

1 Kings

Division of the Kingdom						
Late United Kingdom			Early Divided Kingdom			
Chapters 1–11			Chapters 12–22			
Solomon			Split			
Mostly Obedience			Mostly Disobedience			
Yahweh Worship			Idol Worship			
Kingdom in Tranquility			Kingdoms in Turmoil			
Single Capital: Jerusalem			Israel's Capital: Samaria Judah's Capital: Jerusalem			
40 Years (971-931 BC)			80 Years (931-852 BC)			
Established: Purging 1–2	Rise: Obedience 3–8	Decline: Disobedience 9–11	"J & R" Kings 12–14	Other Kings 15:1– 16:28	Ahab vs. Elijah 16:29– 22:40	Other Kings 22:41-53

Key Word: Division

Key Verse: "But I will not take the whole kingdom out of Solomon's hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who observed my commands and statutes. I will take the kingdom from his son's hands and give you [Jeroboam] ten tribes" (1 Kings 11:34-35).

Summary Statement:

Solomon's prosperity from loyalty to the Law ends with disobedience in a divided kingdom, with mostly evil kings in Israel and Judah to remind Judah of God's loyalty to the Davidic Covenant and its need to obey the Law.

Application:

The test of a faithful servant of God is the ability to end well.

Discerning people of God learn from the mistakes of their predecessors and do not repeat these sins themselves.

1 Kings

Introduction

- I. **Title** First and Second Kings originally comprised only one book in the Hebrew canon called "Kings" (מְלָכִים) after the first word in 1:1 ("Now King"; וְהָמֶלֶךְ). However, this single scroll was arbitrarily divided in the Septuagint (250 BC) since the Greek required more scroll space. The Septuagint titles were Third and Fourth Kingdoms (since 1 and 2 Samuel were designated 1 and 2 Kingdoms). Jerome called 1 and 2 Kings "The Book of the Kings" about six centuries later. These titles are appropriate as these books record and interpret the reign of every king of Israel and Judah except Saul (David has a brief mention in 1 Kings 1:1-2:12).

II. Authorship

- A. External Evidence: Jewish tradition ascribes the authorship of the Books of Kings to Jeremiah, and this claim gains weight from literary parallels between this record and Jeremiah's prophecy.
- B. Internal Evidence: The prophetic-like descriptions of Israel's apostasy indicate that the author was a prophet/historian. Also, this compiler had several historical documents at his fingertips: "the book of the acts of Solomon" (1 Kings 11:41), "the book of the chronicles of the kings of Israel" (1 Kings 14:19), and "the book of the chronicles of the kings of Judah" (1 Kings 14:29; 15:7). These books may be attributed to the official secretary Shebna and/or the official recorder Joah, son of Asaph (2 Kings 18:18; cf. Isa. 36:11). Parallels between 2 Kings 18–20 and Isaiah 36–39 also reveal that Isaiah's scroll also was a source. No firm evidence exists to refute the tradition that Jeremiah authored the Book of Kings.

III. Circumstances

- A. Date: Three lines of evidence indicate that First Kings and most of Second Kings were written before the Babylonian Captivity (586 BC). The ark still resided in Solomon's temple (1 Kings 8:8), Israel was still in rebellion against Judah (1 Kings 12:19), and Samaria's idolatry persisted even after its resettlement (2 Kings 17:34, 41). However, the final two chapters of Second Kings record up to 26 years after this captivity. They may have been recorded by a Jewish captive in Babylon or by Jeremiah himself, who would have been at least 84 years old.

First Kings covers a period of history totaling 120 years, beginning in 971 BC with Solomon's inauguration and ending in 852 BC near the end of Ahaziah's reign. The year 931 BC marks the most significant date when Solomon's kingdom split into the northern nation of Israel and the southern kingdom of Judah after his death.

Second Kings picks up at 852 BC and traces the account through the fall of Samaria (722 BC) and Jerusalem (586 BC) until the release of Jehoiachin in Babylon in 560 BC—over 293 years.

- B. Recipients: The Book of Kings was written to the remaining kingdom of Judah before (1 Kings 1–2 Kings 23) and after (2 Kings 24–25) its exile in Babylon.
- C. Occasion: Jeremiah's prophecy and Lamentations record his eyewitness account of Babylon's siege and destruction of Jerusalem for the nation's sins. In addition to his prophetic word, the Holy Spirit moved him to record a *historical* compilation to give the context and justification for God's judgments on these two nations. The leaders and the people sinned through ungodliness and idolatry, and God gave them the consequences of their disobedience, faithful to the curses of Deuteronomy 28. Therefore, the purpose of the record is to show how the welfare of Israel and Judah depended upon the king's and people's faithfulness to the covenant of Moses, to teach the exiles to learn from the past mistakes of their ancestors. In large part, this purpose was accomplished in history as Israel has not, since the Captivity, had a problem with idolatry.

IV. Characteristics

- A. The Books of Kings record more national leaders than any book in Scripture.
- B. Kings and Chronicles overlap in their records of the kingdom era, but have some notable differences in emphasis (Constable, *BKC*, 1:484; Merrill, *BKC*, 1:591; Zuck, *BTOT*, 162):

	Kings	Chronicles
Kings of...	Israel and Judah	Judah (almost exclusively)
Elements	Royal/prophetic	Priestly (temple and worship)
Evaluation	Based on Mosaic Law	Based on David/worship of Yahweh
Purpose	Ethical: Judging both nations	Covenant: Blessing Judah due to David
Author	Jeremiah the prophet/priest	Ezra the priest
Faith	Man's faithlessness	God's faithfulness
Outlook	Negative: rebellion/tragedy	Positive: hope amidst apostasy/tragedy
Recipients	Exilic Jews (ca. 560 BC)	Postexilic Jews (ca. 440 BC)
Chronology	971-586 BC	1011-538 BC
Emphasis	Political: emphasizes the throne	Spiritual: emphasizes the temple
Content	Historical	Theological
Attributes	God's justice	God's grace
Protagonist	Human responsibility	Divine sovereignty

Memory Acronym: KEEP A FORCE CAP (using the first letters of each category above)

- C. Reconciling the chronology of the kings in Kings and Chronicles perplexed scholars for centuries until the work of Seventh-day Adventist scholar Edwin R. Thiele (pronounced Tee'-lee) in the 20th century. His books, *A Chronology of the Hebrew Kings* (Grand Rapids: Zondervan, 1977) and especially *The Mysterious Numbers of the Hebrew Kings* (rev. ed.; Chicago: Univ. of Chicago Press, 1983), have insightfully answered several chronological difficulties, particularly of Judah (Constable, *BKC*, 1:484). Thiele notes that differences in dating can be attributed to various factors (cf. OTS, 231-32):

1. Co-regencies and vice-regencies often answer how chronologies overlap.
2. Judah and Israel used two different methods to determine when a king's reign began, and both nations changed these methods at least once!
3. Judah and Israel used different calendars, beginning their years at two different times!
4. The names of kings can often be confusing:
 - a. Some kings had the same name (two kings had the names Jeroboam, Jehoram, Jehoahaz, Ahaziah, etc.). Once, two kings with the same name reigned simultaneously (Jehoram of Israel and Judah)!
 - b. Two different names sometimes referred to the same king (e.g., Uzziah = Azariah, Abijah = Abijam, Joram = Jehoram, Joash = Jehoash).
 - c. Interestingly, 24 of the 39 kings had names beginning with "A" or "J."

Therefore, the chronologies are very difficult to harmonize; however, in most cases, the systems differ by only one or two years.

D. One difficult verse is 1 Kings 4:21, which states, “And Solomon ruled over all the kingdoms from the River to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon’s subjects all his life.” Is this the fulfillment of the promise to Abraham in Genesis 15:18 that his descendants would possess the land from the Wadi of Egypt to the Euphrates River (modern Iraq)? The following shows that this was only a partial fulfillment of this promise, so that a future, complete fulfillment yet awaits us:

1. God clarified this promise to Abraham in Ezekiel by saying that this covenant with Jerusalem is eternal (Gen. 17:8; cf. Ezek. 16:1, 60).
2. Solomon only collected tribute from these areas, which is different from saying that Israel possessed and lived in this land (“I will give this land,” Gen. 15:18).
3. The time of fulfillment is *after exile and national repentance* (Deut. 30:2, 6, 8, 10; Jer. 17:24-27; 18:7-10) that would take place *after* the return from Babylon (Zech. 10:9-10), which was long after Solomon’s time. This will not occur until the Second Coming of Christ (Rom. 11:26-27).



Argument

The Book of 1 Kings records the first part of the history of the kings of Israel and Judah, but does so with a purpose. The author's motive seems to be an ethical one—to convince his readers from past lessons that God blesses obedience to his covenant but judges disobedience. This is observable in the greater part of the reign of Solomon (1 Kings 1–11), who prospers in a United Kingdom as he obeys (1 Kings 1–8) but loses the kingdom after his sins of materialism, intermarriage, and especially idol worship (1 Kings 9–11). After the kingdom divides, both the north and the south experience instability and division depending on the obedience of each king (1 Kings 12–22). The book also shows God's commitment to the Davidic Covenant through Solomon and the kings of Judah, who retain only one dynasty in contrast to the four dynasties of the northern kingdom that do not possess the promise of the Davidic Covenant.

Synthesis

Early divided kingdom covenant disobedience

1–11

1–2

1

2

3–8

3

4

5–8

9–11

9:1-9

9:10–11:8

11:9-43

Solomon's prosperity from obedience

Establishment

Anointed king

Purged opposition

Rise: obedience

Wisdom

Administration

Temple

Decline: disobedience

Davidic Covenant reaffirmed

Disobedience

Judgment: Opposition & Rehoboam

Division of the Kingdom

12–22	Early divided kingdom	Key to Morality of Kings
12–14	Jeroboam/Rehoboam	I = Israel (all bad kings)
12:1–24	Division over work	J = Judah (good kings in bold)
12:25–14:20	Jeroboam (1; I)—idolatry	(1) = Israel dynasties
14:21–31	Rehoboam (J)—idolatry	
15:1–8	Abijah (Abijah; J)	
15:9–24	Asa (J)	
15:25–26	Nadab (I)	
15:27–16:7	Baasha (2; I)	
16:8–14	Elah (I)	
16:15–20	Zimri (3; I)	
16:21–28	Omri (4; I)	
16:29–22:40	Ahab (I) vs. Elijah/Micaiah	
16:29–34	Idolatry/Baal worship	
17–19	Judgment (YHWH is God!)	
17	Drought vs. ravens/widow	
18	Mt. Carmel	
19	Murder thwarted vs. God's protection	
20	Victory over Syria	
21	Naboth	
22:1–40	Death at Ramoth-Gilead	
22:41–50	Jehoshaphat (J)	
22:51–53	Ahaziah (I)	

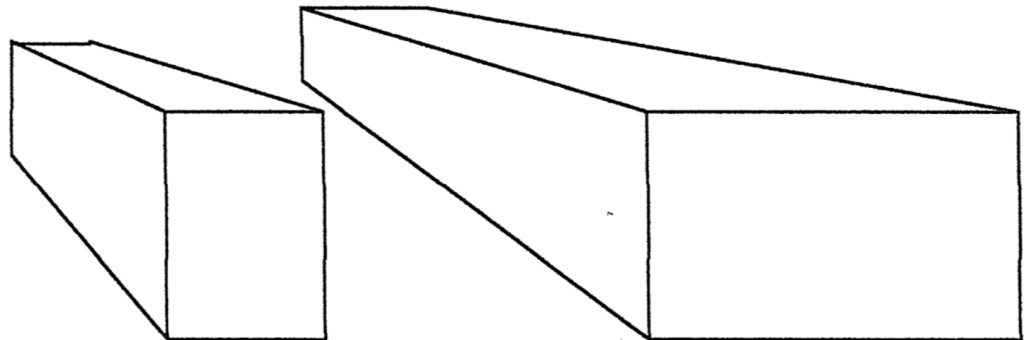
Outline

Summary Statement for the Book

Solomon's prosperity from loyalty to the Law ends with disobedience in a divided kingdom, with mostly evil kings in Israel and Judah to remind Judah of God's loyalty to the Davidic Covenant and its need to obey the Law.

- I. The end of Solomon's united and prosperous kingdom due to his idolatry reminds Judah of God's loyalty to the Davidic Covenant and its need to obey the Law (1 Kings 1–11; 971-931 BC).
 - A. Solomon's **establishment** as king, through his anointing and purging of the kingdom of rivals, confirmed God's loyalty to the Davidic Covenant (1 Kings 1–2).
 1. Solomon's anointing as king in response to his brother Adonijah's plot to seize the kingship verifies God's transfer of the Davidic Covenant from David to Solomon (1 Kings 1).
 2. Solomon purged opposition to the throne in obedience to David's charge before his death to establish the kingdom in his hands (1 Kings 2).
 - a) David charged Solomon with obeying the Law and executing rivals to his throne before his death (2:1–12).
 - b) Solomon purged the kingdom of four competitors (2:13–46).
 - (1) Adonijah died trying to steal the kingdom by marrying David's attendant Abishag (2:13–25).
 - (2) Abiathar's priesthood transferred to Zadok to fulfill the prophecy that Eli's line of priests would be cut off, thus showing God faithful to his word (2:26–27; cf. 1 Sam. 2:30–35).
 - (3) Joab was executed for conspiring with Adonijah and killing Abner and Amasa (2:28–35; cf. 2 Sam. 3:22–30; 20:8–10).
 - (4) Shimei was executed for disobeying Solomon's exile on him and for cursing David (2:36–46).
 - B. Solomon's **rise** as king shows God's blessing upon him as the legitimate heir to the Davidic Covenant promises to instruct Israel in the benefits of following the Law (1 Kings 3–8).

1. Solomon's **wisdom**, granted by God for obeying the Law and shown by judging between two prostitutes, indicates that God made him the rightful heir of the Davidic Covenant (1 Kings 3).
2. Solomon's **administration**, through chief officials, governors, and officers, received international acclaim because his great wisdom instructed Israel in the benefits of following the Law (1 Kings 4).
3. Solomon's **temple** was constructed, dedicated, and filled with God's glory to affirm God's blessing on his obedience (1 Kings 5–8).
 - a) Construction of the temple took seven years and employed thousands of Hiram's men and 213,000 Israelite workmen (1 Kings 5–6)!
 - b) In contrast, the construction of Solomon's much larger palace took 13 years (7:1-12)!



Solomon's...	Temple (1 Kings 6:1-2)	Palace (1 Kings 7:1-2)
Height	30 cubits (13.5 meters)	30 cubits (13.5 meters)
Width	20 cubits (9 meters)	50 cubits (23 meters)
Length	60 cubits (27 meters)	100 cubits (46 meters)
Construction	966-959 BC (7 years; 1 Kings 6:38)	959-946 BC (13 years; cf. Hag. 1:2-4)
Location	Rock of Moriah: place where Abraham offered Isaac (Gen. 22:14), later the threshing floor of Araunah (2 Sam. 24:16), and later the temple (1 Chron. 22:1; 2 Chron. 3:1)	Just south of the temple, which was next to the palace of Pharaoh's daughter, wife of Solomon (2 Chron. 8:11)

- c) Temple furnishings were built and brought into the temple (7:13-51).
 - d) After the return of the ark and Shekinah glory, Solomon dedicated the temple with a message and prayer that met God's and the people's approval (1 Kings 8).
- C. Solomon's **decline** from disobeying the Mosaic Covenant resulted in God opposing him and granting him only one tribe of his entire kingdom for a godless son (1 Kings 9–11).
1. The LORD reaffirmed the Davidic Covenant to Solomon at the height of his life with a stern warning not to forsake the Mosaic Covenant (9:1-9).
 2. Despite his great wisdom, splendor, and God's warning, Solomon disobeyed the Law (9:10–11:8).
 - a) He tried to pay Hiram 20 Israelite towns contrary to the Law (9:10-14; cf. Josh 1:3-4).
 - b) He enslaved Canaanites rather than exterminating them (9:15-28; cf. Exod 23:31-33).
 - c) He amassed wealth contrary to the Law (10:1-25; cf. Deut 17:17b).
 - d) He multiplied horses contrary to the Law (10:26-29; cf. Deut 17:16).

