



# RED HILLS CHURCH

## OLD TESTAMENT SURVEY II

Student Edition

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## Free Bible Study Tools

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<https://www.biblearchaeology.org/>

<https://www.biblicalarchaeology.org/>

<https://biblehub.com/>

<https://constantlyreforming.wordpress.com/every-battle-in-the-bible/>

<https://craigkeener.com/> Bible backgrounds

<https://www.studylight.org/>

Syllabus Semester OT Survey II

Class #	Topic	Dates
1	Wanderings	2/4
2	Conquest	2/11
3	Settlement	2/18
4	Elders	Hw#1 due 2/25
5	Judges	3/3
6	United Kingdom I	3/10
7	United Kingdom II	3/17
8	Divided Kingdom I	Hw#2 due 3/24
9	Divided Kingdom II	3/31
10	Southern Kingdom I	4/7
11	Southern Kingdom II	4/14
12	Captivity I	Hw#3 due 4/21
13	Captivity II	4/28
14	Restoration I	5/5

Credit Students:

Homework:

- 1. Define Theophany and Christophany. List all OT references of “The Angel of the LORD”. What does He do and what does He say? Decide if the Angel of the LORD is a Theophany or Christophany and explain your reasons.*
- 2. Explain how Solomon got his wisdom? Describe his wisdom and give examples. What was his final outcome? How did Jesus compare Himself to Solomon?*
- 3. In what ways did the Israelites break the Covenant? What was their punishment(s)? And how were they called to return to the LORD?*

Grading: Attendance and Participation 40%; Homework:20% each.

Chronological Outline of the Bible:

#	Period	Scriptures
1	Creation	Genesis 1-2 1 Chronicles 1:1
2	Fall	Genesis 3-5 1 Chronicles 1:1-3
3	Flood	Genesis 6-9 1 Chronicles 1:4
4	Nations	Genesis 10-11 1 Chronicles 1:5-26
5	Patriarchs	Genesis 12-50; Job; Exodus 1:1-7; 1 Chronicles 2:6-10
6	Bondage	Exodus 1:8-12:51; 1 Chronicles 2:6-10
7	Wanderings	Exodus 13- Joshua 3; 1 Chronicles 2:10-11
8	Conquest	Joshua 4-24:30; 1 Chronicles 2:11
9	Elders	Joshua 24:31-Judges 3:8 1 Chronicles 2:11
10	Judges	Judges 3:9-1 Samuel 9; 1 Chronicles 2:12-55 (Definition Neh. 9:27)
11	United Kingdom	1 Samuel 10-1 Kings 11; 1 Chronicles 3-2 Chronicles 9. Psalms; Proverbs; Ecclesiastes; Song of Solomon (Poetry)
12	Divided Kingdom	1 Kings 12-2 Kings 18:12; 2 Chronicles 10-31:21 Isaiah (1 <sup>st</sup> Major) Hosea; Joel; Amos; Obadiah; Jonah; Micah (1 <sup>st</sup> 6 minor)
13	Southern Kingdom	2 Kings 18:13-23:37; 2 Chronicles 32:1-36:5; Jeremiah (2 <sup>nd</sup> Major) Nahum; Habakkuk; Zephaniah (2 <sup>nd</sup> 3 minor)
14	Captivity	2 Kings 24:1-25:30; 2 Chronicles 36:6-21; Jeremiah; Lamentations; Ezekiel; Daniel (last 4 major)
15	Restoration	2 Chronicles 36:22-23 Ezra; Nehemiah; Esther (last OT history Haggai; Zechariah; Malachi (last 3 minor)
Intertestamental Period		
16	Christ's Ministry	Matthew-John
17	Christ's Church	Acts-Jude
18	Christ's Return	Revelation

Memory Verse: *Let the heavens be glad, and let the earth rejoice; And let them say among the nations, "The LORD reigns."* (1 Chr. 16:31 NAS)

## Wanderings 3.1

The second semester covered the biblical accounts from Genesis to Exodus; this semester will review the events from Numbers to Malachi. (1445-430 B.C.).<sup>82</sup>

*Review:* How long were the Israelites at Mt. Sinai? \_\_\_\_\_

Numbers 10:11-12: *“Now it came about in the second year, in the second month, on the twentieth of the month, that the cloud was lifted from over the tabernacle of the testimony; and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settled down in the wilderness of Paran.”*

Many people consider the book of Numbers to be a boring book. However, it is anything but that. It is a book about Israel’s journey in the wilderness, their battles, temptations, failures, rebellions, and judgments. It is also a book about physical and spiritual warfare!

War Language:

The word *War* appears 33 times in the NAS! (26x in the ESV).

Example of the census: *“... from twenty years old and upward, whoever was able to go out to war,”* (Num. 1:32 NAS).

Num. 2:32-34:

The total number of men in the camps by their armies was 603,550.

The Levites were not included among this number (“among the sons of Israel”).

They camped by their standards (flags).

Num. 10:35:

*“Then it came about when the ark set out that Moses said, ‘Rise up, O LORD! And let Thine enemies be scattered, And let those who hate Thee flee before Thee.’”* (NAS).

The order for Israel to leave Mount Sinai was given in Num. 10:14-28. It is considered the “Marching order”:

1. First, the Cloud Pillar.
2. Then the eastern tribes of Judah, Issachar, and Zebulun crossed.

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<sup>82</sup> <https://biblehub.com/timeline/>

3. Then the Gershonite division of the tribe of Levi crossed with four wagons to carry the non-furniture items, including boards, bars, pillars, bases, cords, and pegs.
4. Then the southern tribes of Reuben, Simeon, and Gad crossed.
5. Then the Kohathite division of the tribe of Levi crossed carrying the holy objects, including the ark, table, lampstand, altars, and laver.
6. Then the western tribes of Ephraim, Manasseh, and Benjamin crossed.
7. Finally, the northern tribes of Dan, Asher, and Naphtali crossed.

*Every battle in the Bible Chart:*<sup>83</sup>

<b>Passage</b>	<b>Enemy</b>	<b>Result</b>	<b>God's Intervention</b>
Ex. 17:8-15	Amalekites	Won	While Moses' arms were raised, Israel won.
Num. 14:39-45 (Deut. 1:41-46)	Amalekites (Amorites)	Lost	God commanded the Israelites not to fight.
Num. 21:1-3	Canaanites	Won	"The LORD listened to Israel's request, the Canaanites were defeated, and Israel completely destroyed them and their cities." (v3)
Num. 21:21-35 (Deut. 3:1-6)	Amorites, Bashan	Won	"The LORD said to Moses, 'Do not fear him, for I have handed him over to you along with his whole army and his land.'" (v34)
Num. 31:1-8	Midianites	Won	"The LORD spoke to Moses, 'Execute vengeance for the Israelites against the Midianites. After that, you will be gathered to your people.'" (v1-2)

<sup>83</sup> <https://constantlyreforming.wordpress.com/every-battle-in-the-bible/>

Where are the Israelites going? \_\_\_\_\_

#### Description:

Ex. 23:31 and Num. 34:3-10 describe the boundaries of the Promised Land:

Northern: From Mediterranean Sea to Hazar Enan

Eastern: From Hazar Enan to Dead Sea

Southern: From Dead Sea to Mediterranean Sea

Western: Coastline of Mediterranean Sea

It was approximately 8,630 sq. miles of property.<sup>84</sup>

Florida: Area 65,757 square miles<sup>85</sup>

New Jersey is closer to the Promised Land's size constituting 8,723 square miles<sup>86</sup>.

#### Descriptions of the Promised Land

The Promised Land is described as a land flowing with milk and honey 13 times in Exodus through Deuteronomy: Ex. 3:8, 17; 33:3; Lev. 20:24; Num. 3:27; 14:8; 16:14; Deut. 6:3; 11:9; 26:9; 27:3; 31:20.

#### A Good Land: Deuteronomy 8:7-9 (NASB)

*"For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land where you shall eat food without scarcity, in which you shall not lack anything; a land whose stones are iron, and out of whose hills you can dig copper."*

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<sup>84</sup> <https://embassies.gov.il/MFA/AboutIsrael/Maps/Pages/Israel-Size-and-dimension>

<sup>85</sup> <https://www.britannica.com/place/Florida>

<sup>86</sup> <https://www.nj.gov/nj/about/facts/fastfacts/>



The Israelites continually tested God (10 times): Num. 14:22:

*"Surely all the men who have seen My glory and My signs, which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice"* (NASB)

- 1<sup>87</sup>. Ex. 14:10-12: At the Red Sea where it seemed that Pharaoh's army would destroy them.
2. Ex.15:22-24: At Marah where they found bitter water.
3. Ex. 16:1-3: In the Desert of Sin as they hungered.
4. Ex.16:19-20: In the Desert of Sin as they paid no attention to Moses' concerning the storing of the manna until the morning.
5. Ex. 16:27-30: In the Desert of Sin as they disregarded Moses concerning the gathering of the manna on the seventh day.
6. Ex. 17:1-4: At Rephidim as they complained about lack of water.
7. Ex. 32:1-35: At Mount Sinai as Aaron led the people in making the golden calf.
8. Num. 11:1-3: At Taberah where the people raged against the Lord.
9. Num. 11:4-34: At Kibroth Hattaavah in the grumbling provoked by the rabble for quail.
10. Num: 14:1-3: At Kadesh in the Desert of Paran when the people refused to receive the good report of Joshua and Caleb, but rather wished themselves dead.

What Judgment did God pronounce against Israel for disobeying to enter the Promised Land?

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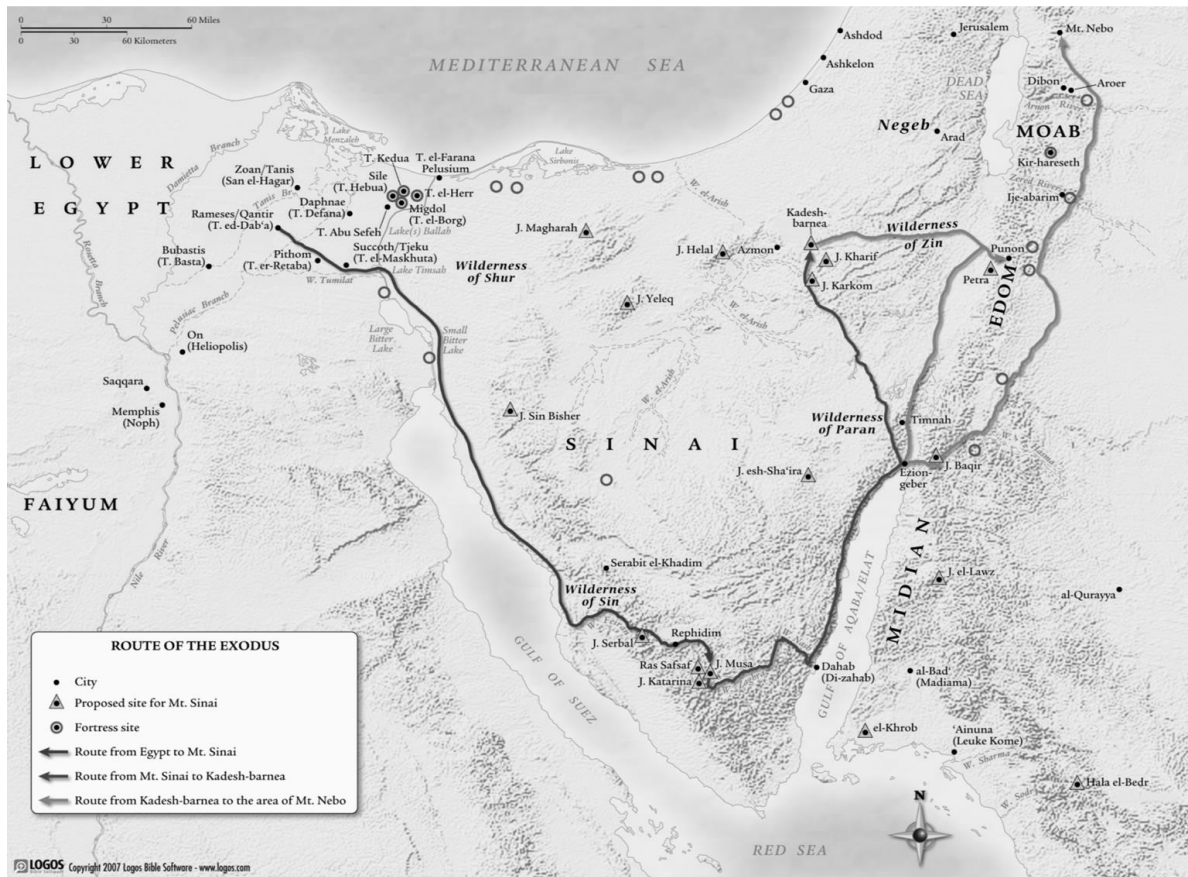
The sin of Balak and Balaam occurs in Num. 22:1 - 25:3:

*"While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So, Israel joined themselves to Baal of Peor, and the LORD was angry against Israel."*(NASB)

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<sup>87</sup> <https://www.biola.edu/blogs/good-book-blog/2014/what-is-meant-by-these-ten-times-in-numbers-14-20-23>

Numbers 33 Recaps the journey from Egypt to the plains of Moab:



Instructions for crossing into the Promised Land: Num. 33:50-56

Read prior to next week:

Leviticus chapters 18 & 20. There is a parental warning for content.

## Conquest 3.2

The book of Numbers recounts Israel's wanderings and many of their failures, whereas the book of Joshua tells of their victories and settlement in the Promise Land.

Joshua recounts the story of Israel's conquest of Canaan, the promised land, which was led by Moses' successor, Joshua. The book recounts the military campaigns of Israel and the subsequent allotment of the land to the twelve tribes.

The Person of Joshua:

The narrative of the life of Joshua, the son of Nun, is naturally divided into two parts, in which he held entirely different positions with regard to the people of Israel, and discharged different duties. In the earlier period he is the servant and minister of Moses, loyal to his leader, and one of his most trusted and valiant captains. After the death of Moses, he himself succeeds to the leadership of the Israelite host, and conducts them to a settlement in the Promised Land. The service of the earlier years of his life is preparation and equipment for the office and responsibility that devolved upon him in the later period.<sup>88</sup>

His Name Change - Numbers 13:8

\_\_\_\_\_ -"Salvation"

Joshua - \_\_\_\_\_

Servant of Moses (Ex. 24:13)

One of the 12 spies (Num. 13:8,16)

What tribe is Joshua from? \_\_\_\_\_(Num. 13:8)

Joshua was commissioned as Moses' successor (Deut. 31:14-23).

He was 85 years old when he succeeded Moses and died at 110.

The Command to be strong and courageous (appears 5x in Joshua 1:6, 7, 9, 18; 10:25):

Strong: *"To be or grow firm or strong, strengthen"*

Courageous: *"To be stout, strong, bold, alert"*

Refers to: \_\_\_\_\_

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<sup>88</sup> James Orr and Melvin Grove Kyle, eds., *The International Standard Bible Encyclopedia, Joshua (2)*; 2nd ed. (Grand Rapids: Eerdmanns, 1939), BibleWorks, v.10.

In what way did God command Joshua to obey Him?

*"This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success." (Jos. 1:8 NAS)*

The Book of Joshua:

The Outline: Introduction, Conquest, Settlement and Covenant Renewal.

Chapters 1-5<sup>89</sup>

Joshua 1: Renewal of the Divine promise to Joshua and exhortation to fearlessness and courage (1:1-9); directions to the people to prepare for the passage of the river, and a reminder to the eastern tribes (Reuben, Gad, and half and Manasseh) of the condition under which they held their possession beyond Jordan; the renewal by these tribes of their pledge of loyalty to Moses' successor (1:10-18).

Joshua 2: The sending of the two spies from Shittim and their escape from Jericho through the stratagem of Rahab.

Rahab's Testimony (Jos. 2:9-11):

*"And said to the men, "I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. "For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. "And when we heard it, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath."*

Joshua 3-4: The passage of Jordan by the people over against Jericho, the priests bearing the ark, and standing in the dry bed of the river until all the people had crossed over.

Joshua 4: Erection of 12 memorial stones on the other side of Jordan, where the people encamped after the passage of the river (4:1-14); the priests with the Ark of the Covenant ascend in their turn from out of the riverbed, and the waters return into their wonted course (4:15-24).

Joshua 5: Alarm excited among the kings on the West of Jordan by the news of the successful crossing of the river (5:1); circumcision of the people at Gilgal (5:2-9); celebration of the Passover at Gilgal in the plains of Jericho (5:10,11); cessation of the manna supply of the manna (5:12); appearance to Joshua of the captain of the Lord's host (5:13-15).

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<sup>89</sup> All chapter synopsis by: Orr and Kyle, *ISBE, Joshua, Book of*.

Gilgal Becomes “Home Base”:

*“Then the LORD said to Joshua, ‘Today I have rolled away the reproach of Egypt from you.’ So the name of that place is called Gilgal to this day.” (Jos. 5:9).*

The Conquest:

The Command to Destroy (Deut. 7:1-5):

Devoted to destruction - Charam: *“To ban, devote, exterminate”*

References: Jos. 2:10; 6:17, 18, 21; 7:1, 11, 12, 13 (x2), 15; 8:26; 10:1, 28, 35, 37, 39, 40; 11:11, 12, 20, 21; 19:38; 22:20

Why was the command given?

Rules of Engagement (Deut. 20:10-18):

Non-Charam:

*“When you approach a city to fight against it, you shall offer it terms of peace. "And it shall come about, if it agrees to make peace with you and opens to you, then it shall be that all the people who are found in it shall become your forced labor and shall serve you. "However, if it does not make peace with you, but makes war against you, then you shall besiege it. "When the LORD your God gives it into your hand, you shall strike all the men in it with the edge of the sword. "Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the LORD your God has given you. "Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby. (Deut. 20:10-15).*

Charam:

*"Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. "But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you, in order that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the LORD your God. (Deut. 20:16-18).*

The Conquest Campaigns:

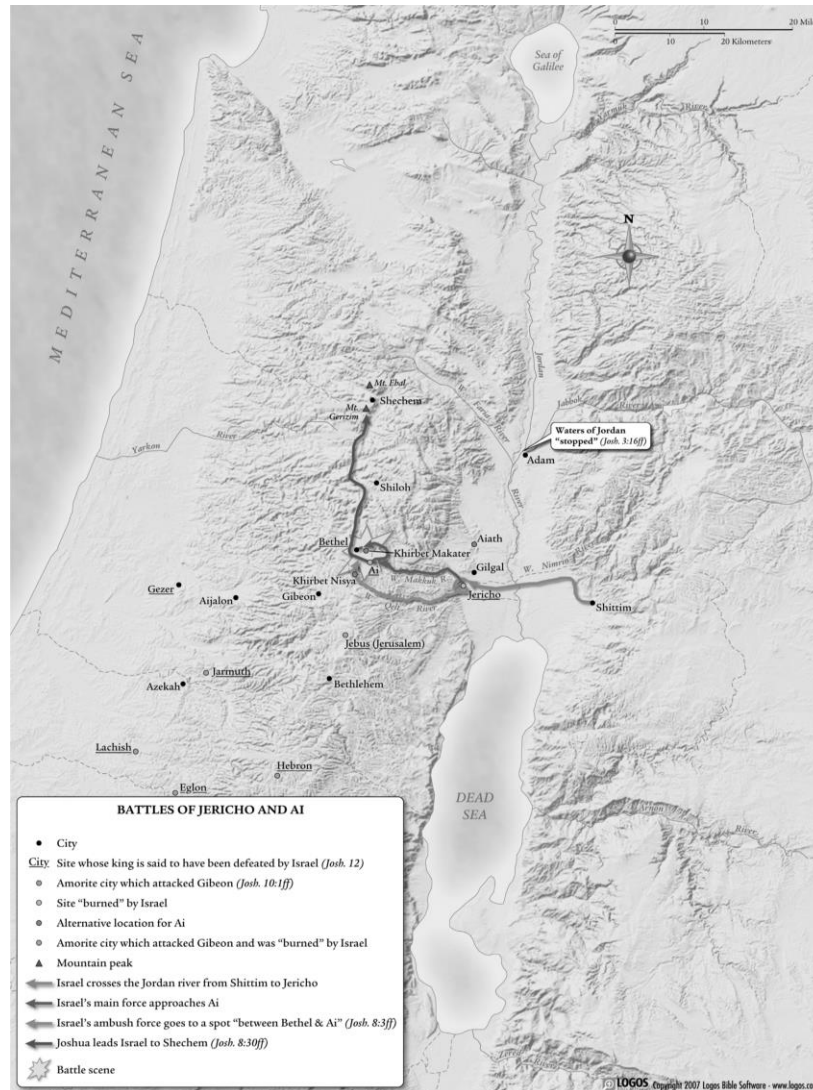
*“God will not drive them out suddenly, but little by little,  
least the land become desolate and the wild beast multiply.”*

Ex. 23:29; Deut. 7:22

Central Campaign – Jos. 6-8

Southern Campaign – Jos. 9-10

Northern Campaign – Jos. 11



### The Central Campaign (Ch. 6-8):

Joshua 6: The LORD gave Joshua directions for the siege of Jericho (6:1-5); capture of the city, which is destroyed by fire, Rahab and her household alone being saved (6:6-25); a curse is pronounced on the man who rebuilds Jericho (6:26).

#### The Siege:

March around the city, circling it one time for six days. The Ark and priests were to be in the middle, blowing seven trumpets: no one was to speak or shout. On the seventh day, the people march around the city, circling it seven times and on the seventh time, when the command was given, they were all to shout.

Joshua 7: Achan's crime and punishment: he stole part of the spoil from the captured city for himself (7:1,16-26); incidentally his sin is the cause of a disastrous defeat before Ai (7:2-12).

Joshua 8: Ai is taken through strategy the city is destroyed, and its king killed (8:1-29); Joshua built an altar to the LORD on Mt. Ebal and read the Law before the assembled people (8:30-35).

### The Southern Campaign (Ch. 9-10):

Joshua 9: The people of Palestine gathered to oppose Joshua (9:1-2); Joshua made a covenant of peace with the Gibeonites who disguised themselves as strangers from a far country (9:3-26); Joshua discovered the deception and reduced them to a condition of servitude (9:27).

Joshua 10: Five kings of the Amorites sought to punish Gibeon for their defection to Joshua and they were defeated by Joshua at Beth-horon (10:1-14); The Israelites returned to Gilgal (10:15); The five kings captured at Makkedah were hung (10:16-27); Makkedah was conquered and destroyed (10:28), Libnah destroyed (10:29,30), Lachish destroyed (10:31,32), Gezer destroyed (10:33), Eglon destroyed (10:34,35), Hebron destroyed (10:36,37), Debir destroyed (10:38,39), and summarily all the land, defined as from Kadesh-barnea unto Gaza, and as far North as Gibeon (10:40-42); the people returned to Gilgal (10:43).

10:1 Adoni-Zedek; King of Jerusalem

10:12-14 Sun stands still

### The Northern Campaign:

Joshua 11: Jabin, king of Hazor and the allied kings at Merom were defeated (11:1-9); Hazor was destroyed (11:10-15); reiterated summary of Joshua's conquests (11:16-23).

The Conquest Summary:

Joshua 12: The final summary is given of the Israelite conquests in Canaan, Sihon and Og on the East of the Jordan under the leadership of Moses (12:1-6); the summary of 31 kings and their cities on the West of the river under Joshua's leadership (12:7-24).

Jos. 11:23

*“So, Joshua took the whole land, according to all that the LORD had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus, the land had rest from war.”*

Not all were driven out:

“Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out; so, the Jebusites live with the sons of Judah at Jerusalem until this day. (Jos. 15:63).

