

1: Events in the Reigns of Kings of Judah and Israel

The kings of Israel and Judah were believed to serve as Yhwh's agents to rule the nation. They were expected to observe his covenant and laws, to defend the nation and engage in offensive war when deemed necessary, and to rule the people with justice (mishpat) and righteousness (tsedaqah).

Give Us a King! Jacob flees to Paddan-aram, partly to find a wife from among his relatives and partly to flee from the anger of his brother, Esau. Jacob has no money to pay the dowry for a wife, and so he ends up working for Laban, his father-in-law, for 14 years to pay the dowry fee for his two wives, Leah and Rachel. This will start with a flock from which all such cattle have been removed. Jacob is not content to settle for the few rare instances in which such a goat or lamb will be born, so he sets out to manipulate matters so the odds will be more in his favor. And so Jacob busies himself with peeling poles. Peeling the bark off of the poles exposes white stripes on the poles. These stripped poles are then placed wherever the flocks eat, water, and breed. It really seems to work! Jacob works harder and harder at his project, prospering all the time. Laban and his sons notice, and they do not like it at all. God instructs Jacob to leave Paddan-aram and return to the land of his fathers. As Jacob sets out to convince his wives that they must leave this place, he tells of a dream God has given him. In the dream, Jacob sees a flock of goats in the time of mating and notices that the males which mate are striped, speckled and mottled. I wonder how long it takes for this to dawn on Jacob. Jacob prospers because God causes him to prosper, and this God does by causing the striped, speckled, and mottled males to mate more than the others. This man, Jacob, is to become the forefather of the nation Israel. As we know, it does not. Now in chapter 8, it is not the Ark but a king in whom the Israelites will place their trust and hope. Important Observations Before beginning our exposition of 1 Samuel 8, several very important observations should be made as they bear heavily on the way we understand and apply our text. In a very real sense, the contest with Pharaoh is between one King and another. It is after the Israelites cross the Red Sea that they first realize this, expressing the fact in their hymn of praise: Old Testament scholars have noted that the giving of the Law, as the establishment of a covenant between God and Israel in Exodus through Deuteronomy, follows the same form of treaties or covenants made between ancient kings and their subjects in that day. The people of that day would immediately recognize the implication "that God is establishing the covenant basis for His rule as King over Israel. This is more clearly indicated elsewhere. Second, after He delivers the Israelites from Egyptian bondage, God prepares them for the fact that they will have a king. In the prophecy of Balaam in Numbers More will be said about this prophecy later, but it should be pointed out here that 1 Samuel 8 is a very literal fulfillment of the prophecy of Deuteronomy Third, this is the first of three times in 1 Samuel when God speaks to the Israelites through Samuel concerning the evil of demanding a king see also But let us bear in mind that this matter will also be taken up in chapters 10 and To understand 1 Samuel 8, we must study it in the light of chapters 10 and Fifth, the demand for a king does not come from the elders of Israel alone verse 4 but from all the people see verses 7, 10, 19, At first glance, it seems as though only the elders 26 of Israel are demanding a king. As the chapter unfolds, it is very clear that all of the people of Israel are behind this movement to have a king. This indicates to me that Israel is functioning here somewhat as a democracy. Their elders are not leading, as much as they are representing the people. Samuel is, indeed, the last of a dying breed "the judges. But let us remember what the author of the Book of Judges says at the beginning of his work: They turned aside quickly from the way in which their fathers had walked in obeying the commandments of the LORD; they did not do as their fathers. Only after the judge died did Israel turn away from God and act corruptly. He is simply getting old and has partially retired. Already they are eager to be rid of him. Seventh, our text in no way suggests that Samuel is another Eli, a weak and pathetic leader. Samuel often speaks to the Israelites for God. No prophecy of Eli is recorded. In fact, Eli receives his revelations second-hand see 2: Samuel is a great man of prayer see 7: Samuel is a decisive leader, who acts where Saul would not 1 Samuel Eli could not be called decisive, and some may not even call him a leader. Samuel is instrumental in the military defeat of the Philistines 7: Samuel is a man of great personal integrity see Let us allow the Scriptures themselves to sum up the life of Samuel: The simple fact is that Samuel is the greatest judge of all time. From

chapter 12, we learn that the military threat posed by Nahash, the king of Ammon, is perhaps the fundamental reason the Israelites want a king. The Ark of God is out of commission, Samuel is soon to be, and the Israelites want a king in whom they can place their trust. A King is Demanded 8: Now appoint a king for us to judge us like all the nations. I do not think Samuel named his sons as his replacement nor that he can do so. Samuel is not only a priest and a judge, he is also a prophet. We have no indication that God thus gifted his sons, so how can either or both replace their father? Like other elders and leaders in the nation, they can serve as judges. But the sphere of their ministry and authority is limited, and when it becomes obvious that these two have become corrupt, the inference may be drawn that Samuel deals with the problem. Nothing more is said of their corruption or their ministry. In chapter 12, Samuel speaks of his sons as being with the people verse 2. Samuel claims to have done the people no injustice and to have been guilty of no corruption, a fact which the people affirm. How can he speak thus if he has not dealt with the corruption of his own sons? Our text indicates otherwise. He has a number of years of ministry left. I believe we can safely say that the years Samuel leads the nation after chapter 8 are more significant than the many years he led them prior to this the very years the author chose not to include in his account. I do not think the elders or the people are as concerned with the leaders they see before them as they are with the unknown leaders they do not see. Who will lead the people after Samuel? They want to have a man in place. So they demand -- not request -- a king like all the nations have. If anything, the solution the elders propose is foolish. Think of the folly of their logic, which goes something like this: We cannot have a bright future if our leaders are corrupt. And let this king judge us. And let there be a dynasty, so that his sons will rule in his place after his death. God raised up judges; He did not create a dynasty of judges, whose sons replace them. The cure is worse than the problem! They want a judge who settles their legal questions. They simply want a king to be their judge, rather than having a judge like Samuel. It sounds good, but it is not a simple change at all. They want to completely overhaul the system of justice for Israel. They want to be rid of this system of judges and be ruled and judged in the same manner the nations around them are judged. They are not simply attempting to fire Samuel as their judge; they are seeking to fire God as their King. God makes this clear in the following verses. The Response of Samuel and God 8: He does not pop off, scorching the elders with his disapproval and anger. He goes to God in prayer, as he is inclined to do. Samuel is being rejected by the people; there is little question that this is true. As a godly man, Samuel may agonize over whether this is due to some failure on his part. God informs Samuel that ultimately it is He, not Samuel, whom they are rejecting. If Samuel is being rejected for the same reasons God is, then Samuel should take this as a compliment. Having exposed the roots of this present proposition, God goes on to instruct Samuel to listen to the people and give them their way verse 9a. The Custom Cost of a King 8: The words recorded in verses are not the sum total of all Samuel says to the people on this occasion. They are what the author wished to emphasize for us, the reader. But the author wants us to focus upon the words recorded in verses

2: Kings Of The Divided Kingdom: ISRAEL

Other kings of Israel who did not adhere to God's laws did not enjoy the same leadership quality. Sixth, a godly leader serves in humility. The Israelite king was told "not [to] consider himself better than his fellow Israelites" (verse 20).