- e) He intermarried with foreigners contrary to the Law (11:1-2; cf. Exod 34:15-16).
 - f) He multiplied wives contrary to the Law (11:3; cf. Deut 17:17a).
 - g) He worshipped pagan gods and built them altars contrary to the Law (11:4-8; cf. Exod 34:15-16).
3. God disciplined Solomon's disobedience to the Law by opposition and succession of his godless son Rehoboam, who would rule only one tribe (11:9-43).
- a) The LORD promised to judge Solomon's disobedience by having his heir rule only the tribe of Judah in a divided rather than a united kingdom (11:9-13).
 - b) God raised external and internal opposition to Solomon because of his disobedience to the Mosaic Covenant (11:14-40).
 - (1) External opposition came from Hadad the Edomite and Rezon the Zobahite, both unconquered enemies of David (11:14-25).
 - (2) Internal opposition came from God's promise to Jeroboam, one of Solomon's own officials, that he would give him the northern nation of ten tribes (11:26-40).
 - c) At Solomon's death after a 40-year rule, his throne went to his godless son Rehoboam to rule only the tribe of Judah (11:41-43).

The Kingdom in Tranquility	Chapter 12 Split of the Kingdom	The Kingdoms in Turmoil
God rules his people through a king: SOLOMON		God speaks to his people through a prophet: ELIJAH

The Significance of 1 Kings 12

Irving L. Jensen, *Jensen's Survey of the OT*, 196

II. The unstable divided kingdom under the early kings of Israel and Judah, by ignoring the Law, reminds Israel to obey the Law—not repeat the past (1 Kings 12–22; 931-852 BC).

- A. The kingdom divided under the idolatry and evil reigns of Jeroboam and Rehoboam to remind Israel to obey the Law rather than repeat past sins (1 Kings 12–14).
 - 1. The division of the kingdom due to Rehoboam's commitment to overworking the people teaches that God blesses righteous leadership but punishes evil (12:1-24).
 - 2. God judged Jeroboam's evil reign in the first of nine dynasties in Israel for promoting idolatry to show God faithful to his word and committed to the Davidic Covenant (12:25–14:20).
 - a) Jeroboam protected his evil grasp on the northern tribes by making pagan altars at Bethel and Dan to keep his people from worship at Jerusalem (12:25-33).
 - b) God sent a prophet to warn Jeroboam of his evil ways and as an example of the perils of disobedience, yet Jeroboam persisted in idolatry (1 Kings 13).
 - c) Ahijah predicted to Jeroboam's wife her son's death and the end of his dynasty to show God's fidelity to his word and commitment to the Davidic Covenant in Judah (14:1-20).
 - 3. God judged Rehoboam's evil reign of idolatry in the only dynasty in Judah by Shishak of Egypt stealing Solomon's gold temple shields to show the cost of defying the Law (14:21-31).
- B. The mixed reigns of two kings in Judah saw more idolatry instead of removing it from the land (15:1-24).
 - 1. Abijam (Abijah) repeated the same idolatry committed by his father Rehoboam (15:1-8).
 - 2. Asa's good reign purged idolatry except at the high places and brought some reform to Judah (15:9-24).

- C. Gog judged the evil reigns of five kings in Israel for disobeying the Mosaic Covenant (15:25–16:28).
1. Nadab committed evil and was judged by the loss of his dynasty (15:25-26).
 2. Baasha (Second Dynasty) committed evil despite the prophet Jehu's warnings (15:27–16:7).
 3. Elah committed evil and was judged by the loss of his dynasty (16:8-14).
 4. Zimri (Third Dynasty) murdered Baasha's entire family and then reigned only seven days before his suicide and was therefore judged by the loss of his dynasty (16:15-20).
 5. Omri (Fourth Dynasty) built the city of Samaria but was judged for sinning worse than any previous king, especially for enticing Israel to idol worship (16:21-28).
- D. The prophets Elijah and Micaiah confronted wicked Ahab of Israel to show the LORD's sovereignty over Baal (16:29–22:40).
1. Ahab not only encouraged idolatry, but after marrying the Sidonian princess Jezebel, he introduced Baal worship in Israel (16:29-34).
 2. God judged Ahab and Jezebel for their sin but protected Elijah from harm to teach that Yahweh, not Baal, is God (1 Kings 17–19).
 - a) Elijah predicted to Ahab a 3½-year drought, but God miraculously fed Elijah by ravens and a widow to show that Yahweh, not Baal, is God (1 Kings 17).
 - b) Elijah revealed God's power at Carmel and murdered Baal's prophets to show Ahab and Jezebel that Yahweh, not Baal, deserves worship (1 Kings 18).
 - c) Jezebel tried to kill Elijah, but God gave him food, an appearance, and a new disciple to show that Yahweh protected Elijah, but Baal was silent (1 Kings 19).
 3. Ahab defeated Syria at Samaria and Aphek but was prophesied death because he trusted Ben-Hadad by sparing his life instead of trusting God above false gods (1 Kings 20).
 4. The result of Ahab's murder of Naboth and seizure of his vineyard inheritance was God's announcement that his family line would be cut off after his son's rule (1 Kings 21).
 - d) The way Ahab abused his authority was to let Jezebel seize Naboth's vineyard and kill him (21:1-16).
 - e) The result of Ahab's abuse of his authority was God's announcement that his family line would be cut off after his son rules (21:17-29).
 5. God judged Ahab through death at Ramoth-Gilead to fulfill Micaiah and Elijah's prophecies since Ahab trusted the powerless prophets of Baal instead of God's true prophet (22:1-40).
- E. Jehoshaphat's good reign in Judah purged the male shrine prostitutes and lacked only removal of the high places (22:41-50).
- F. The beginning of Ahaziah's evil reign in Israel continued the Baal worship begun by his father Ahab (22:51-53). NOTE: The rest of his reign is completed in 2 Kings 1.

Note: For a helpful guide in correlating the various accounts in the lives of the kings of Israel and Judah, consult the following harmony. It generally places the narratives chronologically in parallel columns but is strongest in its literary comparisons (see a page of Newsome on p. 267b).

Newsome, James D., Jr. *A Synoptic Harmony of Samuel, Kings, and Chronicles: With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra*. Grand Rapids: Baker, 1986. 275 pp.

Quiz on Leaders in 1 Kings

Fill in the English names of one prophet and the seven kings, all found in 1 Kings.

				D					
				I					
				V					
				I					
				S					
				I					
				O					
				N					

The Divided Kingdoms

Adapted and expanded from Huang Sabin, *OT Made Simple*;
Andrew E. Hill & John H. Walton, *A Survey of the Old Testament*, 3rd ed., 290

Israel	Judah
North	South
10 tribes	2 tribes
9 ruling dynasties	1 ruling dynasty*
20 kings**	19 kings, 1 queen
20 evil kings	12 evil kings/queens
0 good kings	8 good kings
7 assassinations	5 assassinations
1 suicide	0 suicides
1 “stricken by God”	2 “stricken by God”
0 kings exiled to foreign lands	3 kings exiled to foreign lands
First king: Jeroboam	First king: Rehoboam
Last king: Hoshea	Last king: Zedekiah
Lasted 209 years	Lasted 345 years
People exiled in 722 BC	People exiled from 605-586 BC
Exiled to Assyria’s conquered lands	Exiled to Babylon
Never returned to land of Israel	Remnant returned after 70 years
Only tribes migrating to Judah returned	Returned in 538 BC

* Queen Athaliah of Judah interrupted the Davidic dynasty but it resumed after her death so she acted more as a parenthesis as opposed to the elimination of the previous dynasties in Israel.

** The competing reign of Tibni for three of Omri’s years is included here.

Solomon's Temple and Furnishings

The Bible Visual Resource Book, 68

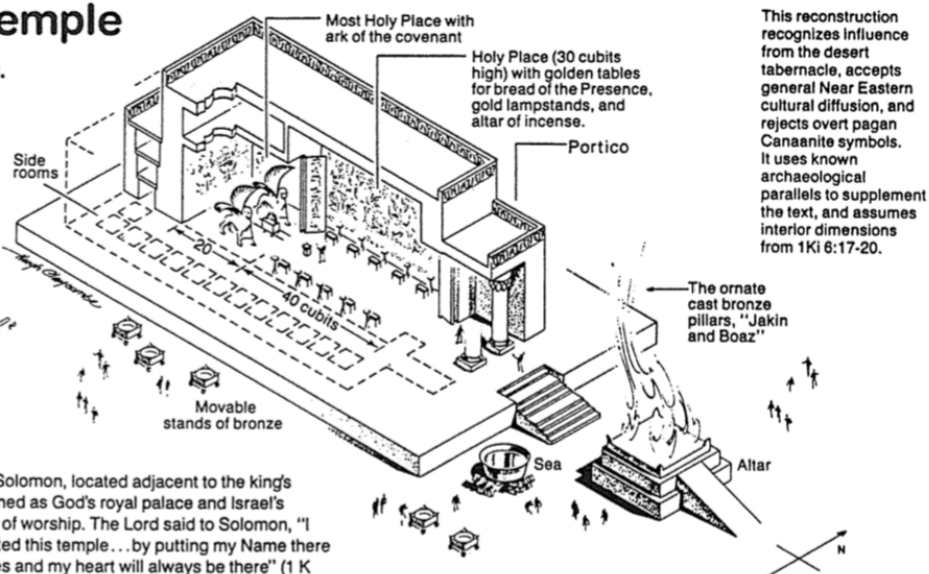
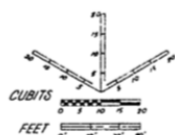
1 Kings

Solomon's Temple

960-586 B.C.

1 Kings 6

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



This reconstruction recognizes influence from the desert tabernacle, accepts general Near Eastern cultural diffusion, and rejects overt pagan Canaanite symbols. It uses known archaeological parallels to supplement the text, and assumes interior dimensions from 1Ki 6:17-20.

The temple of Solomon, located adjacent to the king's palace, functioned as God's royal palace and Israel's national center of worship. The Lord said to Solomon, "I have consecrated this temple... by putting my Name there forever. My eyes and my heart will always be there" (1 K 9:3). By its cosmological and royal symbolism, the sanctuary taught the absolute sovereignty of the Lord over the whole creation and his special headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into *'ulam*, *hekal*, and *debir* (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the

later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "stone and cedar beam" technique described in 1Ki 6:36. Interestingly, evidence for the largest bronze-casting industry ever found in Palestine comes from the same locale and period as that indicated in Scripture: Zarethan in the Jordan Valley c. 1000 B.C.

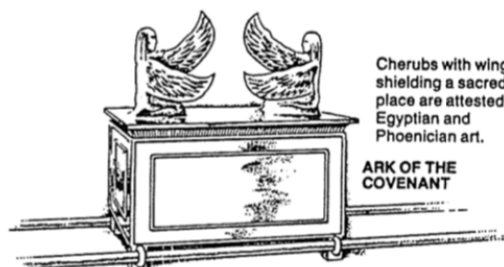
© Hugh Claycombe 1986

Temple Furnishings

Glimpses of the rich ornamentation of Solomon's temple can be gained through recent discoveries that illumine the text of 1Ki 6-7.



An extremely close parallel to the wheeled portable basins used in the courtyard of the temple has come from archaeological excavations on Cyprus. This representation combines elements from the Biblical text with the archaeological evidence.



Cherubs with wings shielding a sacred place are attested in Egyptian and Phoenician art.

ARK OF THE COVENANT

Ten lampstands were in the temple, five on each side of the sanctuary (1 Ki 7:49), to which were added ten tables (2 Ch 4:8). Ritual sevenfold lamps have been found at several places in Palestine, including Hazor and Dothan. The stand itself is modeled on bronze ones from the excavations at Megiddo.



LAMPSTAND

TABLE FOR THE BREAD OF THE PRESENCE

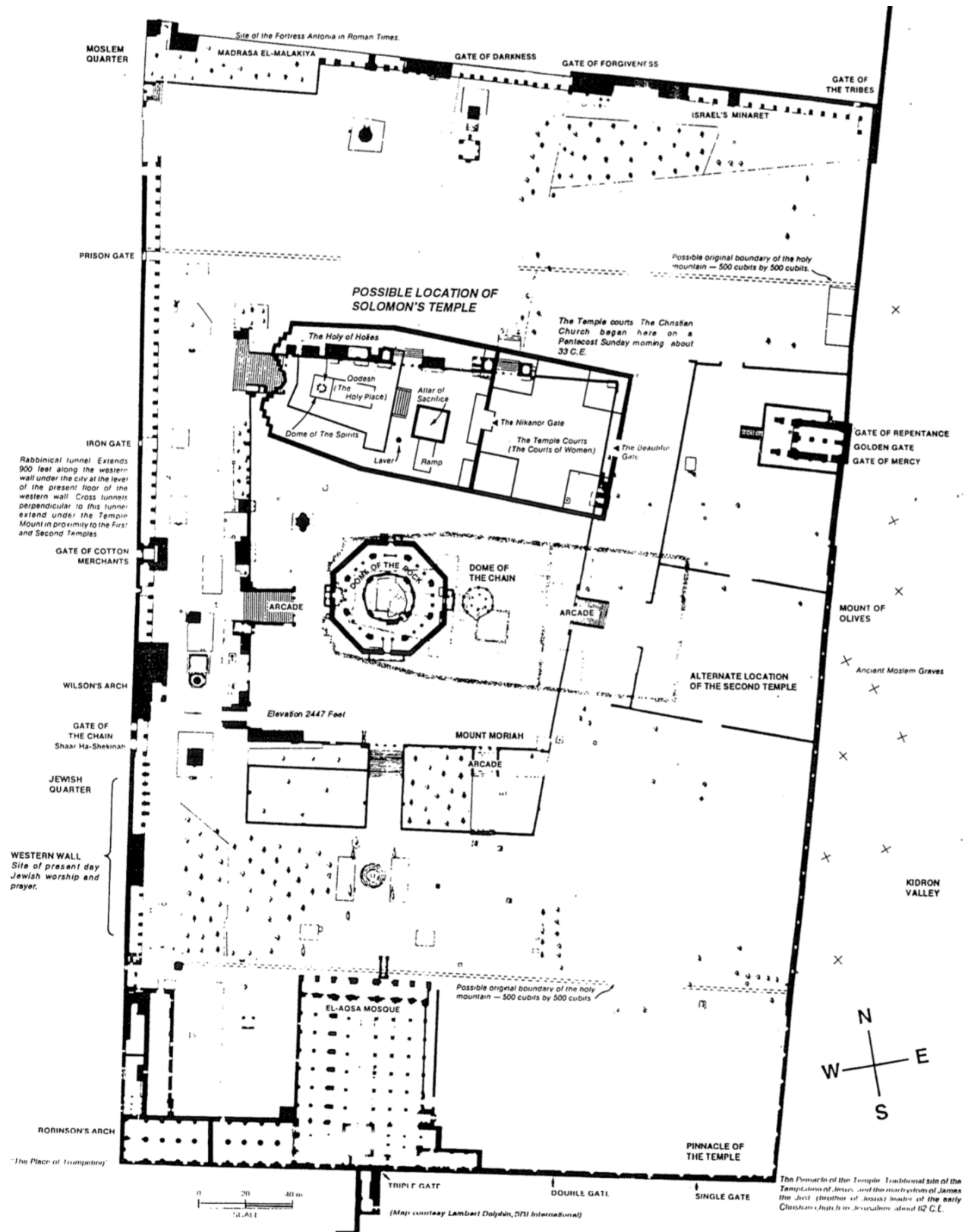


A stone incense altar having four horns on the corners was found at Megiddo. It provides a clear idea of the shape of the gold incense altar in the temple. The table for the bread of the Presence was also made of gold.



