

*In the Land of Kings and Prophets [Rabbi Jacob D. Schwarz] on www.nxgvision.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Tishri or Nisan new year? The new year used in the Bible at various times by Israel and Judah represented on the timeline. To further complicate matters of determining a chronology, Judah and Israel had different official dates for the New year! This explains why there are two different dates given in the Bible for the same reign of the same king. One date marks the number of years with Tishri and the other uses Nisan. This six month difference in determining when a number changed from "1" to "2" in the Bible text needs to be carefully understood in order to convert these numbers onto a modern BC time scale where we use January 1 as the new year! God ordained that the religious new year was Nisan 1, Ex Judah always used Tishri 1 Sept. Two months planting November, December. Two months late sowing January, February. One month cutting flax March. One month reaping barley April. One month reaping and measuring grain May. Two months pruning June, July. One month summer fruit August " d. Israel always used Nisan 1 April. Egypt, Mesopotamia and Assyria all used Nisan new year. Strangely, the great apostate Jeroboam who invented an entirely new religious calendar of pagan holy days, actually used Nisan 1 as his new year. Jeroboam wanted to change everything in Israel so it was different from Judah. Since Judah was using Tishri 1 fall new year , Jeroboam started using Nisan 1 spring new year. Here is a case where an evil man actually restores a God given date for when the new year should begin! Today we use January 1 Julian calendar for our new year in the calculation of BC dates. Failure to discern that it was common for a king of Judah to appoint his son as king while he was still living, is a cause of confusion to solving the chronology of the kings of the divided period. To further complicate matters, the lengths of reigns of kings in the Bible sometimes included coherencies and sometimes the numbers did not. We care certain that there was coregencies, not only from Bible texts that clearly indicate such, but also by carefully noticing and overlap in the times each king began and ended their reigns in relation to other kings. Here are the six coregent periods of the divided kingdom: Rival kings who both claimed the throne. But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. And Tibni died and Omri became king. It was a prudent appointment during a volatile and dangerous time. Enjoy your glory and stay at home; for why should you provoke trouble so that you, even you, would fall, and Judah with you? So Jehoash king of Israel went up; and he and Amaziah king of Judah faced each other at Beth-shemesh, which belongs to Judah. Israel had split into two separate kingdoms. Judah, Israel and Ephraim. Jehoshaphat was lame due to a disease in his feet. His disease was severe, yet even in his disease he did not seek the Lord, but the physicians. So Asa slept with his fathers, having died in the forty-first year of his reign. And because he had no son, Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah. Ahab, king of Israel and Jehoshaphat joined together to defeat Aram. Jehoshaphat appointed his son Jehoram as a safety and stability measure when he was away at war. Jehoash, king of Israel, captures Amaziah so Uzziah Azariah became king while his father was in captivity. Uzziah offered incense in the temple and was struck with Leprosy. His son naturally took over the kingdom while his father lived in isolation as a leper. Jothan Deposed Ahaz from being king. This coregency another "play it safe" move where Ahaz was joining in a treaty with Tiglath-pileser III Pul to gain protection from Damascus. It is also indicated from the times given in the reigns of the various kings alive at the time. The reason that we know there was a coregency is because in 2 Ki 18, several synchronisms are given between Hezekiah and the reign of Hoshea of Israel, whose reign ended in BC. This coregency is indicated from the times given in the reigns of the various kings alive at the time. Now in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it. At the end of three years they captured it; in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was captured. This is indicated when Hezekiah was told to "set your house in order" which most certainly meant to appoint a successor to the throne. When a date is given for a reign of a king that includes only one of two coregencies. Several kings began coregent with their father, then had a period of sole

reign, then a final coregent period with their son. Ahaz reigned for a total of 20 years which is actually the sum of three periods: The bible numbers ignore his 4 coregent years with his father Jothan. This is called partial dating. Dual dating happens during coregencies a king is said to reign for a sum of the coregency with his father x years plus the period of sole reign alone after his father died y years. Understanding this critical fact of Dual dating solves centuries of problems, puzzles and seeming contradictions in the numbers of the Bible. Chronological chart for the dates of the King of Israel during the divided kingdom:

Chapter 2 : Kings and Prophets | Looking for the Blessed Hope

*In the Land of Kings and Prophets: The Bible Story in the Bible Words, Book 4 [Jacob D. Schwarz] on www.nxgvision.com *FREE* shipping on qualifying offers. This is a new release of the original edition.*