Related Media Early Periodâ€” The homeland of Assyria was in the northeast corner of the Fertile Crescent where the Tigris River flows southward across the plains, and the mountains of Kurdistan loom up in the background. The city which gave its name to the country and empire, even as it took its own name from the national god, was Ashur. It was located strategically on a low bluff on the right bank of the Tigris at a place now called Qalat Sharqat cf. These were interrupted by the rise of the Hittite state. There is a governor from the neo-Sumerian period ruling in Assyria B. He may have moved against Babylon. At any rate, he captured a town on the Tigris River which opened up Assyria to him. Assyria had just regained her independence from the south. From his Assyrian throne, he moved west and eventually conquered Mari. The whole of upper Mesopotamia was now in his control and the Cappadocian colonies began to show renewed activity. His son, Ishme-Dagon, was able to retain only Assyria. Mari fell back to the original Amorite dynasty through Zimrilim. The Period of Decline B. During this period, Assyria was dominated by others. Mitanni seems to have controlled Assyria see Unit 9 for Mitanni. Mitanni was defeated by the Hittites B. The Middle Kingdom B. The Middle Assyrian Kingdom arose in the 14th and 13th centuries. It was reconstituted about B. Names appear here which are better known in the New Assyrian Kingdom: There was a decline from to B. Assyria rose to the height of its power at the time of the New Kingdom. The Assyrians subjugated all of Mesopotamia, including Babylonia, and the border regions. They also extended their rule over a part of Asia Minor, all Syria, and, for a while, even over Egypt. They conquered Syria and Palestine, as well as other lands, and undertook frequent campaigns there. They include Shalmaneser V B. ANE who undertook several campaigns against Egypt and occupied the Delta and the old royal city of Memphis. The last goal of Assyrian expansion, the overthrow of Egypt, was brought very close. This decline came about swiftly under his successors. Major Assyrian Kings in the New Kingdom. He established a ferocious reputation. His capital was at Calneh Nimrud. Most of his work was done at the acropolis. The outstanding discovery was the palace of Ashur-nasir-pal II. It contained huge winged bulls and human figures. It was almost lost at sea in a storm. Shalmaneser III B. Sixth year B. I crossed the Tigris and approached the towns of Giammu on the river Balihâ€”I departed from Aleppo and approached the two towns of Irhuleni from Hamath. I departed from Arganaâ€”and approached the city of Karkara. I destroyed, tore down and burned down Karkara, his royal residence. They rose against me [for a] decisive battle. I fought with them with the support of the mighty forces of Ashur, which Ashur, my lord, has given to me, and the strong weapons which Nergal, my leader, has presented to me, and I did inflict a defeat upon them between the towns Karkara and Gilzau. I slew 14, of their soldiers with the sword, descending upon them like Adad when he makes a rainstorm pour down. I spread their corpses everywhere , filling the entire plain with their widely scattered fleeing soldiers. During the battle I made their blood flow down the hur-pa-lu of the district. These twelve kings decided that they needed to put a stop to the westward expansion of the Assyrians. Ahab of Israel and Hadad-ezer of Damascus, normally bitter enemies, joined the coalition as allies. Shalmaneser claimed complete victory, but it was several years before he returned. Jehoahaz was ruling in the north and Joash in the south. I ordered the numerous army of Assyria to march against Palestine. I crossed the Euphrates at its flood. As to the numerous hostile kings who had rebelled in the time of my father Shamshi-Adad V and had wi[th held] their regular tributes â€”I received all the tributes [â€”] which they brought to Assyria. I then ordered [to march] against the country Damascus. One hundred talents of gold corresponding to one thousand talents of [silver], 60 talentsâ€”[I received as his tribute]. We read in 2 Kings ANE This monarch brought Assyria to new life. Isaiah, in chapter 1, uses language to describe the state of Judah that sounds as though they have undergone a siege. The question is of what devastation does this speak? An officer of mine I installed as governor over them. I returned him to his place [and imposed tribute upon him, to wit: Israel [Omri land], all its inhabitants and their possessions I led to Assyria. The usual interpretation is that Syria and Ephraim are forming an anti-Assyrian coalition and do not

dare leave their southern flank uncommitted. Kings 2 Kings They were subsequently released under the prophecy of a certain Oded. It was at this point that Isaiah confronted Ahaz and challenged him to trust in Yahweh, but Ahaz has already made up his mind to go to Assyria 2 Kings This meant that Ahaz and Judah became vassals of Assyria and also subordinated themselves to the gods of Assyria. The sequence of events must have been something like this: However, the goal of defeating Jerusalem and Ahaz directly so as to put an anti-Assyrian on the throne failed. Consequently, Syria and Ephraim had decided to come back later to complete the task. This was what frightened Ahaz and his advisers so badly that they sent to Tiglath-pileser for help. I brought away as prisoners of its inhabitants with their possessionsâ€”their large and small cattleâ€”of the 16 districts of the country of Damascus I destroyed making them look like hills of ruined cities over which the flood had swept â€”Israelâ€”all its inhabitants and their possessions I led to Assyria. They overthrew their king Pekah and I placed Hoshea as king over them. I received from them 10 talents of gold, ? The Bible says 2 Kings Then Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah and struck him down, and slew him and reigned in his stead. Hoshea sat on the Israelite throne at the pleasure of Assyria. Whoever he was, he was in no position to oppose Assyria, and Hoshea was left twisting in the wind. Shalmaneser apparently began the siege, and Sargon II finished it when Shalmaneser died. Sargon II B. I formed from among them a contingent of 50 chariots and made remaining inhabitants assume their social positions. I installed over them an officer of mine and imposed upon them the tribute of the former king. Hanno, I captured personally. As Finegan suggests, Sargon may have come to the throne on the heels of the defeat of Samaria and carried out the deportation begun by Shalmaneser V. Sargon put down a rebellion in Ashdod. Shabako, the Nubian, was ruling Egypt at that time. Isaiah used this incident to show Judah the utter futility of expecting Egypt to give them help against Assyria. Then they shall be dismayed and ashamed because of Cush their hope and Egypt their boast. Sennacherib ruled at the end of the eighth century and beginning of the seventh. The northern kingdom exists no more and Hezekiah is on the throne in Judah as an unwilling vassal of Sennacherib. Isaiah has been trying to get the Judeans to trust in Yahweh for deliverance, and that is what happened in B. I set Sharruludari, son of Rukibtu, their former king, over the inhabitants of Ashkelon and imposed upon him the payment of tribute and of presents due to me as overlordâ€”and he now pulls the straps of my yoke! In the plain of Eltekah, their battle lines were drawn up against me and they sharpened their weapons. In the melee of the battle, I personally captured alive the Egyptian charioteers with the ir princes and also the charioteers of the king of Ethiopia. I besieged Eltekah and Timnah, conquered them and carried their spoils away. I assaulted Ekron and killed the officials and patricians who had committed the crime and hung their bodies on poles surrounding the city. The common citizens who were guilty of minor crimes, I considered prisoners of war. The rest of them, those who were not accused of crimes and misbehavior, I released.

3: Who were the kings of Israel and Judah?

Samuel represents the transition from the judges to the kings as God used him to anoint Israel's first two kings ushering in the era of the monarchy. True Many believe Mordecai was the original author of the book of Esther.

