narrates three significant episodes in the life of Elijah. Each of the episodes taken together tell one story, the development and maturation of a prophet who fulfills his calling even as his three episodes become increasingly more difficult. (See p. 79 at the end of this session for a “travel map” of the prophet’s journeys). Additionally, further incidents in Elijah’s life are touched upon briefly.

Elijah: Three Faith-Building Episodes¹			
Phases	Episode 1	Episode 2	Episode 3
	1 Kings 17	1 Kings 18	1 Kings 19
1. Announcement	By Elijah 1	By God 1	By Jezebel 1 2
2. Journey	From Israel 2 5	To Israel 2 6	From Israel 3 4
3. Two Encounters	Ravens 6 7 Widow 8 16	Obadiah 7 15 Ahab 16 21	An Angel 5 6 Angel of LORD 7 8
4. Miracle Event	Resuscitation 17 23	Fire 21 38	Theophany 9 18
5. Result	Widow 17 24	Israel 39 40 Ahab 18:41 19:1	Elisha 19 21
¹ Adapted from R. Cohn as cited in Constable, <i>Notes on 1 Kings</i> (soniclight.com)			

A. Episode One: 1 Kings 17

1. Announcement (by Elijah) (1)

1 Kings 17:1

Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As the LORD, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word."

- a. King Ahab was the 7th king of Israel who reigned from 874-853 BC, a reign of twenty-one years. Elijah's appearance likely occurred some fourteen years after the king began to rule. By this time it was quite apparent the kind of king Israel had.
- b. The phrase "whom I serve" (or "before whom I stand") is a technical one indicating that this appearance is a God-ordained, authoritative encounter. Ahab should recognize it as such and be attentive.
- c. The judgment of drought would have caused quite a stir in the palace. Ahab's wife, Jezebel, had introduced Baal worship to the kingdom. Baal was the god of fertility and rain.

1 Kings 16:30-33

Ahab son of Omri did more evil in the eyes of the LORD than any of those before him.³¹ He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him.³² He set up an altar for Baal in the temple of Baal that he built in Samaria.³³ Ahab also made an Asherah pole and did more to arouse the anger of the LORD, the God of Israel, than did all the kings of Israel before him.

- d. The length of the drought would be three years (cf. 1 Kgs 18:1), long enough to set the stage for a coming confrontation and conflict.

2. Journey (from Israel) (2-5)

1 Kings 17:2-5

Then the word of the LORD came to Elijah:³ “Leave here, turn eastward and hide in the Kerith Ravine, east of the Jordan.

⁴ You will drink from the brook, and I have directed the ravens to supply you with food there.”⁵ So he did what the LORD had told him. He went to the Kerith Ravine, east of the Jordan, and stayed there.

- a. It was one thing to pronounce God’s judgment to Ahab but quite another to experience the expected, dangerous outcome. Yet, this is a test of Elijah’s growing faith and strength.
- b. God directed the prophet to hide (beyond the Jordan) and provided supernaturally for his sustenance. This provision would sustain Elijah’s life and continue to build his faith (in God).

3. Two encounters (6-16)

a. Encounter #1: Ravens

1 Kings 17:6-7

The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook.⁷ Some time later the brook dried up because there had been no rain in the land.

b. Encounter #2: Widow

(1) Instruction: Go to the widow of Zarephath of Sidon (8-9)

1 Kings 17:8-9

Then the word of the LORD came to him:⁹ “Go at once to Zarephath in the region of Sidon and stay there. I have directed a widow there to supply you with food.”

- (a) Zarephath was located between Tyre and Sidon in the country of Phoenicia. This is the homeland of Jezebel and a stronghold of Baal worship.

- (b) This Gentile widow will be God's instrument for provision of food for Elijah. Little does the prophet know, but the widow and her son are near the point of starvation as well.
- (2) Interview: Request (by Elijah) for water and bread (10-11)
- (3) Inability: response by the widow: have not enough (12)

1 Kings 17:12
"As surely as the LORD your God lives," she replied, "I don't have any bread—only a handful of flour in a jar and a little olive oil in a jug. I am gathering a few sticks to take home and make a meal for myself and my son, that we may eat it—and die."
- (4) Intervention:
 - (a) Honor the prophet of God: by feeding him (13).
 - (b) Miracle #1: material blessings—food (14-16).

1 Kings 17:15-16
She went away and did as Elijah had told her. So there was food every day for Elijah and for the woman and her family. ¹⁶ For the jar of flour was not used up and the jug of oil did not run dry, in keeping with the word of the LORD spoken by Elijah.
 - (c) Trust the prophet of God: for healing (17-18).
 - (d) Miracle #2: restoring life—resuscitation (19-23).

1 Kings 17:22
The LORD heard Elijah's cry, and the boy's life returned to him, and he lived.

Summary Insight:

The two encounters (ravens and the widow) are placed in the backdrop of the coming power encounter between Yahweh (and Elijah) and Baal (and Jezebel with the prophets of Baal). The prophet must understand that the false god, Baal, a god of productive and fertile harvests, cannot ensure good crops much less rule over life and death (Yahweh alone is the Creator and Provider). Yahweh alone is God. Yahweh alone rules sovereignly and providentially.

4. Miracle Event

1 Kings 17:22-23

The LORD heard Elijah's cry, and the boy's life returned to him, and he lived.²³ Elijah picked up the child and carried him down from the room into the house. He gave him to his mother and said, "Look, your son is alive!"

5. Result

1 Kings 17:24

Then the woman said to Elijah, "Now I know that you are a man of God and that the word of the LORD from your mouth is the truth."

Note that the widow confirmed the status of true prophet upon Elijah because of the miracles he performed. The signs were authenticators that Elijah was a prophet from God and thereby had a true message from God.

B. Episode Two: 1 Kings 18

1. Announcement (by God) (1)

1 Kings 18:1

After a long time, in the third year, the word of the LORD came to Elijah: "Go and present yourself to Ahab, and I will send rain on the land."

2. Journey (to Israel) (2)

1 Kings 18:2

So Elijah went to present himself to Ahab. Now the famine was severe in Samaria,

3. Two encounters (7-21)

a. Encounter #1: Obadiah (7-15)

Obadiah was a prophet of God, a devout believer, a protector of 100 prophets hidden in caves from Queen Jezebel, and also an official in Ahab's court (cf. vv 3-4). He was a man between a rock and a hard place (Jezebel and now Elijah). His life was precarious and quite risky.

(1) The meeting: Obadiah bows to Elijah (7).

1 Kings 18:7

As Obadiah was walking along, Elijah met him. Obadiah recognized him, bowed down to the ground, and said, "Is it really you, my lord Elijah?"

(2) The message: Tell Ahab I'm (Elijah) coming (8).

1 Kings 18:8

"Yes," he replied. "Go tell your master, 'Elijah is here.'"

(3) The misgivings: You're compromising me (Obadiah) (9-14).

(a) If I do, I die.

(b) Ahab has everyone looking for you.

(c) If I do, you'll probably be sent by the Spirit somewhere else.

(d) So, give me a break: I've secretly harbored and fed 100 prophets away from Jezebel.

(e) If I go, I'll be killed.

(4) The message: Tell Ahab I'm (Elijah) coming... today (15).

1 Kings 18:15

Elijah said, "As the LORD Almighty lives, whom I serve, I will surely present myself to Ahab today."

b. Encounter #2: Ahab (16-21)

(1) The meeting: Ahab and Elijah (16-17)

1 Kings 18:16-17

So Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah. ¹⁷ When he saw Elijah, he said to him, "Is that you, you troubler of Israel?"

(2) The message: Disobedience and Idolatry (18-19)

1Kings 18:18

"I have not made trouble for Israel," Elijah replied. "But you and your father's family have. You have abandoned the LORD'S commands and have followed the Baals."

(3) The message (20-21)

(a) To Ahab: bring your Baal prophets to Mt Carmel

(b) To people: choose Yahweh or Baal (not both)

4. Miracle Event: Fire (21-38)

a. The test explained: fire on the altar (22-24)

Two bulls, one for the four hundred fifty prophets of Baal and one for Elijah, are prepared to place on the altar. Then Elijah issues the challenge.

1 Kings 18:24

Then you call on the name of your god, and I will call on the name of the LORD. The god who answers by fire—he is God." Then all the people said, "What you say is good."

b. The task: Baal's prophets' effort (25-26)

Baal prophets called upon their god from "morning to noon" with no effect.

c. The taunts: Elijah's response (27-29)

1 Kings 18:27

At noon Elijah began to taunt them. "Shout louder!" he said. "Surely he is a god! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened."

d. The task: Elijah's efforts (30-35)
Elijah repaired Yahweh's altar, made the sacrificial preparations, then surprisingly had four large jars of water poured upon the altar. He then repeated the water drenching a second, then a third time, resulting in the trench around the altar being filled with water.

e. The test evaluated: fire on the altar! (36-38)

1 Kings 18:36-38

At the time of sacrifice, the prophet Elijah stepped forward and prayed: "LORD, the God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command."³⁷ Answer me, LORD, answer me, so these people will know that you, LORD, are God, and that you are turning their hearts back again."³⁸ Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.

Insight:

"The contest on Carmel is not, as often billed, between Elijah and the prophets of Baal: it is between his Lord Yahweh himself and Lord Baal."

(A. Graeme quoted by Constable, *Notes on 1 Kings*, 73)

5. Result

a. For Israel (39-40)

1 Kings 18:39-40

When all the people saw this, they fell prostrate and cried, "The LORD—he is God! The LORD—he is God!"⁴⁰ Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.

b. For Ahab (18:41-19:1)

After the long drought Elijah told Ahab to eat, then later to leave because the drought was ending. Elijah committed himself to prayer (42-44; cf. Jas 5:17-18) and the Lord answered (cf. 1 Kings 18:1).

1 Kings 18:45-46

Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain started falling and Ahab rode off to Jezreel. ⁴⁶The power of the LORD came on Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel.

C. Episode Three: 1 Kings 19

1. Announcement (by Jezebel) (1-2)

1 Kings 19:1-2

Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. ²So Jezebel sent a messenger to Elijah to say, "May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them."

2. Journey (from Israel) (3-4)

a. Elijah's fear

1 Kings 19:3a

Elijah was afraid and ran for his life.

b. Elijah's despair

1 Kings 19:4b

"I have had enough, LORD," he said. "Take my life; I am no better than my ancestors."

c. Elijah's status

The formerly bold prophet ran away, far away. (Mt. Carmel is in the north. Beersheba was in the far south near the southern wilderness). Having dismissed his servant, the discouraged prophet traveled into the desert a day's journey and sat despondent under a "broom" (juniper) tree.

3. Two encounters

a. Encounter #1: An angel (5-6)

Having fallen asleep (exhaustion), Elijah was awakened by an angel who had prepared food and provided water. The prophet ate and drank, then he fell fast asleep again.

b. Encounter #2: Angel of the LORD (7-8)

1 Kings 19:7-8

The angel of the LORD came back a second time and touched him and said, "Get up and eat, for the journey is too much for you." ⁸So he got up and ate and drank. Strengthened by that food, he traveled forty days and forty nights until he reached Horeb, the mountain of God.

(1) The "angel of the LORD" may have been the pre-incarnate Christ who appeared before the prophet.

(2) Mt. Horeb is another name for Mt. Sinai where Moses met with God upon the mountain (cf. Ex 19-20^{ff}).

4. Miracle event: Theophany ("God-appearance") (9-18)

Elijah though depressed and exhausted needs divine perspective. The Lord appears to the prophet and engages him in corrective conversation. A synopsis follows.

a. Lord: "What are you doing here, Elijah?" (9)

Elijah: (1) I have been zealous for God.

(2) Others (Israelites) have rejected You.

(3) "I am the only one left" (10).

(4) Now, they're out to kill me.

b. Lord: "Go out and stand before the mountain in the presence of the LORD, for the LORD is about to pass by" (11).

Elijah: Saw and experienced... wind, earthquake, fire, gentle whisper... "pulled his cloak over his face and went out and stood at the mouth of the cave"... waited for God (13).

c. Lord: "What are you doing here, Elijah?" (13).

Elijah: (1) I have been zealous for God.

(2) Others have rejected You.

(3) "I am the only one left" (14).

(4) Now, they're out to kill me.

d. Lord: His message to the fleeing prophet

1 Kings 19:15-18

The LORD said to him, "Go back the way you came, and go to the Desert of Damascus. When you get there, anoint Hazael king over Aram. ¹⁶ Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet. ¹⁷ Jehu will put to death any who escape the sword of Hazael, and Elisha will put to death any who escape the sword of Jehu. ¹⁸ Yet I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and whose mouths have not kissed him."

Elijah: did not reply. "So Elijah went from there" (19).

5. Result: Elisha (19-21)

This marks the beginning of the story of Elisha, the servant and successor to Elijah.

D. Other "Episodes" in Elijah's Life

The anointing of Elisha did not end the story of Elijah. The Biblical account records further activity.

1. Elijah and Naboth's vineyard (1Kgs 21)

When Ahab wished to purchase a vineyard near his palace and was rebuffed by the owner, Naboth, he went home "sullen and angry" (4). Ahab's queen, Jezebel, rebuked the seemingly powerless king and announced, "I'll get you the vineyard" (7).

Jezebel hatched a plot to have accusers charge Naboth with blasphemy and enact a swift stoning to death of the man. The plan was carried out.

1 Kings 21:15-16

As soon as Jezebel heard that Naboth had been stoned to death, she said to Ahab, "Get up and take possession of the vineyard of Naboth the Jezreelite that he refused to sell you. He is no longer alive, but dead."¹⁶ When Ahab heard that Naboth was dead, he got up and went down to take possession of Naboth's vineyard.

Elijah was commissioned to speak the word of the Lord to the king.

1 Kings 21:19

"Say to him, 'This is what the Lord says: Have you not murdered a man and seized his property?' Then say to him, 'This is what the LORD says: In the place where dogs licked up Naboth's blood, dogs will lick up your blood—yes, yours!'"

Ahab heard the prophetic words (judgment on Ahab, his sons and in particular, his wife). He "tore his clothes, put on sackcloth and fasted...(and) went around meekly" (27).

The Lord responded.

1 Kings 21:28-29

Then the word of the LORD came to Elijah the Tishbite:²⁹ "Have you noticed how Ahab has humbled himself before me? Because he has humbled himself, I will not bring this disaster in his day, but I will bring it on his house in the days of his son."

2. Elijah and Ahaziah (2 Kgs 1:1-18)

Ahaziah was the son of Ahab, the 8th king of Israel. Having been injured in a fall, he wrongly attempted to consult Baal-Zebub, the Philistine god of Ekron. The Lord commissioned Elijah to confront the king's messengers to Baal-Zebub and deliver the Lord's anger and judgment of pending death to Ahaziah.

The king heard from his messengers the description of the man who intercepted them on their journey and who gave the unfavorable prophetic word. The king noted, "That was Elijah the Tishbite" (8b).

All attempts to send soldiers to capture Elijah failed as fire from heaven consumed the men. On the third attempt, the captain pleaded for his life and Elijah was commanded by the Lord to return with him to meet the ailing king.

2 Kings 1:16-17a

He told the king, "This is what the LORD says: Is it because there is no God in Israel for you to consult that you have sent messengers to consult Baal-Zebub, the god of Ekron? Because you have done this, you will never leave the bed you are lying on. You will certainly die!"¹⁷ So he died, according to the word of the LORD that Elijah had spoken.

3. Elijah and the translation to heaven (2 Kgs 2:1-12)
This final incident records the transition of prophetic leadership from Elijah to Elisha. When completed Elijah is translated into heaven.

VI. THE PROPHET ELISHA

Elisha was the son of Shaphat from Abel Meholah (1 Kgs 19:6). He was appointed by God (and anointed by Elijah) to succeed the prophet Elijah. His ministry lasted from about 850 BC (the latter rule of Ahab, 7th king of Israel) to about 800 BC (the rule of Jehoash, 12th king of Israel).

A. Beginnings

1. Elisha's call (1 Kgs 19:19-21)

Elijah was instructed by God to anoint Elisha as his successor (1 Kgs 19:16b). The prophet threw his cloak (mantle) around Elisha, a symbol of transfer of power and authority. With this, Elisha left the fields to fulfill his prophetic role.

1 Kings 19:21

So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his servant.

2. Elisha's early ministry

Much like Joshua attended Moses before assuming his leadership role, Elisha attends the prophet Elijah ("set out to follow Elijah and became his attendant"— 1 Kgs 19:21).

a. Elijah's soon departure

2 Kings 2:1-3

When the LORD was about to take Elijah up to heaven in a whirlwind, Elijah and Elisha were on their way from Gilgal. ² Elijah said to Elisha, "Stay here; the LORD has sent me to Bethel." But Elisha said, "As surely as the LORD lives and as you live, I will not leave you." So they went down to Bethel. ³ The company of the prophets at Bethel came out to Elisha and asked, "Do you know that the LORD is going to take your master from you today?" "Yes, I know," Elisha replied, "so be quiet."

b. Elijah's test of Elisha

On three occasions Elijah asked Elisha to stay at a place while the prophet continued on to a place of the Lord's command ("stay here"... vv. 1, 4, 6). At each point Elisha refused to let his master (Elijah) proceed without him. This was a test of Elisha's calling and personal commitment to the prophet.

c. Elijah's blessing

2 Kings 2:9-10

When they had crossed, Elijah said to Elisha, "Tell me, what can I do for you before I am taken from you?" "Let me inherit a double portion of your spirit," Elisha replied. ¹⁰ "You have asked a difficult thing," Elijah said, "yet if you see me when I am taken from you, it will be yours—otherwise, it will not."

Insight:

The story of Elijah and Elisha is similar to a specific teaching of Jesus in respect to the cost of one's calling to follow Christ.

Note Luke 9:57-62:

As they were walking along the road, a man said to him, "I will follow you wherever you go." ⁵⁸ Jesus replied, "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head." ⁵⁹ He said to another man, "Follow me." But he replied, "Lord, first let me go and bury my father." ⁶⁰ Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." ⁶¹ Still another said, "I will follow you, Lord; but first let me go back and say goodbye to my family." ⁶² Jesus replied, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God."

Compare also the story of Peter in John 21. Additionally, note the sobering words of Jesus about Paul at the time of his conversion and calling:

Acts 9:15-16

But the Lord said to Ananias, "Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel. ¹⁶ I will show him how much he must suffer for my name."

d. Elijah's departure

2 Kings 2:11-12

As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. ¹² Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his garment and tore it in two.

By seeing the chariot and horses of fire, Elisha was assured the blessing of the **double portion** "of your spirit" (2 Kgs 2:9, 11-12). This may refer to special privileges as Elijah's successor, such as leadership of a community of prophets or it could be Elisha is asking for extra spiritual power to accomplish the tasks that would come before him.

The fact is, Elisha's ministry was characterized by unusual displays of miraculous power (i.e. Holy Spirit-enabled power). Note the following chart from Constable, *Notes on 2 Kings*, p. 9.

MIRACLES INVOLVING ELISHA		
Miracle	Reference	Elements
Jordan River parted	2 Kings 2:8	Water
Jericho spring water purified	2 Kings 2:21	Water
Youths cursed	2 Kings 2:24	Animals
Water provided	2 Kings 2:20	Water
Widow's oil multiplied	2 Kings 4:6	Oil
Shunammite's dead son raised to life	2 Kings 4:35	Life
Poisonous stew purified	2 Kings 4:41	Flour
Prophets' food multiplied	2 Kings 4:44	Bread & grain
Naaman healed of leprosy	2 Kings 5:14	Water
Gehazi's leprosy inflicted	2 Kings 5:27	Disease
Ax head floated	2 Kings 6:6	Water
Horses & chariots surrounded Dothan	2 Kings 6:17	Fire
Aramean soldiers blinded	2 Kings 6:18	Sight
Aramean army scattered	2 Kings 7:6-7	Sound
Hazael's future predicted	2 Kings 8:13	Future

B. Nine Selected Miracle Stories (from the Life of Elisha)

1. Parting the Jordan River

2 Kings 2:13-14

Elisha then picked up Elijah's cloak that had fallen from him and went back and stood on the bank of the Jordan. ¹⁴ He took the cloak that had fallen from Elijah and struck the water with it. "Where now is the LORD, the God of Elijah?" he asked. When he struck the water, it divided to the right and to the left, and he crossed over.

