

Session 6: The Divided Kingdom

Apprentice Track Workshop: Biblical Story

Historical Overview of the Divided Kingdom Period (_____-586 BC)

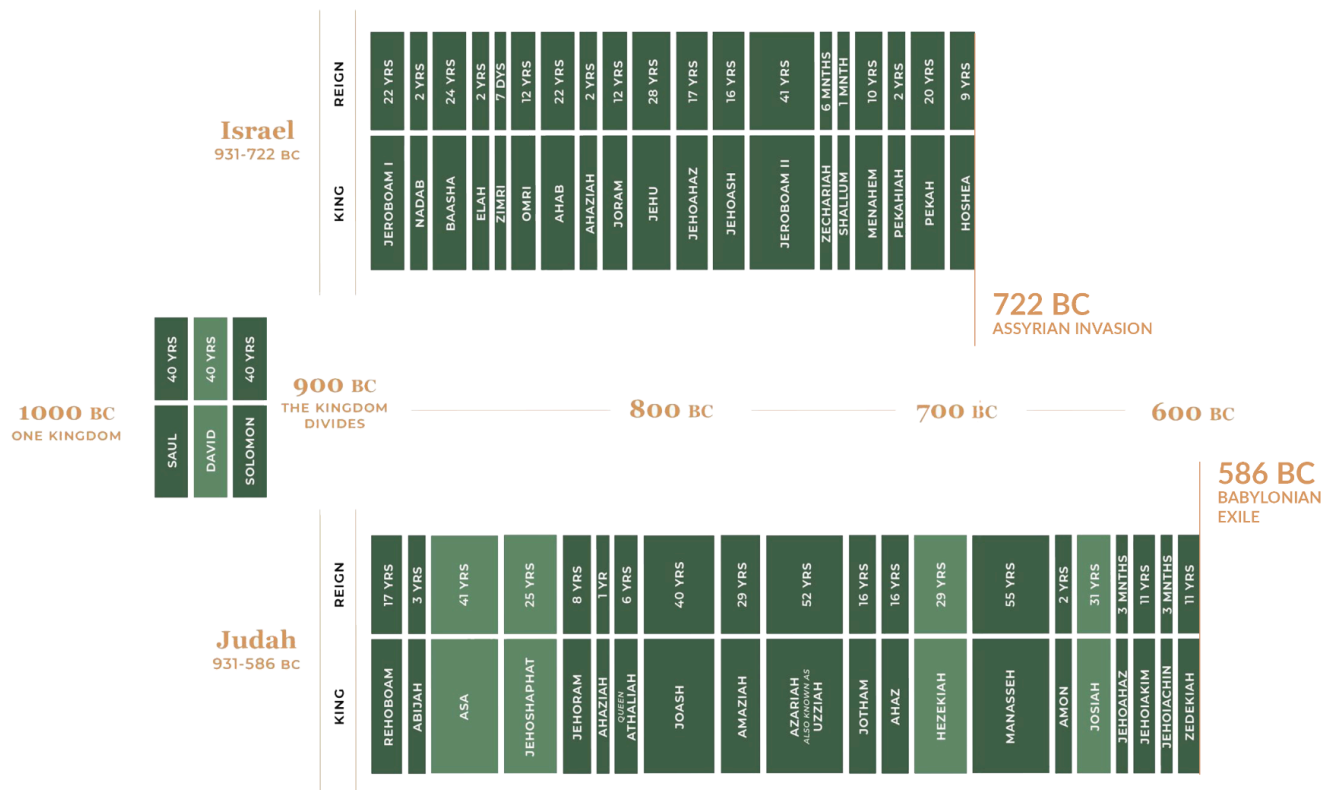
1) A Messy _____ (2 Kings 11-12; 2 Chronicles 10)

- a. **The Request from the North:** _____ **Solomon's burden!**
- b. **Rehoboam's** _____ **Response:** "My father punished you with whips, but I will punish you with _____!"
- c. **The Split**
 - i. _____ ruled the tribes of Judah and _____ in the South.
 - ii. _____ ruled the northern 10 tribes, called Israel or sometimes Ephraim.



2) God's _____ Kings in the North

- The northern ten tribes endured 20 _____ and _____ kings over the course of about 208 years. They were finally conquered by the _____ in 722 BC.
- The history of the northern ten tribes was marked by a high rate of leadership _____ (not a stable country)



3) God's (less) Flawed Kings in the South

- Judah fared slightly better. They persisted after Israel's fall for another _____ years- 344 years in total from the beginning of Rehoboam's reign to the end of Zedekiah's reign.
- They had a total of 19 kings (plus 1 queen), who all inherited the throne as members of the Davidic line. Several of these kings had long, peaceful, prosperous reigns.
- God initially established Judah as a stable nation under the 41 year-long reign of _____.