INCENSE ALTAR

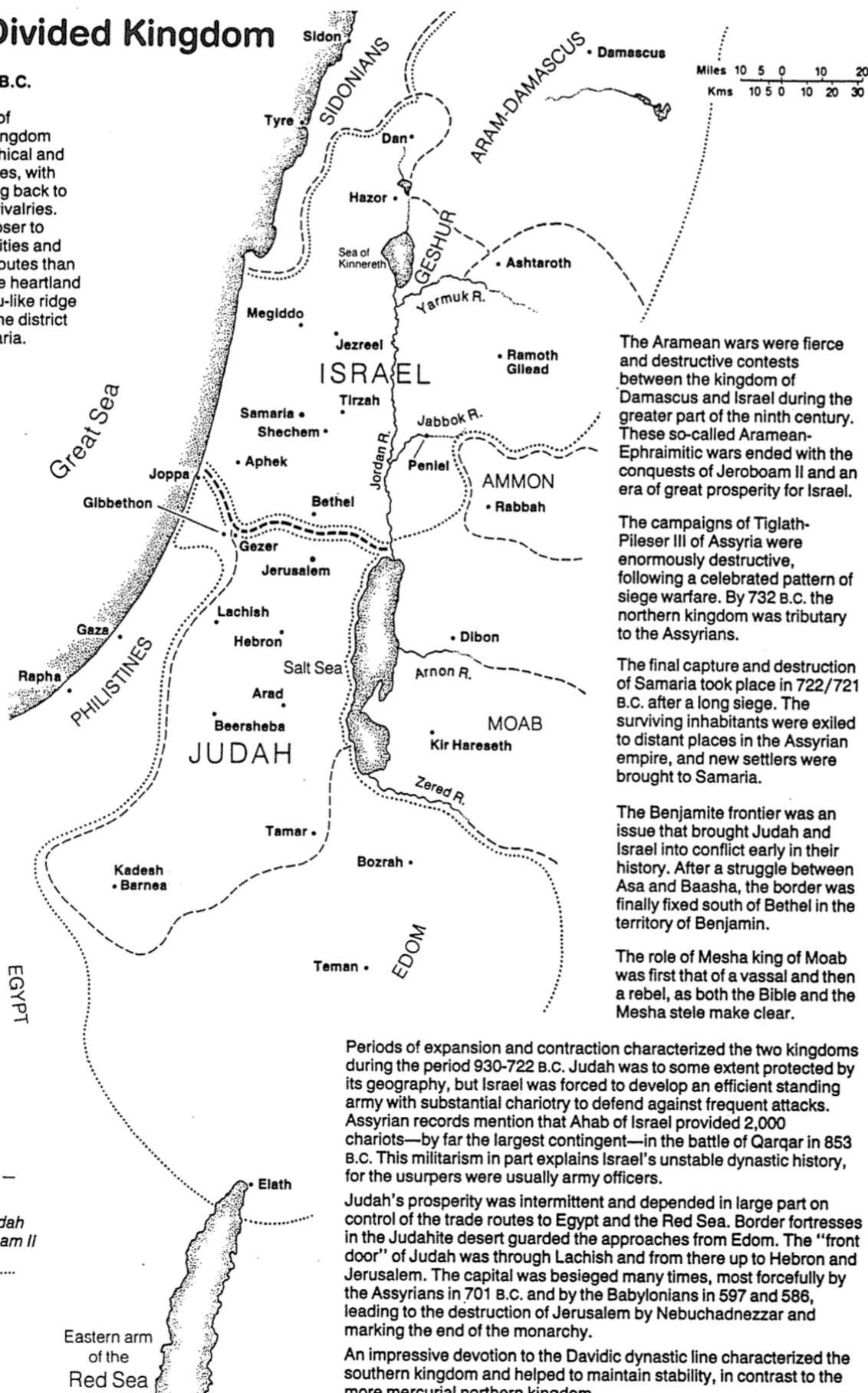
Possible Locations of Solomon's Temple



The Divided Kingdom

930-586 B.C.

The division of Solomon's kingdom had geographical and political causes, with roots reaching back to earlier tribal rivalries. Israel was closer to Phoenician cities and major trade routes than Judah, whose heartland was a plateau-like ridge higher than the district around Samaria.



The Aramean wars were fierce and destructive contests between the kingdom of Damascus and Israel during the greater part of the ninth century. These so-called Aramean-Ephraimite wars ended with the conquests of Jeroboam II and an era of great prosperity for Israel.

The campaigns of Tiglath-Pileser III of Assyria were enormously destructive, following a celebrated pattern of siege warfare. By 732 B.C. the northern kingdom was tributary to the Assyrians.

The final capture and destruction of Samaria took place in 722/721 B.C. after a long siege. The surviving inhabitants were exiled to distant places in the Assyrian empire, and new settlers were brought to Samaria.

The Benjamite frontier was an issue that brought Judah and Israel into conflict early in their history. After a struggle between Asa and Baasha, the border was finally fixed south of Bethel in the territory of Benjamin.

The role of Mesha king of Moab was first that of a vassal and then a rebel, as both the Bible and the Mesha stele make clear.

Periods of expansion and contraction characterized the two kingdoms during the period 930-722 B.C. Judah was to some extent protected by its geography, but Israel was forced to develop an efficient standing army with substantial chariotry to defend against frequent attacks. Assyrian records mention that Ahab of Israel provided 2,000 chariots—by far the largest contingent—in the battle of Qarqar in 853 B.C. This militarism in part explains Israel's unstable dynastic history, for the usurpers were usually army officers.

Judah's prosperity was intermittent and depended in large part on control of the trade routes to Egypt and the Red Sea. Border fortresses in the Judahite desert guarded the approaches from Edom. The "front door" of Judah was through Lachish and from there up to Hebron and Jerusalem. The capital was besieged many times, most forcefully by the Assyrians in 701 B.C. and by the Babylonians in 597 and 586, leading to the destruction of Jerusalem by Nebuchadnezzar and marking the end of the monarchy.

An impressive devotion to the Davidic dynastic line characterized the southern kingdom and helped to maintain stability, in contrast to the more mercurial northern kingdom.

STUDY-GRAPH

Fourth Revised Edition

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JOHN C. WHITCOMB, JR.

Chart of Old Testament Kings and Prophets

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INTRODUCTION

The chronological problems connected with the period of the Divided Monarchy in the Old Testament have defied solution for well over 2,000 years. Recently, however, Edwin R. Thiele's book *The Mysterious Numbers of the Hebrew Kings* (2d ed.; Grand Rapids: Eerdmans, 1965) has gained international recognition for its remarkable harmonization of the biblical and extrabiblical chronological data which are available for this important period of ancient Near Eastern history. Some of the more important features of Dr. Thiele's system are as follows:

(1) From the time of the division of the kingdom after the death of Solomon, the official scribes of the southern kingdom of Judah counted the regnal years of their kings from the month *Tishri* (September-October), while the scribes of the northern kingdom of Israel reckoned the regnal years of their kings from the month *Nisan* (March-April). Proof that *Tishri* reckoning was employed in Judah may be found by comparing II Kings 22:3 with 23:23, where the discovery of the law by Hilkiah and the subsequent Passover in Nisan, which must have occurred several months later, are both dated in the 18th year of Josiah. Although no scriptural evidence is available for the time of the beginning of the regnal year in the northern kingdom of Israel, Thiele demonstrates that "when a Nisan-to-Nisan regnal year is used for Israel together with a *Tishri*-to-*Tishri* year for Judah, the perplexing discrepancies disappear and a harmonious chronological pattern results" (p. 30).

(2) The scribes of Israel used the Egyptian *nonaccession-year* (postdating) system in reckoning the reigns of their kings from the division of the kingdom down to 798 B.C., and the Babylonian *accession-year* (antedating) system from that year onward. According to the nonaccession-year system, that portion of a year which followed a king's accession to the throne and which preceded the official New Year (whether *Tishri* 1 or *Nisan* 1) was counted as his first official year. But according to the accession-year system, that initial period was called his accession year, and not until after the New Year did his first official year begin. Proof that Israel followed the nonaccession-year system during the 9th century B.C. may be found in the fact that Jehu (according to Assyrian records) paid tribute to Shalmaneser III only 12 years after Ahab fought in the Battle of Qarqar, while the scribes of Israel attributed 14 years to the reigns of the two intervening kings, Ahaziah and Joram. On the other hand, the scribes of Judah must have employed the accession-year system for their kings, except during that dark period of their history when the influence of the northern kingdom, through Queen Athaliah, was predominant (848-796 B.C.); for only by means of this assumption is it possible to harmonize the synchronisms employed by the northern and southern scribes.

(3) When the scribes of one kingdom synchronized the reign of their king with the reign of the neighboring king, they employed their own system of reckoning for both kings instead of employing the foreign system for the foreign king.

(4) Many of the kings of Judah (and also Jehoash of Israel) associated their sons with them on their thrones during the final years of their reigns, thus necessitating the allowance of considerable overlappings, or *coregencies*.

(5) The entire system of Old Testament chronology for the kings of Israel and Judah can be interlocked at vital points with the astronomically verified absolute chronology of the Assyrian eponym lists and thus with

the other important chronological systems of the ancient Near East. Some of the major points of contact between the biblical and the Assyrian records are the Battle of Qarqar (853), the tribute of Jehu (841), the first western campaign of Tiglathpileser III (743), the conquest of Samaria (722), and Sennacherib's attack on Jerusalem (701). In addition to these synchronisms with Assyrian records, we have Pharaoh Shishak's invasion of Judah in 925 B.C., the conquest of Judah by Nebuchadnezzar in 605 B.C., and Nebuchadnezzar's deportation of Jehoiachin in 597 B.C.

Through a careful application of these basic chronological principles, Dr. Thiele has apparently succeeded in solving most of the problems associated with the chronology of this complex period of Old Testament history. One serious problem that still remains is the harmonizing of II Kings 17:1; 18:1, 9-10 with other chronological references. For a recent proposed solution of this problem, see Harold G. Stigers, "The Interphased Chronology of Jotham, Ahaz, Hezekiah and Hoshea," *Bulletin of the Evangelical Theological Society*, IX (Spring, 1966), 81-90.

If we adopt 931 B.C. as the date of Solomon's death and the division of the kingdom, then Solomon's 40-year reign began in 971 B.C. and David's 40-year reign began in 1011 B.C. We learn from Acts 13:21 that Saul's reign lasted 40 years; but this may be considered as the duration of his dynasty, which ended with the death of Ishbosheth 7 years after his own death on Mt. Gilboa (cf. Hebrew text of I Sam. 13:1 with II Sam. 2:10). For the chronology of Samuel, Samson, and the earlier judges, as well as the period back to Abraham, see the companion study-graph of Old Testament Patriarchs and Judges.

The early date for the prophet Obadiah is suggested by the fact that Jeremiah (49:7-22) seems to quote from him, and not the reverse. Thus, the cruelty referred to in Obadiah 10-14 must refer to the invasion of Jerusalem in the reign of Jehoram (II Chron. 21:16-17; cf. II Kings 8:20-22). For supporting arguments, see Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody, rev., 1974, pp. 299-303). Support for the early date of the prophet Joel is given by Archer (*ibid.*, pp. 303-307) and Edward J. Young in *An Introduction to the Old Testament Grand Rapids: Eerdmans, rev. ed., 1960*, pp. 270-73. The chronology of the kings of Damascus is discussed in Merrill F. Unger's *Israel and the Aramaeans of Damascus* (London: James Clarke & Co., 1957).

The prophets Jeremiah, Ezekiel, Haggai, and Zechariah used Nisan (spring to spring) reckoning for Jewish as well as Babylonian and Persian kings. The only exceptions are Jeremiah 39:1-10 and 52:1-34, where *Tishri* (autumn to autumn) reckoning is employed for Jewish kings as in the book of Kings. Thus, the apparent discrepancy between Daniel 1:1 and Jeremiah 25:1 may be explained on the basis of *Tishri* as opposed to *Nisan* reckoning for the reign of King Jehoiakim (the phrase "first year of Nebuchadnezzar" in Jeremiah 25:1 should be translated "accession year of Nebuchadnezzar"—August, 605 to April, 604 B.C.). Furthermore, it becomes clear on this basis that the siege of Jerusalem lasted for two and a half years instead of one and a half years as many have thought; for on *Tishri* reckoning, it began on January 15, 588, and ended on July 18, 586 B.C. This is confirmed by the fact that Ezekiel 24:1 must be dated in January, 588 B.C., to be in Zechariah's 9th year, while Ezekiel 33:21 (which is obviously just three years after this and about six months after the fall of Jerusalem) must be in January, 585 B.C.

While Jeremiah 25:1-14 and Daniel 9:1-2 seem to indicate rather clearly that the 70-year captivity of Judah is to be reckoned from 605 B.C. to 536 B.C., it is also possible to reckon a 70-year period of desolations for Jerusalem and its temple from 586 B.C. to 516 B.C. (cf. Zech. 1:12 and 7:7). For a recent defense of the early date (6th century B.C.) and historicity of the book of Daniel, see J. C. Whitcomb, Jr., *Darius the Mede: A Study in Historical Identification* (Nutley, N. J.: Presbyterian and Reformed, 1963), pp. 1-3, 50-63.

That Nehemiah employed *Tishri* reckoning even for Persian kings is evidenced by the fact that he puts the month Kislev (9th month) and the subsequent month Nisan (1st month) both in the 20th year of Artaxerxes (cf. Neh. 1:1 and 2:1). Ezra probably used the same system, since the books of Ezra and Nehemiah were counted as a unit in the Hebrew Bible. On this basis, the first year of Cyrus (Ezra 1:1) would have lasted from the fall of 538 to the fall of 537 B.C., and the second month of the second year, when the temple foundation was laid (Ezra 3:8), would have been April-May, 536 (the months always being numbered from Nisan, even in *Tishri* reckoning). Now the first official year of Artaxerxes I on the basis of *Tishri* reckoning must have begun on October 19, 465 B.C., for the murder of Xerxes has been placed in the month of August, 465 B.C., by Richard A. Parker and Waldo H. Dubberstein in their definitive work, *Babylonian Chronology 626 B.C.-A.D. 75* (Providence, R. I.: Brown University, 1956), p. 17. Therefore, Ezra's expedition must have left Babylon for Jerusalem on April 8, 458 B.C., arriving there on August 24 (cf. Ezra 7:8-9); Nehemiah must have received permission to rebuild the walls of Jerusalem in April or May, 445 B.C. (cf. Neh. 2:1-8); and his return to Babylon, after twelve years in Jerusalem (Neh. 13:6; cf. 5:14), must have taken place between October, 434 B.C., and September, 433 B.C. After an interval of time long enough for many abuses to arise in Jerusalem (Neh. 13:4-5, 7-31), presumably in the early part of the reign of Darius II (423-404 B.C.), Nehemiah returned to Jerusalem and carried out additional reforms.