- a. Elisha replaces his torn clothing (anguish at the loss of his mentor-master) with the mantle of Elijah.
- b. Elisha's cry ("Where now is the Lord, the God of Elijah?") and the parting of the water demonstrates that Elisha is the heir-apparent. This miracle occurs in the presence of the company of the prophets (2 Kgs 2:15).

2. Purifying of the water

2 Kings 2:19-22

The people of the city said to Elisha, "Look, our lord, this town is well situated, as you can see, but the water is bad and the land is unproductive." ²⁰"Bring me a new bowl," he said, "and put salt in it." So they brought it to him. ²¹Then he went out to the spring and threw the salt into it, saying, "This is what the LORD says: 'I have healed this water. Never again will it cause death or make the land unproductive.'" ²² And the water has remained pure to this day, according to the word Elisha had spoken.

- a. The use of salt is reminiscent of a break with the past as when salt was rubbed on sacrifices to make them holy (a break from the common to the holy—cf. Lev 2:13; Num 18:19).
- b. The false god (Baal) was the god of water both above and below the ground. The miracle accentuated the power of Yahweh over Baal.

3. Cursing of young men (2 Kgs 2:23-24)

Elisha was confronted by some youth (not children, likely 18-30 years of age) who represented the lack of

respect for the prophet, lack of civility in general, and most probably lack of spiritual interest or covenant loyalty. When insulted, the prophet (on behalf of the honor and reverence due to God and one of his prophets) cursed the young men and wild bears effected the fatal judgment.

4. Predicting a military victory (2 Kgs 3:1-27)

The prophetic word-come-true from Elisha establishes him as a true prophet of the Lord in the presence of both the king of Israel (Joram, or the variant Jehoram) and the king of Judah (Jehoshaphat). Then follows the event that confirmed him as a true prophet.

a. The situation (1-7)

Joram (the 9th king of Israel) succeeded his brother, Ahaziah, whose evil reign only lasted two years (1 Kgs 22:51). Both brothers were sons of Ahab the 7th king of Israel and his queen, Jezebel.

Mesha, king of Moab, was required to pay tribute to Ahab of Israel. At his death the Moabite king rebelled (4-5). As a result Joram recruited both Jehoshaphat (king of Judah) and the king of Edom to form a triumvirate to defeat Moab (6-9).

b. The strategy (8-10)

2 Kings 3:8-10

"By what route shall we attack?" he asked. "Through the Desert of Edom," he answered. ⁹ So the king of Israel set out with the king of Judah and the king of Edom. After a roundabout march of seven days, the army had no more water for themselves or for the animals with them. ¹⁰ "What!" exclaimed the king of Israel. "Has the Lord called us three kings together only to deliver us into the hands of Moab?"

(1) Desert of Edom was located in the dry, arid region south of the Dead Sea.

(2) Joram blames the Lord for their predicament of no water, perhaps an acknowledgment that God is judging them. More likely the unspiritual king is blaming God for a crisis that the king actually initiated and about which the king had not prayed, neither for God's guidance nor help.

c. The search (11-12)

Jehoshaphat inquired of the group whether there was a prophet of the Lord present. The answer pointed to Elisha, the former servant of Elijah (“pour water on the hands”–servant).

d. The session (with Elisha) (13-19)

Elisha is reluctant to deal with the king of Israel (“...Go to the prophets of your father and the prophets of your mother” – v. 13b). But because of Jehoshaphat’s presence, the prophet eventually gives instructions to follow and a prophecy of victory (16-19).

e. The sequel (20-26)

The three kings are successful as the Lord gives them victory over the Moabites. Additionally, Elisha has been vindicated as a worthy successor to Elijah in the presence of the three kings as well as the company of prophets.

5. Multiplying oil for the widow (4:1-7)

Similar to Elijah’s miracle with the widow of Zarephath (1 Kgs 17:7-24), Elisha also provides for a woman in need and her two children. The miracle is a multiplying of oil, which when sold, meets the dire financial crisis of the woman and allows her to avoid indentured servitude (Ex 21:2-4; Lev 25:39). Elisha is referred to as “the man of God” in the story. His prophetic ministry is acknowledged (validated) in the title of respect.

6. Raising the Shunammite’s son (4:8-37)

In summary fashion, the story unfolds as follows:

- a. At Shunem, a village in the Jezreel Valley, lived a well-to-do, devout believer who was childless.
- b. The woman highly respected the “man of God” (Elisha) and often entertained the itinerant prophet as he passed through; her faith in the prophet and his God led her to suggest to her husband that they build a room for Elisha to stay in as he traveled.

- c. Elisha's appreciation for this service to him and his servant led him to inquire of the woman, "Can we speak on your behalf to the king or the commander of the army?" (13).
- d. When graciously refused, Elisha prophesied that within a year the childless woman would have a son. The prophetic word came true.
- e. Later on the child grew ill and died in his mother's arms; the woman proceeded to travel to the prophet and personally deliver the news and her extreme disappointment.
- f. The story ends with Elisha's raising of the boy back to life (an extreme, dramatic display of Holy Spirit power).

Insight:

"This scene also shows that prophets not only are preachers of sin and repentance; they are also agents of God's healing mercy and kind compassion." (P. House, *1-2 Kings: NAC*, 268)

7. Purging a poison pot (4:38-41)

During a time of famine, the company of prophets prepare a stew but poisonous "gourds" were mistakenly added to the pot. When alerted, Elisha added flour and the stew was miraculously made edible.

The significance of this miracle may have been related to the sinful (poisonous) condition of the nation at this time. The need of the people was for the Word of God (bread), but instead, Baalism (poisonous gourds) had polluted the land and people. The prophets had come to Israel to provide spiritual food (the Word). Note the New Testament teaching of Jesus at His time of testing.

Matthew 4:1-4

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.² After fasting forty days and forty nights, he was hungry.³ The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."⁴ Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"

8. Multiplying loaves and grain (4:42-44)

Elisha miraculously provides for a hundred men with only twenty loaves. This miracle demonstrated that God could provide richly as opposed to Baal's inability.

The miracle will be repeated in the days of Jesus whereby He will supernaturally provide for the needs of a multitude (Matt 14:16-21; 15:32-38; Jn 6:1-15). In both cases, both prophets (Elisha and Jesus) were vindicated as true prophets.

9. Healing of Naaman (5:1-27)

a. The setting (1-3)

2 Kings 5:1-3

Now Naaman was commander of the army of the king of Aram. He was a great man in the sight of his master and highly regarded, because through him the LORD had given victory to Aram. He was a valiant soldier, but he had leprosy.² Now bands of raiders from Aram had gone out and had taken captive a young girl from Israel, and she served Naaman's wife.³ She said to her mistress, "If only my master would see the prophet who is in Samaria! He would cure him of his leprosy."

A STORY OF CONTRASTS	
Commander	Slave Girl
<ul style="list-style-type: none"> • Aramean • “Great Man” • Leper • “Valiant soldier” • Helpless (in his leprosy) 	<ul style="list-style-type: none"> • Israelite • “Young girl” • Slave • Humble maid • Helpful (in her suggestion)
<p>“If only my master would see the prophet who is in Samaria! He would cure him of his leprosy” (2 Kings 5:3b).</p>	

- b. The strategy (4-7)
- (1) Naaman will take a letter from his Aramean king to the king of Israel (Joram).
 - (2) Naaman will take a large sum of money.
 - (3) Naaman is received by Joram; the king of Israel is suspicious and believes this to be a ruse to start a war.
- c. The sign (miraculous) (8-14)
- (1) Elisha instructs King Joram to send the commander to him. Why? “(That) he will know there is a prophet in Israel” (8b).
 - (2) Elisha sends a messenger out to Naaman who has come to his home. As an important man, he expects an impressive reception. The command from Elisha through his servant Gehazi is simple.
2 Kings 5:10
Elisha sent a messenger to say to him, “Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed.”
 - (3) Naaman is incensed: (a) At the least the prophet could come out of his home and perform some religious ritual. (b) At home, at least the waters seem cleaner and more convenient than traveling this far. “So he turned and went off in a rage” (12).

Insight:

Sometimes the “high and mighty” must learn to become “low and humble.” Recall... “God opposes the proud but gives grace to the humble” (Jas 4:6 NIV84).

d. The sequel (15-27)

(1) Naaman’s response to his healing.

2 Kings 5:15-16

Then Naaman and all his attendants went back to the man of God. He stood before him and said, “Now I know that there is no God in all the world except in Israel. So please accept a gift from your servant.”¹⁶ The prophet answered, “As surely as the LORD lives, whom I serve, I will not accept a thing.” And even though Naaman urged him, he refused.

(2) Naaman’s personal testimony

2 Kings 5:17-18

“If you will not,” said Naaman, “please let me, your servant, be given as much earth as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the LORD.”¹⁸ But may the LORD forgive your servant for this one thing: When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I have to bow there also—when I bow down in the temple of Rimmon, may the LORD forgive your servant for this.”

(3) Gehazi’s greed

Elisha’s servant secretly followed Naaman to intercept the general and take the offered reward (though under false pretenses). Elisha the prophet knows and utters a curse upon the greedy, deceitful servant: the sickness of leprosy.

C. Other Stories About Elisha

Though time and space do not permit further discussions, other incidents in the prophet's life are listed.

1. Floating an axe head (6:1-7)
2. Warning to the king (6:8-10)
3. Escaping the Arameans at Dothan (6:11-23)
4. Predicting deliverance from Ben-hadad (6:24-7:20)
5. Predicting the new king (Hazael) after Ben-hadad (8:7-15)
6. Anointing Jehu as new king (9:1-3)
7. Raising a dead man from the grave of Elisha (13:21)

D. New Testament References to Elisha

T.E. McComisky summarizes as follows.

"In the NT Elisha was referred to only once. Preaching at Nazareth, the Lord used Elisha's healing of Naaman as an example of the scarcity of faith within Israel; there were many lepers in Israel in the days of Elisha, but only Naaman the Syrian was healed" (*ZPEB*, 2:292).

Concluding Insight:

Elisha presents a striking contrast to his master, Elijah, who was a true Bedouin child of the desert. Elisha, on the other hand, was a civilized man, preferring companionship, dwelling in cities, and often in close connection with kings. Elijah was a man whose mission was to accuse of sin or bring judgment upon men because of it; Elisha, while defending the ancient religion, came as a healer, and his miracles were those of restoring to life, increasing the widow's oil, making pure the bitter waters. There were tender sympathy for friends, tears for his country's prospective woes. And yet there was firmness in maintaining that which was right, sternness of judgment, and seeming forgetfulness of self. "In spite of all the seductions to which he was abundantly exposed through the great consideration in which he was held he retained at every period of his life the true prophetic simplicity and purity and contempt for worldly wealth and advantages."

—Ewald, *History of Israel*, 4:83

VII. TAKEAWAYS

A. The Prophetic Task

God's chosen prophets represented Him before kings and the people. They received God's Word and proclaimed it boldly.

Today, we have pastor-teachers who study God's Word and proclaim it boldly. Note the challenge Paul gives to young Timothy.

2 Timothy 4:2-3

Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.³ For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

B. An Insight from Elijah

After the confrontation with the prophets of Baal (a true "power encounter" testing the reality and power of Yahweh vs. Baal), Elijah prayed for the long famine to end and life-giving rains to come. This would be the ultimate icing on the cake as the false god (Baal) was a supposed god of rain and fertility. However, Elijah prayed to the true God, Yahweh. The New Testament writer, James, speaks of Elijah as a man of prayer—one to be emulated as a prayer model.

James 5:17-18

Elijah was a human being, even as we are. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years.¹⁸ Again he prayed, and the heavens gave rain, and the earth produced its crops.

C. An Insight from Elisha

Elisha's ministry involved 15 recorded miracles, often miracles of compassion or provision. Biblical miracles were not measures of the prophet's esteem before God but rather signs to people that the prophet was legitimate and represented God to the people. Authenticating a messenger would lead to the authoritative message of the prophet. Nicodemus understood this principle as he observed Jesus.

John 3:1-2

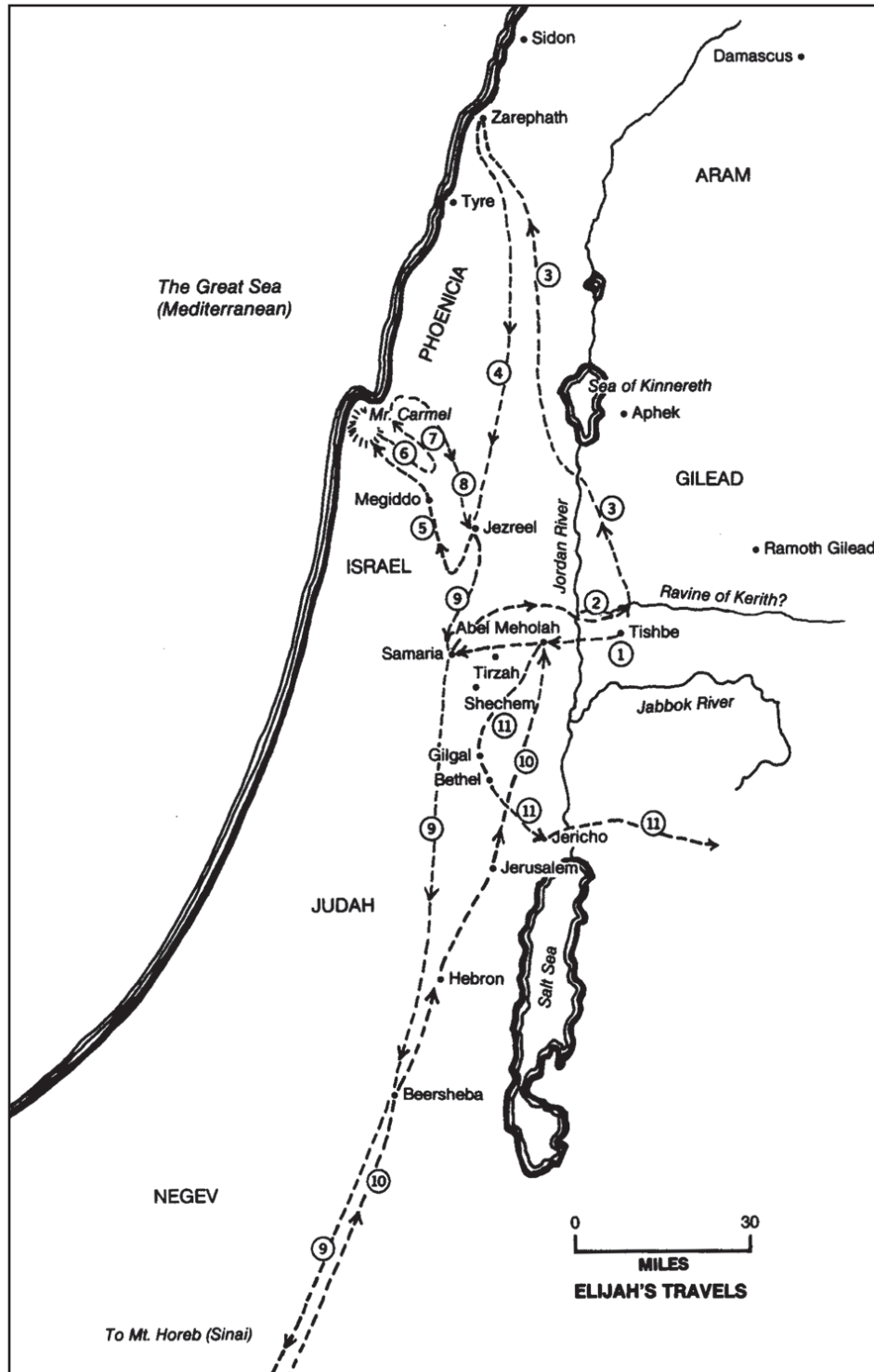
Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. ² He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him."

The intended outcome of miracle-validated prophets was that God was present with His people, concerned about their devotion to Him (instead of false gods and idolatry), and desiring of a change in the spiritual direction of the covenant people.

Unfortunately for the nation of Israel, the signs and messages were ignored.

Perhaps there is a lesson here for today's believers as well.

D. Map of Elijah's Travels



SESSION 4

Kings of Judah

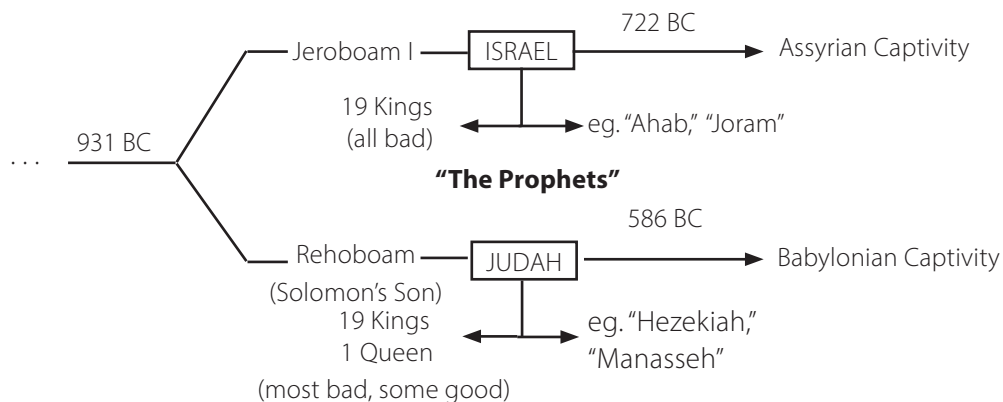
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements of the Old Testament (9)

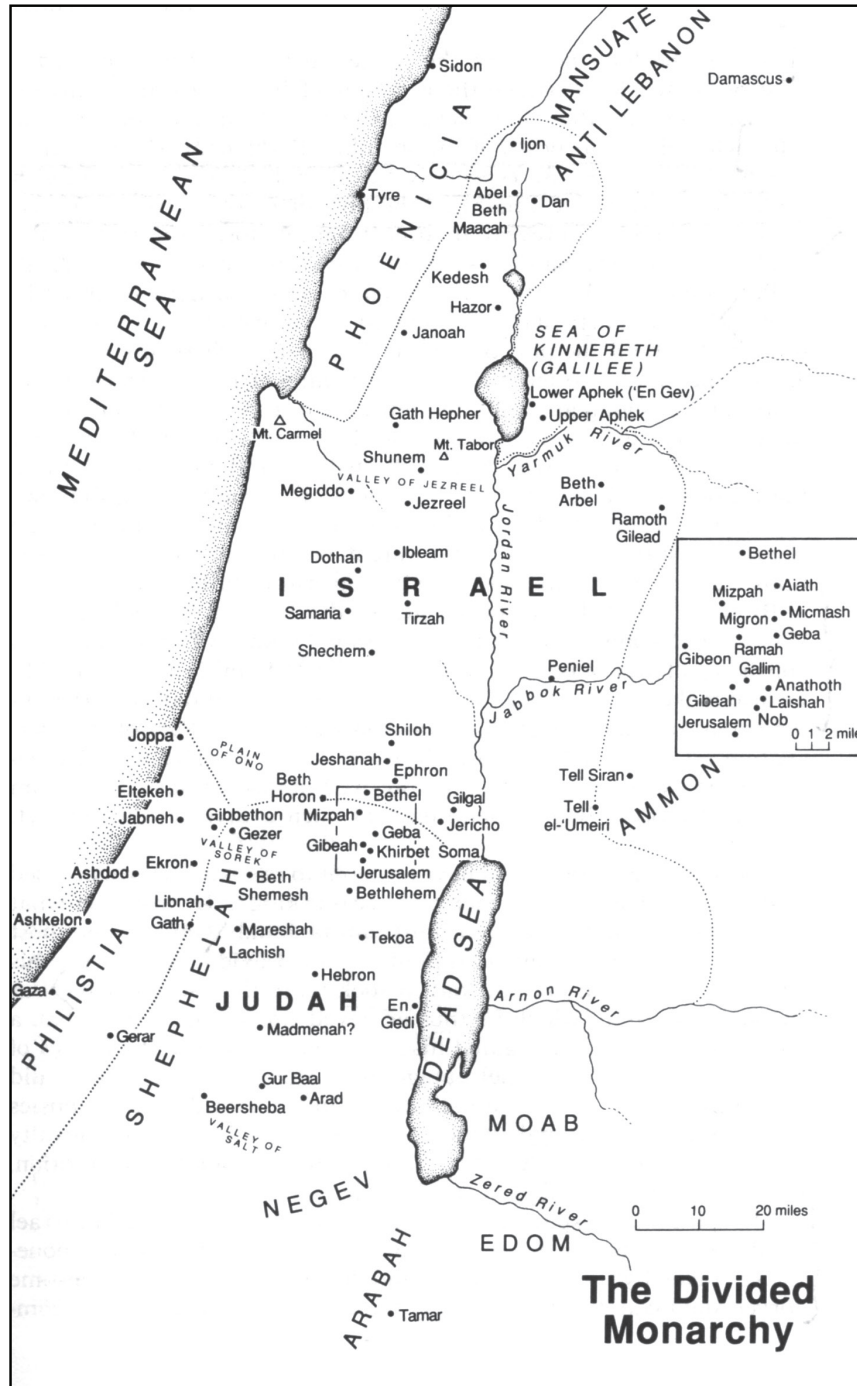
1. Prologue Genesis 1-11
2. Patriarchs Genesis 12-50; Job
3. Redemption/ Exodus, Leviticus
Wanderings Numbers, Deuteronomy
4. Conquest Joshua
5. Apostasy Judges, Ruth
6. Kingship: United 1-2 Samuel; 1 Kings 1-11
- 7. Kingship: Divided 1 Kings 12-22; 2 Kings**
8. Exile Ezekiel, Daniel
9. Return from Exile Ezra, Nehemiah, Esther

B. Movement 7: Timeline



III. GEOGRAPHICAL SPLIT OF THE KINGDOM

Note below the chart, "The Divided Monarchy" (E. Merrill, *Kingdom of Priests*, 317). Key cities of the Divided Monarchy are located.