Ahijah told Jeroboam that he would become king of the other 10 tribes. The 12th tribe, that of Levi, served as priests and were not included in this division, as they had received no inheritance of land from God. When King Solomon heard what Ahijah had foretold, he tried to kill Jeroboam to maintain the kingdom for his son and heir, Rehoboam; Jeroboam had to flee to Egypt to escape. He appointed men to be priests who were not of the tribe of Levi. A prophet of God saw the altars where they burned incense to these idols, and rebuked Jeroboam. He prophesied that a man named Josiah from the house of David would sacrifice these false priests, burning their bones on these very altars. The divine nature of this prophecy is evident in the fact that it was made years before it was fulfilled. Jeroboam stretched out his hand to order the prophet to be seized, and his hand immediately turned leperous. His son Abijah became very ill, and Jeroboam sent his wife in disguise to ask the prophet Ahijah if the boy would recover. Ahijah prophesied that dogs would eat every member of his family that died in the city, and birds would eat those that died in the country. Continued to do all the evil that his father had begun. Nadab was murdered by Baasha while besieging a Philistine town. This fulfilled the prophecy of Ahijah against the house of Jeroboam. Baasha did evil in the eyes of the Lord, just as those before him had done. The prophet Jehu not the same Jehu who later became king prophesied against Baasha, saying that dogs would eat every member of his family that died in the city, and birds would eat those that died in the country, thus pronouncing on Baasha the same judgment that Ahijah had prophesied for Jeroboam. Baasha reigned for 24 years. Elah continued to worship idols as his father had done, and led Israel into greater sin. However, when the Israelites heard that he had plotted to murder their king, they proclaimed Omri, the commander of the army, as king over Israel. Omri and all the Israelites then laid siege to the city of Tirzah. When Zimri saw that they had taken the city, he locked himself in the palace and burned it down around himself; thus he reigned for only 7 days. After Zimri burned the palace down, Omri established the city of Samaria as the new capital of Israel, building it up and fortifying it with walls around it just like Jerusalem, the city David had established as the capital of Judah. The people of Israel were divided, however, with half supporting Omri as king, and half supporting Tibni. He co-reigned with Tibni for about five years, then Tibni died and Omri had sole reign for about 7 more years; so Omri reigned for a total of 12 years. Early in his reign, Omri sought to strengthen his ties to Phoenicia, perhaps to assist him in overthrowing Tibni. The Phoenicians were worshippers of Baal, and Jezebel brought this practice to Israel when she married Ahab. Thus Omri did evil in the eyes of the Lord, sinning more than all of those before him by opening the door to Baal worship in Israel. Each of the major fortified cities had their own king. It is not clear whether his death was from natural causes or the result of the military struggle for control of the kingdom. Married Jezebel, daughter of the king of the Sidonians, who introduced Baal worship, a practice totally condemned by the prophets Elijah and Elisha. Ahab continued extensive construction work on the wall around the capital city his father had established. Elijah then challenged prophets of Baal to call down fire from heaven to consume their offerings. None of them could, though they prayed all day, and slashed themselves with swords. Then Elijah built his altar, and dug trenches all around it; he had the people pour water over his offering until the trenches were full. Elijah then prayed to God, and the fire from the Lord fell and burned up the sacrifice, proving that God is the true God. At this, all the people fell prostrate and cried out "The Lord is God". Elijah told them to seize all the prophets of Baal, and they slaughtered them. This angered Jezebel so much that she vowed to kill Elijah, but he escaped to Horeb and hid in a cave. Ben-Hadad finally surrendered to Ahab, but instead of killing him, Ahab made a treaty with him. A prophet of the Lord rebuked Ahab for making such a treaty, because Ahab had freed a man God had intended should die. Ahab wanted a vineyard belonging to Naboth, but Naboth refused to give it to him. Jezebel had Naboth stoned to death, so that Ahab could have his vineyard. The Lord had Elijah come out of hiding and return to Samaria to condemn Ahab and Jezebel for their greed and treachery. Elijah pronounced the same judgment on them that Ahijah had prophesied on

Jeroboam, and Jehu had prophesied on Baasha: Ahab was so angry at this that he had Micaiah thrown into prison. Ahab told Jehoshaphat to wear his royal robes into battle, but he himself went in disguise. Ahaziah did all the evils of his father and mother, and worshipped Baal. He fell from an upper room and sent messengers to consult Baal-Zebub to see if he would recover from these injuries. The messengers met the prophet Elijah along the way, who told them that Ahaziah would die, never arising from his bed. When they reported this to Ahaziah, he sent a captain and 50 men out to capture Elijah, but he called down fire from heaven to consume them. Again Ahaziah sent out a captain and 50 men, and the same thing happened to them. The third time, Elijah went back with them, where he told Ahaziah that he was going to die for consulting Baal-Zebub. He asked Ahaziah if he consulted Baal-zebub because there was no God in Israel, meaning that Ahaziah and the children of Israel had turned their backs on the one true God. This prophecy was proved to be true when Ahaziah died without ever leaving his bed, just as Elijah had said he would. Because Ahaziah had no son, his brother Joram became king. He reigned for 12 years. He did evil, although not as much as his parents had done, because he got rid of the sacred Baal-stone in the temple his father had made. He aligned with Jehoshaphat, king of Judah when the Moabites rebelled, but after 7 days, the armies ran out of water. Elisha told them to dig ditches, and God would fill them with water, and also would give them victory. When the Moabite king saw that the battle was going against him, he sacrificed his firstborn son on the walls of the city. Joram later aligned with his nephew Ahaziah, king of Judah, to go to war against Hazael, king of Aram. Joram was injured in that battle, and withdrew to Jezreel to recover. Twice Joram sent out a messenger to see if he came in peace, but neither one of them returned. Joram and Ahaziah then rode out to meet Jehu themselves, each in his own chariot. Jehu killed Joram with an arrow between his shoulder blades as he was fleeing. The arrow pierced his heart and he died instantly. Jehu also injured Ahaziah, but he managed to escape to Meggido, where he died from that wound. He extended the scope of this purge of the house of Ahab to include killing Ahaziah, king of Judah, whose mother was Athalia, the daughter of Ahab. Jehu had Jezebel thrown out of a window by her own eunuchs, killing her as well. He then had all 70 sons of Ahab beheaded, and piled their heads at the gate to the city. This was the fulfillment of the prophecy of Elijah concerning the house of Ahab. Instead, he had them all surrounded and killed them all, then tore down the temple of Baal, thus destroying all Baal worship in Israel. However, he did not tear down the golden calves at Dan and Bethel, and he continued in the sins Jeroboam had began. Although He gained the throne through wide-spread violence, Jehu and all of his sons died from natural causes. His sons did reign for only four generations, but it was still the longest-lived dynasty of the northern kingdom. Jehoahaz did evil in the eyes of the Lord, leading the people in wickedness as Jeroboam had done. This deliverance came when the Arameans turned away from Israel to head off an attack from Assyria. However, even after they were delivered from bondage to Aram, Jehoahaz and the people of Israel continued to do evil in the eyes of the Lord, and the Asherah pole remained. Continued in all the evils of his fathers. Jehoash was challenged by Amaziah, king of Judah, whose victory over the Edomites went to his head and made him arrogant. Amaziah remained a prisoner until the death of Jehoahaz 10 years later; then he lived 15 more years until he was killed in Lachish by his own people. To show his contempt for Amaziah and Judah, Jehoahaz proceeded to break down the wall around Jerusalem, and he ransacked the temple of the Lord, taking all the gold and silver articles from it. Jehoash visited the prophet Elisha during his final illness, complaining of his despair and the terrible situation Israel was in. Elisha then told Jehoahaz to strike the ground with the arrows. Jehoahaz only struck the ground three times, rather weakly, and Elisha told him his lack of zeal meant that instead of total victory, they would only defeat the Arameans 3 times. Elisha then died and was buried. Just as Elisha had prophesied, Jehoahaz defeated Ben-Hadad of Aram 3 times, but was never able to have complete victory over them. It was his son, Jeroboam II who was finally able to gain control over Aram. He continued to commit all the sins of his fathers, and was rebuked by the prophets Hosea and Amos. However, God saw how badly Israel was suffering at the hands of the Arameans, the Moabites, and the Ammonites. Jeroboam II gained control of the Arameans, regaining all the lands they had taken from Israel. He also brought the Moabites and Ammonites under control, and under his rule, the northern kingdom enjoyed a period of greater prosperity than they had experienced since the days of King Solomon. He reigned for only 6 months when he was publicly attacked and murdered by Shallum, a son of