“But they did not drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day, and they became forced laborers.” (Jos. 16:10).

“But the sons of Manasseh could not take possession of these cities, because the Canaanites persisted in living in that land. And it came about when the sons of Israel became strong, they put the Canaanites to forced labor, but they did not drive them out completely.” (Jos. 17:12-13).

Also, the inhabitants weren't driven out from the following:

The land of the Philistines (West), Canaanites (South), Gebalites (North), and the Sidonians (Hill country) (Jos. 13:1-7).



## Conquest: Settlement 3.3

Why should the church study the Israelites settling in the Promise Land?

It's not boring, but a fulfillment of God's promise to Abraham.

They were slaves, but God gave them a home. They could raise their families, farm the land, have space for their herds, mine, and worship God as He commanded them.

Who wouldn't want to know about their land?

The Promised Land:

Compared to the New Covenant -

Descriptions of the land -

Theology of the land –

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To show God's fulfilled promise: \_\_\_\_\_ and \_\_\_\_\_

The definition of rest is:

"Cessation from motion," "peace," "quiet," etc.; "Rest" in the above sense is of frequent occurrence, and is the translation of several words with various applications and shades of meaning, chiefly of the words given above. It is applied to God as ceasing from the work of creating on the 7th day (Gen. 2:2 f) ; as having His place of rest in the midst of His people in the temple (1 Ch. 28:2; Ps. 132:8,14); as resting in His love among His people (Zeph. 3:17, the Revised Version margin "Hebrew, 'be silent' "). The 7th day was to be one of rest (Ex. 16:23; 31:15; see SABBATH); the land also was to have its rest in the 7th year (Lev. 25:4 f). Yahweh promised His people rest in the land He should give them; this they looked forward to and enjoyed (Dt 12:9; Josh. 11:23). "To rest on" often means to come upon to abide, as of the Spirit of Yahweh (Nu. 11:25 f; Isa. 11:2), of wisdom (Prov. 14:33), of anger (Eccl. 7:9). There is again the "rest" of the grave (Job 3:13,17,18; Isa. 57:2; Dan 12:13). Rest is sometimes equivalent to trust, reliance (2 Ch. 14:11, the Revised Version (British and American) "rely"). Hence, rest in Yahweh (Ps. 37:7, etc.); "rest" in the spiritual sense is not, however, prominent in the Old Testament. In the New Testament Christ's great offer is rest to the soul (Mt. 11:28). In Heb. 4:1 ff, it is argued from God's having promised His people a "rest"--a promise not realized in Canaan (4:8) -- that there remains for the people of God "a Sabbath rest" (Grk: sabbatismos, 4:9). For "rest" the Revised Version (British and American) has "solemn rest" (Ex. 16:23; 31:15, etc.), "resting-place" (Ps. 132:8,14; Isa 11:10), "peace" (Acts 9:31), "relief" (2 Cor. 2:13; 7:5), etc.<sup>90</sup>

The definition of Inheritance is:

The word is used in its widest application in the Old Testament Scriptures, referring not only to an estate received by a child from its parents, but also to the land received by the children of Israel as a gift from Yahweh. The Pentateuch distinguishes clearly between real and personal property, the fundamental idea regarding the former being the thought that the land is God's, given by Him to His children, the people of Israel, and hence, cannot be alienated (Lev. 25:23,28). In order that there might not be any respecter of persons in the division, the lot was to determine the specific piece to be owned by each family head (Nu. 26:52-56; 33:54). In case, through necessity of circumstances, a homestead was sold, the title could pass only temporarily; for in the year of Jubilee every homestead must again return to the original owner or heir (Lev. 25:25-34). Real estate given to the priesthood must be appraised, and could be redeemed by the payment of the appraised valuation, thus preventing the transfer of real property even in this case (Lev. 27:14-25). Inheritance was controlled by the following regulations:<sup>91</sup>

- (1) The firstborn son inherited a double portion of all the father's possession (Dt. 21:15-17);
- (2) The daughters were entitled to an inheritance, provided there were no sons in the family (Nu. 27:8);
- (3) In case there were no direct heirs, the brothers or more distant kinsmen were recognized (Num. 27:9-11); in no case should an estate pass from one tribe to another. The above points were made the subject of statutory law at the instance of the daughters of Zelophehad, the entire case being clearly set forth in Nu. 27; 36.

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<sup>90</sup> <sup>90</sup> James Orr and Melvin Grove Kyle, eds., *The International Standard Bible Encyclopedia*, 2nd ed. (Grand Rapids: Eerdmans, 1939), BibleWorks, v.10. #7327. *Rest*. W. L. Walker.

<sup>91</sup> *Ibid.* #4585. *Inheritance*. Frank E. Hirsch.

# Map of Inheritance



## The Division of the Land<sup>92</sup>: (Ch. 13-22)

### 1. The Boundaries of the Land (Jos. 13):

Scripture now changes from Israel conquest of the nations to living in the land.

Joshua is now “*old and well advanced*” (Jos. 13:1).

The LORD declared “*There are still very large areas of land to be taken over.*” In general, the regions included in the maritime plain (Philistine territory).

Through these areas were still occupied by pagan tribes and had not yet been conquered by Israel, they were to be included in the tribal grants. God promised “*I myself will drive them out before the Israelites.*” (Jos 13:6).

In this chapter, Scripture confirms Moses granted the east side of Jordan to the two- and one-half tribes of Reuben, Gad, and half Manasseh (Jos 13:15-31).

It is mentioned twice in this chapter that no land is granted to the Levites (Jos 13:14, 33).

### 2. The Possession of Caleb (Jos 14):

Caleb had supported Joshua when they had been fellow spies (Num. 13) and Moses had promised that he would be rewarded for his faithfulness. Caleb waited 45 years for the fulfillment. The territory he was promised was Hebron, which was overrun by militant Anakites (Jos 14:10-12)

These are the same type of giants that discouraged the initial spies in Num. 13!

### 3. The Possession of Judah - Caleb's Conquest (Jos 15):

Scripture describes the boundaries of Judah's territory: the southern (Jos. 15:2-4) and the northern (Jos 15:5-11), and it notes that the western boundary was the Salt Sea (Dead Sea) (Jos. 15:5) and the eastern boundary was the Great Sea (Mediterranean Sea).

There were a total of 115 towns and villages.

Caleb's inheritance was within Judah's boundaries, but in order to complete the conquest he appealed for help; he offered his daughter as a reward to any man who attacked and captured the city, Debir. His nephew, Othniel, fulfilled the conditions and was given Caleb's daughter in marriage. In later history, descendants from this union constituted most of the aristocracy of Judah, with Othniel serving as one of the Judges of Israel (Judg. 3:7-11).

*“Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out; so the Jebusites live with the sons of Judah at Jerusalem until this day.”* (Jos. 15:63 NAS)

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<sup>92</sup> Holdcroft, L. T. (2000). The Historical Books. *Joshua*. CeeTeC Publishing.

4. The Possession of Ephraim and Manasseh (Jos. 16-17)

Joshua did not give Ephraim and Manasseh a list of towns to conquer, but said they were given a large portion of land and the forested hill country to possess (Jos. 17:17).

The daughters of Zelophehad obtained an inheritance in property too (Jos. 17:3-6; Num. 27:1-8; 36:1-12).

The Manassites were assigned the city of Beth Shan, but they were intimidated by the military strength of the it and they failed to occupy it. Beth Shan's weapons included formidable "iron chariots" And they were probably made of wood with iron rim on the wheels making them light and maneuverable and equipped for rugged terrain. The city was probably a stronghold of Canaanite paganism.

5. The Tent of Meeting- The Seven Remaining Tribes (Jos. 18-19):

The national headquarters was moved from Gilgal to Shiloh. Gilgal had been a border location, but Shiloh was in the center of the promised land. This geographical setting was to persist until the priesthood of Eli and the rise of the Monarchy more than 3 centuries later.

The allotment for the seven remaining tribes was decided at Shiloh with Eleazer the priest presiding in the presence of the LORD at the entrance of the tent of meeting (Jos. 19:51).

Twenty-one men were sent out to prepare detailed topographic maps of the areas of land. There were three men from each tribe.

Once the maps were completed, lots were cast for each of the tribe's allotments "*in the presence of the LORD*" (Jos. 18:10).

Benjamin's land (Jos. 18:12-20) and cities (Jos. 18:21-28).

Simeon's cities (Jos. 19:2-7); their land was taken from Judah "because Judah's land was more than they needed" (Jos. 19:9).

Zebulun's land and cities (Jos. 19:10-16) (Bethlehem in verse 15 is Beth Lahm, a town east of Mount Carmel and not the birthplace of Jesus).

Issachar's cities (Jos. 19:18-22).

Asher's land and cities (Jos. 19: 25-30).

Naphtali's land (Jos. 19:33-34) and cities (Jos. 19: 35-38).

Dan's cities (Jos. 19:41-46). A parenthesis explains that the Danites never did occupy their land, but that they later conquered Leshem (also known as Laish, Judges 18:29) and settled there.

During the era of the Judges, much of Dan's intended territory was possessed by the Philistines.

Joshua only chose his own inheritance after the tribes were all settled (Jos. 19:49-50).

The summary conclusion of the chapter reports, “*So they finished dividing the land*” (Jos. 51). In all the allotments it was not necessarily true that assigned land had been conquered. What was given was the territory that the tribe could expect to control if they involved the LORD enable them to conquer and populate these portions.

6. Cities of Refuge (Jos. 20):

In the Law, God provided cities of refuge for those who accidentally committed murder. This law of blood revenge prescribed that the closest relative of the person murdered was responsible for avenging a murder and the cities of refuge were provided as a place of safety until the facts of killing were legally established. There was to be no retribution if it was accidental and therefore unplanned or unmotivated. In the case of a deliberate murder, the cities provided no protection. A murderer was to suffer the death penalty, either by the people of Israel through stoning or by the avenger of blood.

God had previously prescribed the cities of refuge (Num. 35:6-28) and Moses had appointed three of them east of the Jordan. Three additional western cities were designated through Joshua. These cities were chosen strategically so every Israelite had access to one within 50 miles of their city.

Roads for cities of refuge were to be kept clear and maintained with clear signposts at crossroads.

7. The Provision of the Levitical Towns (Jos. 21):

The Kohathites had two different divisions of lands. The sons of the Kohathites who descended specifically from Aaron received 13 cities and towns, with their pastureland from Judah, Simeon, and Benjamin.

The rest of the Kohathites were assigned 10 towns with their pastureland from Ephraim, Dan, and half tribe of Manasseh.

The sons of the Gershonites were assigned 13 towns with their pastureland from the tribes of Issachar, Asher, Naphtali and from the half-tribe of Manasseh in Bashan.

The sons of the Merarites received twelve cities from the tribe of Reuben, Gad and Zebulun . (Jos. 21:7)

The tribe of Levi received 48 cities (Jos. 21:8-42)

The Towns were considered set apart.

The Levites received the towns from several tribes: Judah and Simeon gave up nine towns, eight other tribes gave up four towns, Naphtali gave up three towns, each half tribe of Manasseh gave up two towns and the remaining eight other tribes gave up four towns each.

For the Levites to be so thoroughly dispersed meant that no Israelite lived more than about 10 miles from a Levite. They were therefore conveniently available for consultation regarding God’s Law and its application.

8. The Controversial Altar (Jos 22):

The Transjordanian warriors of the two and one-half tribes had fulfilled their promise to assist the other tribes in overtaking the land. Thus after that time, Joshua released them back to their homes. He commended them and sent them away with a blessing. He exhorted them to *“be very careful to keep the commandment and the law... to love the LORD... to walk in His ways”* (Jos. 22:5). They returned to their land with spoils from the conquest. After they returned and settled, they built an altar to the LORD.

After the altar was built, the western tribes assumed the eastern tribes were preparing to secede and built their own worship center. In a hasty reaction, the whole assembly of Israel gathered at Shiloh and prepared for war.

The western tribes sent a to confer with the eastern tribes at Gilead. The delegation was headed by Phinehas, the son of Eleazar, the High Priest. The eastern tribe representatives of Reuben, Gad, and the half tribe of Manasseh explained the altar *“is to be a witness between us and you and the generations that follow, that we will worship the LORD at His sanctuary....Then in the future your descendants will not be able to say to ours, ‘You have no share in the LORD’”* (Jos 22:27).

They pledged never to offer sacrifices or offerings on the altar, but to consider it as a visible witness or memorial of their faith.

*“So, the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. And the LORD gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the LORD gave all their enemies into their hand. Not one of the good promises which the LORD had made to the house of Israel failed; all came to pass.”* (Jos. 21:43-45 NAS)

## Elders 3.4

Elders are an important part of the Bible. They are not really thought of when one considers Bible outlines or chronologies. Elders are an important category of leaders in Israel, especially between the period of Joshua and the Judges. Although they are not specifically named, they are found throughout the Old Testament and are an example for how leaders in the New Testament should act in Christ's Church.

The Elders<sup>93</sup>:

The elders served as local magistrates in bringing murderers to trial (Dt. 19:12; 21:1 ff; Josh. 20:4), punishing a disobedient son (Dt. 21:19), inflicting penalty for slander (Dt. 22:15), for noncompliance with the Levirate marriage law (Dt. 25:7 ff), enforcing the Law (Dt. 27:1), conducting the service in expiation of unwitting violation of the Law (Lev. 4:13 ff).

In certain passages of the Old Testament, different classes of officers are mentioned. They are listed as "judges and officers" (Dt. 16:18), "elders" and "officers" (Dt. 31:28), and "heads, tribes, and elder officers" (Dt. 29:10). It is probable that both classes were selected from among the elders, and one was assigned the work of judging and the "officers" exercised executive functions. In an entirely Jewish community, the same men would be both officers of the community and elders of the synagogue. In this case, the same men would have jurisdiction over civil and religious matters.

Elders in the Old Testament<sup>94</sup>:

The word "elder" in Hebrew can indicate someone who is not young (Ge. 19:4; Ps. 37:25) or someone vested with authority within a household (Ge. 50:7; Ps. 105:22). Elders served on local councils; they would meet at the gate of their city (Deut. 21:19; 22:15; Prov. 31:23), the place where leaders gathered to settle disputes (Deut. 22:15), discuss property settlements (Ruth 4:2), and try judicial cases (Deut. 19:12; 21:1–4, Josh. 20:4)(Lewis, "zāqēn," 574–5).

Elders probably were the heads of certain families and clans. Moses delegated authority to them to judge certain minor cases (Ex. 18:12; Num. 11:16, 24). Elders were also present in the council of the early Israelite kings Saul, David, and Solomon (1 Sam. 15:30; 2 Sam. 17:15; 1 Kgs 8:3).

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<sup>93</sup> ISBE. W. N. Stearns. 2930 Elder In the Old Testament.

<sup>94</sup> Faithlife, LLC. "Elder." Logos Bible Study, Computer software. Logos Bible Study Factbook. Bellingham, WA: Faithlife, LLC, December 29, 2023. <https://ref.ly/logos4/Factbook?ref=bk.%23elder>.



Definition:

Elder: Hebrew

Strong's #02205 זָקֵן (*zaqen*) Meaning: *Old*. Origin: from the same as Strong's #2206 (below).

Usage: Aged\*(1), aged(3), elder(3), elders(132), old(21), old man(7), old men(7), old women(1), older(1), oldest(1), senior(m)(1).

Strong's #02206 זָקָן (*zaqan*); Meaning: *Beard, chin*.

BDB<sup>95</sup> Word includes the idea: "*elders, as having authority.*"

Occurrences in English Translations of the Bible ("Elder"):

Version	Times	Verses
NASB	196x	192
ESV	188x	183
NIV	192x	189
KJV	179x	175

What is the first mention of elders? \_\_\_\_\_.

Significance of Elders:

Ex. 3:16-18:

God told Moses to go to the elders and tell them of God's coming deliverance and promise to give them their own land. He was told they would believe Moses and would appear with him and Aaron before Pharaoh.

To better understand, imagine a delegation appearing before a court or throne room.

Ex. 4:29-31:

Moses and Aaron assembled the elders and sons of Israel and told them all the words the LORD had spoken to them and performed signs for them to believe.

*"So, the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped."* (Ex. 4:30-31 NAS)

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<sup>95</sup> Francis Brown, S. R. Driver, and Charles A. Briggs, Hebrew-Aramaic and English Lexicon of the Old Testament (Abridged BDB-Gesenius Lexicon) (Ontario, Canada: Online Bible Foundation, 1997), BibleWorks, v.10.

#### References of Elders in Scripture:

Ex. 12:21 - The elders were given instructions for the Passover.

Ex. 17:5-6 - The elders were with Moses as he struck the rock for water.

Ex. 18:12 - The elders accompanied Aaron to eat a meal with Moses and Jethro in the presence of God.

Ex. 19:7 - The words of the LORD were set before the elders.

Ex. 24:1, 9-11 - Seventy of the elders were invited to worship the LORD at a distance on the mountain. They saw God and ate and drank.

Lev. 4:15 -

The elders were to place their hands on a bull for the Trespass Offering when the whole assembly was found to be guilty.

Numbers 11:16-17- The Spirit was put upon 70 men of the Elders to bear the burden of the people after they complained about God's provision of food and how they desired to return to Egypt.

The elders were stationed around the tent, the Spirit came upon them, and they prophesied to the people. Afterwards, they returned with Moses to the camp.

Deut. 27:1 - Moses and the elders charged the people to keep the covenant.

Deut. 31:9 - The Law was written and given to the priests and the elders.

*"Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. (Deut. 31:28)*

*"Remember the days of old, Consider the years of all generations. Ask your father, and he will inform you, Your elders, and they will tell you. (Deut. 32:7)*

Joshua 7:6 - The elders repented with Joshua before the Ark when Ai defeated them.

#### Responsibilities of Elders:

Deut. 19:12 - They were to deliver the guilty manslayer into the avenger of blood's hands.

Deut. 21:1-9 -

When a slain body was found in a field, they were to measure and determine which Levite town was closest for the service. Then they were to call a Levite to perform the sacrifice and pray for forgiveness and cleansing.

Sitting at the gate:

Deut. 21:19 – Parents brought their rebellious sons to the elders at the gate for them to be put to death.

Deut. 22:15-19 – Elders were to chasten and fine the man who shamed his new bride and claimed she was not a virgin.

Deut. 25:7-9 – Elders were to interview and be a witness against the brother who refused the levirate marriage of his brother's widow.

Joshua's farewell address – Josh. 23:

Joshua called for all of Israel, their elders, heads, judges and their officers, to listen to his farewell address. He told of his advanced age, God's provision in giving Israel the land and gave a warning about disobeying God.

The Covenant renewal at Shechem - Josh. 24:

Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, their heads, their judges and their officers; and they presented themselves before God.

*“And Israel served the LORD all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of the LORD which He had done for Israel. Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of money; and they became the inheritance of Joseph's sons. And Eleazar the son of Aaron died; and they buried him at Gibeah of Phinehas his son, which was given him in the hill country of Ephraim.” (Jos. 24:31-33)*

## Judges 3.5

The book of Judges shows the transition Israel had from Conquest of the land to the living as a Kingdom. In light of the book of Joshua, the book of Judges displays the godless nature the Israelites took and how it impacted their lives in an oppressive way:

Jdgs. 2:7

Jdgs. 2:10-11

JUDGE, ROLE IN ISRAEL Judges were military leaders “raised up” by Yahweh to deliver the people of Israel from their enemies. The biblical record of the period of Judges comes from the book of Judges and from the first 12 chapters of 1 Samuel (1 Sam 1–12).<sup>96</sup>

Word Study:

Judges: Hebrew

Strong’s #08199 שֹׁפֵט (Shaphat). Meaning: *To judge, govern.*

Usage: The word appears Jdgs. 2:18x2; 19; 11:27x2

*“And when the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them.”* (Jdgs. 2:18 NAS)

Deliver; Deliverer: Hebrew

Strong’s #03467 יָשָׁא (Yasha) - Meaning: *“To deliver.”*

Usage: The word appears 18x in 18 verses. Jdg. 2:16, 18; 3:9, 31; 6:14, 15, 31, 36, 37; 7:2, 7; 8:22; 10:1, 12, 13, 14; 12:2; 13:5.

*“Therefore, Thou didst deliver them into the hand of their oppressors who oppressed them, But when they cried to Thee in the time of their distress, Thou didst hear from heaven, and according to Thy great compassion Thou didst give them **deliverers who delivered** them from the hand of their oppressors.*

(Neh. 9:27)

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<sup>96</sup> Barry, J. D., & Wolcott, C. S. (2016). Judge, Role in Israel. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

Warning from Joshua – Jos. 23:12-13:

*“For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that the LORD your God will not continue to drive these nations out from before you; but they shall be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you.”*

The Israelites “*did not drive out*” the nations that became a snare to them: Jdgs. 1:21, 30, 31, 33.

- The Benjaminite’s did not drive out the Jebusites from Jerusalem (Jdgs. 1:21)
- Manasseh did not drive out five people groups and the Canaanites persisted living in that land (Jdgs. 1:27)
- The Asherites, Amorites, Hittites, Hivites, Jebusites, Perizzites, Philistines, and Sidonians were people groups not driven out of the land.
- The LORD left these nations as a form of judgement and testing; to teach warfare to those who had not known war and test if the Israelites would keep the LORD’s commandments. (Jdgs. 2:20-23; 3:1-6)

*“And they took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods. And the sons of Israel did what was evil in the sight of the LORD, and forgot the LORD their God, and served the Baals and the Asheroth. (Jdg. 3:6-7)*

“In those days there was no king in Israel; every man did what was right in his own eyes.”  
(Jdgs. 17:6; 18:1; 19:1; 21:25)

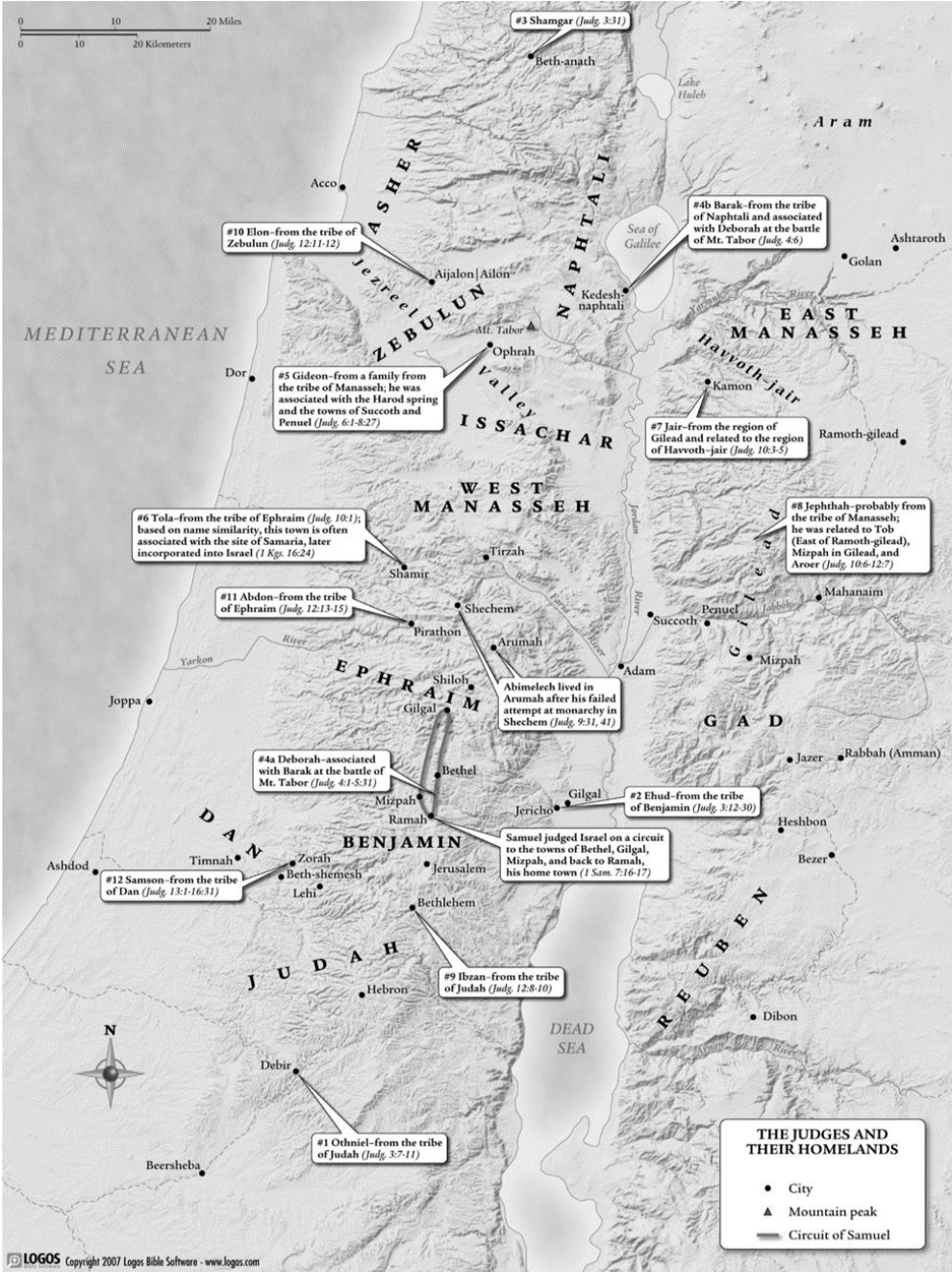
Description of Israel’s Cycle During the Time of Judges<sup>97</sup> (Jdgs. 2:11-19):

1. Israel did evil and worshipped the Baals.
2. God became angry and handed Israel over to an enemy nation.
3. Israel cried to God for help.
4. God raised up a judge who delivered Israel from their present enemy.
5. Israel returned again to foreign gods.