IV. KINGS OF THE SOUTHERN KINGDOM (JUDAH)

JUDAH (SOUTH)		
Number	Name	Dates
1.	Rehoboam	931-913
2.	Abijah	913-911
3.	Asa	911-870
4.	Jehoshaphat	873-848
5.	Jehoram	848-841
6.	Ahaziah	841
	Athaliah (Queen)	841-835
7.	Joash	835-796
8.	Amaziah	796-767
9.	Uzziah	792-740
10.	Jotham	750-731
11.	Ahaz	735-715
12.	Hezekiah	729-686
13.	Manasseh	696-642
14.	Amon	642-640
15.	Josiah	640-609
16.	Jehoahaz	609
17.	Jehoiakim	608-598
18.	Jehoiachin	598-597
19.	Zedkiah	597-586

* Taken from Eugene Merrill, *Kingdom of Priests*, 320. All dates are BC (or BCE).

V. BIBLICAL DEVELOPMENT

A. Rehoboam (#1 of Judah)

1. Father: Solomon; Tribe: Judah
2. Dates of reign: 931-913 BC
3. Theological evaluation: Bad

4. Key events

- a. Solomon's death and Israel's rebellion
(1 Kgs 12:1-24)

1 Kings 12:1-4

Rehoboam went to Shechem, for all Israel had gone there to make him king.² When Jeroboam son of Nebat heard this (he was still in Egypt, where he had fled from King Solomon), he returned from Egypt.

³ So they sent for Jeroboam, and he and the whole assembly of Israel went to Rehoboam and said to him:

*⁴ "Your father put a heavy yoke on us, but now **lighten the harsh labor and the heavy yoke** he put on us, and we will serve you."*

1 Kings 12:12-14

*Three days later Jeroboam and all the people returned to Rehoboam, as the king had said, "Come back to me in three days."¹³ The king answered the people harshly. Rejecting the advice given him by the elders,¹⁴ 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."*

1 Kings 12:16-17

When all Israel saw that the king refused to listen to them, they answered the king: "What share do we have in David, what part in Jesse's son? To your tents, Israel! Look after your own house, David!" So the Israelites went home.¹⁷ But as for the Israelites who were living in the towns of Judah, Rehoboam still ruled over them.

- b. Rehoboam's accession (1 Kgs 12:21-22)

Rehoboam was forty-one when he became king and he reigned over Judah (only) for **seventeen years** with Jerusalem as his capitol.

- c. Rehoboam's reign

1 Kings 12:22-24

But this word of God came to Shemaiah the man of God:²³ "Say to Rehoboam son of Solomon king of Judah, to all Judah and Benjamin, and to the rest of

the people,²⁴ 'This is what the LORD says: Do not go up to fight against your brothers, the Israelites. Go home, every one of you, for this is my doing.'" So they obeyed the word of the LORD and went home again, as the LORD had ordered.

d. Rehoboam and Shishak of Egypt (1 Kgs 14:25-28)

In his fifth year the powerful king of Egypt attacked Jerusalem. He plundered the treasures of the Temple but apparently returned home with the spoils of war. There was no follow-up invasion.

e. Rehoboam's death (1 Kgs 14:29-31)

Rehoboam had conflict with Jeroboam (king of the northern empire of Israel) all the days of his kingship. He died, was buried in the City of David, and was succeeded by his son, Abijah.

B. Abijah (#2 of Judah)

1. Father: Rehoboam; Tribe: Judah
2. Dates of reign: 913-911 BC
3. Theological evaluation: Bad
4. Key events
 - a. Abijah's accession (1 Kgs 15:1-2)

1 Kings 15:1-2

*In the eighteenth year of the reign of Jeroboam son of Nebat, Abijah became king of Judah,² and he reigned in Jerusalem **three years**. His mother's name was Maakah daughter of Abishalom.*

b. Abijah's reign (1 Kgs 15:3-5)

(1) An evaluation

1 Kings 15:3

He committed all the sins his father had done before him; his heart was not fully devoted to the LORD his God, as the heart of David his forefather had been.

(2) An explanation

1 Kings 15:4-5

Nevertheless, for David's sake the LORD his God gave him a lamp in Jerusalem by raising up a son to succeed him and by making Jerusalem strong.

⁵ For David had done what was right in the eyes of the LORD and had not failed to keep any of the LORD's commands all the days of his life—except in the case of Uriah the Hittite.

- Abijah was undeserving
- Yet the Lord remembered His covenantal promise to David (v. 4; cf. 2 Sam 7).
- The Davidic dynasty would continue ("lamp").

c. Abijah's warfare with Jeroboam

The same north-south conflict with Jeroboam experienced by Abijah's father, Rehoboam, also characterized the short reign of Abijah (vv. 6-7; see also 2 Chron 13 for extended Biblical narrative of this warfare conflict).

d. Abijah's death (1 Kgs 15:8)

C. Asa (#3 of Judah)

1. Father: Abijah; Tribe: Judah
2. Dates of reign: 911-870 BC
3. Theological evaluation: Good
4. Key events

a. Asa's accession

1 Kgs 15:9-10

*In the twentieth year of Jeroboam king of Israel, Asa became king of Judah,¹⁰ and he reigned in Jerusalem **forty-one years**. His grandmother's name was Maakah daughter of Abishalom.*

b. Asa's reign (1 Kgs 15:11-15)

(1) His obedience (generally)

1 Kings 15:11

Asa did what was right in the eyes of the LORD, as his father David had done.

Insight:

Asa will be the first of eight kings that the inspired writer of Kings deemed as a good king. The evaluation is a theological one mostly related to fidelity to the Mosaic Law and particularly with respect to idolatry.

Asa is one of eight “good kings” though some like Asa will not be “perfectly” righteous (i.e. he “did not remove the high places” –1 Kgs 15:14).

Among Judah’s good kings, four are considered to be reformers, i.e. kings who led the nation back to covenant obedience to the Law. These reformers are:

1. Asa
2. Jehoshaphat
3. Hezekiah
4. Josiah

(2) His “good” actions

- Expelled male shrine prostitutes.
- Eliminated the idols of his fathers.
- Deposed his grandmother (Maacah) for idolatry.
- Supported the temple (silver and gold).

(3) His “bad” inactivity

- Did not remove all of the high places (cf. 2 Chron 14:3; 1 Kgs 15:14).
- Did not honor a seer’s message (2 Chron 16:10).

c. Asa’s war with Baasha (#3 of Israel) (1 Kgs 15:16-22)

(1) Perpetual conflict

1 Kings 15:16

There was war between Asa and Baasha king of Israel throughout their reigns.

(2) Questionable alliance

Due to Baasha's fortifying of Ramah (to prevent Israelites from departing to enter/settle in Judah), Asa forged an alliance offering payment with Ben-Hadad the Aramaean. The text (1 Kgs 15) does not commend or condemn the action. However, the parallel historical account in 2 Chronicles 16 views this action as a lack of faith not only in dealing with Baasha but also in the unwise (and unnecessary) alliance.

2 Chronicles 16:7-10

*At that time Hanani the seer came to Asa king of Judah and said to him: "Because you **relied on the king of Aram** and not on the LORD your God, the army of the king of Aram has escaped from your hand. ⁸ Were not the Cushites and Libyans a mighty army with great numbers of chariots and horsemen? Yet when you **relied on the LORD**, he delivered them into your hand. ⁹ For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him. You have done a foolish thing, and from now on you will be at war." ¹⁰ Asa was angry with the seer because of this; he was so enraged that he put him in prison. At the same time Asa brutally oppressed some of the people.*

d. Asa's death (1 Kgs 15:24)

D. Jehoshaphat (#4 of Judah)

1. Father: Asa; Tribe: Judah
2. Dates of reign: 873-848 BC

Insight:

As noted previously (and compare to the chart, "Kings of the Southern Kingdom," p. 83), Asa died in 870 BC. Yet, Jehoshaphat began to reign three years prior to his death in 873 BC. This three year overlap indicates a **co-regency** whereby the king and his successor share the kingly leadership duties. In this case, Asa was probably incapacitated the latter years of his life—see 1 Kings 15:23. His son and successor would have assumed much of the duties of the king.

3. Theological evaluation: Good

4. Key events

a. Jehoshaphat's accession (1 Kings 22:41-50)

1 Kings 22:41-42

*Jehoshaphat son of Asa became king of Judah in the fourth year of Ahab king of Israel. ⁴² Jehoshaphat was thirty-five years old when he became king, and he reigned in Jerusalem **twenty-five years**. His mother's name was Azubah daughter of Shilhi.*

b. Jehoshaphat's reign

1 Kings 22:43-44

In everything he followed the ways of his father Asa and did not stray from them; he did what was right in the eyes of the LORD. The high places, however, were not removed, and the people continued to offer sacrifices and burn incense there. ⁴⁴ Jehoshaphat was also at peace with the king of Israel.

(1) Good... "he did what was right in the eyes of the Lord."

(2) Not so good... "high places...not all removed" (cf. 2 Chron 17:3-6; 2 Chron 20:31-33).

(3) Questionable... "at peace with the king (Ahab) or Israel."

Jehu the seer challenged Jehoshaphat's alliances with the northern king, Ahab. "Should you help the wicked (i.e. Ahab) and love those who hate the LORD?" (2 Chron 19:2).

c. Jehoshaphat's accomplishments (selective)

2 Chronicles 17:3-6 (positive contributions)

The LORD was with Jehoshaphat because he followed the ways of his father David before him. He did not consult the Baals ⁴ but sought the God of his father and followed his commands rather than the practices of Israel. ⁵ The LORD established the kingdom under his control; and all Judah brought gifts to Jehoshaphat, so that he had great wealth and honor. ⁶ His heart was devoted to the ways of the LORD; furthermore, he removed the high places and the Asherah poles from Judah.

2 Chronicles 17:7, 9-10 (missionary activity)
In the third year of his reign he sent his officials Ben-Hail, Obadiah, Zechariah, Nethanel and Micaiah to teach in the towns of Judah...⁹ They taught throughout Judah, taking with them the Book of the Law of the LORD; they went around to all the towns of Judah and taught the people.¹⁰ The fear of the LORD fell on all the kingdoms of the lands surrounding Judah, so that they did not go to war against Jehoshaphat.

2 Chronicles 17:11 (political accomplishments)
Some Philistines brought Jehoshaphat gifts and silver as tribute, and the Arabs brought him flocks: seven thousand seven hundred rams and seven thousand seven hundred goats.

- d. Jehoshaphat's failures
 - (1) Allied himself (for war) with Ahab (2 Chron 18:1^{ff}).
 - (2) Allied himself (for commercial profit) with Ahab's son, Ahaziah (2 Chron 20:35-36).
 - (3) Allowed some high places (false worship) to remain though many were removed.

E. Jehoram (#5 of Judah)

- 1. Father: Jehoshaphat; Tribe: Judah
- 2. Dates of reign: 848-841 BC
- 3. Theological evaluation: Bad
- 4. Key events
 - a. Jehoram's accession

2 Kings 8:16-17
*In the fifth year of Joram son of Ahab king of Israel, when Jehoshaphat was king of Judah, Jehoram son of Jehoshaphat began his reign as king of Judah.¹⁷ He was thirty-two years old when he became king, and he reigned in Jerusalem **eight years**.*

2 Chronicles 21:4
When Jehoram established himself firmly over his father's kingdom, he put all his brothers to the sword along with some of the officials of Israel.

b. Jehoram's reign

2 Kings 8:18-19

He followed the ways of the kings of Israel, as the house of Ahab had done, for he married a daughter of Ahab.

He did evil in the eyes of the LORD. ¹⁹ Nevertheless, for the sake of his servant David, the LORD was not willing to destroy Judah. He had promised to maintain a lamp for David and his descendants forever.

Note also the parallel historical account of Chronicles.

2 Chronicles 21:6-7

He followed the ways of the kings of Israel, as the house of Ahab had done, for he married a daughter of Ahab.

He did evil in the eyes of the LORD. ⁷ Nevertheless, because of the covenant the LORD had made with David, the LORD was not willing to destroy the house of David. He had promised to maintain a lamp for him and his descendants forever.

c. Jehoram and enemies

(1) The rebellion of Edom (2 Kgs 8:20-22a;
2 Chron 21:8-10a)

(2) The rebellion of Libnah (2 Kgs 8:22b;
2 Chron 21:10b-11)

Insight:

Elijah the prophet, primarily focused on the northern kingdom, nevertheless sent a letter to Jehoram. 2 Chronicles 21:12-15 relates the content:

Jehoram received a letter from Elijah the prophet, which said:

"This is what the LORD, the God of your father David, says: 'You have not followed the ways of your father Jehoshaphat or of Asa king of Judah. ¹³ But you have followed the ways of the kings of Israel, and you have led Judah and the people of Jerusalem to prostitute themselves, just as the house of Ahab did. You have also murdered your own brothers, members of your own family, men who were better than you. ¹⁴ So now the LORD is about to strike your people, your sons, your wives and everything that is yours, with a heavy blow. ¹⁵ You yourself will be very ill with a lingering disease of the bowels, until the disease causes your bowels to come out.'"

(3) The hostilities with Philistia and others
(2 Chron 21:16-17)

d. Jehoram and his sickness

2 Chronicles 21:18-19

After all this, the LORD afflicted Jehoram with an incurable disease of the bowels. ¹⁹ In the course of time, at the end of the second year, his bowels came out because of the disease, and he died in great pain. His people made no funeral fire in his honor, as they had for his predecessors.

e. Jehoram's death

2 Chronicles 21:20

Jehoram was thirty-two years old when he became king, and he reigned in Jerusalem eight years. He passed away, to no one's regret, and was buried in the City of David, but not in the tombs of the kings.

F. Ahaziah (#6 of Judah)

1. Father: Jehoram; Tribe: Judah
2. Dates of reign: 841 BC
3. Theological evaluation: Bad
4. Key events

a. Ahaziah's accession

2 Kings 8:25-26

*In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Jehoram king of Judah began to reign. ²⁶ Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem **one year**. His mother's name was **Athaliah**, a granddaughter of Omri king of Israel.*

b. Ahaziah's reign

2 Kings 8:27

*He followed the ways of the house of Ahab and **did evil** in the eyes of the LORD, as the house of Ahab had done, for he was related by marriage to Ahab's family.*

c. Ahaziah's lineage

- (1) Father: Jehoram, the fifth king of Judah
- (2) Mother: Athaliah, the daughter of Ahab (Israel's seventh, evil king) and Jezebel (daughter of the king of Tyre and Sidon who introduced and promoted Baal and Astarte worship to Israel).
- (3) Maternal great-grandfather: Omri (founder of the Omride dynasty, one which would end with the death of Joram as predicted by Elijah and made certain by Elisha's anointing of Jehu as the 10th king of Israel—cf. 2 Kgs 9:24-26; 1 Kgs 21:19, 29).
- (4) Maternal grandfather: the evil king of Israel, Ahab.

d. Ahaziah's downfall

- (1) He did evil like his maternal grandfather, Ahab of Israel.
- (2) He was led astray by his evil mother, Athaliah.
2 Chronicles 22:3
He too followed the ways of the house of Ahab, for his mother encouraged him to act wickedly.
- (3) He unwisely (and rebelliously) aligned with Joram, king of Israel, politically and militarily (2 Chron 22:5^{ff}).
- (4) He was put to death by Jehu, who killed both Joram and Azariah.

Insight:

Ahaziah's life and reign can best be summarized in 2 Kings 8:27:

He followed the ways of the house of Ahab and did evil in the eyes of the LORD, as the house of Ahab had done, for he was related by marriage to Ahab's family.

e. Ahaziah's death

2 Chronicles 22:9

He then went in search of Ahaziah, and his men captured him while he was hiding in Samaria. He was brought to Jehu and put to death. They buried him, for they said, "He was a son of Jehoshaphat, who sought the LORD with all his heart." So there was no one in the house of Ahaziah powerful enough to retain the kingdom.

Interlude: The Rise of a Queen (Athaliah)

F. Athaliah (only ruling Queen of Judah)

1. Father: Ahab; Mother: Jezebel; Husband: Jehoram #5;
Son: Ahaziah #6

2. Dates of reign: 841-835 BC

3. Theological evaluation: Bad

4. Key events

a. Her encouragement to her son, Ahaziah, the king

2 Chronicles 22:2-3

*Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem one year. His mother's name was Athaliah, a granddaughter of Omri. ³ He too followed the ways of the house of Ahab, for **his mother encouraged him to act wickedly.***

b. Her ambitions

With the untimely death of her son, Ahaziah (the king of Judah), Athaliah was in the place to make a bold move. As she was a descendant of Omri, the father of Ahab, she likely saw an opportunity to bring the Southern Kingdom under the rule of the Northern Kingdom, the kingdom of her relatives. Thus, she envisioned one kingdom restored to a new Omride dynasty.

c. Her despicable actions

2 Chronicles 22:10

*When Athaliah the mother of Ahaziah saw that her son was dead, she proceeded **to destroy the whole royal family** of the house of Judah.*

- (1) Athaliah had her sons and grandsons murdered, thus no one of the Davidic lineage to claim the throne.
- (2) Athaliah, however, was not able to kill Joash, a son of Ahaziah and therefore a potential, rightful claimant to the throne (2 Chron 22:11-12).

d. Her illegitimate reign (2 Chron 22:12b)

Athaliah held the power of the throne for **six years**.

e. Her death

- (1) Jehoiada the high priest had been a willing partner to hiding the rightful heir (and only legitimate heir) to the throne of Ahaziah, the young man, Joash.
- (2) In the seventh year of Athaliah's usurping of the throne, Jehoiada, with the support of the military commanders, boldly placed young Joash near the altar and the Temple and loudly announced the accession of the rightful king.

2 Chronicles 23:11

Jehoiada and his sons brought out the king's son and put the crown on him; they presented him with a copy of the covenant and proclaimed him king. They anointed him and shouted, "Long live the king!"