- d. But because of Hezekiah's _____, Judah was able to resist the Assyrian conquest (2 Kings 19).
- e. And Judah's greatest king was named _____, he reigned shortly before the Babylonian exile.
- f. However, many of Judah's kings were faithless and incompetent. So, they in turn were invaded by Babylon multiple times beginning in _____ BC, and finally were exiled and decimated officially in _____ BC.

God's Perspective of the Divided Kingdom

1) _____ and _____ of the Prophets

- a. The bulk of prophesy in the Bible is _____ (being forthright with God's people) **not** foretelling. The prophets spend most of their time calling forth God's Word in light of his people's current situation and/or the surrounding nations.
- b. The prophets served like the _____ of God's _____.
 - i. They compared God's covenant as it's given in the Pentateuch—especially Deuteronomy—with Israel's real history. And they say, "You've broken the covenant! You've been unfaithful—to God! And here is the evidence to prove it."
 - ii. In this way, the prophets played an important role in the revelation of redemptive history. They stand in a long line of men who stand in on behalf of God to his people and on behalf of the people to God.
- c. But the prophets DO turn to *foretelling* the future. You could summarize the prophet's future-oriented words this way: _____ through _____. The people would experience covenant curses, **but** God would preserve a _____ of his people.

2) General _____ of the Prophets

- a. The prophets only make sense when we consider the _____ laid out from _____ to 2 Kings. So much of the imagery of the prophets' recasts Israel's history in provocative language (Isaiah 5; Hosea 2). They make their case against God's people by looking backward.

- b. Most of the prophets preached during the _____ part of this narrative history of the people of Israel. They comment on the declining state described in 2 Kings. And they are trying to give an answer for *why* the Lord allowed the nation to slip from its height under David and Solomon.
- c. Most of the prophets were active immediately prior to the _____ or _____ invasions.
 - i. Prophets to Israel (prior to 722 BC): Amos, Hosea and Jonah*
 - ii. Prophets to Judah leading up to the Assyrian Invasion of 722 BC: Isaiah and Micah
 - iii. Prophets to Judah prior to the Babylonian Invasions (605, 597, and 586 BC): Nahum, Zephaniah, Habakkuk, and Jeremiah*

Theological Highlights from the Divided Kingdom

1. Reversal of _____ Blessings

- a. The authors of Kings, Chronicles, as well as nearly all the prophets of this period want readers to see that Israel's destruction and Judah's exile to Babylon are the result of their _____.
 - i. God had multiplied Abram's descendants like the sand of the sea and had given them all the land he had promised. Under Solomon they were a blessing to the nations and enjoyed life under God's rule (1 Kings 4:20-21).
 - ii. But Israel was exiled because of "_____ of faith" (1 Chronicles 5:23-25; 9:1; 2 Chronicles 36:14-20).
- b. In response to this unfaithfulness the blessings of the Abrahamic and Mosaic covenants _____.
 - i. The geographical extent of their _____ dwindled progressively.

- ii. They no longer experienced rest but were constantly at _____, either in civil war or at war with other nations.
- iii. They were no longer a great influential nation that was a conduit of blessing. Instead, they were influenced _____ the surrounding nations and even _____ to their practices under Manasseh (2 Chr. 33).
- iv. They became a _____ to the surrounding nations.
- v. They made alliances with _____ and some returned there (something they are told never to do for in Egypt they will only experience subjugation (2 Chr. 36:1-4))
- vi. The _____ of the Davidic covenant was destroyed.
- vii. Eventually, they were forced to retrace the steps even of _____ and return to the land of Ur which becomes Babylon.



2. Faithfulness to the _____ Covenant

- a. God's promise to David is the reason why God chooses to be gracious to his rebellious people (1 Kings 11:33-37; 15:4; 8:19; 2 Chronicles 6:15-17; 42; 21:7). The covenant stands forever, even through Judah's _____ apostasy.
- b. Yet there are conditions of obedience to God's commands (1 Chronicles 28:9; 2 Chronicles 7:17-18; 15:2, 7). These conditions are based on the Mosaic Covenant which is the foundations for the nation's existence. All the kings were judged according to this covenant.
- c. And even then, God continued to prove himself faithful to David his anointed.

3. A King _____ than David

- a. _____ (2 Kings 22-23 and 2 Chronicles 34) was like no other king before him (2 Kings 23:25).
- b. **Read 2 Chronicles 34:1-10.**
- c. Even the greatest king of Judah was not able to turn aside God's _____.