When the unified kingdom split in two, the ten northern tribes Israel plunged immediately into idol worship. Elijah and Elisha, the last among the former prophets, were called by God to challenge these idolatrous Israelites to worship Yahweh alone. Because kings and people alike refused to return to Yahweh, in BC God allowed the powerful empire of Assyria to overthrow the northern kingdom of Israel. The Assyrians, cruel and merciless, not only destroyed the cities and towns of the land, taking its wealth as booty, but they also took the people captive and dispersed them throughout the empire in an attempt to destroy forever all sense of nationhood 2 Kgs. As Israel neared its destruction, the small nation of Judah in the south flip-flopped between the worship of Yahweh and the worship of foreign gods. Good kings pulled the people back from idol worship and bad business practices, but bad kings reversed that. Hezekiah was followed on the throne by Manasseh, of whom Scripture records that he did more evil in the sight of the Lord than all his predecessors 2 Kgs. Manasseh was followed by good king Josiah who instituted a thorough cleansing of the temple, ridding it of much pagan worship. The people cleaning the temple found an ancient scroll that spelled judgment on the land, which led to the last revival of Yahweh worship in Judah. Josiah was followed by kings whose disastrous political decisions eventually brought the Babylonian conqueror Nebuchadnezzar II against Jerusalem 2 Kgs. When King Zedekiah allied himself with neighbor nations to fight off Babylon in , Nebuchadnezzar laid siege to Jerusalem that lasted more than two years 2 Kgs. The city capitulated in , mainly because of famine, and was razed to the ground with its temple and palaces totally destroyed. Jeremiah remained in Jerusalem, continuing his prophetic work among the impoverished remnant in Judah, until he was carted off to Egypt. Meanwhile, Ezekiel continued to prophesy in Babylon to the exiled Jews living there. Among the Jewish captives in the first deportation BC was the young man Daniel , whom God used in Babylon in the court of all the Babylonian emperors. When Babylon was overthrown by the Persians in BC, the new Medo-Persian king Cyrus allowed the Jews to return to Judah and rebuild their city and its temple, first under Zerubbabel and then under Nehemiah. Persian kings varied in their attitude toward the Jews. Under Cambyses the rebuilding of Jerusalem was stopped Ezra 4 , but under Darius I the second temple was completed see Ezra Do something about it! It was in this period that the final post-exilic prophet Malachi wrote. God gave Jonah a mission to Nineveh, the Assyrian capital, calling the Assyrian people to repentance. Help us finish the year strong. We ask that you prayerfully consider joining us in this work!

Chapter 3 : Israel's Kings & Prophets | Craig T. Owens

The prophets were often the last voices in the land, calling people back to God and to a just and healthy community. In most cases, the prophets were not "professional" in the sense of earning a living from their prophetic activities.