Many have insisted that the "Darius the Persian" of Nehemiah 12:22 must be Darius III Codomannus (335-331 B.C.) and that "Jaddua" mentioned in the same verse must be the high priest of that name referred to by Josephus (*Ant.*, 11:8:4) as a contemporary of Alexander the Great. On this basis, it is denied that Nehemiah could have written the book that has been traditionally attributed to him. But it is entirely possible that "Darius the Persian" was Darius II Ochus (423-404 B.C.), and that Jaddua the son of Johanan could have become high priest before the death of Darius II. In the first place, Jaddua must have been well over thirty years of age by 404 B.C., for he was only five generations removed from Joshua (Neh. 12:10-11) who was high priest in 538 B.C. (Ezra 3:2). In the second place, the Elephantine Papyri mention his father Johanan as being high priest in 408 B.C. In the third place, Josephus is far from accurate in his reconstruction of the events of this period, and even if he were accurate, the Jaddua he mentions could have been a later high priest of the same name. In the light of these considerations, we may conclude that Nehemiah lived to see Jaddua become high priest and that he could have been the author of the entire book of Nehemiah.

Order the paper edition of this chart (18" x 25") from BMH Books, Box 544, Winona Lake, IN 46590; or Dr. John C. Whitcomb, Grace Seminary, Winona Lake, IN 46590.

John C. Whitcomb (2 of 2)



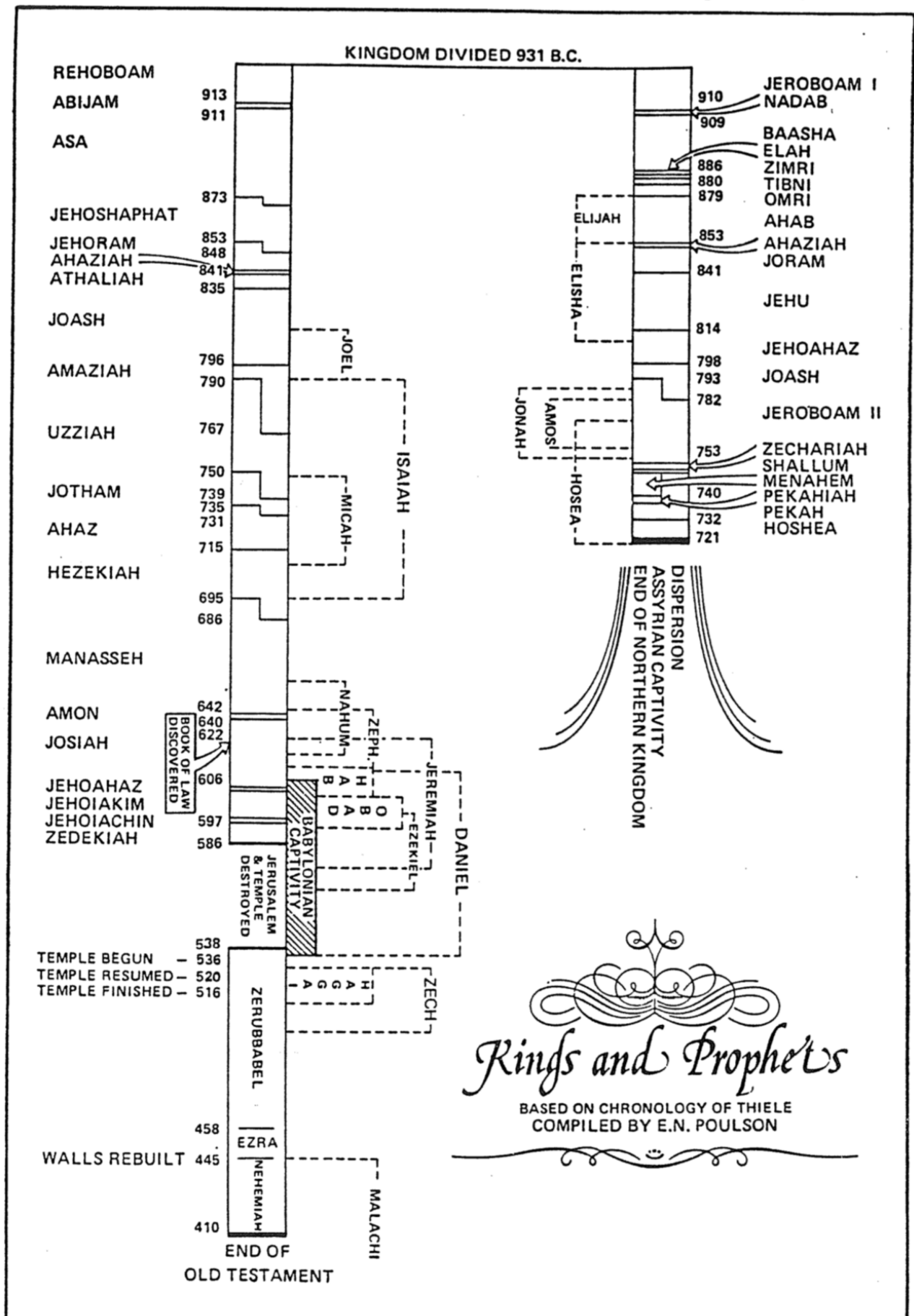
Adapted from John C. Whitcomb, 4th ed. (Winona Lake, IN: BMH Books, 1962, 1968), p. 2.

Whitcomb's 1968 chart was based on the chronology of Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, 2d ed. (Grand Rapids: Zondervan, 1963) and is here updated with Thiele's 3rd ed. (Grand Rapids: Zondervan, 1983). Dates are also changed for I, Jonah, Nahum, and Zephaniah.

John C. Whitcomb (Outline of the Previous Page)

Chronology of Kings and Prophets

Dr. E. N. Poulson, Grace Baptist Church, Singapore (used with permission)



Rulers of Israel and Judah

The Bible Visual Resource Book, 71

Rulers of Israel and Judah

DATA AND DATES IN
ORDER OF SEQUENCE

1. 1KI 12:1-24 14:21-31	Rehoboam (Judah)	17 years	930-913
2. 1KI 12:25-14:20	Jeroboam I (Israel)	22 years	930-909
3. 1KI 15:1-8	Abijah (Judah)	3 years	913-910
4. 1KI 15:9-24	Asa (Judah)	41 years	910-869
5. 1KI 15:25-31	Nadab (Israel)	2 years	909-908
6. 1KI 15:32-16:7	Baasha (Israel)	24 years	908-886
7. 1KI 16:8-14	Elijah (Israel)	2 years	886-885
8. 1KI 16:15-20	Zimri (Israel)	7 days	885
9. 1KI 16:21-22	Tibni (Israel)		
10. 1KI 16:23-28	Omri (Israel)	12 years	885-880
11. 1KI 16:29-22:40	Ahab (Israel)	22 years	885-880
12. 1KI 22:41-50	Jehoshaphat (Judah)	25 years	885-874
13. 1KI 22:51-2KI 1:18	Ahaziah (Israel)	2 years	880
14. 2KI 1:17	Joram (Israel)	12 years	880
15. 2KI 8:16-24	Jehoram (Judah)	8 years	880
16. 2KI 8:25-29	Ahaziah (Judah)	1 year	880
17. 2KI 9:30-10:36	Jehu (Israel)	28 years	880
18. 2KI 11	Attaliah (Judah)	7 years	880
19. 2KI 12	Joash (Judah)	40 years	880
20. 2KI 13:1-9	Jehoahaz (Israel)	17 years	880
21. 2KI 13:10-25	Jehoash (Israel)	16 years	880
22. 2KI 14:1-22	Amaziah (Judah)	29 years	880
23. 2KI 14:23-29	Jeroboam II (Israel)	41 years	880
24. 2KI 15:1-7	Azariah (Judah)	52 years	880
25. 2KI 15:8-12	Zachariah (Israel)	6 months	880
26. 2KI 15:13-15	Shallum (Israel)	1 month	880
27. 2KI 15:16-22	Menahem (Israel)	10 years	880
28. 2KI 15:23-28	Pekahiah (Israel)	2 years	880
29. 2KI 15:27-31	Pekah (Israel)	20 years	880
30. 2KI 15:32-38	Jotham (Judah)	16 years	880
31. 2KI 16	Ahaz (Judah)	16 years	880
32. 2KI 15:30	Hoshea (Israel)	9 years	880
33. 2KI 18:1-20:21	Hosekiah (Judah)	29 years	880
34. 2KI 21:1-18	Manasseh (Judah)	55 years	880
35. 2KI 21:19-28	Amon (Judah)	2 years	880
36. 2KI 22:1-23:30	Josiah (Judah)	31 years	880
37. 2KI 23:31-33	Jehoahaz (Judah)	3 months	880
38. 2KI 23:34-24:7	Jehoiakim (Judah)	11 years	880
39. 2KI 24:8-17	Jehoiachin (Judah)	3 months	880
40. 2KI 24:18-25:26	Zedekiah (Judah)	11 years	880

*These data arise when the reign of Hoshea is thrown 12 years in advance of its historical position.

Italics denote kings of Judah.

Non-italic type denotes kings of Israel.

Adapted from: A Chronology of the Hebrew Kings by Edwin R. Thiele.
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Walk Thru the Old Testament

Kings of Israel

Kings of Israel

Walk Thru the Old Testament

Dynasty	Name (Character)	Length of Reign*	Relation to Predecessor	Manner of Death	1 & 2 Kings	2 Chronicles
I	1 Jeroboam I (Bad)	931/30 - 910/09 = 22		Stricken by God	1 Kings 11:26-14:20	2 Chr. 9:29-13:22
	2 Nadab (Bad)	910/09 - 909/08 = 2	Son	Murdered by Baasha	1 Kings 15:25-28	
II	3 Baasha (Bad)	909/08 - 886/85 = 24		Died	1 Kings 15:27-16:7	2 Chr. 16:1-6
	4 Elah (Bad)	886/85 - 885/84 = 2	Son	Murdered by Zimri	1 Kings 16:6-14	
III	5 Zimri (Bad)	885/84 = 7 days	Captain of Chariots	Suicide by fire	1 Kings 16:9-20	
IV	6 Omri** (Bad)	885/84 - 874/73† = 12	Captain of Army	Died	1 Kings 16:15-28	
	7 Ahab (Bad)	874/73 - 853 = 21	Son	Wounded in battle	1 Kings 16:28-22:40	2 Chr. 18:1-34
	8 Ahaziah (Bad)	853 - 852 = 1	Son	Fell through lattice	1 Kings 22:40-2 Kings 1:18	2 Chr. 20:35-37
V	9 Jehoram* (Bad)	852 - 841 = 11	Brother	Murdered by Jehu	2 Kings 3:1-9:25	2 Chr. 22:5-7
	10 Jehu (Bad)	841 - 814/13 = 28		Died	2 Kings 9:1-10:36	2 Chr. 22:7-12
	11 Jehoahaz (Bad)	814/13 - 798 = 16	Son	Died	2 Kings 13:1-9	
	12 Jehoash† (Bad)	798 - 782/81 = 16	Son	Died	2 Kings 13:10-14:16	2 Chr. 25:17-24
	13 Jeroboam II (Bad)	793/92 - 753† = 40	Son	Died	2 Kings 14:23-29	
	14 Zechariah (Bad)	753 - 752 = 6 months	Son	Murdered by Shallum	2 Kings 14:29-15:12	
VI	15 Shallum (Bad)	752 = 1 month		Murdered by Menahem	2 Kings 15:10-15	
VII	16 Menahem (Bad)	752 - 742/41 = 10		Died	2 Kings 15:14-22	
	17 Pekahiah (Bad)	742/41 - 740/39 = 2	Son	Murdered by Pekah	2 Kings 15:22-26	
VIII	18 Pekah (Bad)	752 - 732/31† = 20	Captain of Army	Murdered by Hoshea	2 Kings 15:27-31	2 Chr. 28:5-8
IX	19 Hoshea (Bad)	732/31 - 723/22 = 9		Deposed to Assyria	2 Kings 15:30-17:6	

*According to Edwin R. Thiele. **Tibni coregency unsuccessful. †Overlapping/coregency.

☆Also Joram. ‡Also Joash.

Kings of Judah

Walk Thru
the Old
Testament

Kings of Judah

Walk Thru the Old Testament

Dynasty	Name (Character)	Length of Reign*	Relation to Predecessor	Manner of Death	1 & 2 Kings	2 Chronicles
I	1 Rehoboam (Bad)	931/30 - 913 = 17	Son	Died	1 Kings 11:42-14:31	2 Chr. 9:31-12:16
	2 Abijam (Bad)	913 - 911/10 = 3	Son	Died	1 Kings 14:31-15:8	2 Chr. 13:1-22
	3 Asa (Good)	911/10 - 870/69 = 41	Son	Died	1 Kings 15:8-24	2 Chr. 14:1-16:14
	4 Jehoshaphat (Good)	873/72 - 848* = 25	Son	Died	1 Kings 22:41-50	2 Chr. 17:1-20:37
	5 Jehoram (Bad)	853-841* = 8	Son	Stricken by God (Bowels)	2 Kings 8:16-24	2 Chr. 21:1-20
	6 Ahaziah (Bad)	841 = 1	Son	Murdered by Jehu	2 Kings 8:24-9:29	2 Chr. 22:1-9
	7 * Athaliah (Bad) (Queen)	841 - 835 = 6	Mother	Murdered by Army	2 Kings 11:1-20	2 Chr. 22:1-23:21
	8 Joash (Good)	835 - 796 = 40	Grandson	Murdered by servants	2 Kings 11:1-12:21	2 Chr. 22:10-24:27
	9 Amaziah (Good)	796 - 767 = 29	Son	Murdered by court members	2 Kings 14:1-20	2 Chr. 25:1-28
	10 Azariah* (Good)	792/91 - 740/39* = 52	Son	Murdered by God (Leprosy)	2 Kings 15:1-7	2 Chr. 26:1-23
	11 Jotham (Good)	750 - 732/31* = 18	Son	Died	2 Kings 15:32-38	2 Chr. 27:1-9
	12 Ahaz (Bad)	735 - 716/15* = 19	Son	Died	2 Kings 16:1-20	2 Chr. 28:1-27
(BEST KING)	13 Hezekiah (Good)	716/15 - 687/86 = 29	Son	Died	2 Kings 18:1-20:21	2 Chr. 29:1-32:33
ONE OF THE (WORST KINGS)	14 Manasseh (Bad)	697/96 - 643/42* = 55	Son	Died	2 Kings 21:1-18	2 Chr. 33:1-20
	15 Amon (Bad)	643/42 - 641/40 = 2	Son	Murdered by servants	2 Kings 21:19-26	2 Chr. 33:21-25
	16 Josiah (Good)	641/40 - 609 = 31	Son	Wounded in battle	2 Kings 22:1-23:30	2 Chr. 34:1-35:27
	17 Jehoahaz (Bad)	609 = 3 months	Son	Deposed to Egypt	2 Kings 23:31-33	2 Chr. 36:1-4
	18 Jehoiakim (Bad)	609 - 598 = 11	Brother	Died in Babylonian Siege?	2 Kings 23:34-24:5	2 Chr. 36:5-7
	19 Johoiachin (Bad)	598 - 597 = 3 months	Son	Deposed to Babylon	2 Kings 24:6-16	2 Chr. 36:8-10
	20 Zedekiah (Bad)	597 - 586 = 11	Uncle	Deposed to Babylon	2 Kings 24:17-25:30	2 Chr. 36:11-21