- (3) Athaliah, clueless as to the intentions of Jehoiada and commanders of the army, heard a commotion in the streets.

2 Chronicles 23:12-13

When Athaliah heard the noise of the people running and cheering the king, she went to them at the temple of the LORD. ¹³ She looked, and there was the king, standing by his pillar at the entrance.

The officers and the trumpeters were beside the king, and all the people of the land were rejoicing and blowing trumpets, and musicians with their instruments were leading the praises. Then Athaliah tore her robes and shouted, "Treason! Treason!"

- (4) The queen was put to death at the entrance to the Horse Gate on the palace grounds (2 Chron 23:14-15).

G. Joash (or Jehoash) (#7 of Judah)

1. Father: Ahaziah; Tribe: Judah
2. Dates of reign: 835-796 BC
3. Theological evaluation: Good, then bad
4. Key events
 - a. Joash's accession

2 Chronicles 24:1 (cf. 2 Kgs 11:21)
*Joash was seven years old when he became king, and he reigned in Jerusalem **forty years**. His mother's name was Zibiah; she was from Beersheba.*
 - b. Joash's reign

2 Kings 12:1
In the seventh year of Jehu, Joash became king, and he reigned in Jerusalem forty years. His mother's name was Zibiah; she was from Beersheba.

 - (1) Joash was of Davidic descent.
 - (2) Joash's grandmother was Athaliah, one who attempted to exterminate all Davidic claimants to the throne.
 - (3) Joash became king at age seven and reigned forty years.
 - c. Joash's mentor

2 Kings 12:2
*Joash **did what was right** in the eyes of the LORD all the years Jehoiada the priest instructed him.*

2 Kings 11:17-18

Jehoiada then made a covenant between the LORD and the king and people that they would be the LORD's people. He also made a covenant between the king and the people. ¹⁸ All the people of the land went to the temple of Baal and tore it down. They smashed the altars and idols to pieces and killed Mattan the priest of Baal in front of the altars.

d. Joash's accomplishments

- (1) Led the nation to provide funds to repair the neglected Temple (2 Kgs 12:4 ^{ff}).
- (2) Completed the repairs and also the refurbishing of the Temple.

2 Chronicles 24:13-14

The men in charge of the work were diligent, and the repairs progressed under them. They rebuilt the temple of God according to its original design and reinforced it. ¹⁴ When they had finished, they brought the rest of the money to the king and Jehoiada, and with it were made articles for the LORD's temple: articles for the service and for the burnt offerings, and also dishes and other objects of gold and silver. As long as Jehoiada lived, burnt offerings were presented continually in the temple of the LORD.

e. Joash's failures

- (1) His down-slide spiritually

2 Chronicles 24:17-19

After the death of Jehoiada, the officials of Judah came and paid homage to the king, and he listened to them. ¹⁸ They abandoned the temple of the LORD, the God of their ancestors, and worshiped Asherah poles and idols. Because of their guilt, God's anger came on Judah and Jerusalem. ¹⁹ Although the LORD sent prophets to the people to bring them back to him, and though they testified against them, they would not listen.

- (2) His callous and unrepentant heart

2 Chronicles 24:20-22

Then the Spirit of God came on Zechariah son of Jehoiada the priest. He stood before the people and said, "This is what God says: 'Why do you disobey the LORD's commands? You will not prosper. Because you have forsaken the LORD, he has forsaken you.'"²¹ But they plotted against him, and by order of the king they stoned him to death in the courtyard of the LORD's temple.²² King Joash did not remember the kindness Zechariah's father Jehoiada had shown him but killed his son, who said as he lay dying, "May the LORD see this and call you to account."

- (3) His lack of trust in the Lord and bribing of the Aramean invaders (2 Kgs 12:17-18).

- f. Joash's death

Joash was wounded when a small company of men from Aram returned to further their plundering of Jerusalem (apparently the earlier bribe was not successful). While recovering, certain officials within his own ranks assassinated him (2 Kgs 12:19-21).

H. Amaziah (#8 of Judah)

1. Father: Joash; Tribe: Judah
2. Dates of reign: 796-767 BC
3. Theological evaluation: Good, then bad
4. Key events
 - a. Amaziah's accession

2 Chronicles 25:1

*Amaziah was twenty-five years old when he became king, and he reigned in Jerusalem **twenty-nine years**. His mother's name was Jehoaddan; she was from Jerusalem.*

- b. Amaziah's reign
2 Kings 14:2
He was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Jehoaddan; she was from Jerusalem.
- c. Amaziah's failing
2 Chronicles 25:2
*He did what was right in the eyes of the LORD, **but not wholeheartedly.***
- d. Amaziah's defining moments
- (1) Executed the officials who assassinated his father. He practiced Biblical restraint in not also killing their sons (cf. Deut 24:16).
 - (2) Defeated the Edomites in the Valley of Salt (2 Kgs 14:7; 2 Chron 25:11-12). This occurred after a prophet of God urged the king to release Israelite mercenaries from his army.
2 Chronicles 25:7-8
But a man of God came to him and said, "Your Majesty, these troops from Israel must not march with you, for the LORD is not with Israel—not with any of the people of Ephraim.⁸ Even if you go and fight courageously in battle, God will overthrow you before the enemy, for God has the power to help or to overthrow."
 - (3) Sinned greatly by bringing back foreign gods from his victory and setting them up for worship. He further spurned the prophet of God sent to confront him—"Why do you consult this people's gods, which could not save their own people from your hand?" (2 Chron 25:15b).
 - (4) Rashly and pridefully challenged Israel to war, was defeated, taken captive, and the armies of Jehoash, king of Israel, plundered the Temple and King's palace (2 Chron 25:20-24).

e. Amaziah's death

Apparently Amaziah was later released from captivity from Jehoash. He was killed by conspirators, who likely were religious devotees, and chaffed under Amaziah's lack of commitment to following the Lord (cf. 2 Chron 25:27). That this was not a political coup is evidenced by the fact that Amaziah was buried in Jerusalem and his son, Uzziah, placed on the throne.

I. Uzziah (or Azariah) (#9 of Judah)

1. Father: Amaziah; Tribe: Judah
2. Dates of reign: 792-740 BC
3. Theological evaluation: Good, mostly
4. Key events
 - a. Uzziah's (Azariah) accession

2 Kings 15:1
In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign.
 - b. Uzziah's reign

2 Kings 15:2
*He was sixteen years old when he became king, and he reigned in Jerusalem **fifty-two years**. His mother's name was Jekoliah; she was from Jerusalem.*
 - c. Uzziah's co-regencies
 - (1) He co-reigned with his father Amaziah, for twenty-three years.
 - (2) He co-reigned with his son, Jotham, for eleven years (cf. 2 Kgs 15:5).
 - d. Uzziah's accomplishments
 - (1) He began his reign on a strong, spiritual note.

2 Chronicles 26:4-5
He did what was right in the eyes of the LORD, just as his father Amaziah had done. ⁵ He sought God during the days of Zechariah, who instructed him in the fear of God. As long as he sought the LORD, God gave him success.

- (2) He successfully warred against Philistia (2 Chron 26:6-8).
- (3) He constructed defensive towers in and around Jerusalem (2 Chron 26:9-10). He also dug cisterns and cultivated his land “for he loved the soil” (2 Chron 26:10b).
- (4) He raised a well-trained army (2 Chron 26:11-15).

e. Uzziah’s downfall

(1) Pride

2 Chronicles 26:16-18

*But after Uzziah became powerful, **his pride led to his downfall**. He was unfaithful to the LORD his God, and entered the temple of the LORD to burn incense on the altar of incense. ¹⁷ Azariah the priest with eighty other courageous priests of the LORD followed him in. ¹⁸ They confronted King Uzziah and said, “It is not right for you, Uzziah, to burn incense to the LORD. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the LORD God.”*

(2) Anger

2 Chronicles 26:19-20

Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the LORD’s temple, leprosy broke out on his forehead. ²⁰ When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the LORD had afflicted him.

(3) Leprosy

2 Chronicles 26:21

King Uzziah had leprosy until the day he died. He lived in a separate house—leprosy, and banned from the temple of the LORD. Jotham his son had charge of the palace and governed the people of the land.

f. Uzziah's death (2 Kgs 15:6-7)

Uzziah (Azariah) reigned fifty-two years, second in length only to Manasseh.

J. Jotham (#10 of Judah)

K. Ahaz (#11 of Judah)

L. Hezekiah (#12 of Judah)

M. Manasseh (#13 of Judah)

N. Amon (#14 of Judah)

O. Josiah (#15 of Judah)

P. Jehoahaz (#16 of Judah)

Q. Jehoiakim (#17 of Judah)

R. Jehoiachin (#18 of Judah)

S. Zedekiah (#19 of Judah)

N.B. ("Note Well")

The last ten kings of Judah will be discussed in Session 6: 1-2 Chronicles. Chronicles is a parallel to Samuel and Kings but with a theological treatment emphasizing the importance and divine elections of the Davidic Kings. The accounts of these remaining kings will be covered in the Chronicles account.

VI. SUMMARY/TAKEAWAYS

A. Davidic Covenant

1. Stated: 2 Samuel 7:11b-16

“The LORD declares to you that the LORD himself will establish a house for you: ¹² 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. ¹³ He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. ¹⁴ 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. ¹⁵ But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. ¹⁶ Your house and your kingdom will endure forever before me; your throne will be established forever.”

2. Promise

The Davidic Covenant unconditionally promised King David that his dynasty (“house”) and kingdom would be established “forever.” If any of the Davidic kings were disobedient, they would be punished by the Lord. None of the nineteen Davidic kings perfectly fulfilled the obligations of full obedience to the Lord and the Mosaic Law. It would not be until the appearance of Jesus of Nazareth that a fully qualified Davidic heir would present Himself to the nation as their Messianic King.

B. Failures of the Davidic Kings

Beginning with Solomon, through the next nineteen Davidic kings, covenant failure was rampant. This included not following the Lord, disobedience to Mosaic Law, worshiping false gods, promoting idolatry, and such. These failures set the stage for the promised, coming King. Note John’s description of Jesus entering Jerusalem in the Triumphal Entry.

John 12:12-15

The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. ¹³ They

*took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the king of Israel!"*¹⁴ *Jesus found a young donkey and sat on it, as it is written:*¹⁵ *"Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."*

C. The Curse of Idolatry (False Worship)

The failure of the southern, Davidic kings warns all believers of the dangers of false worship. Bowing the knee, inclining the heart and pursuing "modern-day" idols will only lead to personal disaster. Hear the warning from 1 John 5:21, "Dear children, keep yourselves from idols." Recall that an idol is a false substitute for the true, living God. An idol could be any person, pursuit, possession, desire, or ambition that takes God's rightful place in the human heart.

SESSION 5

Prophets to Judah

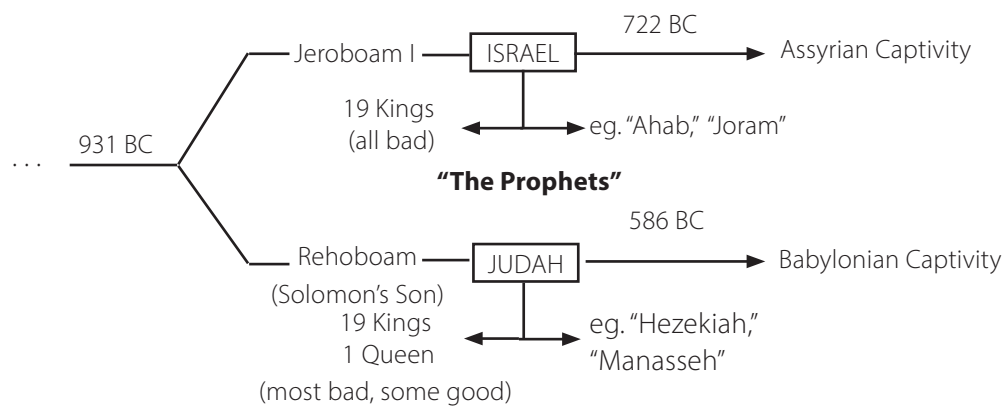
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements of the Old Testament (9)

1. Prologue Genesis 1-11
2. Patriarchs Genesis 12-50; Job
3. Redemption/ Exodus, Leviticus
Wanderings Numbers, Deuteronomy
4. Conquest Joshua
5. Apostasy Judges, Ruth
6. Kingship: United 1-2 Samuel; 1 Kings 1-11
- 7. Kingship: Divided 1 Kings 12-22; 2 Kings**
8. Exile Ezekiel, Daniel
9. Return from Exile Ezra, Nehemiah, Esther
10. Life of Christ Matthew, Mark, Luke, John
11. Church Age Acts and Epistles
12. Final Consummation Revelation (Daniel)

B. Movement 7: Timeline



III. WRITING PROPHETS

A. Chart of Writing Prophets

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

B. Writing Prophets to Judah (Southern Kingdom)

1. Pre-exilic prophets (before Babylonian Captivity)
 - a. Joel 9th century BC
 - b. Isaiah 8th century BC
 - c. Micah 7th century BC
 - d. Zephaniah 7th century BC
 - f. Habakkuk 7th century BC
 - e. Jeremiah 7th-6th century BC

2. Exilic prophets (during Babylonian Captivity)
 - a. Jeremiah 6th century BC
 - b. Ezekiel 6th century BC
 - c. Daniel 7th-6th century BC
3. Post-exilic prophets
 - a. Haggai 6th century BC
 - b. Zechariah 6th-5th century BC
 - c. Malachi 5th century BC

IV. BIBLICAL DEVELOPMENT: WRITING PROPHETS TO JUDAH

A. Joel (ca. 830-820 BC)

1. Author

While there are many Joels (eleven others) in the Biblical record, the prophetic author, Joel, is only found here in the prophetic book. His name means “Yahweh is God.” He is the son of Pethuel (“persuaded of God”) of whom nothing is known.

Joel’s frequent references to Zion and the house of the Lord might point to his living in or near Jerusalem but this is conjecture at best.
2. Date and Setting

There are no sure chronological markers in the book. Scholars differ widely as to when the book was penned. This study will follow the dating suggested by Eugene Merrill, namely around 830-820 BC (during the kingship of Joash).
3. Theme and purpose

The major theme of the prophecy is the “day of the LORD.” God’s covenant people had rebelled and turned away from the Lord. This obstinacy would invite God’s disciplining hand of sure and harsh judgment. But there was an escape possible. “Even now,” declares the LORD, “return to me with all your heart, with fasting and weeping and mourning” (2:12).

The expression, “day of the Lord,” suggests a time when God acts in a decisive, sovereign way to accomplish His

purposes. It often has a far view (i.e. eschatological or last days) fulfillment and can be referred to as “that day” or “the last days.” Joel will make particular use of the phrase/concept.

Also in Joel is the predicted outpouring of the Holy Spirit (2:28-32). This major event will be discussed briefly in the Biblical development.

4. Distinctives
 - a. Joel contains three visions: locust plague (literal–ch. 1), locust plague (metaphorical–ch. 2), and Day of the Lord (future–chs. 2-3).
 - b. Joel speaks of “that day” or “Day of the Lord” several times.
 - c. Joel speaks of the coming (yet future for the prophet) outpouring of the Holy Spirit (2:28^{ff}).
 - d. Joel is not cited by any other Old Testament book.
5. Chart

THE PROPHECY OF JOEL		
Vision 1 1:1 1:20	Vision 2 2:1 2:27	Vision 3 2:28 3:21
Natural Disaster (locusts)	Military Disaster (locust-like)	Judgment Disaster (Day of the Lord)
<ul style="list-style-type: none"> • Call to Remember (1:2-4) • Call to Mourning (1:5-13) • Call to Repentance (1:14-20) 	<ul style="list-style-type: none"> • Fear! Day of Lord Coming (2:1-11) • Repent! (2:12-17) • Answer! From the Lord (2:18-27) 	<ul style="list-style-type: none"> • Pouring Out– Holy Spirit (2:28-32) • Future Judgment: Nations (3:1-16) • Future Blessing: Israel (3:17-21)
Past “Day”	Near Present “Day”	Far Future “Day”

B. Joel: Biblical Development

The Biblical development will follow an outline suggested by the preceding chart. Key passages will accompany the outline with some brief comments. For the student with time and opportunity, reading the entirety of the Book of Joel with careful attention to the chart provided will prove most helpful.

1. Vision #1 (Joel 1:1-20): Natural Disaster (locusts)

a. Call to remember (1:2-4)

Joel 1:2, 4

Hear this, you elders; listen, all who live in the land. Has anything like this ever happened in your days or in the days of your ancestors?...⁴ What the locust swarm has left the great locusts have eaten what the great locusts have left the young locusts have eaten; what the young locusts have left other locusts have eaten.

The natural disaster of literal locusts swarming in waves (4) indicates an unusual phenomenon. This devastating plague will precede and foreshadow a greater, more devastating “military-type” plague (Joel 2).

b. Call to mourning (1:5-12)

In light of the locust plague and its dire effects, the prophet (speaking the Word of the Lord—cf. 1:1) called out to four groups to mourn this calamity.

(1) Drunkards (5-7)

Mourn because your source of intoxicating wine is destroyed.

(2) Virgin (or young woman): likely representing the land and/or Jerusalem (8-10).

Mourn because the fields and vineyards of the land are destroyed.

(3) Farmers (11-12)

Mourn (despair) because your livelihood is destroyed.

(4) Priests (13)

Mourn because this disaster directly affects you (and appropriate worship: grain and drink offerings).

c. Call to repentance (14-20)

(1) The call (14)

Joel 1:14

Declare a holy fast; call a sacred assembly.

Summon the elders and all who live in the land to the house of the LORD your God, and cry out to the LORD.

(2) The significance (15-20)

Joel 1:15

Alas for that day! For the day of the LORD is near; it will come like destruction from the Almighty.

The natural plague foreshadowed the coming (yet future) “day of the Lord.” The literal plague was a warning of a future “plague.”

(a) Locusts were the 8th plague in Egypt (before “darkness” and “death” –cf. Ex 10-11).

(b) Locusts were predicted as curses (harsh discipline) for Israel’s disobedience.

Deuteronomy 28:38-42

You will sow much seed in the field but you will harvest little, because locusts will devour it.

³⁹ You will plant vineyards and cultivate them but you will not drink the wine or gather the grapes, because worms will eat them. ⁴⁰ You will have olive trees throughout your country but you will not use the oil, because the olives will drop off. ⁴¹ You will have sons and daughters but you will not keep them, because they will go into captivity. ⁴² Swarms of locusts will take over all your trees and the crops of your land.

2. Vision #2 (Joel 2:1-27): Military Disaster (“locust-like”)

The natural disaster (“locusts”) foreshadowed the military disaster (using “locust-like” imagery in vivid, metaphorical language). This was briefly referred to as the coming “day of the Lord” (1:15).

Insight: “The Day of the Lord”

As used in the Hebrew Bible, this is “used to emphasize the swift and decisive nature of the Lord’s Victory over His enemies on any given occasion” (Chisholm, “Joel” in BKC, 1412). It could refer to judgment upon nations or upon Israel (north and south). It often refers to the end-times judgment (called the “eschatological” judgment). This is a period of a final, future time where God brings purifying and restorative judgment to Israel and the world on a universal scale. This “day” will commence after the Rapture, include the Tribulation, the Second Coming of the Messiah, the establishment of the Millennium and the future “new heavens and earth.”

a. Fear! Day of the Lord Coming (2:1-11)

Joel 2:1-2

Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand—² a day of darkness and gloom, a day of clouds and blackness. Like dawn spreading across the mountains a large and mighty army comes, such as never was in ancient times nor ever will be in ages to come.

Continuing with verses 3-11, an invading army is described in “locust-like” language. In a vivid, colorful way this army brings “fire and flame,” they have the appearance of horses and cavalry and chariots. But in verses 6-9, note the “locust” language.