In one sense, a prophet is a preacher. But in marketplace terms, a prophet is often a whistle-blower, particularly when an entire tribe or nation has turned away from God. Again and again, these people turned away from God. The day-to-day job description of priests lay in slaughtering, butchering, and roasting the sacrificial animals brought by worshipers. A priest was also responsible to be a spiritual and moral guide to the people. In a sense, God called and spoke through prophets as whistle-blowers when the whole Israelite enterprise was on the brink of self-destruction. One of the stunning tragedies of the people of God was their persistence in pursuing the worship of the many gods of their pagan neighbors. Concern for the poor, the widow, the orphan, and the stranger in the land was replaced by oppression. Far from enriching the nation, these ungodly practices led to the downfall of the nation. The prophets were often the last voices in the land, calling people back to God and to a just and healthy community. God tapped them for special duty while in the midst of other professions. Others were shepherds, including Moses and Amos. Deborah was a judge adjudicating issues for the Israelites. Huldah was probably a teacher in the scholarly sector of Jerusalem. The task of a prophet overlaid other jobs. [Back to Table of Contents](#) [Back to Table of Contents](#) The records of the earliest prophets are woven into the history of Israel in the books of Joshua through 2 Kings, rather than in a separate written record. When the unified kingdom split in two, the ten northern tribes Israel plunged immediately into idol worship. Elijah and Elisha, the last among the former prophets, were called by God to challenge these idolatrous Israelites to worship Yahweh alone. Because kings and people alike refused to return to Yahweh, in BC God allowed the powerful empire of Assyria to overthrow the northern kingdom of Israel. The Assyrians, cruel and merciless, not only destroyed the cities and towns of the land, taking its wealth as booty, but they also took the people captive and dispersed them throughout the empire in an attempt to destroy forever all sense of nationhood 2 Kgs. As Israel neared its destruction, the small nation of Judah in the south flip-flopped between the worship of Yahweh and the worship of foreign gods. Good kings pulled the people back from idol worship and bad business practices, but bad kings reversed that. Hezekiah was followed on the throne by Manasseh, of whom Scripture records that he did more evil in the sight of the Lord than all his predecessors 2 Kgs. Manasseh was followed by good king Josiah who instituted a thorough cleansing of the temple, ridding it of much pagan worship. The people cleaning the temple found an ancient scroll that spelled judgment on the land, which led to the last revival of Yahweh worship in Judah. Josiah was followed by kings whose disastrous political decisions eventually brought the Babylonian conqueror Nebuchadnezzar II against Jerusalem 2 Kgs. When King Zedekiah allied himself with neighbor nations to fight off Babylon in , Nebuchadnezzar laid siege to Jerusalem that lasted more than two years 2 Kgs. The city capitulated in , mainly because of famine, and was razed to the ground with its temple and palaces totally destroyed. Jeremiah remained in Jerusalem, continuing his prophetic work among the impoverished remnant in Judah, until he was carted off to Egypt. Meanwhile, Ezekiel continued to prophesy in Babylon to the exiled Jews living there. Among the Jewish captives in the first deportation BC was the young man Daniel , whom God used in Babylon in the court of all the Babylonian emperors. When Babylon was overthrown by the Persians in BC, the new Medo-Persian king Cyrus allowed the Jews to return to Judah and rebuild their city and its temple, first under Zerubbabel and then under Nehemiah. Persian kings varied in their attitude toward the Jews. Under Cambyses the rebuilding of Jerusalem was stopped Ezra 4 , but under Darius I the second temple was completed see Ezra Do something about it! It was in this period that the final post-exilic prophet Malachi wrote. God gave Jonah a mission to Nineveh, the Assyrian capital, calling the Assyrian people to repentance.

Chapter 4 : Of Kings and Prophets (TV Series) - IMDb

Moses was dead, but God selected another great man to lead His people. This man was Joshua. He was one of the spies that went into the promised land from Kadesh-Barnea, but his report was that God would help His people to possess the land.

Divided Kingdom Welcome back, sojourners! Bible students will recall that Joseph was sold into slavery to Egypt in order to rescue his people from the Egyptians! Later, Moses led the 12 tribes of Israel out of Egypt to the Promised Land, and his successor, Joshua, led them into the land. Thus, God gave them their wish and Saul became the first king of Israel. King David followed, and then his son, Solomon. However, disagreements abounded regarding the way Israel was being ruled and soon the kingdom split. The Southern Kingdom, called Judah, had a total of 19 kings, only 8 of whom were good, righteous kings. The northern kingdom, called Israel, was ruled by a succession of 16 evil kings. Not a good king to be found! According to 1 Kings Now read Deuteronomy Ultimately, both Rehoboam and Jeroboam failed to do as Deuteronomy Why do you believe that is significant? Indeed, Rehoboam did not follow sound advice. Thus, the people revolted and the kingdom split. Rehoboam turned the people against the reign and dynasty of David, whom God had chosen. As a result, Israel has been in rebellion toward the house of David to this day. That includes the most important descendent of David—Jesus Himself. This is an extremely critical point in the history of Israel, as the people were turned away from the reign and dynasty of David, whom God had chosen; and the kingdom was split. Thus, both kingdoms were severely weakened, there was no unity, and both were vulnerable to attack from outsiders. Soon they were led into captivity. Which two prophets were active during that time? These two prophets revealed amazing details of end times. We have already been introduced to Daniel and his prophecy concerning 70 weeks of years, and we are about to become very familiar with Ezekiel as well. Assyria and Babylon eventually came calling and took the Northern and Southern Kingdoms captive. Pray for the peace of Jerusalem then come back again tomorrow!

Chapter 5 : Elijah the Prophet - Life, Hope & Truth

A quick peek at the diagram "Kings and Prophets" provides a visual of the Divided Kingdom era. The southern kingdom, called Judah, had a total of 19 kings, only 8 of whom were good, righteous kings.