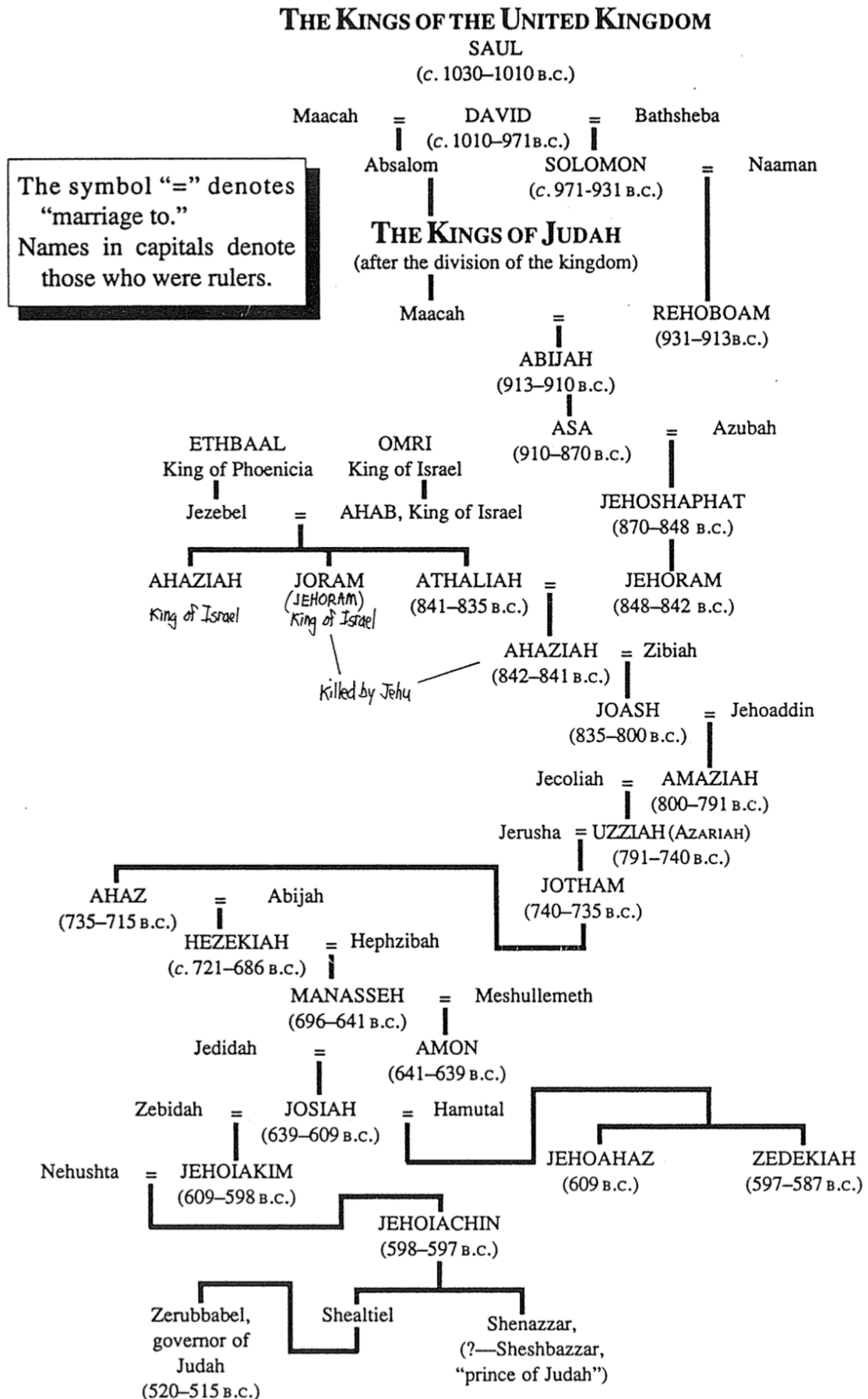
☆ Also Uzziiah.

* According to Edwin R. Thiele. Some overlapping/coregencies. These are biblical numbers and do not always reflect coregencies.

* Almost wiped out all of the babies in the messianic lineage (all except Tamar)

Genealogical Chart of the Kings of Judah

Paul Maier, *Josephus: The Essential Writings*, 388, adapted



Summaries of the Kings' Reigns

Allen P. Ross, Dallas Theological Seminary (1 of 3)

Dr. Allen P. Ross
Dallas Theological Seminary

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THE KINGS OF JUDAH AND ISRAEL

JUDAH

THE HOUSE OF DAVID
(THE ONLY DYNASTY)

1. Rehoboam (1 K 12: 14:21-31)
 a. followed Solomon on throne
 b. precipitated disruption by foolish position
 c. priests and Levites allied with Judah
 d. invaded by Shishak
 e. his cities and defences
 f. he reigned 17 years

2. Abiam (1 K 15:1-8)
 a. began in the 18th year of Jeroboam
 b. his moral declension
 c. his conflict with Israel
 d. he reigned 3 years

3. Asa (1 K 15:9-24)
 a. began in the 20th year of Jeroboam
 b. his reformatory work
 c. his league with Syria
 d. his war with Baasha
 e. approved for defection
 f. he reigned 41 years

- 910 2. Nadab (1 K 15:25-28)
 a. began in 2nd year of Asa
 b. slain by Baasha
 c. he reigned 2 years

THE HOUSE OF BAASHA
(SECOND DYNASTY)

- 909 1. Baasha (1 K 15:27-16:7)
 a. began in 3rd year of Asa
 b. wars with Asa who allied with Ben-hadad
 c. sinful reign of 24 years

- 886 2. Elah (1 K 16:8-14)
 a. began in 28th year of Asa
 b. slain by Zimri
 c. reigned 2 years

THE HOUSE OF ZIMRI
(THIRD DYNASTY)

- 885 1. Zimri (1 K 16:15-20)
 a. he reigned 1 week
 b. he was besieged by Omri and perished in the palace

- 884 2. Tibni (1 K 16:21,22)
 never ruled: Omri began 885

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THE HOUSE OF OMRI
(FOURTH DYNASTY)

- 880 1. Omri (1 K 16:16-28)
 a. began in 31st year of Asa
 b. moved the capital to Samaria, defeated Tibnites
 c. encouraged idolatry
 d. he reigned 12 years

- 874 2. Ahab (1 K 16:29-22:40)

- a. began in 39th year of Asa
 b. Jezebel, his Phoenician wife, taken lead for Baal
 c. Naboth's vineyard seized
 d. frightful state of idolatry
 e. Elijah: battle at Carmel, flight to Horeb, anointing of Hazael, Jehu, Elisha
 f. wars with Syria
 g. he reigned 22 years

- 853 3. Ahaziah (1 K 22:50-53)

- a. began in 17th year of Jehoshaphat
 b. denounced by Elijah
 c. fell through a lattice (2 K 1:1-19)
 d. his sickness and inquiry of Baalzebub at Ekron
 e. death predicted by Elijah
 f. miraculous destruction of kings messengers
 g. reigned 2 years

- 852 4. Jehoram (2 K 1:17-9:26)

- a. follows Jeroboam
 b. translation of Elijah and mantle on Elisha: miracles
 c. rebellion of Moab by Mesha, Israel and Edom defeat Moab by water vision
 d. Elisha: multiplies oil and promises a son to woman, restoration of child's life, potter, feeding 100
 e. Naaman the leper, sin of Gehazi
 f. Syria at war with Israel work of Elijah, siege of Samaria and deliverance
 g. Shunammite's land restored

- 848

5. Jehoram (2 K 8:16-24)
 a. 32 at coronation
 b. non-in-law of Ahab and Jezebel
 c. sinful course of Israel by high places and fornication
 d. Yahweh stirred up enemies
 e. revolt of Edom
 f. died of incurable illness not buried with kings
 g. he reigned 8 years coregency began in 853

Summaries of the Kings' Reigns

Allen P. Ross (2 of 3)

125	<p>6. <u>Ahaziah</u> (2 K 8:25-9:29)</p> <p>a. began in 12th year of Jehoram.</p> <p>b. house of Ahab counselors</p> <p>c. son of Jehoram and Athaliah</p> <p>d. combined with Israel in a war with Syria</p> <p>e. he reigned 1 year</p> <p>f. Jehu slays Ahaziah at Megiddo</p>	<p>841 h. Elisha in Damascus: Hazael takes throne from Benhadad I. Israel and Judah at war with Syria, Jehoram wounded</p> <p>j. Jehu anointed by Elisha</p> <p>k. Jehu slays Jehoram</p>	<p>9. <u>Uzziah</u> (Azeriah) (2 K 14:21, 22 767 and 15:1-7)</p> <p>a. began in 17th year of king Jeroboam</p> <p>b. coregency began in 792</p> <p>c. sought God in the days of Zechariah</p> <p>d. great capacity for ruling administration</p> <p>e. defeated Philistines and Arabians</p> <p>f. built engines and towers dug wells</p> <p>g. assumed place of priest and smitten with leprosy</p> <p>h. Isaiah appeared on scene commissioned at his death</p> <p>i. he reigned for 52 years</p>	<p>782 4. <u>Jeroboam II</u> (2 K 14:23-29)</p> <p>a. began in 15th year of king Amaziah</p> <p>b. coregency began in 782/2</p> <p>c. recovered lost territory = Israel through word of Jeroboam</p> <p>d. works of Amos and Hosea</p> <p>e. long and sinful reign of "41 years"</p>	<p>126</p>
125	<p>7. <u>Joash</u> (2 K 12:1-21)</p> <p>a. son of Ahaziah and grandson of Athaliah</p> <p>b. 7 years old when began to reign</p> <p>c. temple repaired under the direction of Jehoiada</p> <p>d. hallowed things of Judah given to Hazael who then attacked</p> <p>e. evil after death of priest Jehoiada, left high places</p> <p>f. slain by his servants</p> <p>g. he reigned 40 years</p>	<p>835 a. sinful follower of Jeroboam, but God's promise to Jehu: 4 generations</p> <p>e. he reigned 28 years</p>	<p>841 1. <u>Jehu</u> (2 K 9:30-10)</p> <p>a. death of Jezebel</p> <p>b. exterminates house of Ahab by word of Elijah</p> <p>c. destroys the brothers of Ahaziah and Baalism in a feast house</p> <p>d. a sinful follower of Jeroboam, but God's promise to Jehu: 4 generations</p> <p>e. he reigned 28 years</p>	<p>841 <u>THE HOUSE OF JEHU</u> (FIFTH DYNASTY)</p>	<p>753 5. <u>Zechariah</u> (2 K 15:9-12)</p> <p>a. began in 38th year of Uzziah</p> <p>b. sinful 6 month reign</p> <p>c. slain by Shallum: complete promise to Jehu</p>
125	<p>8. <u>Amaziah</u> (2 K 14:1-10)</p> <p>a. began in 2nd year of king Jehoash</p> <p>b. was "right" but not with a perfect heart</p> <p>c. slew the servants who had killed Jehoash</p> <p>d. defeated the Edomites in valley of salt: 10,000</p> <p>e. challenges Jehoash as the "thistle king": defeated</p> <p>f. slain by conspiracy</p> <p>g. he reigned 29 years</p>	<p>796 a. began in 2nd year of king Jehoash</p> <p>b. was "right" but not with a perfect heart</p> <p>c. slew the servants who had killed Jehoash</p> <p>d. defeated the Edomites in valley of salt: 10,000</p> <p>e. challenges Jehoash as the "thistle king": defeated</p> <p>f. slain by conspiracy</p> <p>g. he reigned 29 years</p>	<p>798 3. <u>Jehoash</u> (2 K 13:10-14:16)</p> <p>a. began in 37th year of Joash</p> <p>b. death of Elisha: Moabite raised</p> <p>c. recovered cities of Israel from Syria</p> <p>d. defeats Syria: bow and arrows, strikes ground</p> <p>e. defeats Amaziah of Judah and loots Jerusalem</p> <p>f. he reigned 16 years</p>	<p>752 1. <u>Menahem</u> (2 K 15:15-22)</p> <p>a. horrible cruelties in the smiting of Tishbassi: pregnant women ripped up</p> <p>b. Pul of Assyria invades: 10: tribute exacted</p>	<p>742 2. <u>Pekahiah</u> (2 K 15:23-26)</p> <p>a. began in 50th year of Uzziah</p> <p>b. slain by his captain, Pekah and 50 Gileadites</p> <p>c. he reigned 2 years</p>
125	<p>10. <u>Jotham</u> (2 K 15:32-38)</p> <p>a. began in second year of Pekah</p> <p>b. coregency began in 750</p> <p>c. his mother the daughter of Zadok</p> <p>d. permitted idols to remain</p> <p>e. great building program of temple gate, walls of</p>	<p>740 1. <u>Pekah</u> (2 K 15:27-31)</p> <p>a. began in 52nd year of Uzziah</p> <p>b. coregency began in 752</p> <p>c. counted as reigning 20 years but 9 by himself</p> <p>d. Tiglath-pileser of Assyria carried away people</p> <p>e. sinful reign ends when slain by Hoshea</p>	<p>742 2. <u>Pekahiah</u> (2 K 15:23-26)</p> <p>a. began in 50th year of Uzziah</p> <p>b. slain by his captain, Pekah and 50 Gileadites</p> <p>c. he reigned 2 years</p>	<p>752 1. <u>Menahem</u> (2 K 15:15-22)</p> <p>a. horrible cruelties in the smiting of Tishbassi: pregnant women ripped up</p> <p>b. Pul of Assyria invades: 10: tribute exacted</p>	<p>740 1. <u>Pekah</u> (2 K 15:27-31)</p> <p>a. began in 52nd year of Uzziah</p> <p>b. coregency began in 752</p> <p>c. counted as reigning 20 years but 9 by himself</p> <p>d. Tiglath-pileser of Assyria carried away people</p> <p>e. sinful reign ends when slain by Hoshea</p>

Summaries of the Kings' Reigns

Allen P. Ross (3 of 3), adapted

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13. Monasch (2 K 21:1-18)
a. began as a coregent in 697/696 and reigned 55 years
b. idolatry and sinfulness worse than pagan nations
c. judgment on him: taken captive to Assyria
d. his repentance, restoration and attempts at reform (prayer in Apocrypha)
14. Amon (2 K 21:19-26)
a. followed his father's idolatry and not reform
b. slain by his servant
c. he reigned 2 years
15. Josiah (2 K 22-23:30)
a. 8 years old at accession
b. pious: finds lost book of the law, in the temple and leads reform
c. covenant with Yahweh to suppress idolatry
d. Jeremiah (not mentioned in Kings) associated
e. Josiah's foolish conflict with Pharaoh-Necho and is slain in battle
16. Jehoshaphat (2 K 23:31-34)
a. he reigned 3 months and was evil
b. land under tribute to Egypt
c. carried off by Necho II
17. Jehoram (Eliakim) (2 K 23:34-24:6)
a. placed on the throne by Pharaoh Necho II
b. battle of Carchemish in his fourth year
c. made the servant of Nabuchadnezzar (605-562) against whom he rebelled (first stage of captivity)
18. Jehoiachin (2 K 24:8-17)
a. Jerusalem was looted by Nabuchadnezzar on the 15th or 16th of March in 597 B.C.
b. Jehoiachin and 10,000 people carried to Babylon including the mighty (second stage of captivity)
19. Zedekiah (2 K 24:18-25:21)
a. also called Mattaniah
b. evil reign of 11 years and rebellion against Babylon
c. Jerusalem besieged in his ninth year (589) and famine
d. flight from Jerusalem, captured at Jericho, eyes put out after sons are slain
e. fall and destruction of Jerusalem
f. Zedekiah and people and treasures carried off to Babylon (third stage of captivity)
g. remnant left in the land under governorship of Gedaliah
h. Gedaliah is slain and people flee to Egypt
i. Kind treatment of Jehoiachin in Babylon by Evil-merodach: the book ends in a ray of hope!
- 127
128
687
- THE HOUSE OF HOSHEA
(NINTH DYNASTY)
- 732 1. Hoshea (2 K 17:1-23)
a. subdued by Shalmaneser of Assyria and made servant
b. conspired with So of Egypt and is shut in prison
c. Samaria is besieged for 3 years
d. Israel falls to Assyria and northern tribes taken into captivity as judgment from God (17:6-23)
- 722
Israel a province under Sargon II
- 705 Israel under control of Sennacherib
701
12. Hezekiah (2 K 18:1-20:21)
a. coregent in 728 since the city of Samaria fell in his 6th year
b. great revival: destroyed high places
c. Israel carried away by Shalmaneser-Sargon
d. Sennacherib's invasion of Judah over refusal of the payment of tribute
e. Rabshakeh's message, fear of Hezekiah, comfort from Isaiah, prayer of Hezekiah
f. answer from Isaiah: death of 185,000 Assyrians by Yahweh
g. Hezekiah's sickness and prayer for recovery
h. visit of Berodach-Baladan of Babylon and the mis-take of Hezekiah
i. Isaiah predicts captivity

Chronicles Clip #1

C. Zanziper (Brooklyn, New York)

Chronicles

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NEWS OF THE PAST

VOL. 1, NO. 12

KING SOLOMON DEDICATES TEMPLE

After 3 Years at Sea Our Fleet is Back

By a Staff Writer

STATION-GEVER, 13 Tishri.—Nineteen of King Solomon's 20 ships that set out for the distant shores of Ophir 3 years ago returned to Israel today, bringing with them a strange assortment of plants and animals, as well as large quantities of gold and other treasures. The vessel was lost in a heavy storm on the high sea. Her crew was saved, but her cargo went to the bottom of the sea.