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<sup>97</sup> Faithlife, LLC. “Book of Judges.” Logos Bible Study, Computer software. Logos Bible Study Factbook. Bellingham, WA: Faithlife, LLC, December 19, 2023.  
[https://ref.ly/logos4/Factbook?ref=bk.%25BookOfJudges\\_Writing](https://ref.ly/logos4/Factbook?ref=bk.%25BookOfJudges_Writing).

Map of the Judges:



The Angel of the LORD:

Recorded appearances in Judges 2:1, 4; 5:23; 6:11, 12, 21, 22; 13:3, 13, 15, 16, 17, 18, 20, 21.

The angel appeared before the death of Joshua.

Deborah and Barak name him in their song of deliverance.

The angel called Gideon to be a deliverer.

The angel announced the birth of Samson.

The Judges of Israel: <sup>98</sup>

Oppressors	Years of Oppression	Judges	Years of Judging	References
Arameans	8	1. Othniel	40	Judges 3:7-11
Moabites	18	2. Ehud	80	Judges 3:12-30
Philistines	Unspecified	3. Shamgar	Unspecified	Judges 3:31
Canaanites	20	4. Deborah	40	Judges 4-5
Midianites	7	5. Gideon*	40	Judges 6-8
Unspecified	Unspecified	6. Tola	23	Judges 10:1-2
Unspecified	Unspecified	7. Jair	22	Judges 10:3-5
Ammonites	18	8. Jephthah	6	Judges 10:6-12:7
Unspecified	Unspecified	9. Ibzan	7	Judges 12:8-10
Unspecified	Unspecified	10. Elon	10	Judges 12:11-12
Unspecified	Unspecified	11. Abdon	8	Judges 12:13-15
Philistines	40	12. Samson	20	Judges 13-16

\*Abimelec, Gideon's son (Judges 9), though often considered a judge, is not included here because he usurped authority over Shechem and God did not appoint him as a judge.

*“And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets.” (Heb. 11:32)*

Judges and their Tribes:

Ehud - Tribe of \_\_\_\_\_ (Jdgs. 3):

God raised up Eglon, the king of Moab and the sons of Ammon and Amalek (desc. Of Esau) against Israel for the evil they did.

He was a left-handed man and made a sword with two edges.

God enabled the Israelites to kill 10,000 Moabites and subdued the land for 80 years.

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<sup>98</sup> Lindsey, F. D. (1985). Judges. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, p. 376). Victor Books.

Gideon - Tribe of \_\_\_\_\_ (Jdgs. 6-8):

The LORD oppressed Israel by the Midianites (descendants of Abraham and Keturah) and the Amalekites. They would come up together and devastate the land after the crops were sown.

*After the sons of Israel cried out to the LORD, "the LORD sent a **prophet** to the sons of Israel, and he said to them, 'Thus says the LORD, the God of Israel, 'It was I who brought you up from Egypt, and brought you out from the house of slavery. 'And I delivered you from the hands of the Egyptians and from the hands of all your oppressors, and dispossessed them before you and gave you their land, and I said to you, "I am the LORD your God; you shall not fear the gods of the Amorites in whose land you live. But you have not obeyed Me.'" (Jdgs. 6:8-10)*

The Angel of the LORD came to Gideon while Gideon was beating out wheat in the wine press in order to save it from the Midianites. (Jdgs. 6:11)

*"The LORD is with you, O valiant warrior." (Jdgs. 6:12)*

Gideon pulled down the altar of Baal and was threatened with death.

He was given the sign of the fleece.

God's plan was to decrease the fighting men from 22,000 to 300.

Enemy's Dream

Gideon's faithfulness and failure:

But Gideon said to them, "I will not rule over you, nor shall my son rule over you; the LORD shall rule over you." (Jdgs. 8:23)

And Gideon made it into an ephod, and placed it in his city, Ophrah, and all Israel played the harlot with it there, so that it became a snare to Gideon and his household. (Jdgs. 8:27)

Samson - Tribe of \_\_\_\_\_ (Jdgs. 13-16):

God declared he would be a Nazarite from birth (Num. 6:2). He was to abstain from wine, cutting his hair with a razor, and touching any unclean thing.

Told the marriage riddle and gave for 30 linen wraps as the reward.

The word 'Riddle' appears in the book of Judges eight times (Jdgs. 14:12,13,14,15,16,17,18,19).

Strong's #02420 רִידָה (chidah)

Meaning: *A riddle, an enigmatic, perplexing saying or question.*

The Hebrew word also appears in Num. 12:8; 1 Ki. 10:1; 2 Chr. 9:1; Ps. 49:5; 78:2; Prov. 1:6; Ezek. 17:2; Dan. 8:23; Hab. 2:6.



E-nig'-ma (Greek word), αἴνιγμα (ai-nig-ma), from αἰνίσσασθαι (*ainissesthai*), to tell a strange tale, then to speak darkly or in riddles. Hence an enigma is a dark or obscure saying, a puzzling statement or action. A statement of which the meaning has to be searched for in order to be discovered.

Enigma thus differs from parable in that the latter is generally explained. When a parable is without any explanation it may be called an enigma, i.e., a dark or obscure saying.<sup>99</sup>

#### Samson's Feats:

He killed 30 men and took their linen wraps to pay for answering the riddle deceitfully.

He caught 300 foxes, tied them tail to tail with torches and set the enemy's fields ablaze.

He broke the ropes that Judah bound him with when he tried to hand him over to the Philistines.

He then killed 1,000 men with a donkey's jawbone.

God miraculously gave him water (Jdgs. 15:19)

Samson carried the city gates away.

Deliah's deceit in handing him over to the Philistines.

#### The Book of Ruth:

*"Now it came about in the days when the judges governed."* (Ruth 1:1)

Ruth was a glimmer of hope in dark times. The book of Ruth is filled with redemption, faithfulness, promise, and blessing. It also displays how the genealogy of Boaz and Ruth brings forth King David.

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<sup>99</sup> Bullinger, E. W. (1898). *Figures of speech used in the Bible* (p. 772). Eyre & Spottiswoode; E. & J. B. Young & Co.

## United Kingdom I 3.6

The Kingdom of Israel transitioned from ruling through Judges to ruling through a Monarchy. The LORD provided the requirements in Deuteronomy 17:14-20.

The Four Characters of the United Kingdom:

Samuel the Prophet, King Saul, King David, and King Solomon.

The greatness of each leader was proportionate to their spiritual obedience.

This lesson focuses on the rule of Samuel through the kingship of Saul and David.

Samuel:

Samuel was considered a prophet, priest, and judge throughout the nation.

He led the Israelites into repentance and revival (1 Samuel 7).

He had a miraculous birth story.

When he was weaned, he was brought to the house of the LORD in Shiloh.

Samuel was raised by Eli, the High Priest.

God pronounced judgment on the house of Eli declared previously by the man of God and then to Samuel.

The Philistines captured the Ark and Eli and his sons died.

The People Asked for a King (1 Samuel 8):

When Samuel was old, he appointed his sons as judges, but they did not walk in his ways.

They turned aside after dishonest gain, \_\_\_\_\_, and \_\_\_\_\_ (1 Sam. 8:3).

Israel Rejected God as their King (1 Samuel 8:7-9):

Description of the king and their response (1 Sam. 8:10-20).

Saul, First King of Israel (1 Sam. 9):

Saul was 40 years old when he began to reign, and he ruled 32 years over Israel (1 Sam. 13:1).

He was a mighty man of valor, a choice and handsome man, taller than any of the people.

Of the tribe of Benjamin.

Sign and Anointing (1 Sam. 10):

Anointed by Samuel in private in Zuph (1 Sam 10:1),

Saul was announced as king by Samuel in Mizpah (1 Sam 10:24).

Saul delivered Jabesh-Gilead from Nahash the Ammonite (1 Samuel 11).

Saul was officially made king in Gilgal (1 Sam. 11:15).

Before Samuel's passing, he gave a farewell address and called the nation to obey the LORD (1 Sam 12).

Samuel condemned the Israelites for wanting a king. This was during the Wheat Harvest (1 Sam 12:17).  
The Wheat harvest is what holy festival? \_\_\_\_\_

Saul's failures as King:

1. He transgressed the holy things by performing the priestly duty:  
When the Israelites were fleeing from the battle, he offered the burnt offering and peace offering instead of waiting for Samuel to arrive (1 Sam. 13:9).

*"What have you done?" Samuel said.*

"And Samuel said to Saul, "You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel forever. 'But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you.'" (1 Sam. 13:13-14)

*"The people did not have swords or spears, only Saul and Jonathan, they had pitchforks, axes, and plows" (1 Sam. 13:19-22).*

2. Saul did not obey the LORD's command to utterly destroy the Amalekites for what they did to Israel as they came out of Egypt:

*"Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey" (1 Sam. 15:3).*

But what did he do?

*"But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed" (1 Sam. 15:9).*

The LORD Regretted Making Saul King (1 Sam. 15:11):

Saul tore the edge of Samuel's robe, which God used as a symbol for the kingdom being torn away from Saul (1 Sam. 15:27).

Samuel is sent to the house of Jesse to find the new king (1 Samuel 16 ).

David Anointed as King:

David was described as "*a skillful musician, a mighty man of valor, a warrior, one prudent in speech, and a handsome man; and the LORD is with him* (1 Sam. 16:18).

He was a shepherd (1 Sam 16:11).

He was a musician and played for Saul when terrorizing spirits came on him (1 Sam 16:18,23).

He defeated Goliath when the Philistines challenged the army of God (1 Sam 17).

He married Saul's Daughter, grew in greatness and was constantly diverting Saul's attempts to kill him.

David as an Outlaw:

He had a small army of 600 men.

He had Saul in his power twice, but refused to take his life (1 Sam. 24-26).

After the death of Saul, David was crowned king of Judah in Hebron. Seven and a half years later, he was declared king of the whole Israeli nation and ruled for 33 years:

He subdued foreign enemies in battle.

He moved his headquarters from Hebron to Jerusalem.

He brought the Ark of the Covenant to Jerusalem.

David Organized the Priesthood and Incorporated Music into Temple Worship:

Asaph and his relatives were assigned to minister before the Ark, which included celebrating, praising, and giving thanks to the LORD (1 Chronicles 16):

*"And he left Zadok the priest and his relatives the priests before the tabernacle of the LORD in the high place, which was at Gibeon, to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel"* (1 Chr. 16:39-40).

David organized the Levites. They were numbered from thirty years old and upward and the total census of men was 38,000.

Of the 38,000 Levites, 24,000 were assigned to oversee the work of the house of the LORD; 6,000 were officers and judges, 4,000 were gatekeepers, and 4,000 praised the LORD with the instruments that David made for giving praise (1 Chr. 23:3-5)

David organized and divided the sons of Aaron by lots into 24 officers for the sanctuary (1 Chron. 24).

#### The Davidic Covenant:

David had a desire to build God a house, yet God promised to build David's House (2 Sam. 7 and 1 Chr. 17).

He prepared building material for the building of the Temple.

#### David's Failures as King:

1. He committed adultery and murder (2 Samuel 11-12):  
*"Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. 'Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.' "Thus says the LORD, 'Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes, and give them to your companion, and he shall lie with your wives in broad daylight. 'Indeed you did it secretly, but I will do this thing before all Israel, and under the sun.'"* (2 Sam. 12:9-12)
2. He took a census of the people. God gave David three choices of judgment: *"Either three years of famine, or three months to be swept away before your foes, while the sword of your enemies overtakes you, or else three days of the sword of the LORD, even pestilence in the land, and the angel of the LORD destroying throughout all the territory of Israel. 'Now, therefore, consider what answer I shall return to Him who sent me."* (1 Chr. 21:12)  
David chose 3 days of pestilence, in which *70,000 men of Israel fell.* (1 Chr. 21:14)

#### David Wrote Many Psalms:

There is scholarly opinion that David wrote from 3 or 4 to 44 or 45 psalms.<sup>100</sup>

The Logos Psalms Explorer attributes 74 Psalms to David.

There are 87 mentions of David in the Psalms.

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<sup>100</sup> ISBE. Psalms, Book of. Number of Davidic Psalms.

## The United Kingdom II 3.7

The Golden Age consisted of David and Solomon's combined reign. Solomon was introduced briefly in David's genealogy of children in 2 Samuel 5:14. His birth account is described in 2 Samuel 12:24–25. His accession to the throne is recounted in 1 Kings 1, where his reign is described in 1 Kings 2–11. A parallel account is found in 2 Chronicles 1–9. The major accomplishments of Solomon's reign include the construction of the temple in Jerusalem and the establishment of alliances with foreign nations.<sup>101</sup>

The Succession of Solomon:

Solomon is the 10<sup>th</sup> son of David (1 Chr. 3).

David was old, advanced in years and declining in health. He needed a nurse (1 Ki. 1:1).

There was an Attempted Coup:

Adonijah, David's fourth son, exalted himself and said, "*I will be king.*" (1 Ki. 1:5).

Adonijah conspired with Joab and Abiathar the priest to be proclaimed as king.

He prepared sacrifices and a parade in front of all the people.

*"But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah."* (1 Ki. 1:8).

Bathsheba and Nathan the Prophet reminded the king of his promise to make his son Solomon his successor.

David Appointed Solomon as King:

David had Nathan, Zadok, and Benaiah parade Solomon on David's donkey, anointed him and proclaimed, "*Long live King Solomon!*" (1 Ki. 1:32-39).

Then they brought Solomon to sit on the throne.

*"And all the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.* (1 Ki. 1:40).

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<sup>101</sup> Grafius, B. (2016). Solomon, King of Israel. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

When Adonijah and his guests heard the news, they were all afraid and scattered (1 Ki. 1:49).

Adonijah grabbed the horns of the altar and pled for mercy, which was granted (1 Ki 1:50-53).

After David's death, Adonijah made another play by asking for David's nurse and was executed (1 Ki. 2:13-25).

David's Final Charge to Solomon (1 Kings 2:1-10):

David instructed Solomon to follow and obey God (1 Ki. 2:3-4).

Justice upon Joab for the murders he committed (1 Ki. 2:5-6)

Show kindness to the sons of Barzillai the Gileadite for assisting David when he fled Absalom (1 Ki. 2:7)

Justice upon Shimei for cursing David when he fled Absalom (1 Ki. 2:8-9).

*“And Solomon sat on the throne of David his father,  
and his kingdom was firmly established.” (1 Ki. 2:12)*

Solomon's Reign:

Solomon was promoted to king and began removing people to avenge his father.

Benaiah the son of Jehoiada became the executioner and then Commander over the army.

Solomon dismissed Abiathar from being priest in order to fulfill the word of the LORD, which He spoke concerning the house of Eli in Shiloh. (1 Ki. 2:27).

Solomon's Foolishness and Wisdom– Fill in the Blank:

Read 1 Kings 3:1-3	
Who did Solomon make an alliance with?	
What order did he build in?	
Where were the people sacrificing?	
Solomon loved the LORD except:	

Solomon's Dream:

Solomon went to the great high place of Gibeon and offered a thousand burnt offerings (3:4).

God visited him in a dream and said, *“Ask what you wish.”* (1 Ki, 3:5).

Solomon asked for wisdom \_\_\_\_\_ (1 Ki. 3:9).

This pleased God and He gave Solomon not only wisdom, but also riches and honor (3:10-13).

After he awoke, Solomon returned to Jerusalem and stood before the Ark. He offered burnt offerings, made peace offerings, and made a feast for all his servants (1 Ki. 3:15).

Example of Solomon's Wisdom:

Two women, one baby

*When all Israel heard of the judgment which the king had handed down, they feared the king; for they saw that the wisdom of God was in him to administer justice. (1 Ki. 3:28-4:1)*

Descriptions of Solomon's Wisdom (1 Ki. 4:29-34):

Judah and Israel were as numerous as the sand that is on the seashore in abundance; \_\_\_\_\_  
\_\_\_\_\_ (1 Ki 4:20).

Ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt; they brought tribute and served Solomon all the days of his life (1 Ki. 4:21).

For he had dominion over everything west of the River, from Tiphseh even to Gaza, over all the kings west of the River; and he had peace on all sides around about him (1 Ki. 4:21)

*“So Judah and Israel lived in safety, every man under his vine and his fig tree, from Dan even to Beersheba, all the days of Solomon.” (1 Ki. 4:24-25)*

Read 1 Kings 4:29-34:

Solomon's reputation for wisdom is noted again in 1 Ki. 4:29, 34; 5:12; and 10:23, along with 2 Chr. 9:22. This reputation spread so far that the Queen of Sheba heard of it. When she came to test Solomon's wisdom, he was able to answer all of her questions (1 Ki. 10:1-4). This brief episode was the subject of embellishment by later rabbinical writings.<sup>102</sup>

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<sup>102</sup> Grafius, B. (2016). Solomon, King of Israel. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.



### Solomon Built the Temple:

First of its kind (1 Ki. 6:1-7:51).

In the fourth year of his reign (1 Ki. 6:37).

How long did it take to build the Temple? \_\_\_\_\_ (1 Ki. 6:38).

His own house took 13 years (1 Ki. 7:1).

### Now the word of the LORD came to Solomon saying:

*"Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father. And I will dwell among the sons of Israel, and will not forsake My people Israel." (1 Ki. 6:11-13)*

### Building of the Temple:

*"And the house, while it was being built, was built of stone prepared at the quarry, and there was neither hammer nor axe nor any iron tool heard in the house while it was being built." (1 Ki. 6:7)*

The narratives detailing the construction of Solomon's temple range from 1 Ki. 5:1–9:9 (see parallel retelling in 2 Chr. 2:1–7:22). They include:<sup>103</sup>

- (1 Ki. 5:1–18) — The building preparations
- (1 Ki. 6:37) — The building of the temple
- (1 Ki. 7:13–51) — The furnishing of the temple
- (1 Ki. 8:1–11) — The placement of the ark of the covenant
- (1 Ki. 8:12–53) — Solomon's blessing and prayer to the Lord
- (1 Ki. 8:54–66) — Solomon's benediction to the assembly
- (1 Ki. 9:1–9) — The Lord's response to Solomon

During what Festival does this take place? 1 Kings 8:2, 65. \_\_\_\_\_

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<sup>103</sup> Crocker, L. K. (2016). Temple, Solomon's. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

During the dedication of the Temple, God fills it with His Presence “so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.” (1 Ki. 8:11)

“Then Solomon said, ‘The LORD has said that He would dwell in the thick cloud.’” (1 Ki. 8:12)

Reference back to \_\_\_\_\_.

After the construction of the temple, God promised that Solomon’s kingship would endure forever if Solomon remained obedient, but that disaster would befall Israel if he was disobedient (1 Ki. 9:1–9; compare 2 Chr. 7:11–22). Among the warnings, God indicated that He would remove His presence from the temple and destroy it: “The house that I have consecrated for my name I will cast out of my sight ... And this house will become a heap of ruins” (1 Ki. 9:7–8; compare 2 Chr. 7:20–21)<sup>104</sup>.

The temple of Solomon was completed in 953 BCE and destroyed by King Nebuchadnezzar in 587. Zerubbabel rededicated it in 516 and it was dramatically expanded during the reign of Herod the Great, which began in 20 BCE. It was finally destroyed by the Romans under Titus in 70 CE.<sup>105</sup>

Solomon’s Failures: (1 Ki. 11)

He married Pharaoh’s daughter and sacrificed offerings at the high places.

1. By marrying many foreign wives, they turned his heart away from God:

*“And he had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away. For it came about when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted.”* (1 Ki. 11:3-4)

2. He built high places (1 Ki. 11:5-8):  
Ashtoreth, the goddess of the Sidonians.

Milcom, the detestable idol of the Ammonites.

Chemosh, the detestable idol of Moab.

Molech, the detestable idol of the sons of Ammon.

*“Thus, also he did for all his foreign wives,  
who burned incense and sacrificed to their gods.”* (1 Ki. 11:5-8)

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<sup>104</sup> Crocker, L. K. (2016). Temple, Solomon’s. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

<sup>105</sup> EERDMANS DICTIONARY of the BIBLE. BibleWorks10.

God's Response (1 Ki. 11:9-13):

*Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded. (1 Ki. 11:10)*

As a result, the LORD promised the kingdom would be stripped away from his son, except for one tribe, and that his enemies would rise up.

**THE KINGS OF ISREAL AND JUDAH- A CHRONOLOGY**

<i>Kings of Israel</i>		<i>Kings of Judah</i>	
<b>Jeroboam</b>	933-911	Rehoboam	933-916
<b>Nadab</b>	911-910	Abijah	915-913
<b>Baasha</b>	910-887	Asa	912-872
<b>Elah</b>	887-886		
<b>Zimri</b>	886		
<b>Omri</b>	886-875		
<b>Ahab</b>	875-854	Jehoshaphat	874-850
<b>Ahaziah</b>	855-854	Jehoram	850-843
<b>Joram</b>	854-843	Ahaziah	843
<b>Jehu</b>	843-816	Athaliah (queen)	843-837
<b>Jehoahaz</b>	820-804	Joash	843-803
<b>Joash</b>	806-790	Amaziah	803-775
<b>Jeroboam II</b>	790-749	Uzziah	787-735
<b>Zechariah</b>	748	Jotham	749-734
<b>Shallum</b>	748		
<b>Menahem</b>	748-738		
<b>Pekahiah</b>	738-736	Ahaz	741-726
<b>Pekah</b>	748-730		
<b>Hoshea</b>	730-721	Hezekiah	741-726
		Manasseh	697-642
		Amon	641-640
		Josiah	639-608
		Jehoahaz	608
		Jehoiakim	608-597
		Jehoiachin	597
		Zedekiah	597-686

Halley's Bible Handbook.243.