Type of Dated Event: Jehu also killed Northern King Joram. This double murder made Jehu the King of Northern Israel. When Athaliah sees that her son, Ahaziah has been murdered, she kills all the royal heirs, except Joash, making herself Queen. The Reluctant Prophet The story of Jonah is one of the most popular Old Testament tales told to children in Sunday school classes all over the world. Scripture clearly treats this as real history and not an allegory as many claim. The universal message is very clear that the God of the Bible is the God of all people, Jew or Gentile. The message is also clear that anyone willing to repent and turn to God can be saved. The story of Jonah contains theological messages for individuals and nations. Jonah is the only minor Prophet mentioned by name by Jesus in the New Testament. The author of this Timeline research dates this event near the year BC. The connection to the reign of Jeroboam II is found in 2 Kings. Jonah was a contemporary of the Prophets Amos and Joel. Jonah is often identified by Jewish historians as being the son of the widow at Zarephath. Since the Zarephath incident was almost one hundred years earlier, Jonah would more likely be a grandson or great-grandson of the widow if they were related. The prophecy starts two years before a great earthquake. If this date is accurate for the earthquake, this puts the start of the Book of Amos in BC. Amos is likely a contemporary of the Prophets Joel and Jonah. This earthquake appears to be documented in other ancient documents. This attack of locusts is also recorded in Joel 1: Joel was probably a contemporary of Jonah and Amos. The Book of Joel and the Book of Amos appear to have parallel verses. This devastating attack by locusts was a prophecy found in Amos 7: This prophecy by Amos probably happened around BC. The locusts attack about two-and-a-half-years after the great earthquake in Israel during the reign of Jeroboam II in the Northern Kingdom. It is calculated to be twelve days after the death of King Uzziah. God sends a message that he will give a sign in the future that a virgin will bear a Son who will be the Messiah. The Hebrew word used clearly means virgin as used in Genesis. This is one of no less than a dozen prophecies in the Gospel of Matthew. Micah follows Isaiah and precedes Nahum. Micah is clearly a contemporary of Hosea. It is estimated that Micah is born around BC, during the reign of Jotham. It is also estimated that Micah begins to be a Prophet in BC when he is 30 years old. This is one year after the end of the reign of Ahaz and early in the reign of King Hezekiah. The visions of Micah seem to start in the third year of the reign of Hezekiah. The vision of the Messiah being born in Bethlehem Ephrathah, the most famous of his prophecies, is found in Micah 5: This same attack happens days into the fourth non-accession year of the reign of Southern King Hezekiah. The attack lasts two accession years and days. The battle ends in the sixth year of the reign of Southern King Hezekiah. The accurate dating of this event is necessary to develop a Bible chronology that is consistent with the dated events of the Masoretic Biblical text. The BC date is inconsistent with dates in Scripture by about 60 years. Many Bible Chronologists assume there are about 35 to 60 years missing in the Assyrian dates. This research concludes that many Assyrian dates are likely accurate and consistent with the numbers found in the Masoretic text of Scripture. The reign of King Hoshea lasts nine accession years and days. This was a symbolic act of grief and repentance. Hezekiah was well aware that the nation needed to show repentance to the Lord. At this point it had been forty-seven years since the death of King Uzziah and the vision of Isaiah described in Isaiah 6: Isaiah tells King Hezekiah to not be afraid. He had previously given this same assurance to King Ahaz in Isaiah 7: Isaiah states that the Assyrian Army will return to their land and not destroy Jerusalem. Isaiah also claims that the King of Assyria will fall by the sword in his own land. Assyria withdraws from the battle with Ethiopia and returns to Jerusalem. God clearly shows that He is the one true God and cannot be compared to the false gods of the nations conquered by Assyria. The Lord says in Isaiah. The Study Bible states: Some commentators speculate that a stairway had been built by King Ahaz that also functioned as a sundial measurement device. People could tell the time of day according to what step the shadow of the sundial was on. This author estimates that by moving ten steps backwards, time was reversed three hours. Since three hours would be repeated as the sundial resumed at its normal pace, this particular day