The unloading of the fleet's precious cargo was begun at once.

Talking Birds
Among the animals that attracted particular attention was a large, colorful bird from whose rounded beak issued strange, shrill sounds. The sailors wear that these sounds sometimes take the form of human speech.

As soon as it was learned, late yesterday, that the ships were approaching Station-Gever, an armed guard was rushed to the harbour area, to forestall any attempt, by

PRECAUTION

In order to minimize any losses that might occur as a result of piracy or some natural disaster, the gold and most of the other treasures taken on at Ophir were divided among all the vessels.

The total quantity of gold brought from Ophir is a closely guarded secret.

Domite bands or by Arabian or Ammonite slaves from the nearby mines and arrive to carry off part of the cargo that is being unloaded.

The captain of one of the vessels expressed his

REINFORCEMENTS SENT TO TADMOR

(Chronicles News Service)

TADMOR, 11 Tishri.—Another batch of Israelite soldiers arrived here from Damascus today to counter the growing threat from Basan, the Aramean rebel leader who last week gave conducted an armed raid across the Euphrates, his time striking deep into Israelite territory before returning to his base in the north.

Reason, currently the sole trait to the peace in King Solomon's vast realm, served as an officer in the army of the former king of Aram, Hadadaser, who was beaten into submission by King David's army.

Unit's king, Reason to a defeat and has gathered around him a band of soldiers with whom he conducts intermittent raids across the Israelite border. It is his avowed aim to restore Aramean power at Damascus.

To thwart such a move, King Solomon has built the oasis of Tadmor—between the Euphrates and Damascus—into a strong point with a permanent garrison.

7-Day Celebration Throughout Israel

(Royal News Service)

The Office of the King's Recorder of Events announced yesterday afternoon that the dedication celebration would continue throughout the country for the remaining six days of the Tabernacles festival. The two holidays will be observed simultaneously.

Families from all parts of the country will thus have an opportunity to come to Jerusalem to bring their sacrifices.

A notice has been issued by the Office of the High Priest, conveying a stern warning to Israelites not to sacrifice on any of the "high places." It also emphasizes that henceforth no sacrifices of any kind may take place outside the Temple in Jerusalem, even in the local sanctuaries which had previously been used by the official priesthood.

ATTENTION, VISITORS FROM ABROAD:

There is important news for you
ON PAGE 2

Expect 100,000 Offerings

(Royal News Service)

Priests attached to the Temple's Reception Centre for the people's offerings estimate that in the course of the 7-day holiday the number of sacrifices brought to the Temple will exceed 100,000.

Preparations for handling so huge a number of offerings were begun months ago, and the priests say they are equipped to cope with the situation.

Special cattle markets have been set up at the city gates, to cater to those who have come a long way and did not bring their animals with them.

Provision for Needy

The King, furthermore, has issued instructions to the effect that family heads who are not in a position, financially, to buy a sacrificial animal may, upon presentation of a written testimonial signed by the Elders of their town or village, receive a sheep from the Royal Pen.

"It is His Majesty's wish," the royal announcement states, "that every household, without exception, should bring its sacrifice in the Temple."

Leads People in Solemn Procession

By a Staff Writer

The Temple of the Lord, constructed by King Solomon and completed only a few days ago, was solemnly dedicated here yesterday morning with the installation of the Ark of the Covenant in the Holy of Holies—the innermost chamber of the Sanctuary.

Hundreds of thousands of joyous celebrants from all over the country filled the Temple square, the surrounding mountain slopes, and all the streets of the city, in order to watch the procession and the ceremony which followed.

Never in the history of this nation has there been such a glorious spectacle of pageantry and splendour, and the people made the most of the occasion.

The day also marked the commencement of the Feast of Tabernacles.

Highlight of the dedication ceremony was the prayer offered up by King Solomon. This was followed:

(Excerpts from King Solomon's Prayer—Page 3.)

ed by the bringing of the holiday sacrifices as prescribed in the Law of Moses. Special services will be held all week to enable every citizen to bring his sacrifice.

Focus of Activity
Its golden exterior gleaming in the early autumn

NO IRON USED

No iron was used in any of the construction work for the Temple, since it was considered improper to use, for the purpose of building this sacred edifice, a metal from which war weapons are made.

Similarly, King David was denied the honour of building the Temple because of his life-long association with bloodshed and war.

a heavy cloud descended on the Sanctuary and filled its interior.

The King's Prayer

When all the sacred vessels had been put in their proper places, a signal for silence was given, and the excited subub of the throng gradually subsided. King Solomon waited for complete silence, then intoned the first prayer heard in the Temple.

Rising and turning to the multitude, the king then blessed the people, calling on them to "let your heart be perfect with the Lord your God."

Then came the sacrifices. With King Solomon leading the way and the people following suit, one by one, Temple guards offered for their new task great incense, and the "burning of the day" was transacted without incident.

The sacrifices were resumed this morning and will be continued until the end of the Tabernacles festival.

Veteran Priest Among Marchers

Among the notables following the Ark of the Covenant through the streets of David's City yesterday was old Avithar, who served as High Priest in David's time.

Avithar was called to Anatot for his part in the abortive Adoniyah uprising against Solomon after King David's death. At the request of King Solomon's mother, Bathsheba, the venerable ex-High Priest was granted special permission to come to Jerusalem, so as to be able to march with the other priests on this great occasion.

He is the only one of those who had participated in the anti-Solomon conspiracy who was not executed. Said Solomon at the time:

"I shall not put you to death, because you bore the Ark of the Lord before my father David and because you have been afflicted in all wherein my father was afflicted."

Queen of Sheba Arrives in Jerusalem

By a Staff Writer

Amidst a fanfare of drums and trumpets, and with thousands striding to catch a glimpse of the beautiful woman in the world, the Queen of Sheba today made her entry into Jerusalem. Her journey had taken the Queen some 1000 miles—from the Kingdom of Sheba, in southern Arabia, to the capital of Israel—in just under three months.

The Queen arrived with a powerful escort mounted on horses and dromedaries, she herself being borne aloft in a specially-built litter supported by her gigantic Nubian attendants. A long train of animals—including some enormous beasts never before seen in Israel—brought the Queen's gifts of gold, ivory and precious stones for King Solomon.

Battle of Wits

His Majesty the King met the Queen of Sheba at the entrance to the Royal Palace. The Queen was much moved, she declared later, by the reception and by the grandeur of the Court which, she said, greatly surpassed her expectations, formed on the basis of the glowing reports that had reached her ears in her far-off domain.

In particular, the Queen had heard of King Solomon's skill in writing poetry and propounding riddles. The Queen—herself quite adept in these fields—has let it be known that she is looking forward to the opportunity of matching wits with the sagacious Solomon.

Among His Majesty's courtiers, the outcome of this mental tournament between the world's wisest man and the world's most beautiful woman is awaited with eager anticipation.

Benadiah ben Yehoiadai has been appointed by King Solomon to act as the Queen's personal guide and as the head of her bodyguard during her stay in Jerusalem.

Commercial Mission?

By a Staff Writer

The air of the capital is buzzing with rumours about the real motive of the Queen's visit to King Solomon's court in Jerusalem. Curiosity, politics, romance, the quest for knowledge—all these have been mentioned.

Trained local observers, however, incline to the view that the Queen's motive is an economic one, and that behind her mission to Jerusalem lies the desire to come to some sort of commercial understanding with the powerful Israelite king.

This view is based on the economic facts of life in this region. Until a few years ago the entire Arabian-Ethiopian trade was in the hands of the Queen of Sheba—she was the sole source of income it was, too.

Then came the Israel

merchant fleet and began to cut into Sheba's monopoly by plying the sea route from Elath to Ophir, stopping at Aram, Ethiopia and other ports on the way.

Since transportation by sea is faster, safer, and more efficient than overland traffic—especially on long-distance journeys—the Queen of Sheba, who owns no ships, found herself unable to compete with King Solomon's new merchant navy, and her caravans lost a tremendous amount of trade.

It is believed in economic circles here that the Queen will try to get Solomon to limit his commercial activities to his former sphere of influence, or, failing that, to obtain from him a subsidy to compensate for the trade he is taking away from her.



JERICO JOINS IN

JERICO (CNS).—Residents of this city who were unable to go up to Jerusalem for the inauguration of the Temple, stood for hours at the western city gate—their eyes glued on the Hills of Jerusalem.

When they saw the column of smoke rise to the heavens, they knew that at that moment the dedication sacrifice had been offered up—and accepted. The people promptly fell on their faces and called out three times: "The Lord is God!"

Modern News Clips on Solomon

Newspaper Sources and Dates from Dallas, Texas before 1985

Cost Of Solomon's Temple

The cost of the most magnificent of modern buildings is a trifle compared to that of Solomon's temple, which, according to estimates given in the bulletin of the Illinois Society of Architects, reached the tremendous total of more than \$87,000,000,000 according to present-day values. Solomon's temple and its internal decorations and the paraphernalia was one of the wonders of the olden times. According to Villapardus, the talents of gold silver and brass used in its construction were valued at the enormous sum of \$34,399,110,000.

The worth of jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced, according to Chapel's reduction tables, to every-day coinage equals the sum of \$1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth \$3,246,720,000. The priests vestments and robes of singers, \$10,050,000; the trumpets were worth \$1,000,000.

To the above add the expense of building materials, labor and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years, and upon whom, beside their wages, Solomon bestowed \$33,669,885.

If the daily food was worth forty-five cents each, the sum total for feeding this army of workmen during the time of building totals up to \$344,385,440. The material in the rough is estimated as having been worth \$12,726,685,000. The several estimates show the total cost to have been, \$87,212,210,840.

King Solomon's mine said found

WASHINGTON (UPI) — King Solomon's lost gold mine, the fabled biblical Ophir, appears to have been found between Mecca and Medina in Saudi Arabia.

According to a report Sunday from the U.S. Geological Survey, a team of American and Saudi geologists believes the most likely place for the rich mine of the 10th century B.C. is a site called Mahd Adh Dhabab (Cradle of Gold).

Dr. Robert Luce, a USGS geologist and a member of the team, said engineers who operated the mine between 1939 and 1954 suspected it was the biblical Ophir.

The Bible reports that King Solomon, who reigned from 970 to 931 B.C., and King Hiram brought 31 tons of gold to Jerusalem from Ophir. Although four books of the Bible mention Ophir, its location is never pinpointed.

The Revised Standard Edition of the Bible in I Kings, Chapter 9, Verse 26, speaks of those who "went to Ophir, and brought from there gold, to the amount of four hundred and twenty talents; and they brought it to King Solomon."

The rest of I Kings deals with Solomon and the Queen of Sheba, an interesting tale, but biblical researchers have been equally fascinated by the legendary Ophir, thought to be in Arabia.

"Our investigations have now confirmed that the old mine could have been as rich as described in biblical accounts and, indeed, is a logical candidate to be the lost Ophir," Luce said. "We believe the legendary King Solomon's lost mines are no longer lost."



"No, Francine. Solomon did not have 300 porcupines."

Did God Approve of Solomon's Polygamy?

Norman Geisler, *Ethics: Alternatives and Issues*, 204-5

(See also page **Error! Bookmark not defined.** of these notes)

1 Kings

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42-43), nor was Jacob when he married Leah and Rachel (Gen. 29:23, 25). (7) The polygamous relation was less than ideal. It was one of jealousy among the wives. Jacob loved Rachel more than Leah (Gen. 29:31). Elkanah's one wife was considered a "rival" or adversary by the other, who "used to provoke her sorely, to irritate her . . ." (1 Sam. 1:6). (8) When polygamy is referred to, the conditional, not the imperative, is used. "If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights" (Ex. 21:10). Polygamy is not the moral ideal, but the polygamist must be moral. (9) The New Testament sets down monogamy as a precondition for church leaders. "Now a bishop must be above reproach, the husband of one wife . . ." (1 Tim. 3:2), wrote the apostle. (10) Monogamy was not only required for church leaders but it was recommended for all men. Paul wrote, "But because of the temptation to immorality, each man should have his own wife and each woman her own husband" (1 Cor. 7:2).

There are other arguments against polygamy, such as the relatively equal number of males and females in the world, which would seem to imply that one woman is made for one man. However, it must be conceded that polygamy is better than immorality, even though it is not as good as monogamy. At least, polygamy is a closed system; it is not free love. It is better to take a woman as a second wife than to use her as a harlot, even though both fall short of God's ideal. Polygamy is at least a relationship where the other can be treated as a person and not merely used as a thing. Nonetheless, polygamy is inferior to monogamy because one cannot have a unique (one-of-a-kind) relationship with more than one wife. The other wives will never be more than second best and not part of that most intimate union which God designed for marriage. Jealousy and hatred will be natural outcomes of the polygamous relation.

II. HIERARCHICAL BASIS FOR A CHRISTIAN VIEW OF SEX

Does not the special case of polygamy provide an exception to the moral principle that sex is to be a unique and abiding personal relation between a man and a woman? Furthermore, does not the justifiable case of divorce (viz., when one's partner has been unfaithful) mentioned by Jesus (Matt. 19:9) provide an exception to the morality of the marital bond? From a biblical and hierarchical point of view the answer to both questions is no. There are no exceptions to the singularity of the marital relation (i.e., one man for one woman); there are only some *exemptions* in view of higher obligations. Likewise, there are no legitimate exceptions to the permanence of the marriage bond (divorce as such is wrong); there

(By N. Geisler)

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subject. Romans chapter one speaks of homosexuality as that which "exchanged natural relations for unnatural . . ." (v. 26). It is a "shameless act" which results from vile passions (v. 27). In another passage Paul wrote, "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals . . . will inherit the kingdom of God" (1 Cor. 6:9). These are all a perversion of the proper use of sex. If heterosexual acts are wrong outside marriage because they set up a husband-wife relation between those who are not husband and wife. Homosexual acts are wrong because they set up a unique husband-wife relation between those who cannot be husband and wife, since they are both of the same sex.

Of course, the biblical prohibitions on homosexuality do not refer to close friendships (with physical affection) between those of the same sex. Such friendships are both normal and beautiful. David and Jonathan are a classic example. The Scriptures say, "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18:1). Intimate friendship is one thing; illegitimate and unnatural sexual encounters are quite another thing.