Jabesh, who then succeeded him as king. This was the fulfillment of the word of the Lord that had been spoken to King Jehu, that his sons would reign for only four generations because Jehu did not keep the law of the Lord after becoming king. With this downfall of the house of Jehu, the northern kingdom entered into a period of political instability where 3 of the next 5 kings would be murdered. The prosperity Israel experienced under Jeroboam II would be very short-lived. Menahem was probably a military commander. After murdering Shallum in Samaria to gain the throne, he marched from Tirzah to Tiphseh; because the people there refused to open their gates to him, he attacked that city, ransacking it and ripping open all the pregnant women there. Such acts of violence were typical of conquering armies. This was an enormous amount of money, which Menahem took from the people of Israel.

4: Ancient Israel (the United and Divided Kingdom)

This article is an overview of the kings of the United Kingdom of Israel as well as those of its successor states and classical period kingdoms ruled by the Hasmonean dynasty and Herodian dynasty.

When this monarch came to the throne, he removed the idolatrous worship places and tore down the pagan shrines which the Hebrews used in those days. The biblical record praises him in this fashion: It was while Hezekiah was reigning as king in Judah that Shalmaneser, king of Assyria, invaded the northern kingdom of Israel. After a siege of three years B. The Assyrian annals claim that 27,000 prisoners were captured *Journal of Cuneiform Studies* , Two decades later B. Assyrian records affirm that he conquered forty-six Hebrew cities and took over two hundred thousand captives, along with much spoil Luckenbill , section Hezekiah, at the capital city of Jerusalem, was terrified by the invasion. Accordingly, he offered tribute, i. Hezekiah was forced to strip the temple and the palace of all their treasures in order to pay the bounty *2 Kings* Through his military officials, he made a series of threats, the design of which was to bully the Hebrew king into surrender. His arguments were as follows: If Israel would yield, they would be treated kindly [that was a joke in view of the well-known brutality of the Assyrians! Other nations had already fallen to Assyriaâ€”their gods had been impotent to save them. What a tremendous blunder this final challenge was! Hezekiah humbled himself before the Lord and sought the intercession of the prophet Isaiah *2 Kings* Presently, a message was received from Jehovah. Hezekiah was not to fear the words of this heathen king who had blasphemed the living God. And then, this foreboding prophecy concerning king Sennacherib: Mark this divine prediction well, for within two decades it was amazingly fulfilled. The Assyrians, however, challenged again: The challenge of the Assyrian was actually laughable; for the fact of the matter was, it was God himself who had used this heathen monarch as an instrument of divine wrath to punish rebellious Israelâ€”as indeed the prophet Isaiah had vividly prophesied about a third of a century earlier cf. The Lord promised that haughty king: In spite of the fact that this foreign host was much the superior in military might, Jehovah would protect his people. This was doubtless an allusion to the Messianic promise through David. Observe how the Almighty delivered Judah: What an awesome scene that must have been as the gray light of dawn made its way among the smoldering campfires and silent tents of the Assyrian army. The Assyrian came down like a wolf on the fold, And his cohorts were gleaming in purple and gold, And the sheen of their spears was like stars on the sea, When the blue wave rolls nightly on deep Galilee. Like the leaves of the forest when Summer is green, That host with their banners at sunset were seen: Like the leaves of the forest when Autumn hath blown, That host in the morrow lay withered and strown. For the Angel of Death spread his wings on the blast, And breathed in the face of the foe as he passed; And the eyes of the sleepers waxed deadly and chill, And their hearts but once heaved, and forever grew still! And there lay the steed with his nostril all wide, But through it there rolled not the breath of his pride; And the foam of his gasping lay white on the turf, And cold as the spray of the rock-beating surf. And there lay the rider distorted and pale, With the dew on his brow, and the rust on his mail, And the tents were all silent, the banners alone, The lances unlifted, the trumpet unblown. And the widows of Ashur are loud in their wail, And the idols are broke in the temple of Baal; And the might of the Gentile, unsmote by the sword, Hath melted like snow in the glance of the Lord! There are several interesting points about this narrative that warrant further consideration. For example, note that Jacob wrestled with a being that had assumed the form of a man *Genesis* Here is a lesson we can learn from this: Christ is not only a loving saviour, he is a demanding judge as well cf. Second, though the critics have scoffed at this Old Testament narrative, there is other historical evidence that corroborates it. Now when Sennacherib was returning from his Egyptian war to Jerusalem, he found his army under Rabshakeh his general in danger [by a plague], for God had sent a pestilential distemper upon his army; and on the very night of the siege, a hundred fourscore and five thousand, with their captains and generals, were destroyed *Antiquities of the Jews* Those Eastern rulers were always careful to document their victories and to boast of them. Their defeats were simply ignored in the records. Professor George Rawlinson of Oxford noted: Finally, we are informed that after the destruction of a major portion of his army, Sennacherib returned to Nineveh in Assyria. Some twenty years

GODS RULE IS CHALLENGED BY THE KINGS OF ISRAEL pdf

later, as he was worshipping in the temple of his pagan god, two of his own sons killed him with the sword of Sennacherib learned that it does not pay to challenge Jehovah. Let us remember that these accounts are written for our learning Romans

5: Give Us a King! (1 Samuel) | www.enganchecubano.com

But other kings actually led the people away from worshiping God, made bad agreements with Israel's enemies, and treated the people cruelly and unfairly. The history of the kings is told in 1 and 2 samuel, 1 and 2 kings, and is retold in 1 and 2 chronicles.