Joel 2:6-9

At the sight of them, nations are in anguish; every face turns pale.⁷ They charge like warriors; they scale walls like soldiers. They all march in line, not swerving from their course.⁸ They do not jostle each other; each marches straight ahead. They plunge through defenses without breaking ranks.⁹ They rush upon the city; they run along the wall. They climb into the houses; like thieves they enter through the windows.

Joel 2:10-11

Before them the earth shakes, the heavens tremble, the sun and moon are darkened, and the stars no longer shine.¹¹ The LORD thunders at the head of his army; his forces are beyond number, and mighty is the army that obeys his command. The day of the LORD is great; it is dreadful. Who can endure it?

The “near” judgment of this military invasion upon Israel also prophetically foreshadows a “far” judgment yet to come (Joel 3). This is the eschatological “day of the Lord.”

b. Repent! (2:12-17)

Joel 2:12-13

“Even now,” declares the LORD, “return to me with all your heart, with fasting and weeping and mourning.”¹³ Rend your heart and not your garments. Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.

c. Answer! From the Lord (2:18-27)

If, in fact, Israel does not repent, God will act. “Then the LORD will be jealous for his land and take pity on his people” (18).

Joel 2:25-27

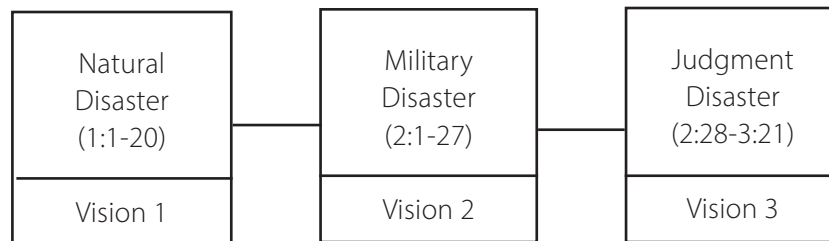
"I will repay you for the years the locusts have eaten—the great locust and the young locust, the other locusts and the locust swarm— my great army that I sent among you. ²⁶ You will have plenty to eat, until you are full, and you will praise the name of the LORD your God, who has worked wonders for you; never again will my people be shamed. ²⁷ Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed.

3. Vision #3 (Joel 2:28-3:21): Judgment Disaster ("Day of the Lord")

a. The eschatological (end-times) "day of the Lord"

This timing is suggested by the use of keywords related to this far event/day: "and afterward" (2:28); "the coming of the great and terrible day of the Lord" (2:31); "In those days and at that time" (3:1); "day of the LORD" (3:14); and "in that day" (3:18).

b. The thematic climax in Joel



c. Pouring out—Holy Spirit (2:28-32)

(1) The prophetic prediction

Joel 2:28-32

*"And **afterward**, I will pour out **my Spirit** on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. ²⁹ Even on my servants, both men and women, I will pour out **my Spirit** in those days. ³⁰ I will show wonders in the heavens and on the earth, blood and fire and billows of*

smoke.³¹ The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful **day of the Lord**.³² And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls.

- (a) There will be an unusual outpouring of the Holy Spirit (28-29). This is also referred to in Ezekiel 39:29 and Zechariah 12:10.
- (b) There will be unusual celestial displays (30-31). Note Ezekiel 32:6-8 for literary parallels (cf. Matt 24:29-31).
- (c) There will be salvation/deliverance (32).

(2) The New Testament quotation

Acts 2:17-21

"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.¹⁸ Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.¹⁹ I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke.²⁰ The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.²¹ And everyone who calls on the name of the Lord will be saved."

- (a) Peter referenced the prophecy of Joel 2 during his Day of Pentecost sermon.
- (b) The interpretive question is this: Does Peter's quotation mean that Joel 2 has been fulfilled in the Holy Spirit demonstration at Pentecost?

Insight:

Scholars debate the Joel 2 fulfillment at the Day of Pentecost. The primary views are:

1. **Pentecost fulfillment:** the Joel 2 prophecy was completely, fully fulfilled on the day of Pentecost.
2. **Continued fulfillment:** the prophecy was partially fulfilled, is today being fulfilled, and at the Second Advent will fully be fulfilled.
3. **Partial fulfillment:** the prophecy was fulfilled in part at Pentecost (2:17-18) but will be completely fulfilled in the Second Advent (2:19-21).
4. **Eschatological fulfillment:** the prophecy was not fulfilled at Pentecost at all. Peter only used the Joel 2 passage as a homiletical device. The phenomena at Pentecost is reminiscent or similar to what will be fulfilled in the future.

d. Future judgment: nations (3:1-16)

Joel 3:1-2

*"In those days and at that time,
when I restore the fortunes of Judah and Jerusalem,
² I will gather all nations
and bring them down to the Valley of Jehoshaphat.
There I will put them on trial
for what they did to my inheritance, my people Israel,
because they scattered my people among the nations
and divided up my land.*

Joel 3:14-16

*Multitudes, multitudes
in the valley of decision!
For the day of the Lord is near
in the valley of decision.
¹⁵ The sun and moon will be darkened,
and the stars no longer shine.
¹⁶ The Lord will roar from Zion
and thunder from Jerusalem;
the earth and the heavens will tremble.
But the Lord will be a refuge for his people,
a stronghold for the people of Israel.*

- e. Future blessings: Israel (3:17-21)

Joel 3:17-18

“Then you will know that I, the LORD your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her. ¹⁸ In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. A fountain will flow out of the LORD’s house and will water the valley of acacias.

C. Isaiah (739-690 BC)

- 1. Author

The author identifies himself as Isaiah, the son of Amoz (1:1). Over a dozen times in the book, Isaiah’s name is attributed to the prophecy. Further, Jesus and the Apostles quote him as the writer some 21 times in the New Testament.

He was married (8:3), may have been a priest, and likely lived in or near Jerusalem. Tradition notes that he was a cousin to King Uzziah.

Some scholars believe that Isaiah only penned the first 39 chapters while a second and/or third author completed the last 27 chapters. This study accepts the unitary, one-author composition of this key prophetic book. For a concise defense of this position, consult John N. Oswalt, *Isaiah: The NIV Application Commentary*, 33-40.

- 2. Date and Setting

Isaiah ministered in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the ninth through twelfth kings of Judah (1:1). This highlights the long ministry of the prophet, some sixty years.

Although Judah was a primary recipient of the prophetic book’s message, Isaiah also spoke to the northern kingdom (Israel) with impending Assyrian invasion at hand.

Major Biblical Events Leading to Isaiah

- Creation, fall, spread of sin (Gen 1-11)
- Abrahamic Covenant (Gen 12,15,17)
- Exodus Event → Mosaic Covenant (The Law)
- Mosaic Covenant Warnings (Deut 28-30)
- Conquest of Canaan (Joshua)
- Transition from judges to kings (Judges, 1 Sam)
- Kingship: United Monarch
- Kingship: Divided Monarchy
- Davidic Covenant (2 Sam 7)
- Split of the Kingdom (931 BC)
 - Israel in north
 - Judah in south
- Ministries of the prophets

3. Theme and Purpose

- a. Harold Willmington (see select Bibliography) suggests five major themes in Isaiah:

- (1) The glory and greatness of God
- (2) The sin of both Israel (nation as a whole) and Gentile nations and subsequent judgment
- (3) The dispersment and regathering of Israel
- (4) The first and second coming of Christ (Messiah)
- (5) The coming Tribulation and Glorious Millennium

- b. Constable (*Notes on Isaiah*, 7) quotes Oswalt:

“Is God truly the Sovereign of history if the godless nations are stronger than God’s nation? Does might make right? What is the role of God’s people in the world? Does divine judgment mean divine rejection? What is the nature of trust? What is the future of the Davidic monarchy? Are not the idols stronger than God and therefore superior to him?”

- c. Charles Dyer, *The Old Testament Explorer*, notes that the purpose of Isaiah is “to display God’s glory and holiness through His judgment of sin and His deliverance and blessing of a righteous remnant.”
4. Distinctives
- a. Isaiah’s magnitude of scope is impressive (from Isaiah’s own day, to Assyrian and Babylonian captivities, to the comings of the Messiah, to the blessed Millennium).
 - b. Isaiah focuses upon the majesty and splendor of God such attributes as omniscience, omnipotence, omnipresence, eternity, immutability, holiness, love (lovingkindness), mercy, grace, so forth.
 - c. Isaiah repeatedly contains the names of God, namely YHWH (LORD in most English translations) and Holy One of Israel.
 - d. Isaiah looks confidently to a future kingdom, a Messianic Kingdom during the latter days (“in that day” or “that day” or similar terms).

But how can prophets predict the future? From Isaiah 46 the answer comes:

Isaiah 46:9-10

“Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. ¹⁰ I make known the end from the beginning, from ancient times, what is still to come. I say, ‘My purpose will stand, and I will do all that I please.’”

- e. Isaiah is the fourth longest book in the Scriptures (1292 vv) behind Psalms (2461 vv), Genesis (1533 vv), and Jeremiah (1364 vv).
- f. Isaiah speaks to four major comprehensive doctrines: God, man (and world), sin, and redemption.

THE BOOK OF ISAIAH			
Chapters 1-39		Chapters 40-66	
Rebellion		Righteousness	
Judgment (Blessing)		Blessing (Judgment)	
On Judah		Theology Proper "God's Majesty"	
1	12	40	48
On Surrounding Nations		Soteriology "God's Messiah"	
13	23	49	57
On all the Earth		Eschatology "God's Millennium"	
24	35	58	66
Prophecy (Poetic)		Prophecy (Poetic)	
Condemnation		Consolation	
1	35	40	66

*HP = Historical Parenthesis (Narrative) (chps 36-39)

*H = History (chps 36-39)

*C = Confrontation (chps 36-39)

D. Isaiah: Biblical Development

This section will summarize the flow of the Book of Isaiah. The previous chart will be modified and utilized as a guide. Note that the treatment of the book will be necessarily brief for this study.

1. Judgment: On Judah (Isa 1-12)
 - a. Preview: Judah's personal sins (Isa 1-5)

Isaiah 1:4,18

Woe to the sinful nation, a people whose guilt is great, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy

One of Israel and turned their backs on him...¹⁸ "Come now, let us settle the matter," says the LORD. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.

Isaiah 5:1-7

I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.² He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit.³ "Now you dwellers in Jerusalem and people of Judah, judge between me and my vineyard.⁴ What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad?⁵ Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled.⁶ I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it."⁷ The vineyard of the LORD Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.

b. Call: Isaiah's cleansing and calling (Isa 6)

c. Political sins: "Messianic Cycles" (Isa 7-12)

(1) Political sins (backdrop)

Judah was faced with a dilemma. The powerful Assyrians were on the horizon (in fact, they would conquer Israel in the north in 722 BC). Will they (Judah) put their trust in alliances or will they trust YHWH?

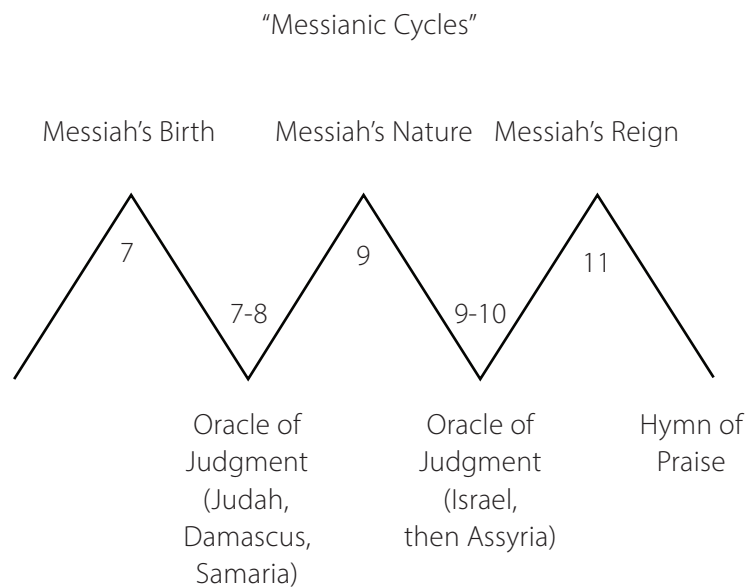
Isaiah 8:5-8

The LORD spoke to me again:⁶ "Because this people has rejected the gently flowing waters of Shiloah and rejoices over Rezin and the son of Remaliah,⁷ therefore the Lord is about to bring against them the mighty floodwaters of the Euphrates—the king of Assyria with all his pomp. It will overflow all its

channels, run over all its banks⁸ and sweep on into Judah, swirling over it, passing through it and reaching up to the neck. Its outspread wings will cover the breadth of your land, Immanuel!"

(2) Messianic Cycles

Within chapters 7-12 is what some call the Book of Immanuel (or the "Messianic Cycles"). Pending judgment and prophetic promise are wedded together as illustrated in the following structural diagram.



Note: numbers relate to appropriate chapters in Isaiah.

Isaiah 7:14 (Birth)

Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

Isaiah 9:6-7 (Nature)

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.⁷ Of the

greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

Isaiah 11:1-5 (cf. Rev 19; Dan 2) (Reign)
A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. ² The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD—³ and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;⁴ but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. ⁵ Righteousness will be his belt and faithfulness the sash around his waist.

2. Judgment on surrounding nations (Isa 13–23)

The structure of this section can best be seen in the following chart.

ORACLES AGAINST SURROUNDING NATIONS			
13:1-14:27	Oracle against Babylon	21:1-10	Oracle against Babylon
14:28-32	Oracle against Philistia	21:11-12	Oracle against Edom
15:1-16:14	Oracle against Moab	21:13-17	Oracle against Arabia
17:1-18:7	Oracle against Damascus/Israel	22:1-25	Oracle against Jerusalem
19:1-20:6	Oracle against Egypt	23:1-18	Oracle against Tyre

*Taken from J. Moyer, *Isaiah: IVP*.

3. Judgment on all the earth (Isa 24-35)

Isaiah 24:21

In that day the LORD will punish the powers in the heavens above and the kings on the earth below.

4. Historical Parenthesis (Narrative Interlude) (Isa 36-39)

5. Blessing (or Comfort) (Isa 40-66)

a. Through "God's majesty" (Isa 40-48)

Isaiah 40:9-11

You who bring good news to Zion, go up on a high mountain. You who bring good news to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

¹⁰ See, the Sovereign LORD comes with power, and he rules with a mighty arm. See, his reward is with him, and his recompense accompanies him. ¹¹ He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.

Isaiah 40:18-31

This is a particularly important passage. The student is urged to read and meditate upon its praiseworthy truths about God.

b. Through "God's Messiah" (Isa 49-57)

Isaiah 49:1-7

Listen to me, you islands; hear this, you distant nations: Before I was born the LORD called me; from my mother's womb he has spoken my name. ² He made my mouth like a sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver. ³ He said to me, "You are my servant, Israel, in whom I will display my splendor." ⁴ But I said, "I have labored in vain; I have spent my strength for nothing at all. Yet what is due me is in the LORD's hand, and my reward is with my God." ⁵ And now the LORD says—he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and

my God has been my strength—⁶ he says: “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.”

⁷ This is what the LORD says—the Redeemer and Holy One of Israel—to him who was despised and abhorred by the nation, to the servant of rulers: “Kings will see you and stand up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.”

c. Through “God’s Millennium” (Isa 58-66)

(1) Broad overview

Insight: Key Texts on the Millennium	
1. Isaiah 2:1-5 2. Isaiah 11:1-16 3. Isaiah 32:1-20 4. Isaiah 35:1-10 5. Isaiah 60:1-22	6. Jeremiah 31:1-40 7. Jeremiah 33:1-26 8. Ezekiel 37:14-28 9. Amos 9:11-15 10. Zechariah 14:6-21
from Mark Hitchcock, <i>The End</i> , 400	

(2) Isaiah contributions

Isaiah 60:1-3

“Arise, shine, for your light has come, and the glory of the LORD rises upon you. ² See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you. ³ Nations will come to your light, and kings to the brightness of your dawn.

Isaiah 61:1-4

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up

the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, ² to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, ³ and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor. ⁴ They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.

E. Micah (735-700 BC)

1. Author

The name Micah, a shortened form of Micaiah, means “who is like the Lord.” He was from Moresheth–Gath (1:1, 14) in Judah about 25 miles southwest of Jerusalem.

Micah’s family and occupation are unknown. His home was agriculturally based and surrounded by other small towns and villages.

2. Date and setting

The prophet, Micah, was a contemporary of Isaiah. Like him, Micah prophesied the downfall of Israel to the Assyrians and Judah to the Babylonians. His prophetic ministry occurred during the reigns of Jothan (#11), Ahaz (#12), and Hezekiah (#13) of Judah.

3. Theme and purpose

Micah prophesied a period of judgment and a period of hope (blessing). The prophet was highly sensitive to idolatry, injustice, disobedience, and false (empty) worship—all condemned by the Lord. But he prophesied that God would one day fulfill His covenant promises as well.

4. Distinctives
 - a. The prophecy is composed in poetic form.
 - b. The prophet is sensitive to the social ills of society.
 - c. The prophet uses the Mosaic legislation (as other prophets) as the standard of righteousness expected for God's covenant people.
 - d. A certain prophecy found in Micah is quoted twice in the New Testament (Matt 2:5-6 and 10:35-36). Micah spoke of the Messiah's birthplace (5:4), reign (4:1-7), and spoke of the people's King (2:13) and Ruler (5:2).

5. Chart of Micah

BOOK OF MICAH						
Judgment		Hope			Lawsuit	
1	3	4	5	6	7	
On Israel and Judah (Ch.1)		Exaltation of Zion (Ch. 4)			Indictment (Ch. 6)	
Over Sins of Wealthy and False Prophets (Ch. 2)		Shepherd-King of Zion (Ch. 5)			Lament (Ch. 7)	
Over Leaders' Sins (Ch. 3)						
Condemnation		Consolation			Confrontation	
Punishment		Promise			Pardon	

6. Biblical development
 - a. Judgment on Israel and Judah (Mic 1)

Micah 1:2-5

Hear, you peoples, all of you, listen, earth and all who live in it, that the Sovereign LORD may bear witness against you, the Lord from his holy temple. ³ Look! The LORD is coming from his dwelling place; he comes down

and treads on the heights of the earth. ⁴ The mountains melt beneath him and the valleys split apart, like wax before the fire, like water rushing down a slope. ⁵ All this is because of Jacob's transgression, because of the sins of the people of Israel. What is Jacob's transgression? Is it not Samaria? What is Judah's high place? Is it not Jerusalem?

- (1) The prophet summons the people (as in a court summons) to gather to hear the Lord's complaint.
- (2) The focal point is both Israel and Judah, Samaria and Jerusalem (5).

b. Judgment over sins of wealthy and false prophets (Mic 2)

Micah 2:1-2 (wealthy)

Woe to those who plan iniquity, to those who plot evil on their beds! At morning's light they carry it out because it is in their power to do it. ² They covet fields and seize them, and houses, and take them. They defraud people of their homes, they rob them of their inheritance.

Micah 2:6-11 (false prophets)

"Do not prophesy," their prophets say. "Do not prophesy about these things; disgrace will not overtake us." ⁷ You descendants of Jacob, should it be said, "Does the LORD become impatient? Does he do such things?" "Do not my words do good to the one whose ways are upright? ⁸ Lately my people have risen up like an enemy. You strip off the rich robe from those who pass by without a care, like men returning from battle. ⁹ You drive the women of my people from their pleasant homes. You take away my blessing from their children forever. ¹⁰ Get up, go away! For this is not your resting place, because it is defiled, it is ruined, beyond all remedy. ¹¹ If a liar and deceiver comes and says, 'I will prophesy for you plenty of wine and beer,' that would be just the prophet for this people!"

- (1) The false prophets preached a positive (though false) message.
- (2) The true prophet, Micah, preaches a truth message to the upright.
- (3) The true prophet points out the sins of the people.

Micah 3:1b-3 (sins of the leaders)

"...Listen, you leaders of Jacob, you rulers of Israel. Should you not embrace justice, ² you who hate good and love evil; who tear the skin from my people and the flesh from their bones; ³ who eat my people's flesh, strip off their skin and break their bones in pieces; who chop them up like meat for the pan, like flesh for the pot?"