4. *The Role of Sex in Multiple Marriages* — There is little question that polygamy was permitted by God in biblical times. Even some of the great saints had several wives (cf. Abraham, David, Solomon). The real problem is not whether God *permitted* polygamy but whether He *planned* it. That is, was polygamy, like divorce, something God tolerated but did not really desire?

There is ample evidence, even within the Old Testament, that polygamy was not God's ideal for man. That monogamy was His ideal for man is obvious from several perspectives. (1) God made only one wife for Adam (Gen. 2:18ff), thus setting the ideal precedent for the race. (2) Polygamy is first mentioned as part of the wicked Canaanite civilization (Gen. 4:23). (3) God clearly forbade the kings of Israel (leaders were the persons who became polygamists) saying, "And he shall not multiply wives for himself, lest his heart turn away again" (Deut. 17:17). (4) The saints who became polygamists paid for their sins. 1 Kings 11:1, 3 says, "Now King Solomon loved many foreign women. . . . He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart." (5) The greatest polygamist of the Old Testament, Solomon, gave testimony to the fact that he had only one true love, for whom he wrote "The Song of Songs." The Canticles stand as the greatest polygamist's greatest rebuke to polygamy. Even Solomon with his 1,000 wives had only one true love. (6) Polygamy is usually situated in the context of sin in the Old Testament. Abraham's marriage of Hagar was clearly a carnal act of unbelief (Gen. 16:1f). David was not at a spiritual peak when he added Abigail and Ahinoam as his wives (1 Sam. 25;

Historicity of David and Solomon

"The Bible in Its Context: A Reliable Record?" (notes based on Prof. Alan Millard, seminar at Biblical Graduate School of Theology, Singapore, 7 Sept 2004)

Introduction

- A. The books of 2 Samuel and 1 Chronicles note that David was a famous king with a large territory.
- B. However, scholars now say David was only a local leader, if he existed. This has become widespread by arguing several points:
 - 1. The historical books were supposedly written after Alexander the Great (331 BC).
 - 2. Jews invented these stories at this late date to unify the nation.
 - 3. No archaeological evidence supports the existence of David and Solomon.
 - 4. The earliest copies of Kings and Chronicles are the Dead Sea Scrolls (200 BC); therefore, the originals must have been written shortly before this time (which is not very good logic!).
- C. This theory attacking the biblical view has two basic assumptions (neither is proved):
 - 1. The "book of the law" found during Josiah's reign is supposed to be Deuteronomy.
 - 2. Books with a similar style to Deuteronomy are supposed to be copied from Deuteronomy and thus are called Deuteronomistic. These include Joshua, Judges, Samuel, Kings, Jeremiah, and parts of other prophets (e.g., Amos).
- D. Therefore, our task is to determine whether the biblical descriptions of the kingdoms of David and Solomon show that they were written early.

Elements of Early Composition within Kings and Chronicles

- A. Size of Inscriptions
 - 1. The Assyrian inscriptions of Tiglath-Pileser I (1100 BC) and Sargon (720 BC) are royal writings on prisms. Even though these are 400 years apart, the prism-writing tradition lasted long.
 - 2. In like manner, the tradition of writing in the style of Deuteronomy could also have lasted hundreds of years. Therefore, literary traits of later prophets, such as Jeremiah, do not prove that Kings and Chronicles were written after 300 BC.
- B. Phrases within Assyrian Inscriptions
 - 1. The same phrases appear in similar inscriptions hundreds of years later: "I slaughtered them like sheep," "my god directed me to conquer them," etc.
 - 2. The later OT books also reiterate the exact phrases as earlier books. They even go beyond this by giving their sources: "the history of the kings of Judah," "the history of the kings of Israel," etc. This listing of sources was unusual for their day and pointed to the historicity of earlier writings such as the Book of Kings.

C. Non-Chronological Orientation:

1. David defeated Hadadezer and took control of Damascus (2 Sam. 8:3-10).
2. He also defeated the Ammonites (2 Sam. 10), but this had occurred earlier. The OT did not always list these accounts in chronological order.
3. Another example is 2 Kings 18–20, which shows the account of Evil-Merodach out of chronological order. One must remember that stories were sometimes listed by theme rather than chronology.

D. Evidence of the Large Size of the Kingdoms of David and Solomon

1. A fragment of an Egyptian monument highlights a victory of Pharaoh Siamun. It shows he captured a city, which may be Gezer, seized from the Canaanites and given to Solomon's daughter as a wedding present (see Kitchen's picture at the back of his book, *On the Reliability of the OT*). This is not conclusive, however.
2. Why didn't the Assyrians, Babylonians, and people of Tyre mention David or Solomon if they were significant kings?
 - a) In Assyria's early days (1000 BC), the kingdom of Israel was small compared with the strong Arameans who had pressed against Assyria from the west.
 - b) The 4-5 existing Babylonian inscriptions around 1000 BC only relate to building projects. One would not expect inscriptions about lands far away.
 - c) Since Tyre is still presently inhabited, no inscriptions have been discovered there. Also, the original Tyre was an island off the coast. If any letters of Solomon had indeed been kept at Tyre, they would have been on papyrus and thus unable to survive the centuries of destruction and decay.
3. Many kingdoms have risen and fallen quickly, like the kingdoms of David and Solomon. Therefore, it was not unusual to omit mentioning significant short-lived kingdoms.

E. Reasons for Lack of Written Inscriptions in Jerusalem

1. The Ophel Hill (later called the City of David) is the original site of Jerusalem. Its eastern slope was very steep, so houses not in good repair would have crumbled and fallen down the hill. The Steep Stepped Structure, still there, may have supported the hill, as seventh-century houses are built upon it. This is inhabited today, which has hindered excavations. With such decay, it is not surprising that inscriptions have not survived.
2. But why have excavations in Jerusalem gone on for 150 years, yet very little has been discovered? After the Second Jewish Revolt (132-135 AD), Emperor Hadrian rebuilt Jerusalem as a Roman city, and Ophel Hill was destroyed as it was used as a quarry. Unsurprisingly, no remains of David and Solomon have been found.
3. But why didn't David and Solomon set up monuments that have been found?
 - a) The city of Byblos in Lebanon was the port for cedar wood taken to Egypt. The Pharaoh of Egypt sent a statue of himself to Byblos (similar to Queen Elizabeth giving a signed picture of herself). The inscription on the statue and other inscribed stones there were used as building materials by later conquerors such as the Crusaders for steps, support for wells, etc.
 - b) In like manner, those who conquered Jerusalem used any previously inscribed stones in their buildings. They were not concerned about inscriptions that they could not read.

4. The Tel Dan Inscription in ancient Phoenician mentions the King of Israel from the “House of David” (Arnold/Beyer, 164-65). Others say “House of the Beloved” means devoted to a god. The most ridiculous explanation is that it means “House of the Cooking Pot,” or kitchen! This inscription is the earliest explicit mention of David, so it is inaccurate to claim that no inscriptions mention David.
 5. The excavation of Hazor by Yadin shows a double wall with rooms inside (called casemates), whose pottery dates from the 10th century BC. Solomon fortified Megiddo, Gezer, and Hazor (1 Kings 9). The 1930s excavators of the elaborate gate of Megiddo placed it in the 9th century, but the Hazor gate matched that at Megiddo. Israeli archaeologists argue both are from the 9th century, championed by Israel Finkelstein. However, styles change over time, so various styles of pottery often coexist—no one throws away all the styles from the previous age on a specific date!
- F. Could Solomon have used gold as he did (1 Kings 10)?
1. Gold was frequently used in utensils in antiquity, and most of these utensils have been pillaged through the ages anyway.
 - a) A Pharaoh of 1400 BC gave a golden bowl to his victorious general after a battle.
 - b) Assyrians drank wine from golden bowls, inscribed in cuneiform.
 - c) Darius also inscribed a golden bowl used in his palace.
 2. Solomon had an ivory-decorated throne with lions on each side (1 Kings 10:18-20). This was common in the Ancient Near East:
 - a) Ivories of a calf giving milk to her young stand only 6-7 centimeters and are lined up on a table of a wealthy family.
 - b) Table legs in Assyria had ivory linings.
 - c) An ivory-lined wooden chair was found in an ancient tomb in Egypt.
 - d) King Tut also had a golden throne with lion heads on either side.
 3. Solomon had made golden shields useless in battle as they were too soft (1 Kings 18:17). Critics say this must be an exaggeration.
 - a) But a golden dagger has also been discovered.
 - b) Also, a discovery of Sargon’s palace shows golden shields that match exactly with Solomon, though 250 years later.
 - c) Other second-millennium examples show golden shields in temples for the gods.
 4. Solomon overlaid the entire temple with gold, including walls, ceiling, and floor (1 Kings 6:22). Liberals see this as an exaggeration of the Jewish community that imagined that a golden-covered table eventually became the entire room.
 - a) But extensive use of gold was commonplace in Egypt:
 - (1) A pillar in an Egyptian temple carved to look like papyrus reeds shows deep slits between sections of the pillars. This likely indicates how gold overlaid all the pillars. Thutmose III (1400s BC) notes that he had 14 gold-covered pillars sheathed in gold!

- (2) King Tut's tomb had a gold cabinet enclosing a wooden coffin, which contained an entire gold coffin inside. The pharaoh himself wore a gold mask over his head.
 - (3) One pharaoh gave over 20 tons of gold to a single temple.
 - (4) The Oracle of Delphi in Greece had presents from Croesus, King of Lydia, that were made of gold.
- b) Greeks also used gold extensively:
- (1) Visitors of the pharaoh brought gold to the Egyptian pharaohs (as if he needed more gold).
 - (2) The Parthenon in Athens used to have a statue of Athena and even had golden articles on hooks. This made it easy to remove them to pay off a king who attacked the city. A similar incident occurred when Pharaoh Shishak raided Jerusalem and took its shields that Solomon had made.
5. We should not assume that the ancients attached the same high value to gold as we do in modern times, when gold is far more valuable. The Temple of the Sacred Tooth in Kandy, Sri Lanka, has sheaths of gold provided by worshippers. The Taj Mahal in India is another example.
6. These examples do not prove that Solomon had extensive gold, as this cannot be proven, but they show that this would not have been out of character for its time.

Conclusion

There exists no explicit evidence for the existence of David and Solomon. However, much circumstantial evidence does exist. "Absence of evidence is not evidence of absence."

Polygamy in the Line of Judah

Introduction

- A. Polygamy is the practice of a single husband having more than one wife. This is practiced for a variety of reasons, chiefly being men's sexual desires and desire to have as many sons as possible to continue their lineage and secure their throne.
- B. Since God blessed Adam with Eve in Eden, God's ideal has always been one woman for one man. However, pagan views of antiquity convinced kings and wealthy men that their strength and blessing were shown in having multiple wives.

How Large were the Families in the Kingdom of Judah?

<i>King</i>	<i>Wives</i>	<i>Concubines</i>	<i>Total</i>	<i>Sons</i>	<i>Daughters</i>	<i>Ref</i>
David	8+	Yes	Many	20+	Many	1 Sam 27:3; 2 Sam. 3:2-5; 5:13-16
Solomon	700	300	1000			1 Kings 11:3; 1 Chron. 3:10
Rehoboam	18	60	78	28	60	2 Chron. 11:21
Abijah	14		14+	22	16	2 Chron. 13:21
Jehoram	Many					2 Chron 21:14
Joash	2					2 Chron. 24:3

Applications Today

A. Scripture shows the many problems of deviating from God's ideal in the Garden of Eden. These problems follow those with multiple sexual partners:

1. Bitterness and rivalry often resulted from the numerous wives.
2. Various sons who each had a different mother complicated the second generation, too

B. The blessings of faithfulness to a single partner are numerous:

1. Lack of guilt—the sexual life of a monogamous husband is blessed (Prov. 5:15-19)
2. Simplicity in the home rather than jealousy between wives or sexual partners

Do You Agree or Disagree?

To explore your ideas on this vital subject, please mark them as A, U, or D beside each statement below to show whether you agree, are Uncertain, or disagree with the teaching.

- A. God allowed the kings of Judah to marry several wives.
- B. Polygamy is always wrong.
- C. Polygamists who become Christians should divorce the rest of their wives who came after their initial marriage.

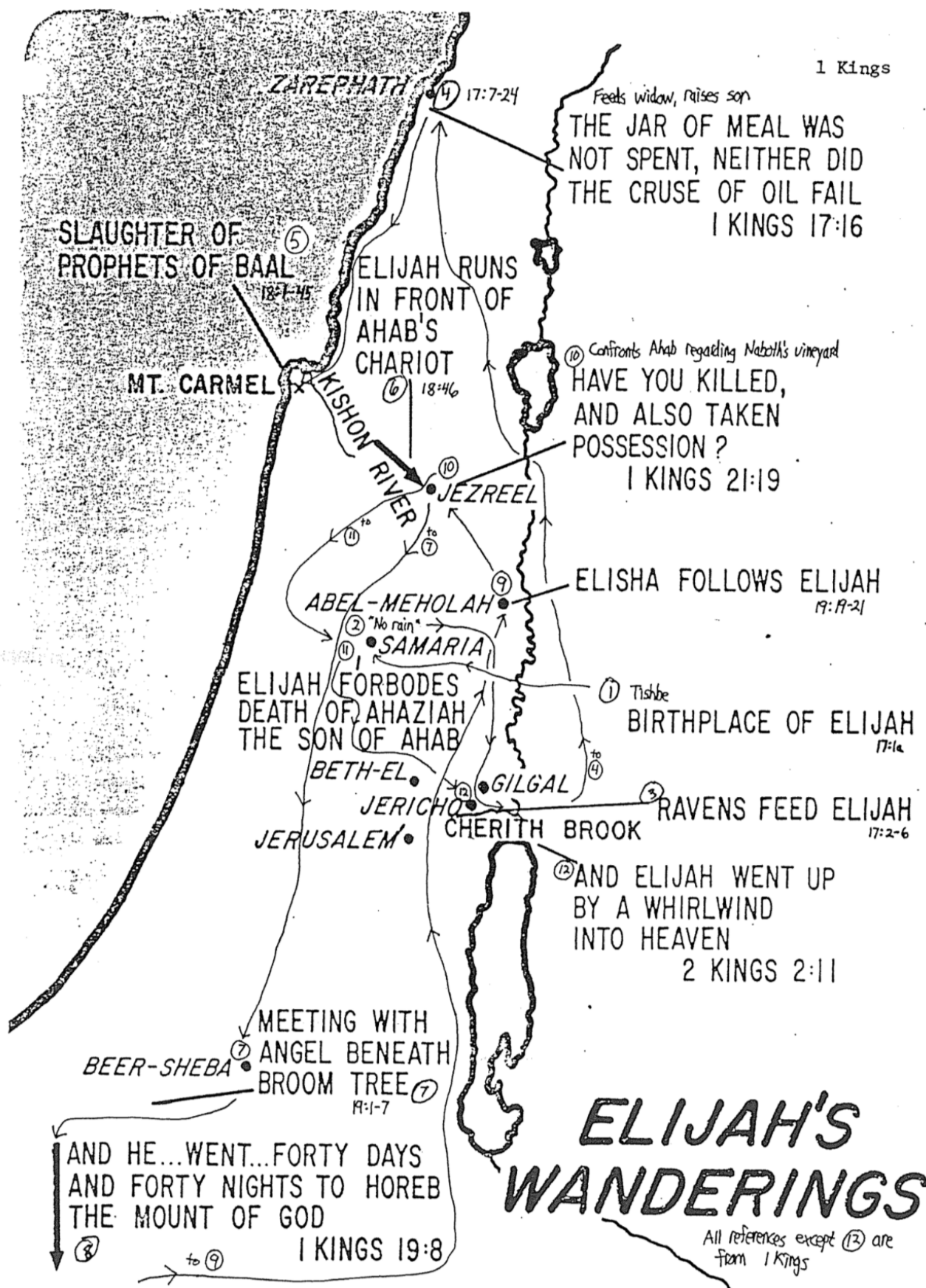
Conclusion

In today's so-called "sexual revolution," people are honored if they have had multiple sexual partners. The late NBA basketball star Wilt Chamberlain was said to have had sex with over 50,000 women (this averaged three daily during his ages 20-60).