Ancient Israel the United and Divided Kingdom Along with the reemergence of Iron Age hierarchies and complex societies came the restoration of literacy and recursive institutions throughout the Near East. Written testimony about the social experiences and evolving world views of inhabitants survives for a number of societies. While many Ancient Near Eastern societies labored to reconstitute and to remodel themselves according to the values of the previous era, the written testimony of one society, ancient Israel, challenged traditional concepts of political legitimacy, human rights, and polytheism. Unfortunately, our knowledge of the history of ancient Israel is based largely on one source, the Old Testament. From a historical perspective this massive work contains strands of information set to writing as early as the reign of King Solomon BC. Most of it was probably compiled, however, during the Babylonian Captivity BC or later. In its eventual form the Old Testament contained an historical account of the rise and fall of the United Kingdom of Israel, a body of law received by Hebrew prophets material that was ultimately formulated into a broad based code of ethical requirements or laws known as the Pentateuch or the Torah , and the poetry and prayers of various Hebrew prophets. It is unnecessary to stress that the purpose of the Old Testament was religious. Its contents were assembled first and foremost to teach the Israelites about the covenant between the god Yahweh and themselves. According to the Old Testament, Yahweh chose the Israelites to serve as human agents to his plan of salvation. The Old Testament stresses that Yahweh was consistently faithful to his promises to the Israelites and that he expected them to remain faithful in their devotion to him in return. This much was believed and accepted as faith by the Israelites. Difficulties arise when we try to distinguish genuine historical information from matters of faith, particularly when there is little external information to corroborate the particulars of the Old Testament narrative. As we have already seen with respect to the Stele of Merneptah BC , when external source material does surface it tends to confirm the general historical outline, however minimally. These demonstrate not only the names by which these polities were known to their neighbors, but also that the two kings, David and Omri, were historical. Both texts, in fact, recount plundering expeditions conducted by neighboring kings Mesha the king of Moab and an unnamed king of Aram, possibly Hazael in the territories of Israel and Judah, respectively. Apart from furnishing external corroboration for their existence, therefore, the texts provide a decidedly contrasting perspective to the narrative presented by the Old Testament. In addition, Israel and Judah were both repeatedly mentioned as subjugated territories in the annals of the Assyrian Empire, including one inscribed relief that portrays King Jehu of Israel c. These points need emphasis because they help to place ancient Israel within the context of wider Iron Age Near Eastern developments. Insofar as specific details about the history of Israel and Judah are concerned, we must rely almost exclusively on the narrative of the Old Testament itself. Without the benefit of the Old Testament, in other words, the place in history of Israel and Judah would be reduced to those of other tributary states that succumbed to the expansion of early Iron Age empires, alongside the Aramaeans, the Moabites, the Philistines, and the Edomites. We would know nothing, moreover, about earlier aspects of the Hebrew narrative, including the eras of the Patriarchs, the Exodus, or the Wanderings in the Wilderness. In order to illuminate the historical path of the ancient Israelites we are compelled to parse the narrative of the Old Testament carefully. To do this, biblical historians rely on three competing strategies. Some insist, for example, that archaeological research in Palestine and the Near East has revealed and will continue to reveal material and textual evidence to confirm the fundamental historicity of the Old Testament. Some of this evidence we have alluded to above. Opposing scholars are quick to observe that some of the emerging archaeological evidence actually contradicts the Old Testament narrative or is chronologically too imprecise to furnish suitable corroboration of recorded events. Some sites allegedly conquered by the Hebrews in Canaan, for example, appear to have been unoccupied at the presumed time of the invasion ca. A second line of reasoning posits, therefore, that the Old Testament was

crafted exclusively as a religious and literary document. It neither furnishes nor was it ever intended to furnish accurate historical data prior to the time of the monarchy, at which time its compilers were sufficiently familiar with events to describe their state as a historically definable entity. According to this argument, the Old Testament tells us far more about the intellectual prism through which later Israelites viewed their origins and crafted their narrative than it does about history per se. A third perspective holds that some of the themes presented in the Pentateuch – the primeval history, the stories of the Patriarchs, the Exodus, the revelation to Moses at Mt. Sinai, and the Wanderings in the Wilderness -- resemble short credo-like recitations of recollected experience. These were probably organized within the framework of cult practices perhaps as early as the time of the Judges BC. Fundamental as they were to the recursive process of preserving cultural memory, these themes emphasized a reiterated belief that Yahweh had worked through history to save this people. Apart from certain themes that were expressed in broadest possible terms – for example, that the Israelites eventually settled in Palestine, that their tribes became located in particular areas, and that the nascent society underwent a process of state formation, the Old Testament narrative preserves little that is historically recoverable or definable. While each of these perspectives holds merit, the main issues remain confused. Scholarly debate about these matters has significantly diminished our ability to rely on the Old Testament as a basis for historical reconstruction. Matters long taken for granted, such as when and how the Hebrews arrived in Canaan and where they originated, remain open questions. The Stele of Merneptah and its associated relief at Karnak indicate, for example, that the Israelites were a people not a place inhabiting Canaan, dwelling in tents and fighting on camel back ca. However, they do not confirm the narrative of a flight from Egypt, the Wanderings in the Wilderness, or even the tradition that the Israelites invaded Canaan at this time as opposed to having resided there all along. Rather than attempt to sift through the narrative of the Old Testament for random kernels of historical authenticity, it seems wiser to explore its value as a general interpretation of Iron Age social and cultural transition, not only in Israel but throughout the wider region. In many ways the patterns discernible for the Israelites in the Old Testament narrative apply equally to neighboring societies such as the Ammonites, the Moabites, the Edomites, the Philistines, and the Canaanites. Many of these peoples exhibited common attributes, including associated languages and social origins and similar experiences during the process of state formation. In fact, the emergence of these states was to some degree a product of their immediate proximity to one another and the inevitable consequence of encroaching territorial claims. Another factor to consider was their common emergence from the upheaval provoked during the collapse of the Late Bronze Age. If we recall that the wider region of Late Bronze Age Canaan was overrun by such diverse elements as the Sea Peoples, the Habiru, the Israelites, and the Aramaeans, we should expect to see common patterns of societal development occurring across the landscape. The archaeological evidence indicates, for example, that Late Bronze Age Canaanite urban communities such as Hazor, Lachish, Debir, Bethel, Gezer, and Beth Shean were destroyed and replaced by a pattern of dispersed rural settlements. As urban societies reemerged, it is safe to assume that they did so with populations representing an amalgam of previously settled and newly arrived inhabitants, again, not merely in Israel but throughout the region. Given the lack of recursive institutions during the interim, attempts to explain the complexity of these settlement origins would have been challenging for any of the emerging hierarchies. The idealization of so variegated a past required a process of simplification. However, to hold validity with its intended audience, the Old Testament narrative also needed a semblance of historical plausibility. In other words, the reliance on strategies for survival, such as pastoralism, farming, warfare, and the formation of centralized hierarchies needed to convey a sense of lived experience, as opposed to literary invention. When examined from this perspective the narrative of the Old Testament appears to reflect the challenges endured by a number of Iron Age societies that transited from pastoral roots to settled urban existence. Perhaps as a result of the time spent in the Babylonian Captivity, the compilers of the Old Testament reflected on this process more than others, closely examining its costs and its benefits. If so, the value of this reflection lies more in its interpretation of a fundamental change in lifestyle than in its account of any specific historical experience. They then witnessed the suppression and defeat of this hierarchy by those of larger, militarily stronger powers. In this textbook we have referred repeatedly to the acculturation of newly arrived migrant populations, such as the Akkadians, the

Amorites, the Hurians, the Kassites, the Hittites, and the Mycenaeans. However, the process by which cultural assimilation was achieved has never truly been explained. By devising a sense of trajectory for this experience and by subjecting it to the scrutiny of recalled memory, the writers of the Old Testament were able to articulate their experience as a process of gradual enlightenment. Apart from matters of faith, this explanation of the repeated ancient Near Eastern transition from herding to farming, from rural to urban settlement, from tribal chieftains to centralized monarchies, is elucidated more effectively by the Old Testament narrative than by any other source. Before addressing these matters, a brief outline of events as recorded by the Old Testament and other relevant sources needs to be presented, despite its potentially limited historical value. Even the dates must remain approximate. The cultural significance of the cultural tradition will be explored in a later section.