<b>FAST FACTS ON THE DIVIDED KINGDOM</b>		
	North	South
Capitals	Shechem Penuel Tirzah Samaria	Jerusalem
Number of Kings	19	19 and one queen
Dynasties	9	1 (Davidic)
Rulers assassinated or suicide	8	4 ( plus 2 killed by non-Judeans)
Worship centers	Bethel Dan Samaria (plus others)	Jerusalem (plus others)
Destruction of Kingdoms	722/21 B.C. by the Assyrians	586 B.C. by the Babylonians
Major enemies at various times	Southern (Judean) kingdom  Philistia  Arameans (Damascus) Edomites  Assyrians	Northern (Israelite) kingdom Egypt (including Ethiopia) Philistia Ammonites Arameans (Damascus) Edomites Moabites Assyrians Egyptians Babylonians

## The Prophets

The Prophets were the very mouthpieces of God! They were commissioned to warn Israel and Judah against forsaking God and serving idols. They proclaimed the devastating consequences for breaking the Covenant. They sounded the call of repentance. And they offered the hope of restoration and future blessing under God's universal reign. The Prophets declared God's sovereignty over all the nations and declared unashamedly that LORD alone is worthy of worship.

To		Judah	Israel	Ninevah	Babylon	Captives from Judah	Edom
Early Prophets							
Samuel	1050-1000	✓					
Elijah	875-848		✓				
Elisha	848-797		✓				
Micaiah	849		✓				
Assyrian Age							
Jonah	770			✓			
Amos	760		✓				
Hosea	760- 730		✓				
Isaiah	740-700	✓					
Micah	737-690	✓					
Babylonian Age							
Nahum	650			✓			
Habakkuk	630		✓				
Zephaniah	627	✓					
Jeremiah	627-580	✓					
Daniel	605- 530				✓		
Ezekiel	593- 570					✓	
Persian Age							
Haggai	520	✓					
Zechariah	520-518	✓					
Joel	500 B.C.	✓					
Obadiah	500 B.C.						✓
Malachi	443 B.C.	✓					

Halley's Bible Handbook.364. All dates are B.C.

<i>Prophets in Chronological Order</i>	<i>Kings who Ruled</i>
Jonah	Jeroboam II
Nahum	Manasseh, Amon, Josiah
Obadiah	Zedekiah
Hosea	Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea
Amos	Jeroboam II
Isaiah	Uzziah, Jotham, Ahaz, Hezekiah, Manasseh
Jeremiah	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah
Joel	Joash?
Micah	Jotham, Ahaz, Hezekiah, Manasseh
Habakkuk	Jehoiakim, Jehoiachin
Zephaniah	Amon, Josiah
Ezekiel	Jehoiachin, Zedekiah (Babylonian Captivity)
Daniel	Jehoiakim, Jehoiachin, Zedekiah (Babylonian Captivity)
Haggai	Governor Zerubbabel
Zechariah	Governor Zerubbabel
Malachi	Governor Nehemiah

<i>Prophets in Canonical Order</i>	<i>Kings who Ruled</i>
Isaiah	Uzziah, Jotham, Ahaz, Hezekiah, Manasseh
Jeremiah	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah
Ezekiel	Jehoiachin, Zedekiah (Babylonian Captivity)
Daniel	Jehoiakim, Jehoiachin, Zedekiah (Babylonian Captivity)
Hosea	Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea
Joel	Joash?
Amos	Jeroboam II
Obadiah	Zedekiah
Jonah	Jeroboam II
Micah	Jotham, Ahaz, Hezekiah, Manasseh
Nahum	Manasseh, Amon, Josiah
Habakkuk	Jehoiakim, Jehoiachin
Zephaniah	Amon, Josiah
Haggai	Governor Zerubbabel
Zechariah	Governor Zerubbabel
Malachi	Governor Nehemiah

## Divided Kingdom I 3.8

The period of the Divided Kingdom marked the darkest time for the nation of Israel. When the kingdom was once a whole, it then separated into two nations due to its differences: Israel and Judah. This lesson on the Divided Kingdom will follow the Biblical history of the Northern Kingdom, which consisted of 10 tribes from 933-722/21 B.C..

How many kings of Israel were there? \_\_\_\_\_

How many were considered “good?” \_\_\_\_\_

### The Division

Rehoboam: The Last King of the United Kingdom &

Jeroboam: First King of the Northern Kingdom

Rehoboam was Solomon’s son and set to succeed him according to Solomon’s bloodline.

God also made a covenant with Jeroboam: *“Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and build you an enduring house as I built for David, and I will give Israel to you.”* (1 Ki. 11:38 NAS).

### Jeroboam’s Background (1 Ki. 11:26-39)

Jeroboam was from the tribe of Ephraim (1 Ki. 11:26).

*Jeroboam was a valiant warrior and when King Solomon noticed he was industrious, he appointed him over all the forced labor of the house of Joseph.* (1 Ki. 11:28).

According to the Lange Commentary, when the Milo was built up and David’s breach was sealed up, this could refer to the Israelites filling in the ravines surrounding Jerusalem to make it larger and more fortified against attacks. (1 Ki. 11:27).

### Prophet: Ahijah; 1 Ki. 11:29-39

Ahijah was from the same tribe as Jeroboam.

He was called a Shilonite. His name meant *“brother of Yah.”*



## God's Decree to Divide Israel

“Because they have forsaken Me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon; and they have not walked in My ways, doing what is right in My sight and observing My statutes and My ordinances, as his father David did.” (1 Ki. 11:33).

*“The House of David will always have a lamp before the LORD.”* (1 Ki. 11:36).

Solomon sought to put Jeroboam to death, so he fled to Egypt (1 Ki. 11:40).

*“Now the rest of the acts of Solomon, from first to last, are they not written in the records of **Nathan** the prophet, and in the prophecy of **Ahijah** the Shilonite, and in the visions of **Iddo** the seer concerning Jeroboam the son of Nebat?”* (2 Chr. 9:29).

## The Conflict

The Israelite people had two requests: \_\_\_\_\_ and abolish \_\_\_\_\_.

The people departed for three days while Rehoboam consulted with his advisors.

Contrast the difference between the old versus the young advisors.

Rehoboam's foolish response: *“And he spoke to them according to the advice of the young men, saying, “My father made your yoke heavy, but I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.”* (1 Ki. 12:14).

*So, the king did not listen to the people; **for it was a turn of events from the LORD**, that He might establish His word, which the LORD spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.* (1 Ki. 12:15).

*“When all Israel saw that the king did not listen to them, the people answered the king, saying, ‘What portion do we have in David? We have no inheritance in the son of Jesse; To your tents, O Israel! Now look after your own house, David!’ So Israel departed to their tents.”* (1 Ki. 12:16).

The Israelites stoned Adoram, Rehoboam's leader over forced labor, to death when he tried to make them work.

King Rehoboam then made haste and fled to Jerusalem.

## The Kingdom of Israel

Jeroboam, First King of Israel; 1 Ki. 13-14

Jeroboam was made king (1 Ki. 12:20), and he reigned 22 years.

Rehoboam promptly mustered Judah's army 180,000 men to recover Israel. But he obeyed the message from the LORD through Shemaiah: "Thus says the LORD, 'You must not go up and fight against your relatives the sons of Israel; return every man to his house, for this thing has come from Me.' So they listened to the word of the LORD, and returned and went their way according to the word of the LORD." (1 Ki. 12:24).

But there was war between Rehoboam and Jeroboam continually (1 Ki. 14:30).

Jeroboam fortified Shechem in the hill country of Ephraim to make it his capital.

Israel's capital would later move to Tirzah (1 K. 14:17) and then to Samaria.

*"And Jeroboam said in his heart, "Now the kingdom will return to the house of David 'If this people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will return to their lord, even to Rehoboam king of Judah; and they will kill me and return to Rehoboam king of Judah.'" (1 Ki. 12:26-27).*

What did he do?

He made two golden calves, declared them their gods that brought them out of Egypt, and set them up in Bethel and Dan (1 Ki. 12:28-33).

*"Now this thing became a sin, for the people went to worship before the one as far as Dan." (1 Ki. 12:30)*

He also made houses/temples/shrines on high places, made non-Levities priests, and made a feast on the 15<sup>th</sup> day of the 8<sup>th</sup> month.

Concerning "The 10 lost Tribes":

The Levites left: *"For the Levites left their pasture lands and their property and came to Judah and Jerusalem, for Jeroboam and his sons had excluded them from serving as priests to the LORD."* (2 Chr. 11:14).

*"And those from all the tribes of Israel who set their hearts on seeking the LORD God of Israel, followed them to Jerusalem to sacrifice to the LORD God of their fathers."* (2 Chr. 11:16 ).

See also 1 Chron. 9:3 and 2 Chron. 15:9.

The worship of God became identified with Judah, Jerusalem, and the family of David.<sup>106</sup>

Every one of the 19 kings of the northern kingdom followed the worship of the golden calf. Some of them also served Baal. But not one of them attempted to bring the people back to God.<sup>107</sup>

Prophet: A Man of God from Judah; 1 Ki. 13

He was from Judah and went to Bethel by the word of the LORD (1 Ki. 13:1).

Jeroboam was standing by the altar to burn incense.

*"And he cried against the altar by the word of the LORD, and said, "O altar, altar, thus says the LORD, 'Behold, a son shall be born to the house of David, Josiah by name; and on you he shall sacrifice the priests of the high places who burn incense on you, and human bones shall be burned on you.'"*

(1 Ki. 13:2)

In his anger, Jeroboam stretched out his hand and said, "seize him."

His hand withered, but he asked for prayer, and it was restored.

On his way home, the man of God was deceived and killed by a lion because he disobeyed God.

*"After this event Jeroboam did not return from his evil way, but again he made priests of the high places from among all the people; any who would, he ordained, to be priests of the high places. And this event became sin to the house of Jeroboam, even to blot it out and destroy it from off the face of the earth." (1 Ki. 13:33-34).*

Jeroboam's End (1 Ki. 14)

Jeroboam's son became sick (1 Ki. 14:1).

His wife disguised herself to inquire of the LORD on her son's behalf (1 Ki. 14:2-5).

The prophet Ahijah pronounced judgment on Jeroboam's son and lineage (1 Ki. 14:6-16).

*"Anyone belonging to Jeroboam who dies in the city the dogs will eat. And he who dies in the field the birds of the heavens will eat; for the LORD has spoken it." (1 Ki. 14:11).*

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<sup>106</sup>Halley, H. H. (2000). Halley's Bible handbook with the New International Version. Zondervan.242.

<sup>107</sup>Ibid.242.

Nadab, Second King of Israel; 1 Ki. 14:20; 15:25-31

Nadab was the son of Jeroboam. He walked in the sins of his father, and he reigned for only two years before he was assassinated by Baasha, who killed Jeroboam's entire family.<sup>108</sup>

*"And he did evil in the sight of the LORD, and walked in the way of his father and in his sin which he made Israel sin."* (1 Ki. 15:26).

Baasha killed Nadab while they were laying siege to Gibbethon.

Baasha, Third King of Israel; 1 Ki. 15:33-16:7

After capturing the throne by violence, Baasha reigned 24 years. He walked in the sins of Jeroboam. He warred with Judah, which made an appeal to Assyria to attack him.<sup>109</sup>

*"And he did evil in the sight of the LORD, and walked in the way of Jeroboam and in his sin which he made Israel sin."* (1 Ki. 15:34).

"And it came about, as soon as he was king, he struck down all the household of Jeroboam. He did not leave to Jeroboam any persons alive, until he had destroyed them, according to the word of the LORD, which He spoke by His servant Ahijah the Shilonite, and because of the sins of Jeroboam which he sinned, and which he made Israel sin, because of his provocation with which he provoked the LORD God of Israel to anger." (1 Ki. 15:29-30).

Prophet: Jehu; 1 Ki. 16:1-4

Jehu received a prophecy from the LORD that the House of Baasha would become like Jeroboam's.

*"Anyone of Baasha who dies in the city the dogs shall eat, and anyone of his who dies in the field the birds of the heavens will eat."* (1 Ki. 16:4)

Elah, Fourth King of Israel; 1 Kings 16:8-14

Elah reigned for two years. He was given to debauchery and was assassinated while he was drunk. Zimri killed Elah and his entire family.<sup>110</sup>

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<sup>108</sup> Halley's.244.

<sup>109</sup> Ibid.245.

<sup>110</sup> Ibid.245.

Zimri, Fifth King of Israel; 1 Ki. 16:15-20

He reigned all of seven days. He was a military officer and exterminated the short-lived Baasha dynasty. He committed suicide by setting his palace on fire.<sup>111</sup>

Omri, Sixth King of Israel; 1 Ki. 16:21-28

Omri was chosen king by acclamation and reigned 12 years. He was more evil than all the kings of Israel before him. Yet he gained such prominence, that for a long time after his death, Israel was still known as the land of Omri. He made Samaria his capital (Tirzah, some 10 miles east of Samaria, had been the northern capital until then; 14:17; 15:33).<sup>112</sup>

In spite of the brief passage given to Omri in the Old Testament, he was one of the most important of the military kings of Northern Israel.<sup>113</sup>

*“And Omri did evil in the sight of the LORD, and acted more wickedly than all who were before him. For he walked in all the way of Jeroboam the son of Nebat and in his sins which he made Israel sin, provoking the LORD God of Israel with their idols.”* (1 Ki. 16:25-26).

Omri turned from attacking the Philistine town of Gibbethon and attacked Zimri at Tirzah. Zimri burns down his house.

Omri's forces prevailed over Tibni, who was another contender for the throne, during a four-year civil war (1 Ki. 16:15-23).

He moved Capital of Israel to Samaria: The conical hill, which rose from the surrounding plain to the height of 400 ft., and on the top of which there was room for a large city, was capable of easy defense.<sup>114</sup>

Omri was the first king of Israel to pay tribute to the Assyrians.

Omri entered into an alliance with the Phoenicians by the marriage of his son Ahab to Jezebel, daughter of Ethbaal, king of the Sidonians.

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<sup>111</sup> Ibid.245.

<sup>112</sup> Ibid.245-246.

<sup>113</sup> ISBE.Omri.

<sup>114</sup> Ibid.

Ahab, Seventh King of Israel; 1 Ki. 16:29-22:40

He ruled for 22 years and was the most wicked of all the kings of Israel. He married Jezebel, a princess from Sidon, who was an evil woman. She built a temple for Baal in Samaria, maintained 850 prophets of Baal and Ashtoreth, killed God's prophets, and abolished the worship of the LORD (1 Ki. 18:13,19). Her name is later used in New Testament prophecy to identify prophetesses who seek to seduce the church and commit spiritual adultery (Revelation 2:20).<sup>115</sup>

*“And he did evil in the sight of the LORD and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin. So he served Baal and worshiped him and provoked the LORD God of Israel to anger according to all that his father had done.”*  
(1 Ki. 22:52-53; 16:25)

Archaeological Note: Ahab<sup>116</sup>

Although the Biblical writers were not fond of Ahab because of his wickedness, archaeologists have found extensive remains (palaces, storerooms, fortresses, etc.) at sites such as Dan, Hazor, Megiddo, Jezreel, and Samaria. Indeed, Ahab was so powerful that in battle at Qarqar against the powerful Assyrian monarch, Shalmaneser III (853 B.C.), he supplied more chariots than any of the allied forces, 2000.

Prophet: Elijah; 1 Ki. 17-2 Ki. 2

The Bible dedicates six chapters to describe Ahab's reign, whereas most of the kings of Israel are covered in a small part of one chapter. The reason is that the story of Ahab is largely the story of Elijah. Elijah was God's answer to Ahab and Jezebel's problem. God sent Elijah to eradicate Baalism, which was a cruel religion. Elijah's rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the brilliance of his triumphs, his despondency, the glory of his departure, and the calm beauty of his reappearance with Jesus on the mountain of Transfiguration (Mt. 7:3-4; Mk. 9:4; Lk. 9:30-33), make him one of the grandest characters Israel has ever produced.<sup>117</sup>

The Drought (1 Ki. 17-18)

God gave Elijah power to shut the heavens for 3 ½ years so it did not rain. During this time, Elijah was fed by ravens in the Kerith ravine and by the widow of Zarephath, whose jar of flour and jug of oil did not run out.

The drought and famine were results for turning from the LORD.

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<sup>115</sup> Ibid.246.

<sup>116</sup> Ibid.246.

<sup>117</sup> Ibid.246-247.

*“Or the anger of the LORD will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the LORD is giving you.” (Deut. 11:17).*

#### Battle of the Gods at Mt. Carmel (1 Ki. 18)

Elijah’s venture of faith on Mt. Carmel was magnificent. God must have revealed to him that he would send the fire and the rain to prove the LORD was with him. However, none of the powerful judgments caused Jezebel to repent. Even though he was outnumbered 850 prophets to himself, Elijah mocked them and their god, then he poured water over his sacrifice three times and prayed once; the LORD consumed the sacrifice.<sup>118</sup>

The LORD was victorious over the prophets of Baal and Asherah

He sent rain on the land again.

Jezebel threatened Elijah with murder, and he fled.

#### Meeting at the Mountain of God

After fleeing from Jezebel, the LORD met with Elijah.

*“Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place.” (1 Ki. 19:15-16).*

#### Archaeological Note: Baal Worship<sup>119</sup>

The Canaanites and eventually many Israelites and Judeans, worshiped the storm god Baal- the one who brought fertility to the land. They also worshipped the sex goddess Asherah. Numerous fertility figurines have been found in archaeological excavations in Israel. From some of the texts found at Ugarit (a city in Syria) we know that Canaanite worship could include ritual dancing and the cutting and slashing of one’s body, which is exactly what the 450 prophets of Baal and 400 prophets of Asherah did on Mt. Carmel (1 Ki.18:25-26).

#### Ahab’s death; 1 Ki. 20-22

Israel went to battle against the Syrians (1 Ki. 20).

*“Now Ben-hadad king of Aram gathered all his army, and there were thirty-two kings with him, and horses and chariots. And he went up and besieged Samaria, and fought against it.” (1 Ki. 20:1)*

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<sup>118</sup> Ibid.247.

<sup>119</sup> Ibid.247.

There were back and forth demands:

First, silver, gold, most beautiful women, and children. Ahab agreed to the terms.

Second, servants would search the king's house for any desirable thing in his eyes and Syria would take it away (1 Ki. 20:10-11).

Read 20:10-11

Nameless Prophet; 1 Ki. 20

*"Now behold, a prophet approached Ahab king of Israel and said, 'Thus says the LORD, 'Have you seen all this great multitude? Behold, I will deliver them into your hand today, and you shall know that I am the LORD.'"* (1 Ki. 20:13).

The prophet told Ahab the Syrians would return (1 Ki. 20:23-28).

Syria believed Israel's gods were only the gods of the mountains and not of the plains, so they attacked Israel in the plains but also failed.

*"Then a man of God came near and spoke to the king of Israel and said, "Thus says the LORD, 'Because the Arameans have said, "The LORD is a god of the mountains, but He is not a god of the valleys"; therefore, I will give all this great multitude into your hand, and you shall know that I am the LORD.'"* (1 Ki. 20:28).

Ahab granted Beh-Hadad mercy and made a covenant with him whom the LORD devoted to destruction.

The LORD judged him for it by *a son of the prophets*: your life for his and your people for his people.

Ahab's Crime Against Naboth (1 Ki. 21)

Ahab closed his reign with a brutal crime against Naboth over his vineyard.

Jezebel conspired against Naboth by deceiving him with a letter.

She had the people declare a fast, set Naboth as head and brought false charges against him.

The people stoned Naboth to death and Ahab took possession of the vineyard.



The LORD judged Ahab: *"The one belonging to Ahab, who dies in the city, the dogs shall eat, and the one who dies in the field the birds of heaven shall eat."* (1 Ki. 21:24)

#### Ahab's End (1 Ki. 22)

Ahab was slain in war three years later when he and Jehoshaphat joined forces against Syria.

Four hundred false prophets declared to Ahab he would have victory in battle.

One prophet, Micaiah, declared Israel would be defeated and he was struck and shut in prison.

During battle, Ahab disguised himself and was killed by a random arrow.

*"So, the king died and was brought to Samaria, and they buried the king in Samaria. And they washed the chariot by the pool of Samaria, and the dogs licked up his blood (now the harlots bathed themselves there), according to the word of the LORD which He spoke."* (1 Ki. 22:37-38)

Archaeological Note: Shalmaneser and Ahab <sup>120</sup>
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An inscription of Shalmaneser III (858-824 B.C.) mentions Ahab: "I have destroyed... 2000 chariots and 10,000 men of Ahab king of Israel."
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Archaeological Note: Ahab's "Ivory House". <sup>121</sup>
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"The palace he built and adorned with ivory" (22:39). the Harvard University Expedition to Samaria found remains of Ahab's palace. Scattered about on the floors and in the courtyards were hundreds of exquisitely carved ivory fragments. Many contained Phoenician and/or Egyptian motifs. They probably had been used as inlays in the palace furniture of the Israelite kings- compare the "beds of ivory" in Amos 6:4.
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<sup>120</sup> Ibid.248.

<sup>121</sup> Ibid.248.

## Divided Kingdom II 3.9

Ahaziah, Eighth King of Israel (1 Ki. 22:51-2 Ki. 1:17)

The account of his reign starts back in 1 Kings 22:51. He was coregent with his father, Ahab, and was wicked like him. He reigned for two years.<sup>122</sup>

*And he did evil in the sight of the LORD and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin. (1 Ki. 22:52)*

One day, Ahaziah fell through a window lattice and inquired of Baal-zebub, a Philistine deity, if he would recover.

The LORD sent Elijah the prophet to judge and declare his impending death.

Elijah the Prophet

Elijah was a native of Gilead, in the land of Jephthah.

He was a prophet to the Northern Kingdom during the reign of Ahab. Ahaziah and Jehoram,

He wore a mantle of sheep's skin and coarse camel hair, with his own thick, long hair hanging down his back(2 Ki. 1:8).

God's miracle of fire during Ahaziah's reign (2 Ki. 1:9-14)

King Ahaziah furiously sent three groups of 50 soldiers with their captains to bring Elijah to him. The first two demanded him to come with them and they were destroyed by fire. The third humbly requested Elijah come with them and he did, but still pronounced the same judgment on the king..

Ahaziah died and because he had no sons, his brother Jehoram became king.

Elijah was taken up in a chariot of fire (2 Ki. 2).

Elisha the Prophet (2 Kings 2-13)

Elisha began his ministry in the reign of Jehoram (~850 B.C.) and continued through the reigns of Jehu and Jehoahaz. He died during the reign of Joash (~800 B.C.).

Elisha was anointed as Elijah's successor and was taken on as his apprentice, eventually receiving his mantle.

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<sup>122</sup> Halley's Bible Handbook.251.

## Elisha's Works

The waters of the Jordan were parted as they were for Elijah (2 Ki. 2:8,14).

The spring of Jericho was healed (2 Ki. 2:21).

Was cursed by boys at Bethel and 42 of them were mauled by bears (2 Ki. 2:23-25).

Anointed Jehu to exterminate the worship of Baal (1 Ki. 19:16-17; Jehu did with vengeance (2 Ki. 9:1-10)

Prophesied Hazael would be King over Syria, who murdered Ben-Hadad when he was sick. (2 Ki. 8:7-15)

Fulfilled what God spoke to Elijah (1 Ki. 19:15-16).