Micah 3:9-12 (fate of the leaders)

Hear this, you leaders of Jacob, you rulers of Israel, who despise justice and distort all that is right; ¹⁰ who build Zion with bloodshed, and Jerusalem with wickedness. ¹¹ Her leaders judge for a bribe, her priests teach for a price, and her prophets tell fortunes for money. Yet they look for the LORD's support and say, "Is not the LORD among us? No disaster will come upon us." ¹² Therefore because of you, Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets.

- d. Hope: the exaltation of Zion (Mic 4)

Micah 4:1-3

In the last days the mountain of the LORD's temple will be established as the highest of the mountains; it will be exalted above the hills, and peoples will stream to it. ² Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem. ³ He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

(1) "In the last days" must refer to the time of the Millennium.

(2) The Messiah-King will reign from Zion.

e. Hope: Shepherd-King of Zion (Mic 5)

Micah 5:2-4

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."³ Therefore Israel will be abandoned until the time when she who is in labor bears a son, and the rest of his brothers return to join the Israelites.⁴ He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth.

(1) The coming Shepherd-King would be born in Bethlehem (2).

(2) The coming Shepherd-King would be a ruler over Israel (2).

(3) The Shepherd-King's origins are from ancient times (lit. "days of eternity"), thus an assertion of deity (2).

(4) The Shepherd-King will rule and reign in peace (5); (cf. Isa 9:6; Jn 10:14-16 and 2 Sam 7—Davidic Covenant).

f. Lawsuit: Indictment (Mic 6)

Micah 6:1-2 (court summons)

Listen to what the LORD says: "Stand up, plead my case before the mountains; let the hills hear what you have to say."² "Hear, you mountains, the LORD's accusation; listen, you everlasting foundations of the earth. For the LORD has a case against his people; he is lodging a charge against Israel.

Micah 6:6-8 (lawsuit expectations)

With what shall I come before the LORD and bow down before the exalted God? Shall I come before him with

burnt offerings, with calves a year old? ⁷Will the LORD be pleased with thousands of rams, with ten thousand rivers of olive oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul. ⁸He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

g. Lawsuit: Lament (Mic 7)

Micah 7:1-4 (the prophet's misery)

What misery is mine! I am like one who gathers summer fruit at the gleaning of the vineyard; there is no cluster of grapes to eat, none of the early figs that I crave. ²The faithful have been swept from the land; not one upright person remains. Everyone lies in wait to shed blood; they hunt each other with nets. ³Both hands are skilled in doing evil; the ruler demands gifts, the judge accepts bribes, the powerful dictate what they desire—they all conspire together. ⁴The best of them is like a brier, the most upright worse than a thorn hedge. The day God visits you has come, the day your watchmen sound the alarm. Now is the time of your confusion.

Micah 7:7 (the prophet's trust)

But as for me, I watch in hope for the LORD, I wait for God my Savior; my God will hear me.

Micah 7:18-20 (the prophet's hope)

Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. ¹⁹You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea. ²⁰You will be faithful to Jacob, and show love to Abraham, as you pledged on oath to our ancestors in days long ago.

F. Zephaniah

1. Author

Zephaniah (“hidden by Yahweh”) was a prophet during the reign of King Josiah (16th king of Judah). His personal pedigree was outstanding, a descendant of the celebrated King Hezekiah. As such he is the only prophet of known royal (Davidic) descent. His prophetic work may have contributed to the “revival” during Josiah’s reign, however brief the “revival” may have been.

2. Date and Setting

According to the Biblical text, Zephaniah prophesied during the reign of Josiah (640-609 BC–Zeph 1:1). The writing likely preceded the “revival” under Josiah (ca. 622BC–cf. 2 Kgs 22-23) by several years, perhaps around 630 BC. However, some scholars believe the prophecy was written after the “revival” (thus, a 622-612 BC date).

Prior to the reign of Josiah, the evil kings of Judah, Manasseh and Amon, had introduced and promoted Baal worship in Judah. This entrenched idolatry scarred the religious life of Judah so much that even a brief revival would not have lasting effect. After Josiah the people would return to their abominable false worship. Zephaniah was an “eleventh hour” (near the end) prophet to Judah. Repentance or judgment was the decision of the hour. The prophet prophesied the coming judgment upon Jerusalem, Judah, and the nations.

3. Theme and Purpose

Zephaniah addressed major themes:

- a. Judgment on Judah was pending. Immediate repentance was needed (2:1-3).
- b. The “day of the Lord” was coming both in its near and in its far aspects. This “day” would bring calamity and judgment.
- c. The far future would also come with joy and hope promised (3:9-20).

4. Distinctives
 - a. Zephaniah stresses “the day of the Lord” more frequently in his prophecy than any other Biblical writer.
 - b. Zephaniah stresses the wrath and judgment of God (1:18; 3:8) in fierce tones, perhaps the strongest of all the writing prophets.
 - c. Zephaniah also includes at the end of his writing a prophetic look at the far, future millennium (3:9-20).
5. Chart

ZEPHANIAH
Theme: God’s Wrath and Restoration in the “Day of the Lord”
Judgment: Outlined in Chiastic Structure
<div style="display: flex; flex-direction: column; align-items: center; justify-content: center;"> <div style="margin-bottom: 10px;">A Judgment of the World (1:1-3)</div> <div style="margin-bottom: 10px;">B Judgment on Judah (1:4-2:3)</div> <div style="margin-bottom: 10px;">C Judgment on the Nations (2:4-15)</div> <div style="margin-bottom: 10px;">B’ Judgment on Jerusalem (3:1-8)</div> <div>A’ Judgment on the Nations (3:8)</div> </div>
Blessing: Far Future “Day”
Salvation, Security, Restoration, Return (3:9-20)

6. Biblical Development

The serious student is encouraged to read all of Zephaniah using the above chart as a reading guide. Following are a selected few verses from Zephaniah reflective of the spirit of the book.

a. Warning of Coming Destruction

Zephaniah 1:2-3

"I will sweep away everything from the face of the earth," declares the LORD. ³ "I will sweep away both man and beast; I will sweep away the birds in the sky and the fish in the sea—and the idols that cause the wicked to stumble." "When I destroy all mankind on the face of the earth," declares the LORD...

b. Warning Against Judah

Zephaniah 1:4-6

"I will stretch out my hand against Judah and against all who live in Jerusalem. I will destroy every remnant of Baal worship in this place, the very names of the idolatrous priests—⁵ those who bow down on the roofs to worship the starry host, those who bow down and swear by the LORD and who also swear by Molek, ⁶ those who turn back from following the LORD and neither seek the LORD nor inquire of him."

c. Call to Repentance

Zephaniah 2:3

Seek the LORD, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the LORD's anger.

d. Warning of Far Judgment: Day of the Lord

Zephaniah 3:8

"Therefore wait for me," declares the LORD, "for the day I will stand up to testify. I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them—all my fierce anger. The whole world will be consumed by the fire of my jealous anger.

e. Blessing of Far Future: Day of the Lord

Zephaniah 3:14-17

Sing, Daughter Zion; shout aloud, Israel! Be glad and rejoice with all your heart, Daughter Jerusalem! ¹⁵ The LORD has taken away your punishment, he has turned back your enemy. The LORD, the King of Israel, is with

you; never again will you fear any harm. ¹⁶ On that day they will say to Jerusalem, "Do not fear, Zion; do not let your hands hang limp. ¹⁷ The LORD your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing."

G. Habakkuk

1. Author

Little is known about the author. Twice in the book he is referred to as "Habakkuk, the prophet" (1:1; 3:1). He may have been a priest as suggested in the priest-like hymn for worship (cf. Hab 3). His name means "embraced." He appears to be thoughtful and a man of vigorous faith.

2. Date and Setting

The text of Habakkuk clearly indicates that the Babylonian invasion was imminent. The text does not indicate which of Judah's kings was reigning at the time of this prophecy. Some have suggested that the writing came during the kingship of Manasseh (696-642 BC), or Amon (642-640 BC), or even the reformer, Josiah (640-609 BC)—yet the "revival" during his days do not match the description in Hab 1:2-4). But these suggestions are not as strong as that of the kingship of Jehoiakim (608-598 BC). This godless king's reign fits the context of Habakkuk well (cf. 2 Kgs 23:34-24:5). Further, the Babylonians' rise to dominance was established at the Battle of Carchemish in 605 BC. Here, the Babylonians defeated the Egyptian-Assyrian alliance and began to look further south (to Israel/Judah) for further conquests.

3. Theme and Purpose

Habakkuk, the prophet (and priest?), addressed the Lord with his concern over the moral and spiritual breakdown of the people of Judah. He was surprised to learn from God that God indeed had heard his prayers and was preparing to judge Judah with the instrument-in-His-hands, Babylonia.

Ellisen (254) describes the purpose of the book.
 “The purpose of Habakkuk was to emphasize God’s holiness in judging violent Judah for her sins, even though He used a more wicked nation to accomplish it, whom He would later destroy for their greater wickedness and idolatry.”

4. Distinctives

- a. Habakkuk (2:4) contains a key theological phrase twice quoted by the Apostle Paul (Rom 1:17; Gal 3:11; also see Heb 10:37-38): “the righteous will live by faith.”
- b. Habakkuk uniquely contains a prayer-praise hymn at the conclusion of the book. (Hab 3).
- c. Habakkuk records an ongoing dialogue of prophet with God.
- d. Habakkuk’s structure is a memorable 2-2-5-1:
 - 2 questions
 - 2 answers
 - 5 “woes”
 - 1 hymn

5. Chart

HABAKKUK		
Chapter 1	Chapter 2	Chapter 3
Question #1 (1-4) “How long?”	Answer #2 (2-4) “Live by faith”	God’s Faithfulness (1-15) “I stand in awe”
Answer #1 (5-11) “Babylonians are coming”	5 “Woes” (5-20)	Conclusion (16-19) “Sovereign Lord my strength”
Question #2 (12-17) “How can You?”		
Wondering	Observing	Exalting

6. Biblical Development

To overview Habakkuk's basic message, the 2-2-5-1 structure will be followed along with appropriate, selected passages.

a. 2 Questions / 2 Answers

(1) Habakkuk 1:2-4 (Question #1)

How long, LORD, must I call for help, but you do not listen? Or cry out to you, "Violence!" but you do not save?³ Why do you make me look at injustice? Why do you tolerate wrongdoing? Destruction and violence are before me; there is strife, and conflict abounds.⁴ Therefore the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted.

(1) Habakkuk 1:5-6 (Answer #1)

"Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.⁶ I am raising up the Babylonians, that ruthless and impetuous people, who sweep across the whole earth to seize dwellings not their own.

(2) Habakkuk 1:12-13 (Question #2)

LORD, are you not from everlasting? My God, my Holy One, you will never die. You, LORD, have appointed them to execute judgment; you, my Rock, have ordained them to punish.¹³ Your eyes are too pure to look on evil; you cannot tolerate wrongdoing. Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves?

(2) Habakkuk 2:2-4 (Answer #2)

Then the LORD replied: "Write down the revelation and make it plain on tablets so that a herald may run with it.³ For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.⁴ "See, the enemy

is puffed up; his desires are not upright—but the righteous person will live by his faithfulness...

- b. 5 Woes: “Taunt Songs” Against Babylonians
- (1) Woe #1: against exploitation (2:6-8)
 - (2) Woe #2: against greedy conquest (2:9-11)
 - (3) Woe #3: against bloody oppression (2:12-14)
 - (4) Woe #4: against arrogant humiliation (2:15-17)
 - (5) Woe #5: against lifeless idolatry (2:18-20)

- c. 1 Hymn: Exalting God (Hab 3)

- (1) Praise (1-2)

Habakkuk 3:2

LORD, I have heard of your fame; I stand in awe of your deeds, LORD. Repeat them in our day, in our time make them known; in wrath remember mercy.

- (2) God’s faithfulness (3-15)

Past faithful acts (in history) will foreshadow God’s future faithfulness.

- (3) Conclusion: the response of faith (16-19)

Habakkuk 3:16-19

I heard and my heart pounded, my lips quivered at the sound; decay crept into my bones, and my legs trembled. Yet I will wait patiently for the day of calamity to come on the nation invading us.

¹⁷ Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls,

¹⁸ yet I will rejoice in the LORD, I will be joyful in God my Savior. ¹⁹ The Sovereign LORD is my strength; he makes my feet like the feet of a deer, he enables me to tread on the heights.

H. Jeremiah

Although Jeremiah is considered a pre-exile prophet, his prophetic book will provide the prelude to the next study, "Panorama Plus 8: The Exile." Therefore, Session 8 will begin with an overview of Jeremiah and the account of God's exacting judgment on Jerusalem/Judah.

V. TAKEAWAYS

Due to the length of this session, several "takeaways" or applications have been highlighted in the body of the lesson.

SESSION 6

1-2 Chronicles

I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements of the Old Testament (9)

1. Prologue Genesis 1-11
2. Patriarchs Genesis 12-50; Job
3. Redemption/ Exodus, Leviticus
Wanderings Numbers, Deuteronomy
4. Conquest Joshua
5. Apostasy Judges, Ruth
6. Kingship: United 1-2 Samuel; 1 Kings 1-11
- 7. Kingship: Divided 1 Kings 12-22; 2 Kings**
8. Exile Ezekiel, Daniel
9. Return from Exile Ezra, Nehemiah, Esther

Note:

The above movements are primarily defined by the seventeen historical books of the Old Testament. The obvious exception is Movement #8: "Exile" which is best described in the prophetic books of Ezekiel and Daniel. However, the student should recognize and place the "wisdom books" and other prophetic books in their appropriate chronological place and Biblical movement.

III. PLACE OF 1-2 CHRONICLES

A. Old Testament: Charted (English Bible)

STRUCTURE OF THE OLD TESTAMENT (English Bible)				
Historical (17)		Poetical (5)	Prophetical (17)	
Torah (5)	History of Israel (12)	Wisdom Experiential	Major (5)	Minor (12)
Genesis - Esther		Job - Song of Songs	Isaiah - Malachi	

B. Old Testament (Hebrew Bible)

Ta Na Kh
(Torah, Nevi'im, Ketuvim)

Torah:	Genesis, Exodus, Leviticus, Numbers, Deuteronomy (Books of Moses)
Nevi'im (Prophets):	Former Prophets and Latter Prophets Former: Joshua, Judges, Samuel, Kings Latter: Isaiah, Jeremiah, Ezekiel, The Twelve (Minor)
Kethuvim (Writings):	Poetry, Wisdom, Short Story, and History Poetry: Psalms, Lamentations Wisdom: Proverbs, Ecclesiastes Story: Esther History: Ezra-Nehemiah, Chronicles

IV. 1-2 CHRONICLES: BACKGROUND

A. Title of Book

In our English Bibles, the name “chronicles” is related to a Greek word indicating “time” or “age,” suggesting the reckoning or recording of time. The Septuagint (or LXX, the Greek translation of the Hebrew Bible) titles the Book of Chronicles as “things left out.” This leads to an unfortunate view that 1-2 Chronicles is only a parallel to 1-2 Samuel and 1-2 Kings, a kind of supplemental history only. This is not true. The Book of Chronicles is a theological interpretation of Israel’s history but with a distinctive emphasis, namely the Davidic dynasty. The Hebrew title also contributes to the misunderstanding with the title, “the words (events) of the days,” again simply suggesting a daily history of events.

“Chronicles” as a title is set within history (and likely will never change), but the important thing to grasp is that Chronicles is “sacred history” (Ger. heilsgeschichte). In fact, that history begins in genealogical form with Adam (1 Chron 1:1; the first man) and ends with the historically significant decree of Cyrus, king of Persia (2 Chron 36:23).

B. Author and Date of Composition

1. Author

Technically, based upon the Biblical text itself, the Book of Chronicles’ author is anonymous. Ancient Jewish tradition has pointed to the scribe, Ezra, but this cannot be proven. Scholars prefer to use the term, “Chronicler,” to designate the anonymous author (and any “inspired” editors/compilers).

2. Date of composition

Most scholars believe that 1-2 Chronicles was composed some time in the Post-Exilic period (in Panorama of the Bible terms, Return from Exile: Movement 9). The earliest possible date would have to be after the decree of Cyrus (recorded in 2 Chron 36:22-23 and Ezra 1:1-4) dated 538 BC. The latest date of composition would be early fourth century BC. This date is preferable to some scholars due to the genealogy of several of David’s recorded descendants after the last Davidic king (Jehoiachin—see 1 Chron 3:17-24).

C. Setting of the Book of Chronicles

1. As noted previously, Chronicles is not a supplemental history (to Samuel and Kings) but a theological or sacred history with a pointed emphasis upon the Davidic dynasty.
2. The first nine chapters of 1 Chronicles are genealogical. The list begins with Adam and concludes with Saul's genealogy.
3. The first king of the United Monarchy, **Saul**, has only a brief genealogy plus a record of his death (1 Chron 10).
4. The story of **David** begins in 1 Chronicles 11 and concludes with his death in 1 Chronicles 29, the last chapter of the first book.
5. The kingship of **Solomon**, the last of the United Monarchy kings, is recorded in 2 Chronicles 1-9.
6. The subsequent history of the nineteen kings (and one queen) of Judah is given in 2 Chronicles 10-36 with the destruction of Jerusalem and the decree of Cyrus also recorded in this final chapter.
7. Some major events and dates noteworthy for a study of Chronicles follow:
 - a. The reign of Nebuchadnezzar over the Neo-Babylonian (or Chaldean) Empire, 605-562 BC.
 - b. The major deportations of Jews from their conquered homeland to Babylon, 605, 598, 586 BC.
Daniel and friends were a part of the first deportation. Ezekiel the prophet was likely in the second.
 - c. The Babylonians (under Belshazzar, the crown prince to Nabonidus—cf. Dan 5) were defeated by the Persian General, Gubaru while Cyrus was king. Babylon thus became a Persian satrapy (conquered land), 539 BC.
 - d. Cyrus, king of Persia, issues a decree allowing Jews to return to their homeland, 538 BC (cf. 2 Chron 36:23-24).

D. Major Themes of 1-2 Chronicles

As discussed previously, Chronicles is “sacred history” as seen through a theological lens. Likely it was written to encourage returning Jews who were leaving the seventy-year exile that their covenant God had not forgotten them even though there was no Davidic king upon the throne.

As Eugene Merrill (*A Commentary on 1-2 Chronicles*, 57) notes:

The trauma of the destruction of Jerusalem and the Temple, exile of thousands of Judea’s citizens, and the return after seventy years to the homeland and the difficult task of starting the new covenant community virtually from scratch—all contributed to a reassessment of Israel’s meaning and destiny.

Thus, the people needed an interpreted history to encourage and warn. The Book of Chronicles focused then upon several themes.

1. Davidic Kingship

Beginning with the genealogical arrangement to the kingship narrative of David and his descendants, the emphasis in the Chronicles history is the Davidic dynasty (which was legitimized as God’s plan through the partial and ultimately a future fulfillment of the Davidic Covenant—see 2 Sam 7).

Samuel and Kings record the reign of David with positives and negatives equally narrated. Chronicles minimizes the negatives (yet does not deny them) as the Chronicler’s purpose of the book is to reinstate the legitimacy of the Davidic dynasty. The complete fulfillment of the Davidic Covenant awaits a yet-to-be-determined Davidic descendant (Messiah-King). This fulfillment awaits the Messiah-King as embodied in the person of Jesus.

2. Renewed Covenant

A Biblical review is necessary for a proper theological background. Note the following key understandings:

- a. Mankind under original creation-intent was to rule and subdue the earth as God's appointed administrators (Gen1:26-28).
- b. After the Fall and the judgment upon the earth (Flood), the mandate to rule was restated (cp. Gen 6:18 with Gen 9:1-17).
- c. The Abrahamic Covenant promised to Abraham and his descendants land, posterity, and blessing.

Genesis 12:1-3

The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you. ² "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. ³ I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

- d. The prophetic-binding blessing of Jacob/Israel designates the tribe of Judah as the ruling tribe, the tribe of kings.

Genesis 49:10

"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."