However, man is never happier than when he follows God's instructions, which applies particularly in the sexual realm.

Elijah's Travels

Adapted from Donald Campbell, Dallas Theological Seminary (class handout)



Solomon's Jerusalem, Elijah and Elisha

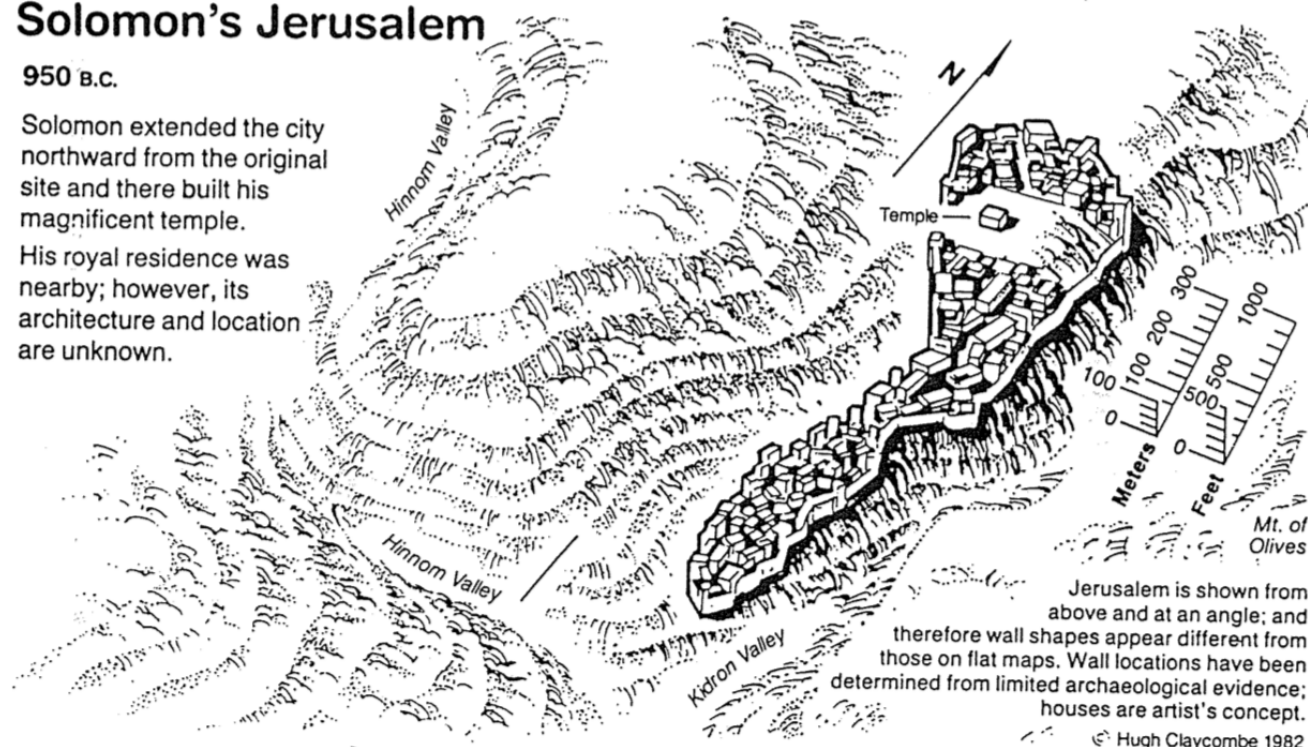
The Bible Visual Resource Book, 73

Solomon's Jerusalem

950 B.C.

Solomon extended the city northward from the original site and there built his magnificent temple.

His royal residence was nearby; however, its architecture and location are unknown.

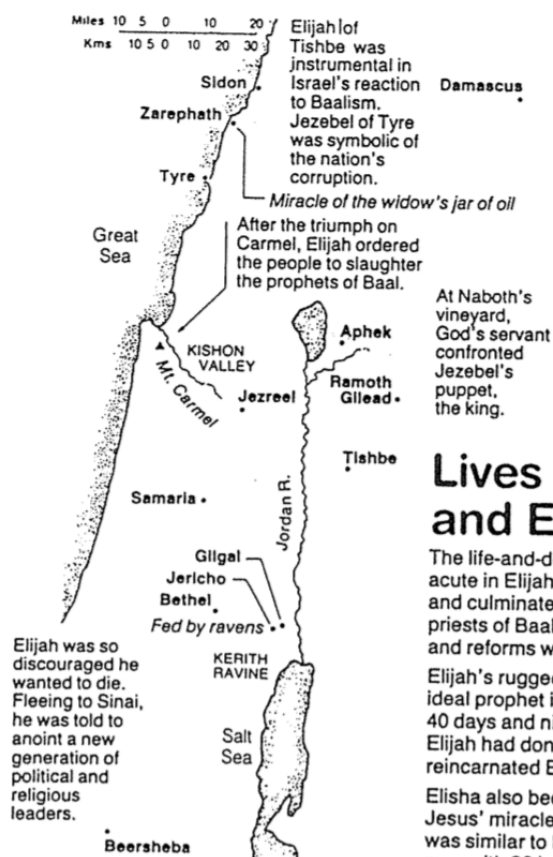


Jerusalem is shown from above and at an angle; and therefore wall shapes appear different from those on flat maps. Wall locations have been determined from limited archaeological evidence; houses are artist's concept.

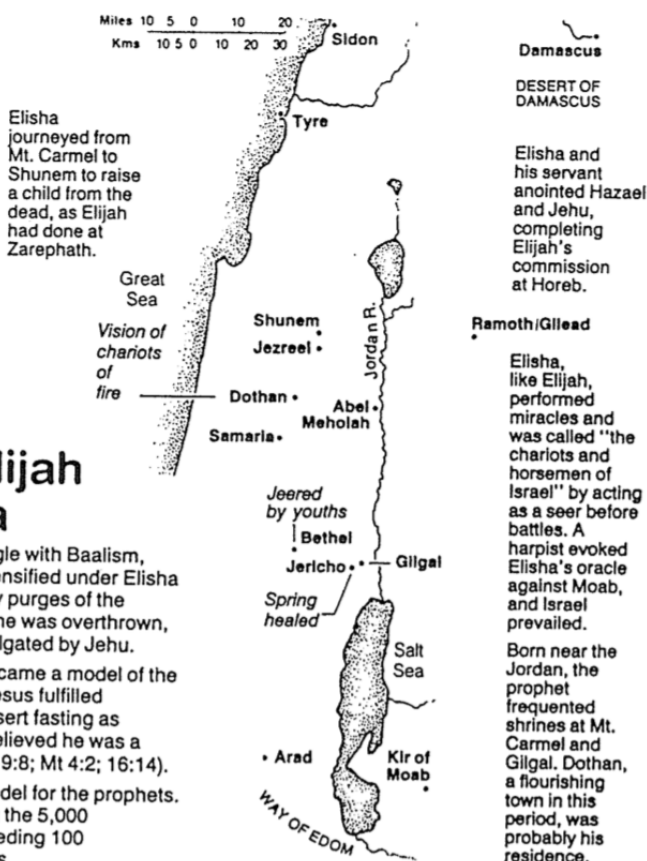
© Hugh Claycombe 1982

For further reference to the development of Jerusalem see: page 63, *The City of the Jebusites and David's Jerusalem*; page 99, *Jerusalem of the Returning Exiles*; page 139, *Jerusalem During the Time of the Prophets*.

Elijah



Elisha



Lives of Elijah and Elisha

The life-and-death struggle with Baalism, acute in Elijah's day, intensified under Elisha and culminated in bloody purges of the priests of Baal. Ahab's line was overthrown, and reforms were promulgated by Jehu.

Elijah's rugged figure became a model of the ideal prophet in Israel. Jesus fulfilled 40 days and nights of desert fasting as Elijah had done; many believed he was a reincarnated Elijah (1Ki 19:8; Mt 4:2; 16:14).

Elisha also became a model for the prophets. Jesus' miracle of feeding the 5,000 was similar to Elisha's feeding 100 men with 20 barley loaves.

The Appeal of Idols

Life Application Bible, 575

THE APPEAL OF IDOLS

On the surface, the lives of the kings don't make sense. How could they run to idolatry so fast when they had God's Word (at least some of it), prophets, and the example of David? Here are some of the reasons for the enticement of idols:

POWER

The appeal of Idols

The people wanted freedom from the authority of both God and the priests. They wanted their religion to fit their life-style, not their life-style to fit their religion.

Modern parallel

People do not want to answer to a greater authority. Instead of having power *over* others, God wants us to have the Holy Spirit's power to *help* others.

PLEASURE

Idol worship exalted sensuality without responsibility or guilt. People acted out the vicious and sensuous personalities of the gods they worshiped, thus gaining approval for their degraded lives.

People deify pleasure, seeking it at the expense of everything else. Instead of seeking pleasure that leads to long-range disaster, God calls us to seek the kind of pleasure that leads to long-range rewards.

PASSION

Mankind was reduced to little more than animals. The people did not have to be viewed as unique individuals, but could be exploited sexually, politically, and economically.

Like animals, people let physical drives and passion rule them. Instead of seeking passion that exploits others, God calls us to redirect our passions to areas that build others up.

PRAISE AND POPULARITY

The high and holy nature of God was replaced by gods who were more a reflection of human nature, thus more culturally suitable to the people. These gods no longer required sacrifice, just a token of appeasement.

Sacrifice is seen as self-inflicted punishment, making no sense. Success is to be sought at all costs. Instead of seeking praise for ourselves, God calls us to praise him and those who honor him.

As societies change, they often throw out norms and values no longer considered necessary or acceptable. Believers must be careful not to follow society's example if it discards God's Word. When society does that, only godlessness and evil remain.

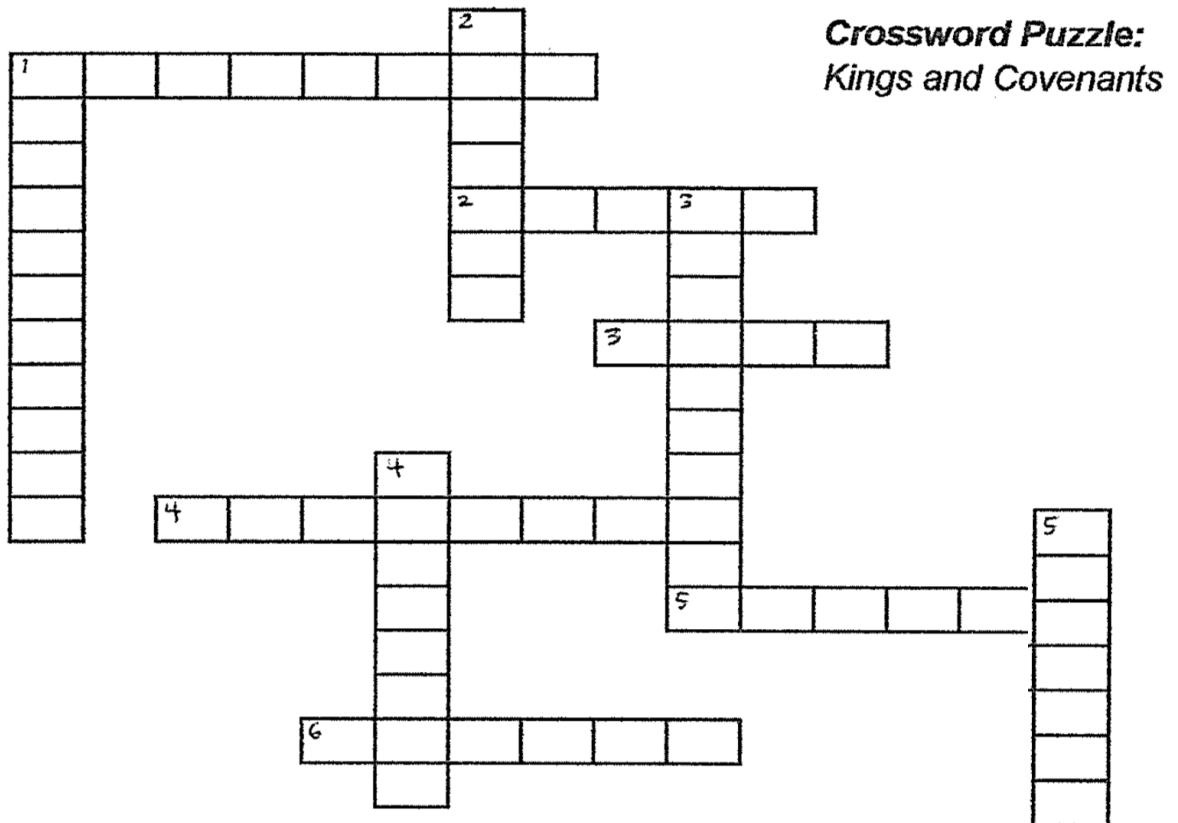
Contrasting Elijah and Elisha

Huang Sabin, *OT Made Simple*, except * from Leon Wood, *A Survey of Israel's History*
and # from J. Hampton Keathley III, Biblical Studies Foundation (www.Bible.org)

Prophets	Elijah	Elisha
Background*	Poor	Wealthy
Emotional Make-up*	Man of moods—extreme courage & despair	Self-controlled & even-tempered
Kings	Ahab & Ahaziah	Jehoram & Jehu
Nature of Ministry	Mainly public & confrontational with sins of kings	Mainly private & ministering to people's needs
Miracles#	9	14
Duration*	22 years	50 years
Message	Repentance	Deeds of kindness
Mentored by	God?	Elijah
Mentored	Elisha	Gehazi
Memorable Incident	Confrontation with prophets of Baal at Mount Carmel	Judgment upon 42 insulting youths at Bethel

Kingdom Crossword Puzzle

Adapted from Mr. Ashley Bryant, International Community School, Singapore (undated)



ACROSS

1. He was the son of Nabat and a servant of David, who rebelled against Solomon to establish his kingdom, which split the kingdom of Israel (1 Kings 12:3-4)
2. This man was God's choice for king over Israel so that God would establish his kingly line forever (1 Sam. 16:13; 2 Sam. 7)
3. He was chosen king by the people because of his stature (1 Sam. 8:19; 10:1)
4. How God establishes a relationship of responsibility between Himself and his people. It is a divine promise.
5. He anointed both Saul and David as king (1 Sam. 10:1; 16:13)
6. God revealed both his promise and his judgment to David through this man (2 Sam. 7:4-7; chapter 12)

DOWN

1. The King of kings and Lord of lords who descended from the line of David to establish his kingdom forever (2 Sam. 7; 1 Tim. 6:14-15)
2. This is the covenant God established with David, promising him that his throne would be established forever (2 Sam. 7:12-16)
3. They wanted a king they could see and touch to rule over them, just like the other nations (1 Sam. 8:19)
4. He was the son of Solomon, through whom the line from David to Christ would continue (Matt. 1:7; 1 Kings 12:1)
5. He was the son of David, through whom God's promise to David would continue (1 Kings 1:30)