Historical Outline – the Era of the Patriarchs, ca. Sometime between and BC, Joseph led a migration into Egypt. According to the Hebrew tradition not all the related tribal communities relocated to Egypt. The Benjaminites, for example, claimed to have remained in Canaan throughout the Egyptian experience and were viewed throughout the historical era as the keepers of ancestral law. This would be consistent with other destabilizing developments of the Late Bronze Age, mentioned above. The Stele of Merneptah allows for the possibility that the Hebrews referred to specifically as the Israelites invaded Canaan. If so, during the next two centuries their populations gradually adapted to settled agricultural existence. They lived side by side with surviving elements of native Canaanite population and in close proximity to competing, highly militaristic neighbors, such as the Philistines, the Aramaeans, and the Phoenicians. The Period of Judges and the Settlement in Canaan BC Hebrew society at this point was organized according to a loose confederacy of twelve tribes, ten in the north, two Judah, Benjamin in south. Each tribe was ruled by tribal warlords referred to as judges or Suffetes. Their populations remained highly segmentary with each regulating its own affairs. Within each tribal population there were also sub tribes and smaller kinship-based communities. The Hebrew tribal confederacy was centered on a commonly held sanctuary something referred to in Greek as an amphictyony, or an association of neighboring states organized to defend a religious sanctuary. Although the sanctuary was relocated several times Shechem, Bethel, Gilgal, and Shiloh, there was ever only one at any given time. According to the book of Joshua, the confederate tribes first accepted the cult of Yahweh at Shechem and became united to each other and to Yahweh by a covenant. Some have interpreted this to mean that Shechem was where the Yahweh cult was initially conferred on the northern tribes by those who had migrated out of Egypt. The fact that it had to be conferred or accepted indicates, however, that the cult had many competitors, most particularly the Phoenician Baal cult, but others as well, including that of the love goddess Asherah. It is worth noting, for example, that the names of several Israelite kings express variations of the name, Baal. The Period of Judges was one of deep internal dissension among the Hebrew tribes. The population was geographically scattered and lacked anything remotely resembling a unifying central hierarchy. This weakened the effectiveness of the Hebrew confederacy and exposed its constituent elements to attacks by neighboring peoples. Repeated military losses to the Philistines compelled reluctant tribal leaders to appoint a king named Saul BC. According to the Old Testament, there was no precedent for kingship among the Hebrews, and the decision to create a central hierarchy was regarded as the option of last resort. He had to build his royal hierarchy essentially from scratch. To do this, King Saul constructed a fortress-palace at Gibeah, he assembled a royal militia of some warriors, and he attempted to govern the unruly tribes via his immediate family members and household attendants. To sustain this hierarchy, he appears to have depended entirely on gifts and war booty. The idea of imposing taxes was simply out of the question. Saul eventually turned against the tribal leadership: Gilboa and committed suicide. Resentful subjects then refused to recognize the legitimacy of his son and successor, Ishbaal, eliminating him as well. Having already been proclaimed king of Judah, David successfully obtained recognition of the northern tribes to emerge as the second king of all of Israel ca. As a military commander of remarkable ability, he conducted successful campaigns along the entire coastal strip from Gaza to Phoenicia. He ultimately extended his authority to the Euphrates River in the north and perhaps as far as the Red Sea to the south. Using this fortress as his base he successfully established a strong central authority. Among other things, he relocated the Yahweh cult to the capital, bringing it into closer association with his regime to enhance his own legitimacy.

6: Kingdom of Israel (united monarchy) - Wikipedia

All of Israel knew that Samuel was established to be a prophet of the Lord (1 Samuel). Samuel judged Israel all the days of his life, and when he was old he made his sons judges over Israel (1 Samuel).

That is not exactly true. In fact George Washington was the 11th president of the United States. George Washington was the first president of the United States under the present Constitution. Under the Articles of Confederation, the founding document of the entity known as the United States of America which took effect in November , the first President was a gentleman named Samuel Huntington. Nine other men served as President after Huntington, which makes Washington the 11th President. For the interesting story see the Website <http://> This is also a misperception. In fact there were two kings of Israel before Saul. One was God and one gained the throne by a seizure of power. The elders of Israel demanded that a King be appointed. Read the story in 1 Samuel 8: Samuel was displeased and downheartened. More to the point, after Saul was anointed as the new human king and announced to Israel, Samuel specifically said that God was their King in earlier times. When Samuel made the announcement to the people of Israel he said: King David certainly considered God to be King over him, over Israel and over the whole earth: For God is the King of all the earth: God reigns over the heathen: God sits upon the throne of his holiness. Any king of Israel would rule under God Almighty as His vassal king. Himself a king of kings ruling over other human kings see Daniel 2: Israel could not choose their own king, but rather God would choose the king for them. If the people agreed, they could make him king. Another qualification was that the man chosen must be one of their brethren, an Israelite. To be sure Saul was the first anointed King of Israel, but he was not the first human king of Israel. That honor goes to a man named Abimelech. Abimelech, a son of the good Judge Gideon also named Jerubbaal by a maidservant Judges 9: Abimelech was proclaimed king by the people of the city of Shechem. And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem. This would be in line with pagan practice of ritual murder. As soon as Gideon died the people of Israel reverted to paganism: And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side. Abimelech successfully fought off the attack by the people of Shechem and destroyed the city. Later, while attacking another city, Abimelech was hit by a stone cast down from the city walls by a woman and he begged his servant to slay him with his sword Judges 9: Thus died the first king of Israel. Abimelech was the first human king selected by one city. But Saul was the first human king properly anointed by God. Only then can you hope to get the proper answer.

7: Kings of Israel and Judah - Wikipedia

God stated that King Ahab did more evil in his eyes than any other king before him. When the Lord of heaven makes this kind of comment about a person's life this clearly reveals that God was not pleased with Ahab's rule.