would have six extra hours and be 30 hours in length. This was a very clear sign from the Lord that Hezekiah would not die from his illness and would live another fifteen years just as Isaiah had said. It is interesting to note that King Ahaz, father of King Hezekiah, had refused a sign from the Lord, according to Isaiah 7: From this point forward, a solar calendar day would be counted as starting at midnight instead of 6: This theory is presented only as an interesting speculation. Hezekiah foolishly showed them all the treasures, spices and precious ointment of the Temple and his dominion. King Hezekiah was trying to impress them with his riches in the hope that Babylon would be an ally against a future Assyrian threat. On this same date, years later, Babylon would start burning the Temple in Jerusalem and take the Temple treasures and many of the people into exile and back to Babylon. Isaiah gives comfort and assurance that some will return from captivity and God will not forsake Israel. More information can be found in the footnotes of the MacArthur Study Bible. God hears his prayer and preparations are made to return King Manasseh to Jerusalem. The King who had previously set an example of a Baal worshiper now set the example of a repentant sinner. The King also repaired the altar of the Lord and commanded the people to only worship the God of Israel. It appears that Nahum followed a few years after the Prophet Isaiah. It is estimated that Nahum gives his prophecy, regarding the Fall of Nineveh, near the end of the reign of King Manasseh of Southern Israel. The entire Book of Nahum is dedicated to the prediction of the Fall of Assyria and its capital at Nineveh. Nahum is possibly from the Northern part of Israel. It is also possible that the name of the city of Capernaum, near the town of Nazareth, is connected to this Prophet. This event happens thirteen years and sixty-three days into the calculated start date of the reign of Southern King Josiah. Zephaniah is the great-grandson of King Hezekiah and would have had royal access as a consultant and Prophet to Josiah. Josiah became King when he was eight years old and essentially continued the ungodly practices of his father and grandfather. Zephaniah calls the nation to repentance and warns of impending judgment. Josiah responds by initiating reforms in Temple Worship. This was possibly a rare find since many of the copies of the Book of the Law had been destroyed by King Manasseh and King Amon. He also removed the idolatrous priests who burned incense to Baal. Josiah took away the shrines in high places and executed the false teaching priests. This appears to be what is described in Daniel 5: This section of Daniel is referring to 62 years of Persian reign, not that Darius is 62 years old. The city of Haran falls about two years after Nineveh, according to many historians. This date is estimated to be forty-eight days before the end of the reign of King Jehoahaz South. The year of this event is important in tracking events in the Kings and Exile. This event happens a little more than a year before Nebuchadnezzar is crowned King of Babylon. It is estimated that this event happens three years and days into the reign of King Jehoiakim of Israel. Some secular historians claim Nebuchadnezzar is crowned King in the month of Elul. This is also the twenty-third year of Jeremiah as a Prophet. The seventy years of exile begins with the Fall of Jerusalem nineteen years later in BC. Many Bible chronologies start the 70 years of exile with the taking of Daniel to Babylon. Daniel is also put in charge of the Magi. The descendants of these Magi would be taught the teachings of Daniel and when to watch for the birth of the coming Messiah which happens in 5 BC. This DFC date is critical in dating many reigns of the Kings of Israel and many of the important events of the Babylonian Exile when a specific date on the calendar is stated. The dating of this event is critical to forming an accurate chronology of this period of Biblical history.

Chapter 6 : The Times of Israel - The Assyrian Captivity - Chart of Kings and Prophets

You can start to study the times of the Prophets and Kings by clicking on these pictures. This period of years has been a torrid time. Along with some of the main players of Israel, there have been 39 kings who include King Ahab, King Rehoboam, King Hoshea, King Zedekiah and a large number of prophets who include Jeremiah, Malachi, Zechariah.