## Jehoram (Joram), Ninth King of Israel (2 Ki. 3-9)

Jehoram reigned 12 years after his brother died and was killed by Jehu (2 Ki. 9:24).

During his reign, Mesha, the king of Moab paid tribute to Ahab but rebelled (2 Ki. 3:4-27).<sup>123</sup>

Notable points:

Battles against King of Israel, Judah, and Edom (2 Ki. 3:9)

Miraculous provision of water and defeat of Moab (2 Ki. 3:9-20)

The King of Moab (Mesha) sacrificed his son at his defeat (2 Ki. 3:26-27)

Jehoram joined Joram to fight against Syria and was injured in . He went to Jezreel to heal (2 Ki. 8:28-29).

*“And he did evil in the sight of the LORD, though not like his father and his mother; for he put away the sacred pillar of Baal which his father had made. Nevertheless, he clung to the sins of Jeroboam the son of Nebat, which he made Israel sin; he did not depart from them.” (2 Ki. 3:2-3)*

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<sup>123</sup> Ibid.252.

Archaeological Note: **The Moabite Stone**<sup>124</sup>

Kings 2, chapter 3 is an account of Jehoram's effort to subdue Moab. Mesha, king of Moab (2 Ki. 3:4), made his own record of this rebellion. It was found in 1868 at Dibon, in Moab, 20 miles east of the Dead Sea by F.A. Kline, a German missionary. It is a black basalt stone, 3 feet high, 2 feet wide, 14 inches thick, with an inscription of Mesha. It is known as the Moabite Stone. While the Berlin Museum was negotiating for it, the Clermont-Ganneau of Jerusalem tried to make a paper squeeze (a papier-mâché impression) of it- and was partially successful.

The next year Arabs, by lighting a fire around it and pouring cold water over it, into pieces to spite the Ottoman governor. Later the French secured the pieces, and by putting them together- along with the paper squeeze, saved the inscription. It is now in the Louvre Museum.

This part of the inscription. (Chemosh is the god worshipped by Moab):

I [am] Mesha, son of Chemosh, king of Moab...my father had reigned over Moab thirty years and I reigned after my father...

As for Omri, king of Israel, he humbled Moab many years, for Chemosh was angry at his land [Moab]. And his [Omri's] son followed him and he also said, "I will humble Moab." In my time he spoke [thus], but I have triumphed over him and over his house, while Israel has perished forever. He then describes the captures of the cities of Medeba, Ataroth, Nebo, and Jahaz. This is what he says about the fall of Nebo:

And Chemosh said to me, "Go, take Nebo from Israel!" So, I went by night and fought against it from the break of dawn until noon, taking it and slaying all, seven thousand men, boys, women, girls, and maid-servants, for I had devoted them to destruction for [the god] Ashtar-Chemosh.

Jehu, Tenth King of Israel (2 Ki. 9-10)

Jehu reigned for 28 years.

He was an officer of Ahab's bodyguard and was anointed by a prophet to be king

His purpose was to eliminate the house of Ahab and eradicate Baalism. He proceeded to fulfill that immediately and furiously.<sup>125</sup>

Read 2 Ki. 9:6-10

What was predicted to happen to Ahab's house?

What was predicted to happen to Jezebel?

Why did God do that?

Jehu confronted Joram at the property of Naboth the Jezreelite (2 Ki. 9:21).

*"And it came about, when Joram saw Jehu, that he said, "Is it peace, Jehu?" And he answered, "What peace, so long as the harlotries of your mother Jezebel and her witchcrafts are so many?" (2 Ki. 9:22)*

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<sup>124</sup> Ibid.252-253.

<sup>125</sup> Ibid.256.

## Jehu Fulfills the word of the LORD

Jehu killed Ahaziah King of Judah (2 Ki. 9:27-28).

Jehu searched for Jezebel and had her thrown out of a window. She was trampled by horses and eaten by dogs (see 2 Ki. 9:35) in fulfillment of Elijah's prophecy (2 Ki. 9:36-37).

Ahab's seventy sons were beheaded in Samaria (2 Ki. 10:1-11).

*"Know then that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab, for the LORD has done what He spoke through His servant Elijah."*  
(2 Ki. 10:10)

Jehu killed an emissary of 42 relatives of King Ahaziah (2 Ki. 10:12-14).

Jehu killed the prophets of Baal (2 Ki. 10:18-28).

He destroyed the sacred pillars and the house of Baal (2 Ki. 10:26-27).

Thus, Jehu eradicated Baal out of Israel (2 Ki. 10:28).

*"However, as for the sins of Jeroboam the son of Nebat, which he made Israel sin, from these Jehu did not depart, even the golden calves that were at Bethel and that were at Dan."* (2 Ki. 10:28-29)

God promised Jehu that his dynasty would last four generations after him (2 Ki. 10:30).

Syria cut off portions of Israel (2 Ki. 10:32-33).

In one relief of the Black Obelisk of Shalmaneser III, it shows Jehu bowing down with Assyrian gods above him.

Jehoahaz, Eleventh King of Israel (2 Ki. 13:1-9)

Jehoahaz reigned for 17 years. Israel was brought very low by the because Jehoahaz turned from the LORD.<sup>126</sup>

*"And he did evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, with which he made Israel sin; he did not turn from them."* (2 Ki. 13:2)

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<sup>126</sup> Ibid.258.

Jehoahaz entreated the LORD to stop the oppression and the LORD raised up a deliverer for Israel (2 Ki. 13:4-5)

*“Nevertheless, they did not turn away from the sins of the house of Jeroboam, with which he made Israel sin, but walked in them; and the Asherah also remained standing in Samaria”* (2 Ki. 13:6).

Yet Israel’s army had diminished so much because the King of Aram had destroyed them. There were not more than fifty horsemen, ten chariots and 10,000 footmen remaining (2 Ki. 13:7).

Jehoash (Joash), Twelfth King of Israel (2 Ki. 13:10-25)

Jehoash reigned for 16 years. He warred with Syria and retook the cities his father had lost. He also warred with Judah and plundered Jerusalem.<sup>127</sup>

*“And he did evil in the sight of the LORD; he did not turn away from all the sins of Jeroboam the son of Nebat, with which he made Israel sin, but he walked in them.”* (2 Ki. 13:11)

Jehoash battled and defeated Amaziah, the king of Judah, after repeatedly being provoked. He went to Jerusalem and tore down parts of the wall and took gold and silver and all the utensils that were in the house of the LORD, in the treasuries of the king's house, and hostages also. Then he returned to Samaria (2 Ki.14:8-14).

Elisha died during the reign of Jehoash (2 Ki. 14:3-20).

Jeroboam II, Thirteenth King of Israel (2 Ki. 14:23-29)

Jeroboam II reigned for 41 years and continued the wars of his father Joash against Syria. The idolatry and abominable social conditions of Jeroboam’s reign were challenged by the prophets **Amos and Hosea**.<sup>128</sup>

*“And he did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel sin.”* (2 Ki. 14:24)

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<sup>127</sup> Ibid.258.

<sup>128</sup> Ibid.259.

## The Prophet Amos (Amos 1-9)

*“The words of Amos, who was among the shepherders from Tekoa, which he envisioned in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.” (Amos 1:1)*

Amos was a prophet of Judah with a message to Israel, the northern kingdom.

He spoke during the reign of Uzziah, King of Judah (792-740 B.C.) and Jeroboam II, king of Israel (793-753 B.C.) (Amos 1:1).

Jeroboam II's reign was considered to be very successful in that the kingdom's boundaries were restored from the entrance of Hamath to the sea of Arabah (2 Ki. 14:23-29). However, even though the LORD did this through Jeroboam II, Israel was brazen in idolatry and was full of swearing, stealing, injustice, oppression, robbery, adultery, and murder.

## Amos' Prophecies of Exile

*“The Lord God has sworn by His holiness, ‘Behold, the days are coming upon you When they will take you away with meat hooks, And the last of you with fishhooks’”.* (Amos 4:2)

“Therefore, I will make you go into exile beyond Damascus,’ says the LORD, whose name is the God of hosts.” (Amos 5:27)

## Jeroboam's Exile of Amos (Amos 7:10-17)

After Jeroboam II attempted to send Amos away to Judah, Amos refused to stop talking and prophesied more.

*“Then Amaziah said to Amos, “Go, you seer, flee away to the land of Judah, and there eat bread and there do your prophesying!” (Amos 7:12)*

Amos responded to Amaziah, *“I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. But the LORD took me from following the flock and said to me, ‘Go, prophesy to My people Israel.’” (Amos 7:14-15)*

The LORD told him to prophesy:

*"For thus Amos says, 'Jeroboam will die by the sword and Israel will certainly go from its land into exile.' "* (Amos 7:11)

The Prophet Hosea (Hosea 1-14)

The book of Hosea describes Israel's idolatry, wickedness, captivity and restoration.

*"Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God." (Hos. 1:10)*

Hosea was the only writing prophet to come from the northern kingdom Israel; he spoke of its king as "our king" (Hosea 7:5).

Hosea's message was primarily focused on the northern kingdom; however, he occasionally spoke to the southern kingdom, Judah as well.

The LORD sent Hosea to Jeroboam II to communicate his displeasure in idolatry worship and relying on outside protectors.

Even though Jeroboam committed many sins against the LORD, the LORD had mercy and saved Israel from their oppression. He fulfilled his word through Jonah: *"For the LORD saw the affliction of Israel, which was very bitter; for there was neither bond nor free, nor was there any helper for Israel. And the LORD did not say that He would blot out the name of Israel from under heaven, but He saved them by the hand of Jeroboam the son of Joash."* (2 Ki. 14:26-27)

Zechariah, Fourteenth King of Israel (2 Ki. 15:8-12)

Zechariah reigned for only 6 months before he was assassinated.

*And he did evil in the sight of the LORD, as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, which he made Israel sin. Then Shallum the son of Jabesh conspired against him and struck him before the people and killed him, and reigned in his place."* (2 Ki. 15:9-10)



Shallum, Fifteenth King of Israel (2 Ki. 15:13-15)

Shallum reigned for one month in Israel.

He assassinated Zechariah, but was himself assassinated by Menahem.

*“Then Menahem son of Gadi went up from Tirzah and came to Samaria, and struck Shallum son of Jabesh in Samaria, and killed him and became king in his place.”* (2 Ki. 15:14)

Menahem, Sixteenth King of Israel (2 Ki. 15:16-22)

Menahem reigned for 10 years in Israel.

He was a brutal king and killed all who were in Tiphseh and its borders from Tirzah, because they did not open to him. ; He even ripped up all its women who were with child. (2 Ki. 15:16)

*“And he did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, which he made Israel sin.”* (2 Ki. 15:18)

Menahem gave tribute to Pul king of Assyria (Tiglath-Pileser III) after Pul invaded Israel and took captive their cities. Menahem required the wealthy men to provide the tribute so that Pul would strengthen Menahem’s rule. (2 Ki. 15:19-20)

Archaeological Note: <b>Menahem</b> <sup>129</sup>
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One of Pul’s (Tiglath-Pileser III), king of Assyria (vv.19-20) inscriptions says reads, “I received tribute of Menahem of Samaria.” It also mentioned Pekah and Hoshea of Israel
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Pekahiah, Seventeenth King of Israel (2 Ki. 15:23-26)

Pekahiah reigned for two years before he was assassinated.

*“And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam son of Nebat, which he made Israel sin.”* (2 Ki. 15:24)

Pekahiah’s officer, Pekah conspired against him and struck him down with Argob, Arieah and fifty Gileadites. (2 Ki. 15:25)

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<sup>129</sup> Halley’s.260.

## Pekah, Eighteenth King of Israel (2 Ki. 15:27-31)

Pekah reigned as king in Israel for 20 years.

He was a powerful military officer, who may have been coregent with Menahem and Pekahiah. Pekah attacked Judah in alliance with Syria. Judah appealed to Assyria for help. The king of Assyria came and conquered both Israel and Syria, taking the inhabitants of north and east Israel. This was the so-called Galilee captivity (734 B.C.). Of the northern kingdom, only Samaria was left. This story is told in more detail in 2 Chronicles and Isaiah 7.<sup>130</sup>

*“And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam son of Nebat, which he made Israel sin.” (2 Ki. 15:28)*

Tiglath-Pileser, king of Assyria came and captured multiple cities in Israel and all the land of Naphtali.

He carried the people captive to Assyria. This was the start of Israel’s exile (2 Ki. 15:29).

Pekah also conspired against and was struck down by Hoshea, who then became king in his place.

## Hoshea, Nineteenth / The Last King of Israel (2 Ki. 17)

Hoshea reigned for nine years. He paid tribute to the king of Assyria but made a secret alliance with the king of Egypt. When the Assyrians came, they administered the final death blow to the northern kingdom. Samaria fell and its people followed the rest of Israel into captivity.

The prophets during that time were Hosea, Isaiah, and Micah. The northern kingdom lasted about 200 years and every one of its 19 kings walked in the sins of Jeroboam. God sent prophet after prophet and judgement after judgment in an effort to turn the nation back from its sins, but in vain. Israel insisted on worshipping its idols. There was no remedy, so God removed them from the land.<sup>131</sup>

*“And he did evil in the sight of the LORD, only not as the kings of Israel who were before him.” (2 Ki. 17:2)*

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<sup>130</sup> Ibid.260.

<sup>131</sup> Ibid.261.

## The Deportation of Israel by Assyria (722/21 B.C.)

### Archaeological Note: **Hoshea**<sup>132</sup>

Hoshea killed Pekah and reigned in his stead (2 Ki. 15:30). Hoshea brought tribute to the king of Assyria (2 Ki. 17:3). An inscription of Tiglath-Pileser III says “Israel... all its inhabitants [and] their possessions I led to Assyria. They overthrew their king Pekah and I placed Hoshea as king over them. I received from them 10 talents of gold and 1000 talents of silver as their tribute and brought them to Assyria.”

### Archaeological Note: **The Captivity of Israel**<sup>133</sup>

Second Kings says “The king of Assyria... marched against Samaria and laid siege to it for three years... [He] captured Samaria and deported the Israelites to Assyria... The king of Assyria brought people from Babylon... and settled them in the towns of Samaria.” (2 Ki. 17:5-6, 24).

An inscription of Sargon said, “In my first year I captured Samaria. I took 27,290 people of other lands who never paid tribute, I settled in Samaria (Pg. 263, 374).

### The Assyrian Empire<sup>134</sup>:

The Assyrian Empire destroyed the kingdom of Israel. In recent years, discoveries have been made finding annals of the Assyrian kings in which they have recorded their exploits. In these annals, ten Hebrew king names are found: Omri, Ahab, Jehu, Menahem, Pekah, Hoshea, Uzziah, Ahaz, Hezekiah, and Manasseh. Many statements are found in these records that illuminate biblical statements.

The capital of Assyria was the great city of Ninevah. It was Assyria’s practice to deport conquered peoples to other lands in order to destroy their sense of nationalism and make it easier to control them.

The Assyrians were great warriors. Most nations were robber nations, and the Assyrians seem to have been about the worst of them all. They built their empire on the loot of other peoples. They practiced incredible cruelty.

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<sup>132</sup> Ibid.261

<sup>133</sup> Ibid. 261.

<sup>134</sup> Ibid.262-263.

## The Southern Kingdom I 3.10

How long did the southern kingdom last? \_\_\_\_\_

How many kings were there? \_\_\_\_\_

How many kings were good? \_\_\_\_\_

What happened to the southern kingdom? \_\_\_\_\_

Rehoboam, First King of Judah (2 Chr. 10-12; 1 Ki. 12-14)

As a son of Solomon, he ruled in Jerusalem for 17 years. Under his reign, the magnificent kingdom of Solomon took a plunge from its pinnacle of glory. Ten of the twelve tribes seceded from his kingdom to form the northern kingdom, Israel. As a result of forsaking the LORD, Shishak the king of Egypt plundered Jerusalem in the fifth year of his reign (2 Chr. 12:2-9).<sup>135</sup>

Built up cities for defense (2 Chr. 11:5-10).

Fortified cities, placed officers in the cities and equipped them with weapons (2 Chr. 11:11-12).

The Levites and Priests left Jeroboam and supported Rehoboam (2 Chr. 11:13-17).

He had 18 wives and 60 concubines; he fathered 28 sons and 60 daughters (2 Chr. 11:18-21).

Abijah was appointed as the leader of his brothers and sent the rest of Rehoboam's sons throughout the region to make it stronger (2 Chr. 11:22-23).

*"It took place when the kingdom of Rehoboam was established and strong that he and all Israel with him forsook the law of the LORD." (2 Chr. 12:1)*

Who was his mother? \_\_\_\_\_ (2 Chr. 12:13)

*"And he did evil because he did not set his heart to seek the LORD." (2 Chr. 12:14)*

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<sup>135</sup> Halley's.278-279.

The Prophet: Shemaiah (2 Chron.12:5-8)

The prophet Shemaiah lived during the time of Rehoboam.

He brought a “forsaken” message.

*“This is what the Lord says, ‘You have abandoned me; therefore, I now abandon you to Shishak.’”* (2 Chr. 12:5)

But the king and princes humbled themselves and God granted them mercy.

God did not use Shishak to destroy them but was made to be his slaves.

He took the treasures of the Temple of the LORD and the king's palace, as well as the golden shields that Solomon made (2 Chr. 12:9).

*“But they will become his [Shishak’s] slaves so that they may learn the difference between My service and the service of the kingdoms of the countries.”* (2 Chr. 12:8)

As a result, Rehoboam made shields of bronze that were for ceremony only (2 Chr. 12:10).

Archaeological Note: Shishak’s Invasion of Judah <sup>136</sup>
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Shishak’s own record of this campaign is inscribed on the south wall of the great temple of Amon at Karnak in which he is depicted as presenting 150 “cities” of Palestine to his god.
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Abijah (Abijam), Second King of Judah (2 Chr. 13; 1 Ki. 15:1-8)

Abijah reigned for only three years. He was wicked like his father, Rehoboam. But in his battle with Jeroboam, the king of Israel, he relied on the Lord and won, recovering some of the cities of the northern kingdom.<sup>137</sup>

*“And he walked in all the sins of his father which he had committed before him; and his heart was not wholly devoted to the LORD his God, like the heart of his father David.”* (1 Ki. 15:2-3).

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<sup>136</sup> Ibid.279.

<sup>137</sup> Ibid.279.

### Battle Against Israel (2 Chr. 13:3-20)

The southern kingdom was outnumbered by Israel two-to-one, but God routed Israel because they relied on the LORD (2 Chr. 13:13-15).

Abijah and the people struck down 500,000 Israelite men and captured Bethel, Jeshanah, and Ephron with their villages (2 Chr. 13:16-19).

### Covenant of Salt with David and Sons (2 Chr. 13:5)<sup>138</sup>

As salt was regarded as a necessary ingredient of the daily food, and so of all sacrifices offered to Yahweh (Lev. 2:13), it became an easy step to the very close connection between salt and covenant-making. When men ate together, they became friends. Compare the Arabic expression, "There is salt between us"; "He has eaten of my salt," which means partaking of hospitality which cemented friendship; compare "eat the salt of the palace" (Ezr. 4:14). Covenants were generally confirmed by sacrificial meals and salt was always present. Since, too, salt is a preservative, it would easily become symbolic of an enduring covenant. So offerings to Yahweh were to be by a statute forever, "a covenant of salt for ever before Yahweh" (Nu. 18:19). David received his kingdom forever from Yahweh by a "covenant of salt" (2 Ch. 13:5). In the light of these conceptions the remark of our Lord becomes the more significant: "Have salt in yourselves, and be at peace one with another" (Mk. 9:50).

*"Abijah became powerful, and took fourteen wives to himself; and became the father of twenty-two sons and sixteen daughters." (2 Chr. 13:2)*

### Asa, Third King of Judah (2 Chr. 14-16; 1 Ki. 15:9-24)

He reigned for 41 years. His long reign overlapped the reign of seven kings of the northern kingdom, Israel. He was a good king, serving the Lord with great zeal. A wave of reformation swept the land. He broke down the foreign altars, high places, pillars and sacred stones, sun-images, and Asherah poles. He even removed his mother as queen because she worshipped an idol. Under Asa, the kingdom of Judah was very prosperous.<sup>139</sup>

*"And Asa did good and right in the sight of the LORD his God." (2 Chr. 14:2)*

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<sup>138</sup> ISBE. 2372 Covenant of Salt.

<sup>139</sup> Halley's.279.

Read 2 Chronicles 14:1-6.

What was said regarding the land and kingdom under Asa? \_\_\_\_\_

Asa fortified their cities and built up the army (2 Chr. 14:6-8).

Battle Against Zerah the Ethiopian (2 Chr. 14:9-15)

Zerah had a million men and 300 chariots (2 Chr. 14:9).

Asa prayed to the LORD in humility (2 Chr. 14:11).

God delivered Judah and Asa plundered them (2 Chr. 14:12-15).

The Prophet: Azariah (2 Chr. 15:1-7)

He prophesied Asa would be rewarded for his work if he sought the LORD.

Asa's Response (2 Chr. 15:8-19)

He removed the idols and restored the Lord's altar (2 Chr. 15:8),

Many gathered when they saw the LORD was with Asa (2 Chr. 15:9-10).

They sacrificed 700 oxen and 7,000 sheep and made an oath and a covenant (2 Chr. 15:10-15).

The people rejoiced and the LORD gave them rest on every side.

Asa removed his mother and her Asherah pole, but not the high places (2 Chr. 15:16-17).

Asa made a treaty with the king of Syria to stop Baasha's building (2 Chr. 16:1-6).

The Prophet: Hanani the Seer (2 Chr. 16:7-9)

Hanani rebuked Asa because he relied on the king of Syria to save him.

Because Asa didn't call on the LORD, Hanani prophesied he would now be at war.

*"Then Asa was angry with the seer and put him in prison, for he was enraged at him for this. And Asa oppressed some of the people at the same time." (2 Chr. 16:10)*

Fatal Foot Disease (2 Chr. 16:12-14)

Asa became diseased in his foot and sought only physicians to help him.

He did not seek the LORD in his illness and eventually died from it.

Jehoshaphat, Fourth King of Judah (2 Chr. 17-20; 1 Ki. 22:41-50)

Jehoshaphat reigned for 25 years in Judah. He followed in the footsteps of his father and sought the Lord in all things. He inaugurated a system of public instruction by sending priests and Levites with the book of the Law on regular circuits to teach the people. He established courts of justice throughout the land. He maintained a vast army and became so powerful that he intimidated his neighbors, including the Philistines. Even when he made an unwise alliance with King Ahab of Israel, God still protected him (2 Chr. 18:30-32).<sup>140</sup>

*“And the LORD was with Jehoshaphat because he followed the example of his father David's earlier days and did not seek the Baals.”* (2 Chr. 17:3)

In his third year, Jehoshaphat sent teachers of the Law throughout Judah (2 Chr. 17:7-9).

The dread of the LORD fell on all the surrounding nations (2 Chr. 17:10).

Jehoshaphat grew great and increased in treasures and people.

He allied himself with Ahab in marriage (his son and Ahab's daughter) and in battle against Syria. (2 Chron. 18.)

The Prophet: Jehu the Seer (2 Chr. 19:2-3)

Jehu confronted Jehoshaphat for siding with Ahab:

*“Should you help the wicked and love those who hate the LORD and so bring wrath on yourself from the LORD?”*

Jehu commended Jehoshaphat for removing the Asherah poles and setting his heart to seek God (2 Chr. 19:3).