And they forsook the LORD and did not serve him. In some circles, these finds are being used for claims that the biblical account is unreliable and does not fit real history. But this begs the question, does this evidence really contradict what the Bible says about idol worship among the Israelites? For most of his career, Bietak was known for directing the excavations at Tell el-Daba. Egyptologist, Manfred Bietak at Avaris in This is what drew Mahoney to Avaris to speak with Bietak in , as part of his search for evidence matching the Exodus. Twelve years later, this investigation would be documented in the film Patterns of Evidence: It was the interview with Bietak that had caused a major challenge for Mahoney. Now, 16 years later, he was able to once again question Bietak about his findings and the reasons he rejects any connection between the Israelites and the early history of Avaris. Certainly, as seen in that first film, the major reason for not making the connection is chronology. For Bietak, as with most scholars, the early history of Avaris is just too old to connect to the accepted dates for when the Israelites were supposed to be there. But in this recent interview Bietak revealed another reason, though he was referring to a time slightly later in the history of Avaris, when the Hyksos were ruling the city. Egyptologist, Manfred Bietak being interviewed by filmmaker, Timothy Mahoney. They had temples with patterns, which can be found in Mesopotamia, even in southern Mesopotamia. Those temples are telling you the Avaris people were not associated with the early Israelites? This type of broad room temple is often dedicated to northern Syrian storm gods whereas the female goddess, who may have been Ishtar, was started by Canaanites. But the combination of these two types of temples is to be found mainly in Mesopotamia. Behind him is the weather bull, under him is the snake, representing the sea, also a goat. So for Bietak, evidence that these people worshipped Mesopotamian and Syrian gods disqualifies them for being considered the Israelites of the Bible, who are distinctly known as worshipers of the one God Yahweh. Two points can be made here. So when looking for a time period that fits the biblical story, evidence that a population was connected to Mesopotamian and Syrian culture as well as Canaanite should not be thought to exclude the Israelites, but should be considered a point supporting a possible Israelite connection. Because the family had lived in those areas in the centuries before they came to Egypt, they certainly would have picked up and maintained many aspects of the cultures of the lands they lived in. A second point to consider is the question of whether the Bible portrays the people of Israel as being solely devoted to Yahweh throughout their history, or did they mix the worship of Yahweh with the worship of other gods from the nations around them? Any student of the Bible should know that it actually describes the typical condition among the ancient Israelites being widespread idol worship and unfaithfulness to God. Persistent idolatry is actually the reason given in the Bible for their eventual defeat and expulsion from the land of Israel at the hands of the Assyrians for the northern kingdom of Israel and the Babylonians for the southern kingdom of Judah. So the presence of evidence showing the worship of Canaanite, Syrian and Mesopotamian gods should, again, not be used as a reason to dismiss the Israelites as a candidate for the people living at Avaris. Idol Worship in Israel a Problem for the Bible? Archaeologists have discovered a stone toilet pictured in a shrine within the city gate at the ruins of the city of Tel Lachish in Israel. It is thought to have been installed as part of a crackdown on religious cults by King Hezekiah Photo by Igor Kramer. This issue connects to another related situation going on in the world of archaeology for the ancient land of Israel. Extensive evidence of idol worship in Israel from the period of the judges and kings has long been known. This evidence continues to grow. The discovery of blessings found on the remains of storage jars that associate Yahweh and Asherah caused a particularly large stir. Inscriptions related to this formula were found in the northeast Sinai region and at another site just west of Hebron, Israel from around BC. Earlier texts, figurines and amulets from the coastal city of Ugarit also seem to fit the pattern. A more precise statement regarding this theory would have noted instead that in the pantheon of ancient Canaan the chief god had a consort or wife, and it appears that this thinking was picked up by people living in Israel who tied the goddess Asherah to their God Yahweh. The

article does not bring up those scholars who dispute the conclusions of scholars like Dever and Stavrakopoulou for one reason or another. What becomes more disturbing is the skewed framing of this topic, both within the Discovery article and in others over the years. Traces of her remain. In the same article, Aaron Brody, director of the Bader Museum and an associate professor of Bible and archaeology at the Pacific School of Religion, piles on. In his view, a more universal vision of strict monotheism only developed after the Babylonian captivity. This line of thinking naturally leads to the idea that the Bible cannot be used as a reliable source for our understanding of history or the development of religion. They built for themselves high places in all their towns, from watchtower to fortified city. They set up for themselves pillars and Asherim on every high hill and under every green tree, and there they made offerings on all the high places, as the nations did whom the LORD carried away before them. In reality, the various terms Asherah and its plural, Asherim, Asheroth, Ashteroth and Ashtaroth are not rare, but are used 53 times in 13 books of the Hebrew Bible. This hardly seems like a closely guarded secret that was nearly edited out of the pages of the Bible. This excludes the numerous clear references related to sacred trees, groves and poles that may or may not be associated with the fertility goddess. Remember that the golden calf was likely thought to represent the presence of gods, so the same concept may have been involved with the relation between trees and the goddess Asherah. The god Baal is also very prevalent, being mentioned more than twice as many times as Asherah. The views expressed in the Discovery News piece have been represented in many articles and television programs over the years while projecting the ever-growing tale that the Bible was involved in a cover up of the reality of pagan worship, especially of female deities, while doing everything possible to present a pure monotheistic approach. While some present the idea that the Bible portrays religion among the Israelites as strictly faithful monotheism from the beginning with a few occasionally succumbing to the lure of paganism at the fringes, this just does not match what the Bible actually states. Contrary to the claims of these scholars, the Bible does not try to cover up the reality of these facts. From the time of Abraham around 2,000 BC to the time of the final destruction of Jerusalem and the captivity in Babylon in 586 BC, the Bible repeatedly shines a light on the incessant worship of foreign gods among the people of Israel. Abraham is said to have come from a family of idol worshipers Josh. Ezekiel gives a startling account of how God was angry with Israel before they left Egypt and commanded them to forsake the idols of Egypt. But Israel would not listen Ezek. Among the extensive laws given at Sinai is one that commanded that any Israelite who slaughtered an ox, sheep or goat for food in the camp to first bring it to the tent of meeting. This was done to stem the practice of bringing the animals out to the open field to sacrifice them to goat demons, as had been their practice Lev. This shows that it must have been going on during the stay in Egypt. Even today, Satan and demons are often depicted as having horns and are associated with goat images. While God was giving these commands, the Israelites were busy forming a golden calf to worship Ex. After rebelling against God many times in the wilderness Num. He predicted that after his death, things would become even worse Deut. When Joshua and Israel renewed the covenant after the conquest, the people agreed to worship God alone. This started a continuous cycle of the people abandoning the LORD, and God sending oppressors to chasten them. Then the people would cry out to God who would send a judge to save them. But as soon as the judge died, they turned back and were more corrupt than their fathers, without dropping any of their practices or their stubborn ways Jud. There are numerous references in the Book of Judges to this cycle. When the last judge, Samuel, performed a covenant renewal with Israel, he directed them to put away their foreign gods 1 Sam. The people would soon reject the LORD as their ruler by asking for a king like all the nations around them. Solomon Dedicates the Temple by James Tissot. Jeroboam did not want his people to go to the Temple in Jerusalem to worship and be swayed to rejoin them. So he made two golden calves and put them up in Bethel and Dan and instituted new feasts along with a new priesthood apart from the Levites. He also made many temples and high places 1 Kings The following 18 kings in Israel were all said to have done evil and followed in the ways of Jeroboam with too many references to list. This would end up cutting them off and destroying them from the face of the earth 1 Kings Baalites by James Tissot. The people did not answer him a word 1 Kings Israel was finally taken to Assyria for their apostasy 2 Kings It is tempting to think of Judah as the faithful kingdom compared to the northern kingdom of Israel. However, a closer look shows that this was not the case. The reforms of