The prophet Elijah urged the people of ancient Israel to turn from sin and to return to the true God. God responded to the prayer of Elijah the prophet and sent fire from heaven. About a hundred years had passed in ancient Israel since the time of King David, who had set a high standard of faithfulness and integrity in serving the one true God. Now a wicked king named Ahab did more to provoke God to anger than all the kings of Israel who had come before him 1 Kings The date was around B. A majority of the people had yielded to Satan and his demons through their worship of the Canaanite gods Baal and Ashtoreth. Still, God had declared that there were 7, persons in Israel who had not worshipped Baal during that very wicked time 1 Kings Earlier, God had sent warnings and waited patiently for His people to separate themselves from the pagan influences that surrounded them and to return to true worship 1 Kings Now God was going to bring a severe judgment on the nation to stir them to action. To announce the punishment and warn the nation to change its ways, God sent a messenger, Elijah the prophet. This would bring severe famine throughout the kingdom. The purpose of this punishment was to bring the nation to repentance of its idolatry. Although unpleasant at the time, Elijah likely understood the potentially good effects of such punishment if Israel would repent of its sins. God always determines the magnitude and duration of punishment that He brings; and in this case, He moved Elijah to pray for an end of the rain and later for it to begin again. Elijah the man God appointed this man of the desert regions to go before kings, bringing the message of warning and repentance. Elijah the Tishbite, of Gilead, was a human being just like any of usâ€”a man of similar hopes and dreams, weaknesses and shortcomings, but also a man of deep faith in God. Elijah was a bold, direct-to-the-point prophet of God. By speaking the prophecies of God, he made fierce enemies, but his enemies could not overpower him. Instead, God chose him for the job. Once called, Elijah did not hesitate to take on his mission, even though it appeared that his life would be threatened by the wicked king. Elijah set out at once for the capital city of Samaria to deliver the announcement to King Ahab. Then God sent Elijah into hiding as the drought dried up the streams and withered the crops of the nation 1 Kings King Ahab and his officials were furious with Elijah, thinking that he was the cause of so much suffering in Israel; and they hunted for Elijah far into foreign lands 1 Kings Finally, the prophet was directed by God to appear before King Ahab again. Elijah invited these false prophets and all Israel to a demonstration to show that Baal had no power at all against the God of Israel. The outcome would demonstrate who served the true God 1 Kings So the contest commenced. Throughout the day, the false prophets called on their god to send down fire and consume an animal sacrificeâ€”but to no avail. In a moment thousands witnessed the fire from heaven consume the carcass, all the water in the trench and all the wet wood, burning up even the stones! Elijah then ordered that the false prophets be executed 1 Kings Jezebel and the false prophets of Baal hated Elijah, and they spared no effort to catch him. Elijah was to deliver the message that Ahab and Jezebel would both die a humiliating death because of all the wicked deeds they refused to repent of 1 Kings History is being repeated The world today still has its Ahabs and Jezebels. The shrines of pagan worship may not be as visible in a basically Christian-professing society, and there may be very few carved images that people actually worship, yet millions are following after the gods of this world. An end-time Elijah Sometimes prophecies can have multiple fulfillments. Scripture indicates that an Elijah-like message to repent and obey God will be preached by the Church of God Matthew What God wants today We can learn about the message of the final Elijah by studying the mission of John the Baptist. Gabriel brought a message from God that a prophet was coming to announce that Jesus was the Christ, the long-awaited Messiah. John the Baptist was that prophet, and Jesus declared that John was an Elijah-like figure, in addition to one who would come later Matthew The messages of Elijah and the other prophets of the Old Testament played an important role in the establishment of the New Testament Church. As noted, Malachi 4: The message of the two witnesses will again be like that of Elijah.

Chapter 7 : Judges, Kings, and Prophets

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The compiler may have transferred it to its present position in order, as Thenius suggests, to indicate the lapse of some time between the events described here and there; and further, to separate the account of the renewed warfare between Syria and Israel 2Kings 6: The place where we dwell with thee. The phrase occurred in 2Kings 4: The common hall is meant; whether that at Gilgal or at Jericho is uncertain. Jericho was close to the Jordan 2Kings 6: Their settlement is called "dwellings" n? Pulpit Commentary Verse 1. The historian relates first a comparatively private miracle wrought by Elisha in the vicinity of Jericho, for the benefit of one of the "sons of the prophets" vers. He then tells us briVerse 1. The scene of this miracle is probably the vicinity of Jericho, since both Gilgal and Bethel were remote from the Jordan. The "school of the prophets" at Jericho, whereof we heard in 2 Kings 2: A larger dwelling, or set of dwelling, was thought to be necessary; but the scholars would make no change without the sanction of their master. When he comes on one of his circuits, they make appeal to him. Matthew Henry Commentary 6: Even the sons of the prophets must not be unwilling to labour. Let no man think an honest employment a burden or a disgrace. And labour of the head, is as hard, and very often harder, than labour with the hands. We ought to be careful of that which is borrowed, as of our own, because we must do as we would be done by. This man was so respecting the axe-head. And to those who have an honest mind, the sorest grievance of poverty is, not so much their own want and disgrace, as being rendered unable to pay just debts. But the Lord cares for his people in their smallest concerns.