Jehoshaphat brought Judah back to the LORD by appointing judges in the land (2 Chr. 19:4-11).

Battle Against Moabites, Ammonites and Meunites (2 Chr. 20:1-26)

Judah gathered to seek the LORD (2 Chr. 20:4).

Jehoshaphat's Prayer (2 Chr. 20:6-12).

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<sup>140</sup> Ibid.280.



The Prophet: Asaph (2 Chr. 20:14)

The Spirit of the LORD came upon him after Jehoshaphat prayed.

Asaph said the LORD will fight for you; you only need to take up your positions see the salvation of the LORD (2 Chr. 20:15-17).

Read 2 Chronicles 20:18-19.

The LORD's Victory (2 Chr. 20:20-28)

Jehoshaphat told the people to trust the LORD and they would be upheld; His prophets and they would succeed (2 Chr. 20:20).

He put a choir in front of the army to sing and praise the LORD (2 Chr. 20:21-22).

The three armies turned on each other. (2 Chr.20:22-24).

Judah took spoils, rejoiced, and the dread of the LORD fell on all the land (2 Chr. 20:29).

The Prophet: Eliezer (2 Chr. 20:37)

Jehoshaphat allied himself with Israel again (king Ahaziah) to build ships (2 Chr. 20:35-37).

Eliezer prophesied against Jehoshaphat saying, *"Because you have allied yourself with Ahaziah, the LORD has destroyed your works."*

The ships of Jehoshaphat and Ahaziah were building were destroyed.

Jehoram (Joram), Fifth King of Judah (2 Chr. 21; 2 Ki. 8:16-24)

He became king when he was 32 years old, and he reigned in Judah for eight years. He was the son of a good father and grandfather, but was ruined by marriage to a wicked woman, Athaliah, a daughter of the infamous Jezebel (1 Ki. 28:4,13; 19:1-2;21; 2 Ki. 9). Under his reign Jerusalem was plundered by the Arabs and Philistines. He died with a horrible intestinal disease, and no one mourned him or buried him with royal honor: "He passed away, to no one's regret, and was buried in the City of David, **but not in the tombs of the kings**" (2 Chr. 21:20).<sup>141</sup>

*"And he walked in the way of the kings of Israel, just as the house of Ahab did (for Ahab's daughter was his wife), and he did evil in the sight of the LORD."* (2 Chr. 21:6)

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<sup>141</sup> Halley's.280.

Jehoram killed all his brothers and some of the rulers when he started to rule (2 Chr. 21:4).

The LORD was not willing to destroy Judah because of his covenant with David (2 Chr. 21:7).

Edom revolted because Jehoram forsook the LORD (2 Chr. 21:7-10).

Jehoram made high places in Judah and caused the people to sin against the LORD (2 Chr. 21:11).

#### Elijah's Letter to Jehoram (2 Chr 21:12-15)

Elijah prophesied the LORD would strike the people and Jehoram's wives, children, and possessions with a serious blow due to his unfaithfulness.

Elijah said Jehoram would suffer day and after day with a bowel disease until he died.

The LORD fulfilled his prophesy by sending the Philistines and Arabs against Judah (2 Chr. 21:16- 17).

They invaded and carried away all the king's possessions, sons and wives.

*"So that no son was left to him except Jehoahaz, the youngest of his sons. (2 Chr. 21:17).*

Read 2 Chronicles 21:18-20.

#### Ahaziah (Jehoahaz), Sixth King of Judah (2 Chr.. 22:1-9; 2 Ki. 8:25-29)

He was 32 years old when he became king, and he reigned in Judah for only one year. He was the son of Athaliah and the grandson of Jezebel. He was very wicked and was killed by Jehu (2 Kings 9:14-29).<sup>142</sup>

He was made king by the inhabitants of Jerusalem after his Jehoram's death (2 Chr. 22:1),

He was the youngest son of Jehoram.

All of his brothers were slain by the Arabs.

*"He also walked in the ways of the house of Ahab, for his mother was his counselor to do wickedly. And he did evil in the sight of the LORD like the house of Ahab, for they were his counselors after the death of his father, to his destruction."* (2 Chr. 22:3-4)

He was killed by Jehu (2 Chr. 22:5-9).

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<sup>142</sup> Ibid.280.

Athaliah, Seventh Ruler/Queen of Judah (2 Chr. 22:10-23:2; 2 Ki. 11)

Athaliah reigned for six years in Judah. She was the daughter of the infamous Jezebel and devilish like her mother. She had married Jehoram, the king of Judah and ruined him. She was the mother of Judah's next king, Ahaziah, who was as evil as she was. Thus, she was queen for eight years and queen mother for one year, in addition to the six years she ruled in her own right - 15 years in all. Fanatically devoted to Baalism, she massacred her own grandchildren.<sup>143</sup>

*“Now when Athaliah the mother of Ahaziah saw that her son was dead,  
she rose and destroyed all the royal offspring of the house of Judah.”* (2 Chr. 22:10)

Athalia reigned for six years before she was executed (2 Chr. 22:12-15).

Joash (Jehoash), Seventh King of Judah (2 Chron. 24; 2 Ki. 12)

Joash was seven years old when he became king, and he reigned in Judah for 40 years. Joash was the grandson of Athaliah. While Athaliah was murdering the royal house, Joash, the son of Azaiah, was taken away as a baby and hidden in the temple for six years. When Joash was seven, his uncle, Jehoida the high priest, engineered the removal of Athaliah and placed Joash on the throne. Jehoida was the real ruler as long as he lived. Under his tutorship, Joash cleared the land of Baalism, repaired the temple, which Athaliah had broken into and desecrated, and restored the worship of God.<sup>144</sup>

Joash did was right as long as Jehoida was alive. But after Jehoida's death, the prominent leaders of Judah, who had known the licentious worship of Ashtoreth, convinced him to set up idols again. Joash even ordered Zechariah, the son of Jehoida, to be stoned to death. Within a year of Zechariah's death, the Syrians came, plundered Jerusalem, and killed the leaders who had persuaded Joash. Joash himself was assassinated in his bed as revenge for the execution of Zechariah. He was buried without royal honor.<sup>145</sup>

He was rescued by his aunt, the wife of Jehoiada the High Priest (2 Chr. 22:11).

He was hidden in the Temple for six years while Athaliah reigned (2 Chr. 22:11-12).

He was crowned king at seven years old (2 Chr. 23:11; 24:1).

Athaliah was executed after Jehoida, and the people crowned Joash king (2 Chr. 23:14-15)

The people tore down the temple of Baal and killed its priest (2 Chr. 23:17).

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<sup>143</sup> Ibid.280-281.

<sup>144</sup> Ibid.281.

<sup>145</sup> Ibid.281.

*“And Joash did what was right in the sight of the LORD all the days of Jehoiada the priest.”* (2 Chr. 24:2)

Joash Restored the Temple (2 Chr. 24:4-14):

Joash reinstated the temple tax (2 Chr. 24:4-11).

Used the contributions to hire stonecutters, carpenters, workers in iron and bronze (2 Chr. 24:12).

They used the remaining money to make articles to use in the temple service (2 Chr. 13-14).

During Jehoiada’s time, burnt offerings were once again presented regularly.

Jehoiada died when he was 130 years old (2 Chr. 24:15-16).

*“And they buried him in the city of David among the kings, because he had done well in Israel and to God and His house.”* (2 Chr. 24:16)

After Jehoiada’s death, Joash turned from the LORD and began to serve the Asherim and idols (2 Chr. 24:17-19).

*“Yet He [the LORD] sent prophets to them to bring them back to the LORD; though they testified against them, they would not listen.”* (2 Chr. 24:19)

The Prophet: Zechariah (2 Chr. 24:20-22)

He was the son of Jehoiada the priest.

The Spirit of God came upon him and he charged the king with forsaking the Lord.

Joash had Zechariah murdered at the House of the LORD (2 Chr. 24:21-22).

Joash’s Death (2 Chr. 24:23-27)

The LORD delivered Judah into the hands of the Syrians (2 Chr. 24:23-24).

His servants slew him while he was injured because he killed the son Jehoiada (2 Chr. 24:25).

*“So, he died, and they buried him in the city of David, **but they did not bury him in the tombs of the kings.**”* (2 Chr. 24:25)

The Prophet: Joel, the book of

Joel spoke about the Southern Kingdom (Judah), possibly during the time of Joash.

Joel's message grew out of a national disaster: \_\_\_\_\_ (Joel 1:4).

Along with the locusts came a drought that brought the land into a great famine.

Joel saw two things in the disasters:

God disciplining the people for their sins.

A literal army of Gentile nations attacking Jerusalem and the Jewish people (Joel 3:2)

Joel used the **immediate** judgment of God (locusts) as an illustration of the **ultimate** judgement, "the Day of the Lord".

The book of Joel is divided into two parts:

The present message about the plague of locusts (Joel 1:1-2:27).

The future message about the Day of the Lord (Joel 2:28-3:21).

The main theme is " \_\_\_\_\_ " described five times (Joel 1:15; 2:1,11, 31; 3:14).

Joel made the great prophecy about the coming of the Holy Spirit (Joel 2:29-30).

## The Southern Kingdom II 3.11

Amaziah, Eighth King of Judah (2 Chr. 2 Chr. 25; 2 Ki. 14:1-22)

Amaziah became king when he was 25 years old, and he reigned for 29 years. Amaziah did right, yet ended up worshipping the gods of the Edomites. He lost a war with Israel, and Jerusalem was plundered by Israel's king. He was assassinated.<sup>146</sup>

*“And he did right in the sight of the LORD, yet not with a whole heart. (2 Chr. 25:2)*

When the kingdom was firmly in his grasp, he killed the servants that killed his father.

However, he did not put their children to death, but did as it is written in the law in the book of Moses, which the LORD commanded, saying, "Fathers shall not be put to death for sons, nor sons be put to death for fathers, but each shall be put to death for his own sin." (2 Chr. 25:4; Deut. 24:16).

### Battle Against Edom

Amaziah counted the men who were 20 years old and upward and organized them for war; 300,000 men (2 Chr. 25:5).

He hired 100,000 men from Israel for one hundred talents of silver (2 Chr. 25:6).

A talent equaled 66-77 lbs. = \$2,155,428-\$2,514,666<sup>147</sup>

### Prophet: The Man of God (2 Chr. 25:7-10)

He told Amaziah *“Do not let the army of Israel go with you for the LORD is not with Israel nor with any of the sons of Ephraim”* (2 Chr. 25:7).

The prophet told Amaziah if he joined forces with Israel, he would be brought down before his enemy by God.

The prophet encouraged the king that God would give him more money than he paid the Israelite army.

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<sup>146</sup> Halley's Bible Handbook.281.

<sup>147</sup> <https://www.btcc.com/en-US/hashtag/how-much-is-a-half-pound-of-silver-worth.03/11/2024>.

The Israelites were then dismissed, but in great anger.

During the battle and victory against Edom, the Israelites raided Judah's cities (2 Chr. 25:13).

*“Now it came about after Amaziah came from slaughtering the Edomites that he brought the gods of the sons of Seir, set them up as his gods, bowed down before them, and burned incense to them.”*  
(2 Chr. 25:14)

The Nameless Prophet (2 Chr. 25:15-16)

Another prophet approached Amaziah, this time after the battle.

He said God was angry with Amaziah for setting up the idols of Seir and would destroy him.

Amaziah's End (2 Chr. 25:17-28)

He provoked Joash, King of Israel and was humbled (2 Chr. 25:17-21).

Joash captured Amaziah and tore down 400 cubits (~600 feet) of the city's wall (2 Chr. 25:23).

He took captives, gold, silver and articles from the Temple and the king's palace (2 Chr. 25:24).

He was assassinated and was buried with his fathers in Judah (2 Chr. 25:27-28).

Uzziah (Azariah), Ninth King of Judah (2 Chron. 26; 2 Ki. 15:1-7)

Uzziah was made king when he was 16 years old and he reigned for 52 years, part of which may have been coregent with his father, Amaziah. He did what was right and set himself to seek God. As long as he sought God, God made him to prosper. He had a huge army, with remarkably sophisticated equipment (v.13-15). He was victorious over the Philistines, Arabs, and Ammonites. Under Uzziah, the kingdom of Judah reached its greatest extent since the succession of the Ten tribes in 931 B.C. But he became arrogant, and God afflicted him with leprosy.<sup>148</sup>

*“And he did right in the sight of the LORD according to all that his father Amaziah had done. And he continued to seek God in the days of Zechariah, who had understanding through the vision of God; and as long as he sought the LORD, God prospered him.”* (2 Chr. 26:4-5)

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<sup>148</sup> Halley's.281-282.

## Uzziah's Accomplishments (2 Chr. 26:6-15)

He increased Judah's tribute, borders, and fame(2 Chr. 26:6-8).

He built many towers and gates and fortified them. He also raised much livestock and hired plowmen and vinedressers to care for the fields (2 Chr. 26:9-10).

Under the direction of 2,600 valiant warriors, Amaziah had an elite army of 307,500 (2 Chr. 26:11-12).

He had engines of war for shooting arrows off the towers (2 Chr. 26:15).

## Uzziah's End

He became proud and entered the house of the LORD to offer incense, but was struck with leprosy (2 Chr. 26: 16-20).

He died and was buried in the field of the grave that belonged to the kings since he had leprosy (2 Chr. 26:23).

### Archaeological Note: Uzziah<sup>149</sup>

Because Uzziah was a leper, he was not buried in the tombs of the kings of Judah, but "was buried near them in a cemetery that belongs to the kings" (2 Chron. 26:23). Evidently his bones were reburied, for E.L. Sukenik discovered, in 1931, in a Russian monastery on the Mount of Olives, a limestone plaque, 14 by 13 inches, from the Second Temple Period, written in Hebrew script, which says, "Hither were brought the bones of Uzziah, king of Judah. Not to be opened!" But the actual remains were not discovered.

## The Prophet: Isaiah, Book of (Isaiah 1-66)

Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, concerning Judah and Jerusalem (Isa 1:1).

His spoke during the fall of Israel and the threat of Assyria to Jerusalem.

There are six general divisions of the book: (1) Isa 1 through 12, prophecies concerning Judah and Jerusalem, closing with promises of restoration and a psalm of thanksgiving; (2) Isa 13 through 23, oracles of judgment and salvation, for the most part concerning those foreign nations whose fortunes affected Judah and Jerusalem; (3) Isa 24 through 27, Yahweh's world-judgment in the redemption of Israel; (4) Isa 28 through 35, a cycle of prophetic warnings against alliance with Egypt, closing with a prophecy concerning Edom and a promise of Israel's ransom; (5) Isa 36 through 39, history, prophecy and song intermingled; serving both as an appendix to Isa 1 through 35, and as an introduction to Isa 40 through 66; (6) Isa 40 through 66, prophecies of comfort and salvation, and also of the future glory awaiting Israel.<sup>150</sup>

<sup>149</sup> Ibid.282.

<sup>150</sup> ISBE Dictionary.#4643 *Isaiah*.Bibleworks10.



Jotham, Tenth King of Judah (2 Chr. 27; 2 Ki. 15:32-38)

Jotham became king at 25 years old and he reigned for 16 years, mostly as coregent with his father. He became mighty because he did what was right in the eyes of the Lord, as his father Uzziah had done. Uzziah's leprosy undoubtedly served as a warning to Jotham.<sup>151</sup>

*“And he did right in the sight of the LORD, according to all that his father Uzziah had done; however, he did not enter the temple of the LORD. But the people continued acting corruptly.”* (2 Chr. 27:2)

Jotham's Accomplishments (2 Chr 27:3-6)

He built the upper gate of the house of the LORD (2 Chr 27:3).

He built cities, fortresses, and towers (2 Chr. 27:4).

He prevailed over the Ammonites and received tribute (2 Chr. 27:5-6).

*“So Jotham became mighty because he ordered his ways before the LORD his God.”* (2 Chr. 27:6)

The Prophet: Micah, book of (Micah 1-7)

Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah concerning the people of Samaria and Jerusalem (Mic. 1:1).

Micah combats in his discourses, as does Isaiah, the heathenish abuses which had found their way into the cult, not only in Samaria, but also in Judah and Jerusalem, and which the reformation of Hezekiah could counteract only in part and not at all permanently (compare Mic 1:5-7; 5:11-13; 6:7,16). Further, he rebukes them for the social injustice, of which particularly the powerful and the great in the land were guilty (Mic 2:1 ff; 3:2 f.10 f); and the dishonesty and unfaithfulness in business and in conduct in general (compare Mic 6:10 ff; 7:2 ff). At all times Micah, in doing this, was compelled to defend himself against false prophets, who slighted these charges as of little importance, and threatened and antagonized the prophet in his announcements of impending evil (compare 2:5 ff,11 ff). In pronounced opposition to these babblers and their predictions of good things, Micah announces the judgment through the enemies that are approaching, and he even goes beyond Isaiah in the open declaration that Jerusalem and the temple are to be destroyed (Mic 3:12; 4:10; 5:1).<sup>152</sup>

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<sup>151</sup> Halley's.282.

<sup>152</sup> ISBE. 5975 *Micah* (2).

Ahaz, Eleventh King of Judah (2 Chr. 28; 2 Ki. 16)

Also, in 2 Kings 16. Ahaz became king at 20 years old and reigned for 16 years. Part of this time he seems to have been coregent with his father- but he was utterly different: a wicked young king who sat himself against the polices of his forefathers. He introduced Baal worship and revived Molec worship- he even burnt his own sons in the fire. But it helped him not. Syria and Israel attacked him from the north, the Edomites from the east, and Philistines from the west. Judah paid a very heavy price for Ahaz's sins.<sup>153</sup>

*“And he did not do right in the sight of the LORD as David his father had done. But he walked in the ways of the kings of Israel; he also made molten images for the Baals.”* (2 Chr. 28:1-2)

Ahaz burned incense and sacrificed in the high places. Even his own sons (2 Chr. 28:3-4).

God delivered Ahaz over to the kings of Syria and Israel (Pekah) due to his wickedness (2 Chr. 28:5-8):

120,000 men were killed including the king's son and 200,000 were taken captive.

The Prophet: Oded (2 Chr. 28:9-15)

Told the army of Israel they did wrong in capturing their kinsmen and to return them (2 Chr. 28:10-11).

Some of the leaders also opposed taking captives from Judah and instructed them to return them.

The armed men left the captives to their leaders who cared for them and returned them to Jericho (2 Chr. 28:14-15).

Ahaz's Downfall (2 Chr. 28:16-27)

Judah was attacked by the Edomites and Ahaz asked the king of Assyria for aid (2 Chr. 28:16-18)

Instead of helping Ahaz, the Assyrian King afflicted him more! (2 Chr. 18:19-21).

Ahaz became even more unfaithful to the LORD, sacrificing to the Assyrian gods and building altars on every corner (2 Chr. 28:22-23).

Ahaz died in Jerusalem, but was not buried in the tombs with the Kings (2 Chr. 28:26-27).

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<sup>153</sup> Halley's.282.

Hezekiah, Twelfth King of Judah (2 Chr. 29-32; 2 Ki. 18-20)

Hezekiah became king when he was 25 and reigned for 29 years. He inherited a disorganized realm and a heavy burden of tribute to Assyria, but he began his reign with great reformation. He destroyed the idols Ahaz had set up, reopened the temple, and restored the worship of God. He trusted God, and God was with him. He prospered and gained independence from Assyria. The prophet Isaiah was his trusted advisor.<sup>154</sup>

*“And he did right in the sight of the LORD, according to all that his father David had done.”*  
(2 Chr. 29:2)

Restoration and Revival (2 Chr. 29)

Hezekiah repaired the doors of the Temple in his first month (2 Chr. 29:3).

He gathered the priests and Levites and charged them to consecrate themselves and the LORD’s house so they could minister to the LORD again (2 Chr. 29:4-11).

The Levites cleansed the Temple (2 Chr. 29:12-19, see esp. v.16).

The priests and people sacrificed many offerings to the LORD along with songs of praise (2 Chr. 29:20-36).

Passover was celebrated in the second month (2 Chr. 30):

All who were left in of Israel and Judah were invited (2 Chr. 30:1,5-6).

Some of the people mocked them and some humbled themselves (2 Chr. 30:10-12).

After the Passover, the Israelites tore down the pillars and poles dedicated to idols in Judah and Israel (2 Chr. 31:1).

Hezekiah reestablished the division of the priests and Levites for their ministries (2 Chr. 31:2).

Hezekiah also contributed to the Temple’s offerings and required the people to bring contributions. He set up distributions to meet their needs (2 Chr. 31).

*“And thus Hezekiah did throughout all Judah; and he did what was good, right, and true before the LORD his God. And every work which he began in the service of the house of God in law and in commandment, seeking his God, he did with all his heart and prospered.”* (2 Chr. 31:20-21)

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<sup>154</sup> Halley’s.282-283.

In Hezekiah's 14<sup>th</sup> year, Sennacherib invaded Judah. He sent a taunting message to Hezekiah in their own language (not the Aramic language of commerce), but in Hebrew, so that all the people could understand it (2 Ki. 18:17-37). The Assyrians also taunted the LORD.

Hezekiah encouraged the people (2 Chr. 32:7-8).

The LORD delivered Judah from Assyria (2 Chr. 32:21).

During a visit of envoys from Babylon, Hezekiah foolishly showed the wealth of Jerusalem and the temple (2 Ki. 20:12-15); perhaps in hope of establishing an alliance with the Babylonians against the Assyrians.

The Prophet Isaiah prophesied that all Babylonians had seen would be carried away to Babylon (2 Ki. 20:1-4; Isa. 29:3-7).

Manasseh, Thirteenth King of Judah (2 Chr. 33:1-20; 2 Ki. 21:1-8)

Manasseh became king when he was 12 years old, and he was the wickedest of all of Judah's kings and had the longest reign – 55 years. He rebuilt the idols his father Hezekiah had destroyed and reestablished Baal worship. He burnt his own children in the fire. He filled Jerusalem with blood. Tradition says he had the prophet Isaiah sawn in half.<sup>155</sup>

*“And he did evil in the sight of the LORD according to the abominations of the nations whom the LORD dispossessed before the sons of Israel.”* (2 Chr. 33:2)

Manasseh set up a carved image in the Temple (2 Chr. 33:7, see v9).

He was bound by chains and fishhooks by Assyria and brought to Babylon (2 Chr. 33:11).

He humbled himself and repented and was brought back to Jerusalem (2 Chr. 33:12-13).

He removed the idols in Judah, but let the high places remain (2 Chr. 33:15-16).

He was buried in the garden of his own house (2 Chr. 33:20).

It is called *“the garden of Uzza”* in 2 Ki. 21:18.

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<sup>155</sup> Halley's.286.

### The Prophet Nahum (Nahum 1-3)

Nahum prophesied during the reigns of Manasseh, Amon, and Josiah.

He prophesied the utter destruction of Ninevah (Assyria).

He prophesied the coming of one bearing good news of peace (Nah. 1:15; Isa. 52:7; Ro.. 10:15).

### Amon, Fourteenth King of Judah (2 Chr. 33:21-25; 2 Ki. 21:10-25)

Amon became king when he was 22 years old and reigned for two years and was wicked.

*“And he did evil in the sight of the LORD as Manasseh his father had done.”* (2 Chr. 33:22)

Amon sacrificed to the carved images Manasseh had made (2 Chr. 33:22).

He multiplied his guilt before the LORD because he did not humble himself.

His servants conspired against him and put him to death in his own house (2 Chr. 33:24).

The people of the land killed the conspirators and made Josiah, Amon’s son, king.

Amon was buried in the same garden as his father (2 Ki. 21:26).