Jehoshaphat, Hezekiah and Josiah were the exceptions and not the rule. The fact that they removed the high places and broke the pillars and cut down the Asherah was commended, but it only goes to show how prevalent these things were in the land. The second king walked in all the sins that his father before him did 1 Kings The third king put away the idols from the land, but he did not take out the high places 1 Kings The same was true of the next king, Jehoshaphat 1 Kings The very next king walked in the way of the kings of Israel, and put back all the Asherim and idols and added more to it 2 Chron. And so it went throughout the history of Judah. Temporary and partial reforms were followed by worse returns to idolatry that even invaded the Temple in Jerusalem. Not only did King Ahaz make metal images for the Baals, he burned his sons as an offering 2 Chron Manasseh did the same. By the time of the last kings, altars for all the host of heaven were built inside house of the LORD. Josiah was convicted that Judah had broken the covenant, and he instituted a celebration of the Passover. Your wealth and all your treasures I will give for spoil as the price of your high places for sin throughout all your territoryâ€ For the sons of Judah have done evil in my sight, declares the LORD. They have set their detestable things in the house that is called by my name, to defile it. Conclusion The verdict of the Bible is clear, those who were true followers of Yahweh were swimming against the tide of the majority surrounding them. Because the Bible spends a lot of time talking about the ones who were faithful to one degree or another, many have missed the point that they were faithful amidst a culture that was going in the opposite direction. On the contrary, the Bible does not cover up the fact that idol worship was not just taking place sporadically, or in one area, or in one period. From beginning to end with exceptions , the history of the Israelites was marked by pervasive mixture of unfaithful worship of foreign gods.

8: Ahab, the most wicked King of Israel - Amazing Bible Timeline with World History

The challenge of the Assyrian was actually laughable; for the fact of the matter was, it was God himself who had used this heathen monarch as an instrument of divine wrath to punish rebellious Israel—as indeed the prophet Isaiah had vividly prophesied about a third of a century earlier (cf. 2 Kings ; Isaiah ff).

Some conflict with both Israel and Aram. This marked the effective end of Aram as a threat to Israel and Judah, but Assyria was at least as threatening a replacement. Fall of Samaria to Shalmaneser of Assyria. Hoshea was the last king of Israel. At this point, Israel was subject to Assyria, but Hoshea rebelled by sending envoys to Egypt and refusing to pay tribute to Assyria, so Shalmaneser invaded Israel, besieged Samaria for three years, conquered it and imprisoned Hoshea, exiling the Israelites to Assyria and resettling Samaria. With that threat gone, Hezekiah tried to re-establish Judah as an independent state. In response, Sennacherib of Assyria invaded Judah. Hezekiah tried to appease him with the temple gold, but the Assyrians besieged Jerusalem anyway. Isaiah prophesied that the siege would fail; and that night the angel of the Lord went out and put to death a hundred and eighty-five thousand men in the Assyrian camp 2 Kings Hezekiah was healed of a fatal illness, and lived a further fifteen years; but in that time fathered Manasseh, who was to be one of the very worst kings. Manasseh had Desecrated the temple so badly that prophets proclaimed him worse than the Amorites whom the Israelites had originally driven out of the land. He repented towards the end of his life. Amon had Such an evil king that his own officials assassinated him, and made his son king in his place. The last good king, only eight years old at the start of his reign. At the age of 26, he instigated repairs for the temple, in the course of which the book of the law was rediscovered, precipitating a reaffirmation of the covenant and wide-ranging reforms. Died in the most stupid of circumstances: During his reign, Babylon wiped out the Egyptian empire, taking over most of its subject states including Judah. When Jehoiakim rebelled against Babylon, Nebuchadnezzar attacked and conquered Jerusalem, imprisoning Jehoiakim and taking hostages including Daniel and his friends to Babylon. Many Jews, including Ezekiel, exiled to Babylon. Frankly, I get the impression that he never had a clue what was happening. When Nebuchadnezzar invaded again, he was deported to Babylon, where he was at least treated well. His uncle Mattaniah was made king in his place, and his name changed to Zedekiah. Zedekiah had BC: Final fall of Jerusalem to Nebuchadnezzar of Babylon. Subsequent invasion of remains by Edom. Zedekiah, learning little from his predecessors and nothing from the prophet Jeremiah, rebelled against Babylon. The response this time was the total destruction of Jerusalem and deportation of all the remaining people except for some of the very poorest, who were left behind to work the land. Babylon falls to the Medes. Cyrus of Persia sends the first batch of exiles back from captivity with Zerubabel; the rebuilding of the temple begins. Her cousin Mordecai discovers a plot against the king and saves his life, for which he goes unrewarded. Encouraged by Mordecai, Esther resolves to plead for her people with the king. But in the mean time, the king remembers Mordecai and honours him; so that when Esther presents her request, the King grants it and has Haman executed; and the Jews are authorised to fight and kill the enemies who attempt to wipe them out. The altar is rebuilt and sacrifices offered; then the foundation of the new temple is laid before opposition from the new inhabitants of the land inhibits further progress. But fifteen years later, the new Persian king, Darius, gives his support to the Israelites, and encouraged by the prophecy of Haggai and Zechariah, they finish rebuilding the temple. Sixty years later, Ezra leads another group of exiles back to Jerusalem. He deals with the problem of intermarriage with the people of the land, and consequent idolatry. On hearing news of the state of Jerusalem, Nehemiah prays that God will restore it. Jehoshaphat, Jotham, Hezekiah and Josiah all failed in this way. You can download it as an Excel spreadsheet here.

9: Kings of Judah and Israel

This song speaks of God's chosen one who will bring justice to the world and treat Israel tenderly First servant song This song tells how God chose the servant before his birth, the servant's strength is his prophetic word that will bring spiritual light and salvation.

October 16, Ahab, the most wicked King of Israel God stated that King Ahab did more evil in his eyes than any other king before him. He married a foreign woman named Jezebel who worshiped the god Baal and he built a temple to honor this god in Samaria. He also built altars and idols to another pagan deity named Asherah. He allowed Jezebel to kill godly priests and a godly man named Naboth. He also created problems for the prophet Elijah while he was alive. Omri was a wicked ruler and he taught his son his evil ways. After Omri had passed away Ahab took what he had learned from his father and put it into practice while he ruled Israel. God sent a prophet named Elijah to resolve this situation. The land of Israel was experiencing a severe famine at the time. Obadiah did what the king had commanded him. King Ahab Obadiah began to search Israel for some green pastures and while he was out performing his duties, he met up with Elijah. Obadiah was a godly man who hid many prophets away from Jezebel. When Obadiah saw Elijah he bowed to him and they started to talk. Elijah told Obadiah to tell Ahab that he was going to pay him a visit. Obadiah was afraid to tell King Ahab because the king and Jezebel had wanted to capture Elijah since he was the leader of the prophets. Ultimately, Obadiah did as Elijah told him to and Ahab met up with him. So Elijah confronted Ahab and told him that him to summon the prophets of Baal. There was a showdown between the prophet of God and the false prophets. Elijah won this confrontation. King Ahab wanted his vineyard because it was beautiful and it was located near his royal palace. King Ahab wanted to pay Naboth for his vineyard or exchange it for another vineyard. Naboth refused to part with it because it was a family plot. King Ahab became upset and was depressed about the situation. She devised a scheme where two men bore a false witness against Naboth claiming that he cursed God and the king. The people stoned Naboth for these sins. Jezebel then told King Ahab to take his land because he was dead. God once again used Elijah to inform King Ahab that dogs will lick up his blood in the same spot where Naboth died. Ultimately, King Ahab lost his life at the battle of Ramoth-Gilead. His blood that was washed off of his chariot was licked up by dogs in the city of Samaria in the same place where Naboth was unjustly killed.

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