Chapter 8 : Watch Of Kings and Prophets online for free!

The Kings and the Prophets of Israel and Judah APPENDIX Elisha Zechariah Isaiah Jonah Amos Oded Hosea THE PROPHETS Israel Both Judah Queen Athaliah:Reigned seven years (abt. B.

Huldah Various Unnamed Prophets As the book of Kings relates the histories of Judah and Israel up until the Babylonian exile, the theological concerns of the book of Deuteronomy pervade the book: Throughout this larger narrative arc, prophets play a pivotal role, entreating kings to "turn" lest they "burn"! The stories selected are not exhaustive, but offer a nice cross-section of prophets in Kings. If students have access to OBSO, they can search the site and its resources for help answering the questions. Then bring the groups back together and have students present their findings to the larger class. General questions for a follow-up discussion are included below

Group 1: Assign the second group 1 Kings Have the students read the passage together and then reflect on the following questions. Summarize the story found in 1 Kings 11 especially vv. What happens in this story? Who are the main characters? In the book of Deuteronomy, "loving" and "clinging" are both verbs used to discuss human loyalty to the deity Deuteronomy 6: This same God forbids intermarriage with foreign women cf. What might the use of this language from the book of Deuteronomy imply here in the story of Solomon? Verses introduce a prophet named Ahijah and a pattern repeated throughout Kings: What does this tell us about prophetic authority in ancient Israel? A symbolic action report is one form of prophetic activity in which a prophetic behavior is designed to convey a message. In 1 Kings What does he do? What is the intended message? The phrase "Thus says the LORD" is frequently found in prophetic literature, both in the book of Kings and in the larger biblical canon. What might this indicate about the relationship between ANE prophecy and biblical prophecy? Assign the first group 1 Kings Have the students read the passage together, answer the following questions, and be prepared to report their findings to the larger class. Summarize the story found in 1 Kings What might this story tell us about ancient Israelite religious practices during the period of the divided monarchy? What god s are the Israelites worshipping? Baal, the Canaanite deity that Ahab worships, is a god of fertility and rain. What role does drought play in this particular chapter? Who ends the drought and how? What does this prove? Does Elijah work alone or with other prophets in 1 Kings 18? Do the prophets of Baal work alone or as a group? How do the prophets of Baal communicate with their deity? How does Elijah communicate with Yahweh? What does Ahab call Elijah in 1 Kings What might this indicate about the relationship between Ahab and Elijah? Between kings and prophets? What is the relationship between vv. Are there any ethical differences in the portrayals of Yahweh and Baal in 1 Kings 18? What happens to the prophets of Baal at the end of the story? Does the ending of the story fit with your ideas about how prophets should act? Why does Naboth refuse to give King Ahab his vineyard? See Leviticus 25 and Deuteronomy 5: How does the narrator portray Jezebel in this story? How does she go about getting the vineyard for Ahab? Is this phrase similar to any phrases from the ANE prophecies discussed earlier in class? What does Ahab call Elijah in v. What might this indicate about the relationship between prophets and kings in the divided monarchy? How does Ahab react to learning about his fate? Is the story in 1 Kings 21 based primarily around theological concerns or social justice issues? Have the students read the passage together and then answer the following questions. In this story, the kingdoms of Israel and Judah are cooperating against a common enemy: The kings of Judah and Israel agree to go to war against Aramâ€”but first Jehoshaphat, the king of Judah, asks the king of Israel to inquire "the word of the Lord" 1 Kings In order to do this, who does the king of Israel consult? How many prophets does the king assemble? What might this indicate about how prophets sometimes worked in ancient Israel? Why does the king dislike Micaiah? How does Micaiah know what he knowsâ€”through vision or word? Why are the other prophets lying to the kings? How does Micaiah say that the king will know whether he speaks the truth or not? What does this indicate about how true prophets were distinguished from false ones? What might this passage indicate about the relationship between prophets and monarchy? Assign the second group 2 Kings 2. Summarize the story found in 2 Kings 2. Is there a common thread between these verses or do they appear to be largely unrelated? How does Elijah pass his power to Elisha? What happens to Elijah? With what other