- e. The Davidic Covenant (2 Sam 7 and 1 Chron 17) promises a Davidic dynasty to reign perpetually over the throne of David. Individual kings might fail (and indeed they did fail) but the covenantal promise remained. There would be one day a faithful, qualified Davidic descendant who would fill the throne.

1 Chronicles 17:10b-14

"I declare to you that the LORD will build a house for you: ¹¹ When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. ¹² He is the one who will build a house for me, and I will establish his throne forever. ¹³ I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. ¹⁴ I will set him over my house and my kingdom forever; his throne will be established forever."

Note the final part of this covenant promise to David... "his throne (dynasty) will be established forever." Merrill (*1-2 Chronicles*, 63) notes, "In both accounts (i.e. Samuel and Chronicles) one thing remains constant, however, and that is the certainty of the endurance of an eternal Davidic reign." God's Kingdom-purposes are sure and binding. They will in time be fully and completely fulfilled.

3. Temple

The importance of the temple (the dwelling place of God) was demonstrated in Chronicles. The term, or its equivalent, occurs about 190 times in the Book. This includes David's preparations, Solomon's building, and the subsequent history of it leading to its destruction.

From the pre-temple tabernacle to the permanent temple, this holy place was seen to be a place where God might dwell with men.

Exodus 25:8-9

"Then have them make a sanctuary for me, and I will dwell among them. ⁹ Make this tabernacle and all its furnishings exactly like the pattern I will show you.

To demonstrate His pleasure with both tabernacle and later temple, God manifested his presence at the dedications of both.

Exodus 40:34-35

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.³⁵ Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

2 Chronicles 7:1-3

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.² The priests could not enter the temple of the LORD because the glory of the LORD filled it.³ When all the Israelites saw the fire coming down and the glory of the LORD above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the LORD, saying, "He is good; his love endures forever."

The important connection of the temple to David and the covenant promises made to him (2 Sam 7) find support in Solomon's dedicatory prayer.

2 Chronicles 6:1-11

*Then Solomon said, "The LORD has said that he would dwell in a dark cloud;² I have built a magnificent temple for you, a place for you to dwell forever."³ While the whole assembly of Israel was standing there, the king turned around and blessed them.⁴ Then he said: "Praise be to the LORD, the God of Israel, who with his hands has **fulfilled what he promised** with his mouth to my father **David**. For he said,⁵ 'Since the day I brought my people out of Egypt, I have not chosen a city in any tribe of Israel to have a temple built so that my Name might be there, nor have I chosen anyone to be ruler over my people Israel.⁶ **But now I have chosen Jerusalem for my Name to be there, and I have chosen David to rule my people Israel.'**⁷ "My father David had it in his heart to build a temple for the Name of the LORD, the God of Israel.⁸ But the LORD said to my father David, 'You did well to have it in your heart to build a temple for my Name.⁹ Nevertheless, you are not the one to build the temple,*

but your son, your own flesh and blood—he is the one who will build the temple for my Name.¹⁰ **“The LORD has kept the promise he made.** I have succeeded David my father and now **I sit on the throne of Israel, just as the LORD promised,** and I have built the temple for the Name of the LORD, the God of Israel.
¹¹ There I have placed the ark, in which is the covenant of the LORD that he made with the people of Israel.”

E. Structure of the Book of Chronicles

1. 1 Chronicles: Charted

1 CHRONICLES	
Chapters 1-9	Chapters 10-29
Genealogies	Reign of David
Past History	Personal History
Highlights <i>See Chart which follows</i>	Highlights <i>See Chart which follows</i>

1 CHRONICLES 1-9	
Highlights–Genealogical Structure	
Text	Description
1:1-27	Adam through the Sons of Noah
1:28-54	Family of Abraham (of Hagar; of Keturah; of Sarah)
2:1-55	Israel's sons (v. 1)/Lineage of Judah
3:1-24	Sons of David (vv. 1-9)/Kings of Judah (vv. 10-16)/ Post-exile Royal Lineage (vv. 17-24)
4:1-23	Other Descendants of Judah
4:24-7:40	Other Descendants: <ul style="list-style-type: none"> • Simeon (4:24-43) • Reuben (5:1-10) • Gad (5:11-22) • ½ Manasseh (5:23-26) • Levi (6:1-30) plus Temple Musicians (6:31-47) plus Sons of Aaron (6:48-81) • Issachar (7:1-5) • Benjamin (7:6-12) • Naphtali (7:13) • Manasseh (7:14-19) • Ephraim (7:20-29) • Asher (7:30-40)
8:1-9:1	Saul the Benjamite
9:2-34	Settlers of Jerusalem (post-exile)
9:35-44	Genealogy of Saul

2. 2 Chronicles: Charted

2 CHRONICLES		
Chapters 1-9	Chapters 10-36	Chapter 36
Solomon	Kings (19)/Queen (1)	Destruction/Decree
"United Monarchy"	"Divided Monarchy"	"Exile" Begins/ "Return from Exile" (decree)
Refer to Panorama Plus 6	Refer to Panorama Plus 7	Refer to Panorama Plus 8-9

**V. BIBLICAL DEVELOPMENT:
"UNITED MONARCHY"**

A. The Genealogies (1 Chron 1-9)

For a structural overview of these nine chapters of genealogies, see the Chart, "Highlights–Genealogical Structure," p. 149.

B. The Story of Saul (1 Chron 9-10)

1. The genealogy of Saul (1 Chron 8-9)

The first listing of Saul's genealogy identifies him as a descendant of Benjamin (cf. 1 Chron 9:1-40 and especially verses 33-40; 1 Chron 9:35-44). Saul as the first king will be the tragic failure as the "people's choice." Chronicles will only deal with his lineage and death.

2. The death of Saul (1 Chron 10)

a. The account of Saul's death is paralleled closely in 1 Samuel 31:1-13. The most notable differences are that Chronicles omits the fact that the transjordan Israelites were also a part of the Israelite

army (defeated by the Philistines, 1 Chron 10:7). Chronicles also records that Saul's armor was placed in the "temple of their gods" (10:10) while 1 Samuel 31:10 adds "the temple of the Ashtoreths." Only the 1 Samuel account records that Saul's body was hung on the ramparts of the city wall of Beth-Shan (1 Sam 31:10).

- b. Merrill quotes James Trotter (Merrill, *1-2 Chronicles*, 156) concerning the selectivity of the Chronicler in only recording Saul's death. Trotter suggests that the author "does not defend David against the charges of regicide but protects the cult founder from too close an association with the corrupt and failed monarchy that no longer existed."

- c. Saul's death is summarized.

1 Chronicles 10:1-6

Now the Philistines fought against Israel; the Israelites fled before them, and many fell dead on Mount Gilboa.

² The Philistines were in hot pursuit of Saul and his sons, and they killed his sons Jonathan, Abinadab and Malki-Shua. ³ The fighting grew fierce around Saul, and when the archers overtook him, they wounded him.

⁴ Saul said to his armor-bearer, "Draw your sword and run me through, or these uncircumcised fellows will come and abuse me." But his armor-bearer was terrified and would not do it; so Saul took his own sword and fell on it. ⁵ When the armor-bearer saw that Saul was dead, he too fell on his sword and died. ⁶ So Saul and his three sons died, and all his house died together.

C. The Story of David

Constructing a reasonable timeline of the life of David is difficult. Scholarly opinion varies from theologian to theologian. A part of the difficulty lies in the arrangement of the Biblical materials (1-2 Samuel; 1 Chronicles). The writers of scripture do not always follow strict chronological timelines. The theological meaning of events was far more important than a precise ordering of events. (This can be seen in the New Testament gospels as well). This is especially true in the life of David. One notable historian-

theologian (Eugene H Merrill, *Kingdom of Priests*, 243-248) has arranged the major events of David's life with a suggested timeline. For the purpose of this study, the following chart will be used (though the events of his life recorded in Samuel and Chronicles may seem out of place—as in fact, they likely are at certain points).

The Life of David

The birth of David	1041
The anointing of David by Samuel	ca. 1029
David's exile from Saul	ca. 1020-1011
The anointing of David as king over Judah	1011
The anointing of David as king over Israel and the conquest of Jerusalem	1004
The great famine	ca. 996-993
The Ammonite wars	ca. 993-990
The adultery with Bathsheba	ca. 992
The birth of Solomon	ca. 991
The rape of Tamar	ca. 987
The death of Amnon	ca. 985
The exile of Absalom	ca. 985-982
The building of David's palace	ca. 979
The building of the tabernacle and the moving of the Ark	ca. 977
The rebellion of Absalom and exile of David	ca. 976
The census	ca. 975
The coregency of Solomon	ca. 973-971
The coronation of Solomon and death of David	971

Ten selected key events in the life of David (primarily as recorded by the Chronicler) will be over-viewed according to the above chronological scheme (as opposed to the ordering of events by the author of Chronicles).

1. The anointing of David (the future king)

a. The anointing of David by Samuel (1 Sam 16:1-13)

1 Samuel 16:1

The LORD said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."

b. The anointing of David over Judah (2 Sam 2:1-7)

2 Samuel 2:1-2, 4a

In the course of time, David inquired of the LORD. "Shall I go up to one of the towns of Judah?" he asked. The LORD said, "Go up." David asked, "Where shall I go?" "To Hebron," the LORD answered. ² So David went up there with his two wives, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel...

⁴ Then the men of Judah came to Hebron, and there they anointed David king over the tribe of Judah.

c. The anointing of David over all Israel

(1 Chron 11:1-3)

1 Chronicles 11:1-3

All Israel came together to David at Hebron and said, "We are your own flesh and blood. ² In the past, even while Saul was king, you were the one who led Israel on their military campaigns. And the LORD your God said to you, 'You will shepherd my people Israel, and you will become their ruler.'" ³ When all the elders of Israel had come to King David at Hebron, he made a covenant with them at Hebron before the LORD, and they anointed David king over Israel, as the LORD had promised through Samuel.

2. The capture of Jerusalem (1 Chron 11:4-9)

1 Chronicles 11:4-9

David and all the Israelites marched to Jerusalem (that is, Jebus). The Jebusites who lived there⁵ said to David, "You will not get in here." Nevertheless, David captured the fortress of Zion—which is the City of David.⁶ David had said, "Whoever leads the attack on the Jebusites will become commander-in-chief." Joab son of Zeruiah went up first, and so he received the command.⁷ David then took up residence in the fortress, and so it was called the City of David.⁸ He built up the city around it, from the terraces to the surrounding wall, while Joab restored the rest of the city.⁹ And David became more and more powerful, because the LORD Almighty was with him.

3. The great famine (2 Sam 21:1-14) (no parallel in Chronicles)

2 Samuel 21:1

During the reign of David, there was a famine for three successive years; so David sought the face of the LORD. The LORD said, "It is on account of Saul and his blood-stained house; it is because he put the Gibeonites to death."

4. The Ammonite wars (2 Sam 10:1-19; 2 Chron 1:9-19)

Perhaps following David's conquest of Jerusalem and the three-year famine, the Ammonite wars began (ca. 993-990 BC). In both Samuel and Chronicles, it is suggested that these events in the Biblical record are not in chronological order. Both Samuel and Chronicles record the Ammonite wars but only in the 2 Samuel record is the accompanying sordid affair with Bathsheba (the Chronicler omits the story). The taking of Bathsheba will produce a child who dies. Yet later, as one of David's wives, a second child will be born to Bathsheba named Solomon. In time he will be the third king (and a Davidic king) over the united empire.

The affair with Bathsheba initiated a time of troubles for King David (mostly recorded in 2 Samuel). These include:

- a. The rape of Tamar (2 Sam 13:1-22)
 - b. The death of Amnon (2 Sam 13:23-33)
 - c. The exile of Absalom (2 Sam 13:34-39)
5. The building of David's palace (2 Sam 5:11-16; 1 Chron 14:1-7)

In both Samuel and Chronicles, this incident is placed early in the Biblical account. But as has been pointed out, the true chronology of this palace project is likely later in the life of David.

1 Chronicles 14:1-2

Now Hiram king of Tyre sent messengers to David, along with cedar logs, stonemasons and carpenters to build a palace for him. ² And David knew that the LORD had established him as king over Israel and that his kingdom had been highly exalted for the sake of his people Israel.

6. The building of the tabernacle for Zion

1 Chronicles 15:1

After David had constructed buildings for himself in the City of David, he prepared a place for the ark of God and pitched a tent for it.

- a. Note that the tabernacle for Mount Zion (Jerusalem) was not constructed until after the palace was completed (i.e. David's buildings "for himself").
- b. Other tabernacles:
 - (1) Provisional tabernacle
Established after the sin of the golden calf debacle. It was called "the tent of meeting" and people approached it to inquire of the Lord (cf. Ex 33:7-11). It was not a place for sacrifice or offerings.
 - (2) Mosaic tabernacle
Constructed at Mt. Sinai according to specific direction and plans (Ex 25-40). This mobile sanctuary followed the Israelites through their

wilderness wanderings to the crossing of the Jordan River. It likely was then kept at Gilgal (cf. Josh 5:10; 9:6-15). Later, in the days of King Saul, it was situated probably at Nob, a site near Jerusalem. It remained there until an enraged Saul, angry at the priests at Nob who aided the fugitive David, destroyed the town and Saul moved the tabernacle to another place, perhaps Gibeon (note 1 Sam 22:11-19; also 1 Chronicles 16:39-40).

(3) Davidic tabernacle

Built by King David to receive the Ark and located on Mt. Zion (until such time as a Temple could be constructed).

7. The transport of the Ark to Mt. Zion
(1 Chron 15:25-16:3; 2 Sam 6:12-19)

1 Chronicles 16:1-3

They brought the ark of God and set it inside the tent that David had pitched for it, and they presented burnt offerings and fellowship offerings before God.

² After David had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD. ³ Then he gave a loaf of bread, a cake of dates and a cake of raisins to each Israelite man and woman.

8. Rebellion of Absalom (2 Sam 15-18)

9. The ill-advised census (1 Chron 21:1-26;
2 Sam 24:1-25)

10. The death of David (1 Chron 29:26-30; 1 Kgs 2:10-12)

1 Chronicles 29:26-28

David son of Jesse was king over all Israel. ²⁷ He ruled over Israel forty years—seven in Hebron and thirty-three in Jerusalem. ²⁸ He died at a good old age, having enjoyed long life, wealth and honor. His son Solomon succeeded him as king.

D. The Story of Solomon

Chronicles recounts the history of the third king of the United Monarchy, i.e. David's son (of Bathsheba). The lens through which the story of Solomon is told is highly favorable to the Davidic dynasty. High points of his reign are discussed as follows.

1. The preparation of the king (2 Chron 1)

a. His kingship previewed (1-6)

2 Chronicles 1:1

Solomon son of David established himself firmly over his kingdom, for the LORD his God was with him and made him exceedingly great.

b. His request granted (7-10)

2 Chronicles 1:7-10

That night God appeared to Solomon and said to him, "Ask for whatever you want me to give you."

⁸Solomon answered God, "You have shown great kindness to David my father and have made me king in his place. ⁹Now, LORD God, let your promise to my father David be confirmed, for you have made me king over a people who are as numerous as the dust of the earth. ¹⁰Give me wisdom and knowledge, that I may lead this people, for who is able to govern this great people of yours?"

c. His request supplemented (11-17)

2 Chronicles 1:11-12

God said to Solomon, "Since this is your heart's desire and you have not asked for wealth, possessions or honor, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king, ¹²therefore wisdom and knowledge will be given you. And I will also give you wealth, possessions and honor, such as no king who was before you ever had and none after you will have."

2. The preparations of the Temple (2 Chron 2)

2 Chronicles 2:1

Solomon gave orders to build a temple for the Name of the LORD and a royal palace for himself.

3. The building of the Temple (2 Chron 3-4)

a. Its location: Mt. Moriah (3:1-2)

b. Its foundations (3:3-4)

c. Its structure (3:5-17)

d. Its furnishings (4:1-22)

2 Chronicles 5:1

When all the work Solomon had done for the temple of the LORD was finished, he brought in the things his father David had dedicated—the silver and gold and all the furnishings—and he placed them in the treasuries of God's temple.

4. The dedication of the Temple (2 Chron 5:2-7:10)

a. The Ark brought to the Temple (5:2-14)

2 Chronicles 5:2-3

Then Solomon summoned to Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David. ³And all the Israelites came together to the king at the time of the festival in the seventh month.

(1) This transport was reminiscent of David's bringing the Ark from Kirjath-Jearim to Mt. Zion (cf. 1 Chron 15:25-28; 16:1).

(2) The distance from Mt. Zion to Mt. Moriah was about 600 meters or so. Recall also that Moriah was the ancient location of the Abraham-Isaac "sacrifice encounter" (cf. Gen 22).

b. Solomon's speech (2 Chron 6:1-11)

Before the assembled leadership Solomon solemnly spoke and made five key statements:

- The Temple is a fulfillment of his father David's desire (4,7).
 - The Temple is located in Jerusalem by God's direction (6).
 - The Davidic dynasty is chosen to rule by God's direction (6).
 - Solomon now rules by God's direction (10).
 - The Ark containing the Covenant (tablets) is now in the Temple (11).
- c. Solomon's prayer (of dedication) (2 Chron 6:12-42)

2 Chronicles 6:14-17

He said: "LORD, the God of Israel, there is no God like you in heaven or on earth—you who keep your covenant of love with your servants who continue wholeheartedly in your way. ¹⁵ You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it—as it is today. ¹⁶ "Now, LORD, the God of Israel, keep for your servant David my father the promises you made to him when you said, 'You shall never fail to have a successor to sit before me on the throne of Israel, if only your descendants are careful in all they do to walk before me according to my law, as you have done.' ¹⁷ And now, LORD, the God of Israel, let your word that you promised your servant David come true."

2 Chronicles 6:41-42

"Now arise, LORD God, and come to your resting place, you and the ark of your might. May your priests, LORD God, be clothed with salvation, may your faithful people rejoice in your goodness. ⁴² LORD God, do not reject your anointed one. Remember the great love promised to David your servant."

- d. The Lord's response (2 Chron 7:1-11)

2 Chronicles 7:1-3

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.

² *The priests could not enter the temple of the LORD because the glory of the Lord filled it.* ³ *When all the Israelites saw the fire coming down and the glory of the LORD above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the LORD, saying, "He is good; his love endures forever."*

- (1) These three verses are lacking from the parallel account in 1 Kings 8:62-66.
- (2) The fire from heaven evidenced God's pleasure with the Temple (and the king as well).

5. The Lords appearance to Solomon (2 Chron 7:11-22)

a. At night after completion of Temple and palace (11-12a).

b. Affirming three important truths:

- (1) That when the people (nation) sin, confession will be required.

2 Chronicles 7:13-14

"When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, ¹⁴ if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

- (2) That Solomon has the promises of the Davidic Covenant (2 Sam 7).

2 Chronicles 7:17-18

"As for you, if you walk before me faithfully as David your father did, and do all I command, and observe my decrees and laws, ¹⁸ I will establish your royal throne, as I covenanted with David your father when I said, 'You shall never fail to have a successor to rule over Israel.'"

- (3) That blessings or curses (divine discipline) will follow the requirements of the covenant.

2 Chronicles 7:19-20

"But if you turn away and forsake the decrees and commands I have given you and go off to serve other gods and worship them,²⁰ then I will uproot Israel from my land, which I have given them, and will reject this temple I have consecrated for my Name. I will make it a byword and an object of ridicule among all peoples.

6. Solomon's kingdom established (2 Chron 8:1-18)
7. Solomon's visit by Queen of Sheba (2 Chron 9:1-12)
8. Solomon's wealth (2 Chron 9:13-28)
9. Solomon's death (2 Chron 9:29-31)

2 Chronicles 9:30-31

Solomon reigned in Jerusalem over all Israel forty years.

³¹Then he rested with his ancestors and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

- a. Note that there is no mention of Solomon's troubles or failures as found in the parallel account of 1 Kings 11:9-11.
- b. Note that the Chronicler assumed that his readers knew the full history and could consult other sources (cf. 2 Chron 9:29).
- c. Note that Solomon is the first of the Davidic kings (after his father, David, the original recipient of covenant promises). He is an "example" or "forerunner" of the yet promised descendant of David (i.e. the Messianic-King).