### Josiah, Fifteenth King of Judah (2 Chr. 34-35; 2 Ki. 22-23)

Josiah became king when he was eight years old and reigned for 31 years. When he was 16, he began to seek after the God of David, and he began his reforms when he was 20. The finding of the Book of the Law, when Josiah was 26, gave great impetus to his reforms - the most thorough reformation Judah had yet known. But the people were idolators at heart; the long and wicked reign of Manasseh had just obliterated God from their thinking. Josiah’s reforms delayed but could not avert the fast-approaching doom of Judah.<sup>156</sup>

*“And he did right in the sight of the LORD, and walked in the ways of his father David and did not turn aside to the right or to the left.”* (2 Chr. 34:2)

### Josiah Purged the Idols (2 Chr. 34:3-14)

Josiah purged Judah and Jerusalem of the high places and idols (2 Chr. 34:3-7).

He ground them to powder and cast them on the graves of those who sacrificed to them.

He then burned the bones of their priests on their altars.

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<sup>156</sup> Ibid.287.

Josiah continued his purge in the northern lands and ruins of Israel.

After cleansing the land, he repaired the Temple of the LORD (2 Chr. 34:8-14).

The Book of the Law was Found (2 Chr. 34:14-21)

Hilkiah the priest found the Book of the Law in the Temple (2 Chr. 34:14-18).

Josiah inquired of the LORD (2 Chr. 34:19-28).

Josiah read the Book of the Law to all the people, and they made a covenant (2 Chr. 34:29-33).

The people celebrated Passover. (2 Chr. 35:1-19).

Read 2 Chron. 35:18.

Josiah's End (2 Chr. 35:20-27)

Pharoah's march against Carchemish (2 Chr. 35:20-27) gave a final blow to the sinking Assyrian Empire. Josiah, as a vassal of Assyria, considered it his duty to attack the Pharoah. He did so at Megiddo and was killed.<sup>157</sup>

Josiah died from his battle wounds and was buried in Jerusalem in the tomb of the kings (2 Chr. 35:24).

He was greatly mourned by Judah, Jerusalem and Jeremiah the prophet (2 Chr. 35:25).

The Prophet Zephaniah (Zephaniah 1-3)

Zephaniah prophesied during the reign of Josiah, king of Judah.

Zephaniah was a descendant of Hezekiah (Zeph.1:1) and was directly related to Josiah.

His main message was that all of the proud, boastful idolators (priests, leaders, and people) would be gathered for destruction; but the humble would be gathered to worship the LORD.

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<sup>157</sup> Ibid.

## The Prophet Jeremiah (Jeremiah 1-52)

Jeremiah was the son of Hilkiah, one of the priests who was in Anathoth in the land of Benjamin. He prophesied during the reigns of Josiah, Jehoiakim, and Zedekiah until the exile of Jerusalem in the fifth month (Jer. 1:1-3).

Jeremiah first encouraged the people to repent and seek the LORD for salvation, but then changed his message for them to accept their judgement. Jeremiah experienced the end of the monarchy, the final agony of the nation of Judah. He was a pathetic, lonely figure, who was God's final appeal to the Holy City, which had become hopelessly and fanatically attached to idols. Jeremiah cried out that if only they would repent. God would save them from Babylon. He was put in stocks and a cistern. He was kidnapped and taken to Egypt after the fall of Jerusalem.

Jeremiah wrote one other Biblical book. What is its name? \_\_\_\_\_

## Jehoahaz, (Joahaz), Sixteenth King of Judah (2 Chr. 36:1-4; 2 Ki. 23:34-24:7)

After reigning all of three months, Jehoahaz was deposed by Pharaoh and taken to Egypt, where he died.<sup>158</sup>

The people of the land made Jehoahaz king when he was 23 (2 Chr. 36:1)

The king of Egypt deposed him as king and took him to Egypt (2 Chr. 26:3-4).

Pharaoh made Jehoahaz's brother, Eliakim, king and changed his name to Jehoiakim.

## Jehoiakim, Seventeenth King of Judah (2 Chr. 36:5-8; 2 Ki. 23:34-24:7)

Jehoiakim was 25 years old when he was placed on the throne by Pharaoh and reigned 11 years. After three years he was subdued by Babylon (Dan. 1:1) and served the king of Babylon for the next three years. Then he revolted. The king of Babylon came and bound him in chains and carried him to Babylon (2 Chron. 36:6). But he died or was killed, before he could leave the city and he received "the burial of a donkey - dragged away and thrown outside the gates of Jerusalem" (Jeremiah 22:19). He was conceited, hard-hearted, and wicked, the exact opposite of his father Josiah. He repeatedly tried to kill the prophet Jeremiah (Jeremiah 26:21; 36:26).<sup>159</sup>

*"And he did evil in the sight of the LORD his God." (2 Chr. 36:5)*

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<sup>158</sup> Ibid.287.

<sup>159</sup> Ibid.

### Blood Curse (Jer. 36:27-31)

Jehoiakim burned a prophecy written about him, so the LORD had Jeremiah write another one.

The LORD proclaimed a blood curse on David's lineage due to Jehoiakim's wickedness.

*“Therefore, this is what the Lord says about Jehoiakim king of Judah: ‘He will have no one to sit on the throne of David; his body will be thrown out and exposed to the heat by day and the frost by night. I will punish him and his children and his attendants for their wickedness; I will bring on them and those living in Jerusalem and the people of Judah every disaster I pronounced against them, because they have not listened.’”* Jer. 36:30-31

### The First Babylonian Incursion (2 Chr. 36:7)

Articles of the house of the LORD were taken to Babylon (2 Chron. 36:7).

Some of the sons of Israel, nobles and royals were also taken (Dan. 1:3).

### The Prophet Habakkuk (Hab.1-3)

Habakkuk prophesied during the reigns of Jehoiakim and Jehoiachin.

His prophecy was his conversation with God about how God could use a more wicked nation, such as Babylon to punish His people.

Hab. 2:4: *“But the righteous will live by his faith.”*

### Jehoiachin (Jeconiah), Eighteenth King of Judah (2 Chr. 36:8-10; 2 Ki. 24:6-17)

Jehoiachin became king when he was eight years old (2 Ki. 24:8 says “eighteen”). He reigned for three months and ten days before he was taken to Babylon where he lived at least 37 years (2 Kings 24:15, 25; 25:27).<sup>160</sup>

*“And he did evil in the sight of the LORD.”* (2 Chr. 36:9)

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<sup>160</sup> Ibid.288.



Archaeological Note: Jehoiachin<sup>161</sup>

A number of storage jar handles bearing the seal impression: “Belonging to Eliakim, steward of Jehoiachin” have been found in excavations at Tell Beit Mirsim, Beth Shemesh, and Ramat Rahel.

The Second Babylonian Incursion (2 Chr. 36:10)

*“And at the turn of the year King Nebuchadnezzar sent and brought him to Babylon with the valuable articles of the house of the LORD, and he made his kinsman Zedekiah king over Judah and Jerusalem.”* (2 Chr. 36:10)

*“[Nebuchadnezzar also] led away into exile all Jerusalem and all the captains and all the mighty men of valor; ten thousand captives, and all the craftsmen and the smiths. None remained except the poorest people of the land.”* (2 Ki. 24:14)

The Prophet Obadiah (Obadiah 1)

Obadiah is believed to have prophesied during the reign of Zedekiah.

Obadiah prophesied the destruction of Edom for participating in Judah’s destruction.

Zedekiah, Nineteenth King of Judah (2 Chr 36; 2 Ki. 24-25)

Zedekiah was placed on the throne by King Nebuchadnezzar of Babylon when he was 21 years old and reigned for 11 years. He was a weak king. In his fourth year, he visited Babylon, but later rebelled against it. Then Nebuchadnezzar came, destroyed Jerusalem, took Zedekiah, put out his eyes and carried him in chains to Babylon, where he died in prison (Jeremiah 25:11).<sup>162</sup>

*“And he did evil in the sight of the LORD his God; he did not humble himself before Jeremiah the prophet who spoke for the LORD.”* (2 Chr. 36:12)

*“Furthermore, all the officials of the priests and the people were very unfaithful following all the abominations of the nations; and they defiled the house of the LORD which He had sanctified in Jerusalem.”* (2 Chr. 36:14)

Read 2 Chr. 36:15-21.

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<sup>161</sup> Ibid. 288.

<sup>162</sup> Ibid.288.

The Third and Final Babylonian Incursion (2 Ch 36:17-19; 2 Ki. 25:1-3)

Babylon's final siege lasted 1 ½ years , ending in total destruction.

The people of Judah were taken to Babylon, in what is known as the Babylonian Captivity or the Babylonian Exile. This was the apparent end of David's kingdom. After the kingdom of Judah came to an end, Gedaliah was made governor of the region (2 Ki. 25:22, Jer. 40).

Some of the people who were left behind when Judah was deported to Babylon fled to Egypt, along with the prophet Jeremiah (2 Ki. 25:26, Jer. 42). Unlike the northern kingdom, which was deported to Assyria and disappeared from the scene, Judah survived its Babylonian captivity. The proclamation of Cyrus almost 50 years later would initiate the rebuilding of Jerusalem and the Temple (Ezra 1).

## Captivity I 3.12

From Bible Outline (2 Ki. 24:1-25:30; 2 Chr. 36:6-21):

Which Prophets spoke during captivity?

\_\_\_\_\_.

Purpose for Deportation:

God judged the people for forsaking Him and his covenant.

The deportation also allowed the land to rest (Lev. 26:29-35):

Assyria & Babylon:

What is the Capital of Assyria? Ninevah.

Who founded the Capital of Assyria? \_\_\_\_\_.

Who founded Babylon? \_\_\_\_\_.

The Assyrians and Babylonians conquered nations and forcibly deported them to break their will; this reduced their capacity to rebel.

The International Situation<sup>163</sup>

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<sup>163</sup> Halley's.393.

A three-cornered contest for world supremacy was going on between Assyria, Babylonia, and Egypt. For 300 years, Assyria in the northern Euphrates valley with Ninevah as its capital, had ruled the world, but now it was growing weak. Babylonia, in the southern Euphrates valley, was becoming powerful. Egypt in the Nile valley, which 1000 years before had been a world power, was again becoming ambitious. At about the mid-point of Jeremiah's ministry, Babylonia won the contest. It broke the power of Assyria (610 B.C.) and a few years later crushed Egypt in the battle of Carchemish (605 B.C.). For the next 70 years, Babylonia ruled the world - the same 70 years as those of the exile (or Babylonia captivity) of the Jewish people.

The Assyrian Empire<sup>83</sup>:

The Assyrian Empire destroyed the kingdom of Israel. In recent years, discoveries have been made finding annals of the Assyrian kings in which they have recorded their exploits. In these annals, ten Hebrew king names were found: Omri, Ahab, Jehu, Menahem, Pekah, Hoshea, Uzziah, Ahaz, Hezekiah, and Manasseh. Many statements are found in these records that illuminate biblical statements.

The capital of Assyria was the great city of Ninevah. It was Assyria's practice to deport conquered peoples to other lands in order to destroy their sense of nationalism and make it easier to control them.

The Assyrians were great warriors. Most nations were robber nations, and the Assyrians seem to have been about the worst of them all. They built their empire on the loot of other peoples. They practiced incredible cruelty.

Assyria was founded before 2000 B.C. by colonists from Babylon and for many centuries was subject to or in conflict with Babylon. Around 1300 B.C., Shalmaneser I threw off the yoke of Babylon and ruled the whole Euphrates valley. Then Assyria declined and Tiglath-Pileser I (1115-1076 B.C.) made Assyria a great kingdom again. Then another period of decline followed until the brilliant epoch of 300 years in which Assyria was a world empire under the following kings, many of whom played a role in the Bible (names in bold):

- Assur-nasir-pal II (884-858 B.C.). He was warlike and cruel. He welded Assyria into the best fighting machine of the ancient world.
- **Shalmaneser III** (858-824 B.C.). He was the first Assyrian king to come in conflict with Israel. Ahab fought him and Jehu paid him tribute.
- **Tiglath-Pileser III** (745-727 B.C.). Pul was his personal name. He carried northern Israel into captivity (734 B.C.).
- **Shalmaneser V** (727-722 B.C.). He besieged Samaria and died in the siege.
- **Sargon III** (721-705 B.C.). He completed the destruction of Samaria and deported the remaining people of Israel. (Sargon I was a Babylonian king who lived 2000 years earlier).
- **Sennacherib** (704-681 B.C.). He was the most famous of the Assyrian kings. He was defeated by an angel of the Lord. He also burned Babylon (See 2 Chronicles 32).

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<sup>83</sup> Ibid.262-263.

- **Esarhaddon** (681-669 B.C.). He rebuilt Babylon and conquered Egypt. He was one of the greatest Assyrian kings.
- **Assur-banipal** (669-633 B.C.). He destroyed the city of Thebes in Egypt, collected a great library and was powerful and cruel.
- The Assyrian Empire ended under Assur-etil-ilani, Sin-sar-iskun, and Ashur-uballit (633-608 B.C.). They were beset by the Scythians, Medes, and Babylonians and their brutal empire fell.

#### Assyria in the Book of Isaiah:

Assyria is a looming threat in the book of Isaiah until chapter 37: 35-38, where it is recorded that God will protect Jerusalem. The Scripture says the Angel of the LORD went out and killed 185,000 Assyrians. Sennacherib was later assassinated by two of his sons while worshipping in a pagan temple.

The Assyrian Empire had been expanding for 150 years before the days of Isaiah. As early as 840 B.C., Israel, under King Jehu, had began to pay tribute to Assyria. While Isaiah was still a young man (734 B.C.), Assyria took away the population of the northern part of Israel. Thirteen years later (721 B.C.), Samaria fell and the rest of Israel was forced into exile. Then a few years later, Sennacherib of Assyria came into Judah, destroyed 46 walled cities, and took 200,000 captives with him. Finally in 701 B.C., when Isaiah was an old man, the Assyrians were stopped at the walls of Jerusalem by an angel of God (2 Chr. 32:21). Thus, Isaiah's whole life was spent under the shadow of the threat of Assyria, and he witnessed the ruin of the entire nation at their hands, except Jerusalem.<sup>84</sup>

#### The Babylonian Empire<sup>85</sup>:

##### The Old Babylonian Empire in Mesopotamia (2000-1600 B.C.):

- Around 2000 B.C., Babylon became the dominating power in the world.
- This was the era of the great law giver Hammurabi (Circa. 1800 B.C.).
- Then followed 1000 years of intermittent struggle, followed by 250 years of Assyrian supremacy.

##### The New Babylonian Empire (625-539 B.C.):

The New Babylonian or Neo Babylonian Empire broke the power of Assyria and in its westward sweep, destroyed Judah and conquered Egypt. Its kings are as follows:

- Nabopolassar (625-605 B.C.) threw off the yoke of Assyria in 625 B.C. and established the independence of Babylon. With the aid of Cyaxares the Mede, he conquered and destroyed

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<sup>84</sup> Ibid.367.

<sup>85</sup> Ibid.268-269.

- Ninevah (612 B.C.). Nabopolassar's son, Nebuchadnezzar became commander of his father's armies in 605 B.C. and became coregent with his father.
- Nebuchadnezzar (605-562 B.C.), the greatest of all Babylonian kings, was one of the mightiest monarchs of all times. He reigned for 45 years. The Babylonian Empire was largely his achievement. He extended the power of Babylon over most of the then-known world and beautified the city of Babylon almost beyond imagination.
  - Under Nebuchadnezzar's successors, the Babylonian Empire began to decline: Evil-Merodach (562-560 B.C.), Neriglissar (556-539 B.C.), Labashi-Marduk (556 B.C.), and Nabonidus (556-539 B.C.).
  - Nabonidus's son, Belshazzar, was coregent with him during the last few years of his reign and thus the second most powerful person in Babylon. This is why he could only offer Daniel the third highest position as a reward for interpreting the handwriting on the wall (Daniel 5:7).
  - The city of Babylon and the Babylonian Empire fell to the Medes and the Persians. The supremacy passed to Persia in 539 B.C. and lasted until Persia was in turn conquered by Alexander the Great in 331 B.C.

#### The City of Babylon<sup>86</sup>:

Babylon was perhaps the most magnificent city of the ancient world. Situated in the cradle of the human race, it had been built around the Tower of Babel and was a favorite residence of Babylonian, Assyrian, and Persian kings; even Alexander the Great had plans to beautify it before his early death.

It was captured by the Medes and the Persians (Daniel 5) but remained an important city throughout the Persian period. After Alexander the Great, it declined and by the time of Christ its political and commercial supremacy had gone, then the greater part of the once mighty-city was in ruins. Its bricks have been used in building Baghdad and repairing canals. For centuries it has been a desolate heap of mounds. The most spectacular construction of Babylon was the Hanging Gardens, which were considered one of the Seven Wonders of the Ancient World.

#### The Deportation of Judah by Babylon (2 Ki. 25 & 2 Chr. 36):

The Captivity of Judah was accomplished in four phases:<sup>87</sup>

- In 605 B.C., Nebuchadnezzar king of Babylon, defeated Jehoiakim and took temple treasures and the sons of prominent families, including Daniel, to Babylon (2 Chr. 36:6-7; Dan. 1:1-3).
- In 597 B.C., Nebuchadnezzar came again and took the rest of the treasures, King Jehoiachin, and 10,000 of the princes, officers, and prominent citizens to Babylon (2 Ki. 24:14-16). Among those taken was the prophet Ezekiel.
- In 586 B.C., the Babylonians came again. They burned Jerusalem, tore down its walls, put out the eyes of King Zedekiah, and carried him in chains to Babylon with 832 captives. All that

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<sup>86</sup> Ibid.430.

<sup>87</sup> Ibid.266-267.

was left in the land was a remnant of the poorest class of people (2 Ki. 25:8-12; Jer. 52:28-30).

- It took the Babylonians a year and a half to subdue Jerusalem. They besieged it in the tenth month of the ninth year of Zedekiah, and the city fell in the fourth month of the eleventh year of his reign. A month later the city was burned.
- In 581 B.C., five years after the burning of Jerusalem, the Babylonians came again and took 745 more captives (Jer. 52:30), even after a considerable group had fled to Egypt (Jer. 43). The fall of Jerusalem was accompanied by the ministry of three great prophets: Jeremiah, Ezekiel, and Daniel.

In the Book of Jeremiah:

Jeremiah prophesied during the kings of Josiah to Zedekiah, but they did not listen (2 Ki. 25:3). Therefore, God brought judgment on the people:

*“And I will utterly destroy them, and make them a horror, and a hissing, and an everlasting desolation. Moreover, I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.”* (Jer. 25:9-10)

Jeremiah prophesied the land would be a desolation and horror (Jer. 25:11-12).

He prophesied the Israelites would serve Babylon for 70 years.

Jeremiah’s message contained hope: Babylon would be punished.

Letter to the Captives (Jer. 29):

He included another reference to 70 years.

Why 70 years? \_\_\_\_\_

In the Book of Lamentations:

Lamentations is a series of five poems mourning the disaster that has fallen upon Judah and Jerusalem with the Babylonian invasion. The poems describe the trauma and suffering the people experienced during the invasion; they cry out to God for answers and for restoration.

In the Book of Ezekiel:

Given a vision of the detestable practices taking place in the Temple (Eze. 8):

Idols were present, unclean animals were engraved on the walls and worshipped, women wept for the false god Tammuz, and men worshipped the sun.

Given a vision of the Glory of the LORD departing the Temple and the city (Eze. 9-11).

The king of Babylon laid siege to Jerusalem in the tenth month of the ninth year of captivity (January 5, 587 BC—The siege of Jerusalem began)<sup>88</sup>(Eze. 24:1-2).

Jerusalem fell on the fifth day of the tenth month of the twelfth year (January 8, 585 BC—Ezekiel received word that Jerusalem had fallen)<sup>89</sup>(Eze. 33:21).

In the Book of Daniel:

The book of Daniel tells the story of a wise Jewish man named Daniel who lived in exile during the Babylonian Captivity. The first half of the book contains six stories about Daniel and his friends and the challenges they faced living under foreign rulers. The second half of the book records Daniel's visions of future events that offer hope for God's ultimate victory over all kingdoms of the world.

*“In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and he brought the vessels into the treasury of his god.” Dan. 1:1-2*

The book and service of Daniel transverses the Babylonian Empire under Nebuchadnezzar to the Persian Empire under Cyrus.

Psalms Written During the Babylonian Captivity:

Possibly 106

Psalms 137 – “Weeping beside the Euphrates.”

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<sup>88</sup> Peterson, B. N. (2016). Ezekiel, Book of. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

<sup>89</sup> Ibid.

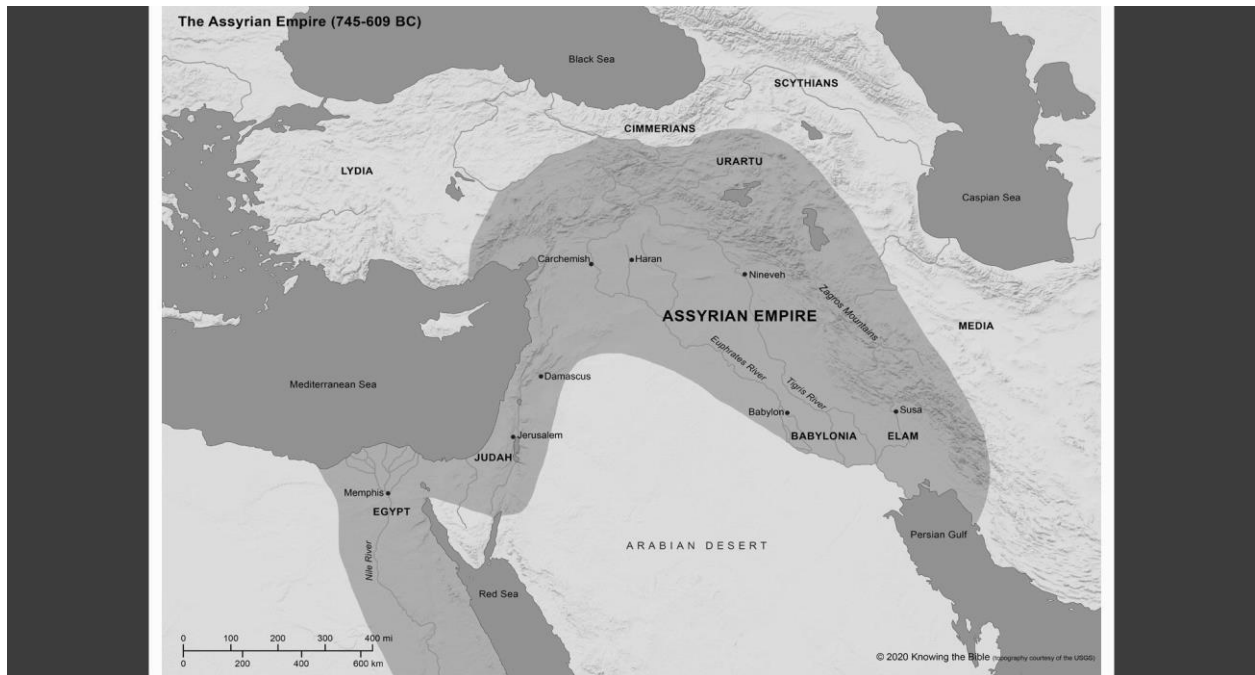


## Captivity II 3.13

Empires During Captivity:

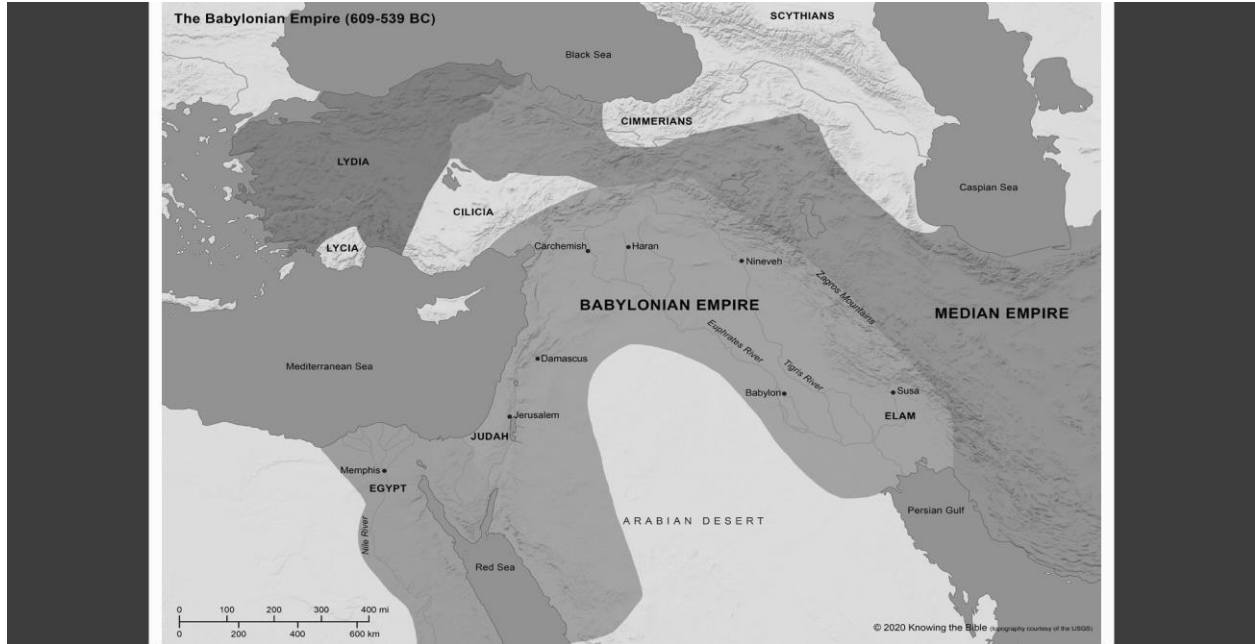
Assyrian Empire (746 - 609 BCE)

Assyrian Kings- Tiglath-Pileser III (Pul), Shalmaneser V



## Babylonian Empire (609 - 539 BCE)

Babylonian king - Nebuchadnezzar



## Persian Empire (550 - 330 BCE)

Persian king - Cyrus the Great, Darius, Artaxerxes



In the books of Ezra, Nehemiah, and Esther we find the beginning and some more substantial efforts of return to Jerusalem as the captivity years of Israel start to draw to a close.

2 Chronicles 36:22-23

"Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.'"

## THE BOOK OF EZRA

Kings of Persia in the book of Ezra:

King Cyrus the great  
King Darius  
King Artaxerxes

Chronology of Ezra:

Cyrus king of Persia captures Babylon

- 539 B.C. - Daniel 5:30-31
- Cyrus invaded the Babylonian Empire, following the banks of the Gyndes (Diyala) on his way to Babylon. He allegedly dug canals to divert the river's stream, making it easier to cross. Cyrus met and routed the Babylonian army in battle near Opis, where the Diyala flows into the Tigris. After this, the people of Sippar opened their gates to him without resistance.

First year of king Cyrus; issues proclamation freeing Jewish exiles to return

- 538-537 B.C. - Ezra 1:1-4
- "In the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: "Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem. And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem."

## WHO is King Cyrus?

- Cyrus is a king mentioned more than 30 times in the Bible and is identified as Cyrus the Great (also Cyrus II or Cyrus the Elder) who reigned over Persia between 539—530 BC. This pagan king is important in Jewish history because it was under his rule that Jews were first allowed to return to Israel after 70 years of captivity.
- In one of the most amazing prophecies of the Bible, the Lord revealed Cyrus's decree to free the Jews to Isaiah. One hundred fifty years before Cyrus lived, the prophet calls him by name and gives details of Cyrus' benevolence to the Jews: "This is what the Lord says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him . . . 'I summon you by name and bestow on you a title of honor, though you do not acknowledge me'" (Isaiah 45:1, 4; see also 41:2-25; 42:6). Evincing His sovereignty over all nations, God says of Cyrus, "He is my shepherd and will accomplish all that I please" (Isaiah 44:28).

## The Jewish exiles, led by Sheshbazzar, return from Babylon to Jerusalem

- 537? - Ezra 1:11
- Sheshbazzar is most likely the same man listed in I Chronicles 3:16-18
  - "The descendants of Jehoiakim: Jeconiah his son, Zedekiah his son; and the sons of Jeconiah, the captive: Shealtiel his son, Malchiram, Pedaiiah, Shenazzar, Jekamiah, Hoshama and Nedabiah;
  - Shenazzar quite possibly a variant of Sheshbazzar found in biblical manuscripts. He is listed as the Prince of Judah in Ezra 1:8 and his lineage is located in the descendants of David section of Chronicles.
  - Natural choice for leading first expedition back into Jerusalem?

## Altar Rebuilt

- 537 B.C. - Ezra 3:1-2

## Temple rebuilding begins

- 536 B.C. - Ezra 3:8

## Adversaries oppose the rebuilding

- 536-530 B.C. - Ezra 4:1-5

## Temple rebuilding ceases

- 530-520 B.C. - Ezra 4:24

## Temple rebuilding resumes (2nd year of Darius)

- 520 B.C. - Ezra 5:2
- Haggai 1:14-15

- “And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they came and worked on the house of the LORD of hosts, their God, on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.”

Temple construction completed (6th year of Darius)

- 516 B.C. - Ezra 6:15

WHO is king Darius?

- The book of Ezra mentions another king named Darius, also known as Darius I or Darius the Great. This was the son of Hystaspes, a king of Parsa. Darius I ruled Persia from about 521 to 486 BC. Darius I is presented in Ezra as a good king who helped the Israelites in several ways. This same Darius is mentioned in Haggai 1:1 and Zechariah 1:1. Prior to Darius’s reign, the Jews who had returned from the Babylonian Captivity had begun rebuilding the temple in Jerusalem. At that time, Israel’s enemies did everything in their power to disrupt the construction, and they had succeeded in halting the building during the reigns of the kings Ahasuerus and Artaxerxes (Ezra 4:1–24).

Ezra departs from Babylon to Jerusalem (arrives in 7th year of Artaxerxes)

- 458 B.C. - Ezra 7:6-9

WHO is King Artaxerxes?

- Artaxerxes was king of Persia from c. 464 to c. 425 BC. He was a son of King Xerxes (Ahasuerus) and is often referred to as Artaxerxes I Longimanus. Ezra and Nehemiah both traveled from Persia to Jerusalem from the court of Artaxerxes. Although he saw several insurrections over the course of his reign, Artaxerxes’ rule is generally regarded as a peaceful one. Due to his tolerant policy toward the Jews in his realm, Artaxerxes played a key role in the rebuilding of the temple and the wall of Jerusalem.

Men of Judah and Benjamin assemble at Jerusalem

- 458 B.C. - Ezra 10:9

Officials conduct 3-month investigation

- 458-457 B.C. - Ezra 10:16-17

## THE BOOK OF NEHEMIAH

Kings of Persia in the book of Nehemiah:

King Artaxerxes

Hanani brings Nehemiah a report from Jerusalem (20th year of Artaxerxes)

- 445-444 B.C. - Nehemiah 1:1-3
  - “The words of Nehemiah the son of Hacaliah. Now it happened in the month of Chislev, in the twentieth year, as I was in Susa the citadel, that Hanani, one of my brothers, came with certain men from Judah. And I asked them concerning the Jews who escaped, who had survived the exile, and concerning Jerusalem. And they said to me, “The remnant there in the province who had survived the exile is in great trouble and shame. The wall of Jerusalem is broken down, and its gates are destroyed by fire.”

Nehemiah’s prayer:

- “Nehemiah 1:4-11
  - “As soon as I heard these words I sat down and wept and mourned for days, and I continued fasting and praying before the God of heaven. And I said, “O LORD God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments, let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against you. Even I and my father's house have sinned. We have acted very corruptly against you and have not kept the commandments, the statutes, and the rules that you commanded your servant Moses. Remember the word that you commanded your servant Moses, saying, ‘If you are unfaithful, I will scatter you among the peoples, but if you return to me and keep my commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make my name dwell there. ’They are your servants and your people, whom you have redeemed by your great power and by your strong hand. O Lord, let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight to fear your name, and give success to your servant today, and grant him mercy in the sight of this man. Now I was cupbearer to the king.”

Nehemiah comes before King Artaxerxes

- 445 B.C. - Nehemiah 2:1
  - Historically, a cupbearer was a high-ranking official in charge of serving the king. It was primarily the responsibility of the cupbearer to serve the wine to the royal table. Since kings were concerned about plots to poison them, cupbearers had to guard the cup carefully and would sometimes taste the drink before serving it to ensure it was safe. Due to the responsibilities of the position, a cupbearer had to be trustworthy and loyal. A cupbearer had the king’s confidence and because of his character was able to exert influence in the royal court.

Nehemiah arrives to inspect Jerusalem’s walls

- 445 B.C. - Nehemiah 2:11

Wall is finished

- 445 B.C. - Nehemiah 6:15

People of Israel gather

- 445 B.C. - Nehemiah 7:73-8:1

Not just hearing but understanding:

- Nehemiah 8:5-8
- “And Ezra opened the book in the sight of all the people, for he was above all the people, and as he opened it all the people stood. And Ezra blessed the LORD, the great God, and all the people answered, “Amen, Amen,” lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground. Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, helped the people to understand the Law, while the people remained in their places. They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.”

People of Israel celebrate the Feast of Booths

- 445 B.C. - Nehemiah 8:14

People of Israel fast and confess sins

- 445 B.C. - Nehemiah 9:1

Nehemiah returns to Susa (32nd year of Artaxerxes I)

- 433 B.C. - Nehemiah 5:14-13:6

## THE BOOK OF ESTHER

Kings of Persia in the book of Esther:  
King Ahasuerus

WHO is King Ahasuerus?

- Most commentators equate Esther’s king with Xerxes I (485–465 BC), son of Darius I, the fourth emperor of the Achaemenid Empire—thus the translation in some modern versions. (There is some evidence to show that the Hebrew name Ahasuerus can be easily derived from the Persian name.) The Septuagint (Greek translation of the Old Testament) uses the name Artaxerxes, which further complicates the issue, for there were two Persian rulers by that name: Artaxerxes I (465–424 BC) and Artaxerxes II (404–359 BC).

- The details on the life of Xerxes found in the book of Esther are not corroborated by any secular sources. While there are many detractors who simply view Esther as fiction, for those who accept the historicity of the book of Esther, Xerxes I is the most likely candidate to fill the role of Ahasuerus. What we know of the character of Xerxes I fits with what we see in the book of Esther. Xerxes had a summer palace in Susa. He was known for his drinking, lavish banquets, harsh temper, and sexual appetite. Esther mentions a foiled plot against his life, and we know from secular history that, later, in 465, Xerxes was assassinated by the head of his bodyguard.

The events of Esther unfold over a period of 10 years.

- The events in the book of Esther occurred between the first return of the Jews under Zerubbabel and the second return under Ezra.

Ahasuerus holds his banquets

- 483 B.C. - Esther 1:3

Esther goes to Ahasuerus

- 479 B.C. - Esther 2:16

Haman casts his lots

- 474 B.C. - Esther 3:7

Haman issues his decree

- 474 B.C. - Esther 3:12

Date planned for annihilation of the Jews

- 473 B.C. - Esther 3:13

Mordecai issues his decree

- 473 B.C. - Esther 8:9

Mordecai and Haman

- Haman is called an Agagite (3:1). This can give us a huge clue as to why Haman so bitterly hated the Jews. Who was Agag? Agag lived during the time of Saul and was king of the Amalekites (Genesis 36:12, Exodus 17:8-16, 1 Samuel 15). God had commanded the Israelites to completely wipe out the Amalekites. They represented an extremely evil pagan religion known for its worship of fertility gods through immoral acts and baby sacrifices. Obviously Saul failed in his mission to wipe them out utterly as evidenced by the fact that one of Agag's descendants still lived over seven hundred years later. The Amalekites historically were bitter enemies of Israel and Agag's descendants especially would have remembered the Jews attack on them by the command of God.



- Mordecai was a pure Jew. His great grandfather was one of the original Jews who were deported to Babylon four generations before. After Babylon fell to the Persians these Jews moved to various parts of the kingdom. Going farther back, Mordecai was descended from the family of Kish, a family name that can be traced all the way back to Saul's father.

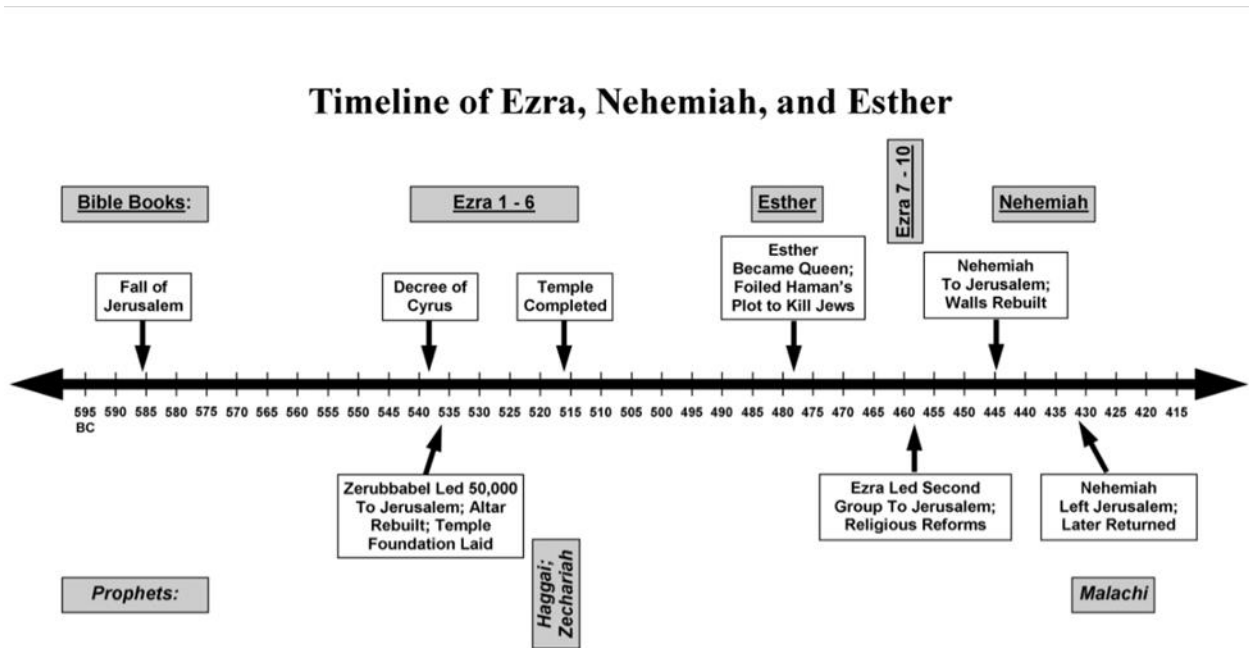
Day upon which Jews could defend themselves from attack

- 473 B.C. - Esther 8:12, 9:1

Ten sons of Haman executed; Feast of Purim celebrated

- 473 B.C. - Esther 9:6-10, 20-22

- Purim commemorates the saving of the Persian Jews described in the biblical Book of Esther (Megillat Esther) in the fourth century B.C.E. The name Purim is derived from the word "pur" (plural Purim), which means "lot" (i.e., "to draw a lot"), because of the lots that Haman drew to determine the day of the Jews' destruction. Synagogue congregations mark the occasion with a service that is usually not overly serious. A very widespread tradition in the synagogue is to accompany every mention of the villain Haman with a deafening noise of jangling and rattling during the reading of Megillat Esther. The day before Purim is called the "Fast of Esther" and commemorates Esther and her people fasting while begging God for salvation from Haman's decree. Purim is celebrated on the 14th or 15th day of the Jewish month of Adar in Spring.



## Restoration 3.14

### Introduction:

The Restoration portion of Scripture concludes the Old Testament survey. The historical account began in the wilderness wanderings of Numbers, covered through the conquest and settlement of the Promised Land, the rise and fall of the kingdoms, and described the Captivity of the people. Now the focus will be on the Restoration of the nation, specifically through the final three prophets.

The Restoration prophets represent the restoration of the nation and the very end of the canon of the Old Testament itself.

What was the function of the Old Testament prophets? \_\_\_\_\_

What is the focus of these final three prophets? \_\_\_\_\_

### History of the Temple:

The Temple was built by Solomon.

It was neglected and looted under the kings, with few revivals.

It was abandoned by God and destroyed by the Babylonians.

The New/Eschatological Temple was predicted (Ezek. 40:1-47:12).

### Dates of the Restoration and Prophets:

538 B.C.	-	50,000 Jews returned to Jerusalem under Zerubbabel.
536 B.C.	-	The Israelites rebuilt the altar and offered sacrifices (7 <sup>th</sup> Month).
535 B.C.	-	The Israelites started working on the temple but stopped due to opposition (2 <sup>nd</sup> Month).
-	August 29	Haggai's preached his first message to the Israelites (Hag. 1:1-11; Ezra 5:1).
-	September 21	The Israelites resumed building the temple (Hag. 1:12-15; Ezra 5:2). (The rebuilding seemed to be hindered from 536 to ~ 530 B.C. (Ezra 4:1-5). The work ceased altogether from ~ 530 to 520 B.C. (Ezra 4:24).
-	October 17	Haggai's preached his second message to the Israelites (Hag. 2:1-9).
-	October/November	Zechariah began to preach to the Israelites (Zech. 1:1-6).
-	December 18	Haggai preached his 3 <sup>rd</sup> message to the Israelites (Hag. 2:10-19).
-	December 18	Haggai's preached his fourth message to the Israelites (Haggai 2:20-23).

519-518 B.C.	-	Tattenai sent a letter to Darius concerning the rebuilding of the Temple (Ezra 5:3-6:14). (There appears to be a lapse of time between the building and Tattenai's appearance.)
519 B.C.	February 15	Zechariah had eight night visions (Zech. 1:7-6:8).
-	February 16 (?)	Joshua was crowned (Zech. 6:9-15).
518 B.C.	December 7	Zechariah urged the Israelites to repent and promised blessings (Zech. 7-8).
516 B.C.	March 12	The Temple was dedicated (Ezra 6:15-18).
After 480(?) B.C.	-	Zechariah preached his final prophecy (Zech. 9-14).
458 B.C.	-	Ezra went to Jerusalem and made reforms.
444 B.C.	-	Nehemiah rebuilt Jerusalem's walls. Malachi spoke during this period.

Halley's Bible Handbook pg. 475.

Haggai, Zechariah, Malachi:

These three prophets belong to the period after the return from the Babylonian captivity or exile (which is why they are also called the post-exilic prophets). The story of this period is told in the books of Ezra, Nehemiah, and Esther.

Haggai and Zechariah urged the people to finish rebuilding the temple, because they began but were not finished (520-516 B.C.) Malachi is thought to be associated with Nehemiah, nearly 100 years later in the rebuilding of the walls of Jerusalem.<sup>90</sup>

Haggai Outline<sup>91</sup>:

1. The First Message: A Judgmental Call to Rebuild the Temple (1:1-15).
2. The Second Message: A Prophetic Promise of the Future Glory of the Temple (2:1-9).
3. The Third Message: A Priestly Decision to Illustrate the Present Blessings of Obedience (2:10-19).
4. The Fourth Message: A Messianic Prophecy concerning Zerubbabel (2:20-23).

Read Haggai 2:3-9:

Who is coming to the Temple in 2:7 and what are they bringing? \_\_\_\_\_

There is greater glory described in Haggai 2:7,9.

<sup>90</sup> Halley's Bible Handbook. 474.

<sup>91</sup> Lindsey, F. D. (1985). Haggai. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, p. 1538). Victor Books.

## The Ministry of Zechariah:

Zechariah was a contemporary of Haggai. Both ministered during the time immediately after the first return from the Babylonian exile, when the temple in Jerusalem was being built. While Haggai seemed to have been an old man, Zechariah seemed to be a young man, for he was the grandson of Iddo who returned to Jerusalem 16 years before (Nehemiah 12:4, 16).

Haggai had been preaching for two months when the work on the temple had already started, which is when Zechariah also began his ministry. Haggai's total recorded ministry lasted less than four months, but Zechariah's lasted about two years. However, they were both present during the entire four-year period when the temple was rebuilt, exhorting and helping the people.

The book of Zechariah is considerably larger than that of Haggai. It teems with messianic flashes, mentioning many details of the life and work of Christ.<sup>92</sup>

## Zechariah Outline:

1. Introduction (1:1-6).
2. Night Visions (1:7-6:15).
3. An Interlude on Spiritual Renewal (7:1-8:23).
4. Yahweh's Arrival as King, Stage I (9:1-11:17).
5. Yahweh's Arrival as King, Stage II (12:1-14:21).

## A Messianic Prophecy in Zechariah 9:9:

*“Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, even on a colt, the foal of a donkey.”*

## The Day of the LORD (Zech. 14:1- 21):

All the nations will be gathered against Jerusalem (Zech. 14:2).

The Lord will fight against them and bring supernatural deliverance (Zech. 14:3, 13-15).

The Lord will return and split the Mount of Olives; there will be geographical changes (Zech. 14:4-5, 10).

There will be cosmic changes (Zech. 14:6-7).

*“And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one.”* (Zech. 14:9 NAS)

The remaining nations will worship the LORD during the Feast of Booths (Zech. 14:16- 19).

Everything in Jerusalem will be Holy to the LORD (Zech 14:19-20).

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<sup>92</sup> Halley's, 478.

## The Ministry of Malachi:

Malachi is a series of six disputes, each generally following a similar pattern: God speaks, the people question him, and God delivers a rebuttal. The disputes involve religious themes and practices such as God's love for his people, the behavior of the priests, immorality, tithes and offerings, future judgment, and opportunities for repentance.

### Malachi Outline:<sup>93</sup>

1. Introduction: The Burden of Malachi (1:1)
2. First Oracle: Respond to God's Love (1:2-5)
3. Second Oracle: Honor God (1:6-2:9)
4. Third Oracle: Be Faithful as God's Covenant People (2:10-16)
5. Fourth Oracle: Hope in God (2:17-3:6)
6. Fifth Oracle: Obey God (3:7-12)
7. Sixth Oracle: Fear God (3:13-4:3)
8. Conclusion: Be Prepared for God's Coming (4:4-6)

*"For I am a great King," says the LORD of hosts, "and My name is feared among the nations."  
(Mal. 1:14)*

Read the Description of Covenant and Priests (Mal 2:4-7).

Read The Day of the LORD, His Messenger, and His Temple (Mal. 3:1-4).

Read The Outcome of those who do evil and those who fear the LORD (Mal. 4:1-3).

Read Final Passage in the Old Testament and Prophecy of Elijah (Mal. 4:4-6).

*"Let the heavens be glad, and let the earth rejoice; And let them say among the nations,  
"The LORD reigns." (1 Chr. 16:31)*

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<sup>93</sup> Blaising, C. A. (1985). Malachi. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 1574-1575). Victor Books.