VI. BIBLICAL DEVELOPMENT: “DIVIDED MONARCHY”

With the death of Solomon (931 BC) the kingdom splits: Israel in the north, Judah in the south. 2 Chronicles primarily follows the fortunes (and failures) of the Davidic kings. For a listing of the “Kings of the Divided Monarchy,” see Session 1: “Introduction to the Divided Monarchy” (p. 9).

Session 4: “Kings of Judah” (in Panorama Plus 7) follows the accounts of the Davidic kings from 1-2 Kings. The first nine kings are discussed. This section will begin with the tenth king of Judah, Jothan (primarily from the account in 2 Chronicles 27-36).

- A. Rehoboam (#1):** 2 Chronicles 10:1-12:16
(1 Kgs 12:1-24; 14:21-31)
- B. Abijah (#2):** 2 Chronicles 13:1-2, 22-14:1 (1 Kgs 15:1-2, 6-8)
- C. Asa (#3):** 2 Chronicles 14:2-16:14 (1 Kgs 15:9-24)
- D. Jehoshaphat (#4):** 2 Chronicles 17:1-19; 19:1-21:3
(1 Kgs 22:41-50)
- E. Jehoram (#5):** 2 Chronicles 21:4-20 (2 Kgs 8:16-24)
- F. Ahaziah (#6):** 2 Chronicles 22:1-9 (2 Kgs 8:25-29)
- G. Joash (Jehoash) (#7):** 2 Chronicles 24:1-27
(2 Kgs 11:21-12:21)
- H. Amaziah (#8):** 2 Chronicles 25:1-28 (2 Kgs 14:1-20)
- I. Uzziah (Azariah) (#9):** 2 Chronicles 26:1-23
(2 Kgs 14:21-22; 15:1-7)

J. Jotham (#10 of Judah)

1. Father: Uzziah/Azariah; Tribe: Judah/David
2. Dates of reign: 750-731 BC
3. Theological evaluation: Good
4. Key events (2 Chron 27)
 - a. Jotham’s accession

2 Chronicles 27:1

Jotham was twenty-five years old when he became king, and he reigned in Jerusalem sixteen years. His mother’s name was Jerusha daughter of Zadok.

- (1) The “sixteen” year reign likely includes a co-regency of ten years with Uzziah (recall Uzziah’s last ten years he was quarantined with leprosy–2 Chron 26:21).
- (2) The name of his mother is also given, perhaps a clue that she was from a prominent family.

b. Jotham’s assessment

2 Chronicles 27:2, 6

He did what was right in the eyes of the LORD, just as his father Uzziah had done, but unlike him he did not enter the temple of the LORD. The people, however, continued their corrupt practices. . . .⁶ Jotham grew powerful because he walked steadfastly before the LORD his God.

c. Jotham’s accomplishments

(1) Building

- Upper gate of Temple (27:3)
- Wall at hill of Ophel (27:3)
- Towns, forts, towers (27:4)

(2) Warfare: Ammonites (27:5)

d. Jotham’s death

2 Chronicles 27:9

Jotham rested with his ancestors and was buried in the City of David. And Ahaz his son succeeded him as king.

K. Ahaz (#11 of Judah)

1. Father: Jotham; Tribe: Judah/David
2. Dates of reign: 735-715 BC
3. Theological evaluation: Bad
4. Key events

a. Ahaz’s accession

2 Chronicles 28:1a

Ahaz was twenty years old when he became king, and he reigned in Jerusalem sixteen years.

b. Ahaz's major failures

(1) His idolatry (28:1-4)

2 Chronicles 28:2-4

He followed the ways of the kings of Israel and also made idols for worshiping the Baals. ³ He burned sacrifices in the Valley of Ben Hinnom and sacrificed his children in the fire, engaging in the detestable practices of the nations the LORD had driven out before the Israelites. ⁴ He offered sacrifices and burned incense at the high places, on the hilltops and under every spreading tree.

(2) His defeats in battle (5-15)

Under Ahaz and because of his spiritual failures the Judahites were defeated by the Arameans (5) as well as by their northern brothers of Israel (6-15).

(3) His trust in Assyria for help (16-21)

(4) His practices of increasing false worship (22-25)

2 Chronicles 28:22-23

In his time of trouble King Ahaz became even more unfaithful to the LORD. ²³ He offered sacrifices to the gods of Damascus, who had defeated him; for he thought, "Since the gods of the kings of Aram have helped them, I will sacrifice to them so they will help me." But they were his downfall and the downfall of all Israel.

c. Ahaz's death

2 Chronicles 28:27

Ahaz rested with his ancestors and was buried in the city of Jerusalem, but he was not placed in the tombs of the kings of Israel. And Hezekiah his son succeeded him as king.

L. Hezekiah (#12 of Judah)

1. Father: Ahaz; Tribe: Judah/David
2. Dates of reign: 729-686 BC
3. Theological evaluation: Good
4. Key events
 - a. Hezekiah's accession

2 Chronicles 29:1
Hezekiah was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Abijah daughter of Zechariah.
 - b. Hezekiah's assessment

2 Chronicles 29:2
He did what was right in the eyes of the LORD, just as his father David had done.
5. Hezekiah's reign/accomplishments
 - a. Rededication of the Temple (29:1-36)
 - (1) Doors opened; Levites return

2 Chronicles 29:3-6
In the first month of the first year of his reign, he opened the doors of the temple of the LORD and repaired them. ⁴ He brought in the priests and the Levites, assembled them in the square on the east side ⁵ and said: "Listen to me, Levites! Consecrate yourselves now and consecrate the temple of the LORD, the God of your ancestors. Remove all defilement from the sanctuary. ⁶ Our parents were unfaithful; they did evil in the eyes of the LORD our God and forsook him. They turned their faces away from the LORD'S dwelling place and turned their backs on him.
 - (2) Temple purified/consecrated

2 Chronicles 29:18-19
Then they went in to King Hezekiah and reported: "We have purified the entire temple of the LORD, the altar of burnt offering with all its utensils, and the table for setting out the consecrated bread, with all

its articles. ¹⁹ We have prepared and consecrated all the articles that King Ahaz removed in his unfaithfulness while he was king. They are now in front of the LORD's altar."

(3) Offerings and worship resumed

2 Chronicles 29:27-28, 31

Hezekiah gave the order to sacrifice the burnt offering on the altar. As the offering began, singing to the LORD began also, accompanied by trumpets and the instruments of David king of Israel.

²⁸ The whole assembly bowed in worship, while the musicians played and the trumpets sounded. All this continued until the sacrifice of the burnt offering was completed. . . . ³¹ Then Hezekiah said, "You have now dedicated yourselves to the LORD. Come and bring sacrifices and thank offerings to the temple of the LORD." So the assembly brought sacrifices and thank offerings, and all whose hearts were willing brought burnt offerings.

b. Celebration of the Passover (30:1-27)

(1) The plan: proclamation

2 Chronicles 30:6-9

At the king's command, couriers went throughout Israel and Judah with letters from the king and from his officials, which read: "People of Israel, return to the LORD, the God of Abraham, Isaac and Israel, that he may return to you who are left, who have escaped from the hand of the kings of Assyria. ⁷ Do not be like your parents and your fellow Israelites, who were unfaithful to the LORD, the God of their ancestors, so that he made them an object of horror, as you see. ⁸ Do not be stiff-necked, as your ancestors were; submit to the LORD. Come to his sanctuary, which he has consecrated forever. Serve the LORD your God, so that his fierce anger will turn away from you. ⁹ If you return to the LORD, then your fellow Israelites and your children will be shown compassion by their captors and will return to this land, for the LORD your God is gracious and compassionate. He will not turn his face from you if you return to him."

(2) The celebration: Passover observed (30:13-25)

(3) The result

2 Chronicles 30:26-27

There was great joy in Jerusalem, for since the days of Solomon son of David king of Israel there had been nothing like this in Jerusalem. ²⁷ The priests and the Levites stood to bless the people, and God heard them, for their prayer reached heaven, his holy dwelling place.

c. Reinstatement of the priests and Levites (31:1-21)

2 Chronicles 31:2-3

Hezekiah assigned the priests and Levites to divisions—each of them according to their duties as priests or Levites—to offer burnt offerings and fellowship offerings, to minister, to give thanks and to sing praises at the gates of the LORD’s dwelling. ³ The king contributed from his own possessions for the morning and evening burnt offerings and for the burnt offerings on the Sabbaths, at the New Moons and at the appointed festivals as written in the Law of the LORD.

d. Defeated Sennacherib (32:1-23; cf. Isa 36-37)

The Assyrian king extended his conquests of Israel and began to conquer key cities and fortifications in Judah. His siege upon the capital city of Jerusalem is described by the Chronicler.

2 Chronicles 32:16-19

Sennacherib’s officers spoke further against the LORD God and against his servant Hezekiah. ¹⁷ The king also wrote letters ridiculing the LORD, the God of Israel, and saying this against him: “Just as the gods of the peoples of the other lands did not rescue their people from my hand, so the god of Hezekiah will not rescue his people from my hand.” ¹⁸ Then they called out in Hebrew to the people of Jerusalem who were on the wall, to terrify them and make them afraid in order to capture the city. ¹⁹ They spoke about the God of Jerusalem as they did about the gods of the other peoples of the world—the work of human hands.

The ominous threat verbally with the military presence garrisoned around the city brought both king and prophet to one and one only course of action.

2 Chronicles 32:20-23

King Hezekiah and the prophet Isaiah son of Amoz cried out in prayer to heaven about this. ²¹ And the LORD sent an angel, who annihilated all the fighting men and the commanders and officers in the camp of the Assyrian king. So he withdrew to his own land in disgrace. And when he went into the temple of his god, some of his sons, his own flesh and blood, cut him down with the sword. ²² So the LORD saved Hezekiah and the people of Jerusalem from the hand of Sennacherib king of Assyria and from the hand of all others. He took care of them on every side. ²³ Many brought offerings to Jerusalem for the LORD and valuable gifts for Hezekiah king of Judah. From then on he was highly regarded by all the nations.

- e. His pride, success, and death (32:24-33)

The king would incur a deathly illness, about with pride from which he repented, and enjoyed great riches and honor. He died and was buried “where the tombs of David’s descendants are...” (32:33).

M. Manasseh (#13 of Judah)

1. Father: Hezekiah; Tribe: Judah/David
2. Dates of reign: 696-642 BC
3. Theological evaluation: Bad...later good
4. Key events
 - a. Manasseh’s accession

2 Chronicles 33:1

Manasseh was twelve years old when he became king, and he reigned in Jerusalem fifty-five years.

b. Manasseh's assessment

2 Chronicles 33:2-6

He did evil in the eyes of the LORD, following the detestable practices of the nations the LORD had driven out before the Israelites. ³ He rebuilt the high places his father Hezekiah had demolished; he also erected altars to the Baals and made Asherah poles. He bowed down to all the starry hosts and worshiped them. ⁴ He built altars in the temple of the LORD, of which the LORD had said, "My Name will remain in Jerusalem forever." ⁵ In both courts of the temple of the LORD, he built altars to all the starry hosts. ⁶ He sacrificed his children in the fire in the Valley of Ben Hinnom, practiced divination and witchcraft, sought omens, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, arousing his anger.

c. Manasseh's capture and repentance

2 Chronicles 33:10-13

The LORD spoke to Manasseh and his people, but they paid no attention. ¹¹ So the LORD brought against them the army commanders of the king of Assyria, who took Manasseh prisoner, put a hook in his nose, bound him with bronze shackles and took him to Babylon. ¹² In his distress he sought the favor of the LORD his God and humbled himself greatly before the God of his ancestors. ¹³ And when he prayed to him, the LORD was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the LORD is God.

(1) He also removed foreign gods and images from the Temple (33:15).

(2) He restored the altar of the Lord (33:16).

(3) He told Judah to serve the Lord, the God of Israel (33:16), though they did not (33:17).

d. Manasseh's death

2 Chronicles 33:20

Manasseh rested with his ancestors and was buried in his palace. And Amon his son succeeded him as king.

N. Amon (#14 of Judah)

1. Father: Manasseh; Tribe: Judah/David
2. Dates of reign: 642-640 BC
3. Theological evaluation: Bad
4. Key events
 - a. Amon's accession
2 Chronicles 33:21
Amon was twenty-two years old when he became king, and he reigned in Jerusalem two years.
 - b. Amon's assessment
2 Chronicles 33:22-23
He did evil in the eyes of the LORD, as his father Manasseh had done. Amon worshiped and offered sacrifices to all the idols Manasseh had made.²³ But unlike his father Manasseh, he did not humble himself before the LORD; Amon increased his guilt.
 - c. Amon's assassination
2 Chronicles 33:24-25
Amon's officials conspired against him and assassinated him in his palace.²⁵ Then the people of the land killed all who had plotted against King Amon, and they made Josiah his son king in his place.

O. Josiah (#15 of Judah)

1. Father: Amon; Tribe: Judah/David
2. Dates of reign: 640-609 BC
3. Theological evaluation: Good
4. Key events
 - a. Josiah's accession
2 Chronicles 34:1
Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years.
 - b. Josiah's assessment
2 Chronicles 34:2
He did what was right in the eyes of the LORD and followed the ways of his father David, not turning aside to the right or to the left.

c. Josiah's accomplishments (2 Chron 34-35)

- (1) He purged Judah and Jerusalem of high places (34:3).
- (2) He tore down the altars of Baal and Asherah poles (34:4).
- (3) He repaired the Temple (34:8-13).
- (4) He received the recently found Book of the Law.

2 Chronicles 34:21

"Go and inquire of the LORD for me and for the remnant in Israel and Judah about what is written in this book that has been found. Great is the LORD's anger that is poured out on us because those who have gone before us have not kept the word of the LORD; they have not acted in accordance with all that is written in this book."

- (5) He instituted a renewal of covenant obedience to the Law.

2 Chronicles 34:29-31

Then the king called together all the elders of Judah and Jerusalem.³⁰ He went up to the temple of the LORD with the people of Judah, the inhabitants of Jerusalem, the priests and the Levites—all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the LORD.³¹ The king stood by his pillar and renewed the covenant in the presence of the LORD—to follow the LORD and keep his commands, statutes and decrees with all his heart and all his soul, and to obey the words of the covenant written in this book.

2 Chronicles 34:33

Josiah removed all the detestable idols from all the territory belonging to the Israelites, and he had all who were present in Israel serve the LORD their God. As long as he lived, they did not fail to follow the LORD, the God of their ancestors.

(6) He celebrated the Passover (35:1-19)

d. Josiah's death (35:20-27)

Josiah marched to battle against Neco, king of Egypt. Josiah was wounded by archers and taken to Jerusalem where he died. "He was buried in the tombs of his fathers, and all Judah and Jerusalem mourned for him" (35:24 NIV84).

N.B.

The last four kings of Judah all reigned for relatively brief times (Jehoahaz for three months only; Jehoiachin for three months and ten days). Their stories are found in 2 Chronicles 36, the last chapter of the book (as well as the parallel in 2 Kings 23-24). These final kings are simply listed with their dates of reign. The student is encouraged to explore the brief treatment of the last of the Davidic kings.

P. Jehoahaz (#16 of Judah)

Reigned three months and was deposed in Jerusalem by the king of Egypt. Jehoahaz's brother, Eliakim replaced him as king of Judah, now a vassal state under Egyptian rule.

Q. Jehoiakim (formerly Eliakim) (#17 of Judah)

Reigned eleven years after Neco the king of Egypt took his brother (Jehoahaz) captive to Egypt. With the battle of Carchemish in 605 BC the Egyptians were defeated by the Babylonians and forced to leave Palestine. Nebuchadnezzar defeated Jehoiakim and took him bound to Babylon (along with articles of worship used in the Temple).

R. Jehoiachin (#18 of Judah)

Reigned three months and ten days. Nebuchadnezzar had returned and taken Jerusalem. He appointed Jehoiachin king as a vassal state of Babylon. He was summoned to appear before Nebuchadnezzar and the king of Babylon made Jehoiachin's uncle, Zedekiah, the king.

S. Zedekiah (#19 of Judah)

Reigned eleven years under Babylonian rule. Zedekiah rebelled against King Nebuchadnezzar who returned again to rebellious Jerusalem. This time the Babylonians destroyed the Temple, looted the treasures of the Lord's Temple and tore down the walls of the city.

2 Chronicles 36:20

He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his successors until the kingdom of Persia came to power.

VII. TAKEAWAYS

Due to the length of this session, no specific takeaways are given. However, there is a common thread in the succession of kings in 1-2 Chronicles.

1. A Davidic king was the only legitimate king for the nation (per the Davidic Covenant; 1 Sam 7 and 1 Chron 17).
2. The evaluation of an individual king's reign was measured not by political achievements but rather by obedience to the Law of Moses.
3. All of the Davidic kings during the Divided Monarchy (Movement 7) failed. The nation would await a future Davidic king who would be qualified and prophetically appointed to rule.

This Messianic-King was identified by the angel Gabriel to the King's mother, Mary.

Luke 1:29-33

*Mary was greatly troubled at his words and wondered what kind of greeting this might be.³⁰ But the angel said to her, "Do not be afraid, Mary; you have found favor with God.³¹ You will conceive and give birth to a son, and you are to call him Jesus.³² 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,**³³ and **he will reign** over Jacob's descendants forever; **his kingdom will never end."***

SELECT BIBLIOGRAPHY

Chisolm, Robert B.

"Joel" in *Bible Knowledge Commentary: Old Testament*. Wheaton: Victor, 1985.

Constable, Tom.

Notes on 1-2 Chronicles. Soniclight.com.

Constable, Tom.

Notes on Isaiah. Soniclight.com.

Constable, Tom.

Notes on 1-2 Kings. Soniclight.com.

Cupp, Robert V.

Panorama of the Bible, Rev. trainingcenternwa.org/panorama.
Privately Published, 2015.

Hitchcock, Mark.

The End. Carol Stream: Tyndale, 2012.

House, Paul R.

1-2 Kings: New American Commentary. Nashville: B and H, 1995.

Merrill, Eugene H.

A Commentary of 1-2 Chronicles. Grand Rapids: Kregel, 2015.

Merrill, Eugene H.

An Historical Survey of the Old Testament. Grand Rapids: Baker, 1991.

Merrill, Eugene H.

Kingdom of Priests. Grand Rapids: Baker, 1987.

Oswalt, John.

Isaiah: New American Commentary, 2 Vols. Nashville: B and H, 2007.

Unger, Merrill F.

New Unger's Bible Dictionary. Chicago: Moody, 1988.

Wilkinson, Bruce and Kenneth Boa.

Talk Thru the Bible. Nashville: Nelson, 1983.

The Training Center

The Training Center is the tangible expression of one of the three guiding metaphors that best describes the vision and mission of Fellowship; namely, that Fellowship is a “greenhouse,” a “training center,” and a “launching pad.” The necessary link between the greenhouse and launching pad is The Training Center where people are prepared and equipped for leadership in life and ministry..

CORE TRAINING

Core Training is a training track of ten training experiences for everyone at Fellowship. These ten trainings are meant to provide a starting point for engaging life at Fellowship and growing into a prepared and equipped spiritual leader. Whether you are new to Fellowship or have been around for decades, The Training Center is the place to start growing and developing.

Align: A Theology of Generosity

Apologetics: A Theology of Proof

Evangelism/Discipleship: A Theology of Mission

Leadership Lab: A Theology of Leadership Health

Our Faith: A Theology of Belief

Panorama: A Theology of the Old Testament/New Testament

Personal Bible Study: A Theology of Application

Re|Frame: A Theology of Marriage | Family

Spiritual Formation: A Theology of Heart/Soul Change

Transferable DNA: A Theology of Multiplication

© 2022 Fellowship Bible Church Northwest Arkansas | The Training Center

Scriptures taken from NIV unless otherwise noted THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Curriculum may be copied and used for personal and ministry purposes as long as content remains unchanged.