characters does Elisha interact with in this passage? Who are the "company of the prophets"? What happens in vv. How does Elisha make this miracle happen? What does Elisha do to the boys who mock him? What might this narrative indicate about ancient Israelite ideas concerning the power of holiness? How does Elisha communicate with the deity in order to get the things he wants to happen to happen—or does he? Is there a clear-cut moral message in these prophetic legends and stories? Assign the fifth group 2 Kings 9. Summarize the story found in 2 Kings 9. Are there any themes or key words used throughout the passage? What does the phrase "company of prophets" indicate about how Elisha worked? With whom he worked? The phrase "Thus says the LORD" occurs frequently in prophetic literature both in the book of Kings and in the larger biblical canon. For more on this, see 1 Samuel What does Jehu call the young prophet in v. What might this indicate about how prophets were viewed in ancient Israel? What might this indicate about the power and status of prophets? Assign the second group 2 Kings Summarize the story found in 2 Kings What do we know about Josiah? Is he a good or a bad king? What might this indicate about the status of female prophets in ancient Israel? Why does Josiah tear his clothes in v. What do the words confirm? Scholars believe that the scroll Hiliiah discovered now forms part of our book of Deuteronomy. What makes King Josiah enact the words of the written document they found? What does this indicate about the importance of prophets? According to the narrator, why will Josiah be spared the disaster that is coming? Compare and contrast the stories of Elijah and Elisha. How are these two prophets similar?

Chapter 9 : Introduction to the Prophets | Bible Commentary | Theology of Work

Joshua, Crossing the Jordan, Partition of the Land, Joshua's Admonition The Times of the Judges Israel without a Leader, The First Judges, Deborah and Barak, Gideon (Jerubbaal), Gideon's Successors, Jephtah, Ibzan, Elon and Abdon, Samson, The Image of Micah.

Young Samuel was placed under the care and training of Eli, the priest and judge of Israel at that time. Toward the end of the period of the judges of Israel, the roughly years between Joshua and King Saul, God began preparing a child who would have profound leadership skills and spiritual steadfastness to judge Israel. He also served as a teacher and prophet. She was pleading with God to allow her to bear a son because she was barren. Elkanah was a Levite of the region of Ephraim. Hannah made a vow to God that if He would allow her to bear a son, she would give the boy to the service of God all the days of his life verse In addition to teaching Samuel about God and His instructions, Eli gave the child Samuel light duties around the tabernacle, such as opening its doors 1 Samuel 2: It was during this time when Samuel was still a child that God began to speak to him. As Samuel grew and faithfully conveyed messages from God, it became obvious that God was working through him. The people of Israel consulted Samuel on difficult subjects 1 Samuel 9: Yet in his great concern for the nation, at times he would be in deep intercessory prayer for them 1 Samuel 7: The training of these religious leaders was to serve as a barrier against corruption and to protect the nation by furnishing it with men qualified to act as leaders and counselors in the fear of God. At times God had His prophets fulfill additional duties such as anointing future kings and working with them. Samuel was the instrument God used to anoint the first two physical kings of Israel, Saul and then David 1 Samuel 9: Samuel cared for Saul and served as an instructor to him in his early years of kingship 1 Samuel 9: For a number of years David was close to Samuel, able to learn from his guidance and experience 1 Samuel Much earlier, in the time of Moses, God established the office of judge. Under this system, there would be a chief judge and appointments of local judges for the towns and cities of Israel Exodus Some familiar military judges included Joshua, Gideon, Deborah and Samson. Samuel fulfilled a more general sense of a judge, being a person carefully selected by God for his integrity and skill to decide legal cases for the people. Samuel calls the nation to repentance A principle that is repeated time and again in the period of the judges can be found when Samuel explains to the people of Israel that they must put away their false idols and faithfully turn their hearts back to God. The ancient Israelites generally forsook their one true Protector and Provider until they faced a crisis. Then God allowed the most holy object in all of Israel, the Ark of the Covenant, to be taken by the Philistines 1 Samuel 4: Samuel then advised them: Only then would God secure their land and give them protection from their enemies. Samuel gathered the people, and they fasted that day, repenting of their sins. Then Samuel prayed on behalf of all the people. The outcome was that God gave them a miraculous victory over the enemy 1 Samuel 7: This principle stands just as true today for a nation that turns wholeheartedly to the one true God. Eventually, order was established, godliness was promoted, and the nation was at peace and prospered. Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. Key principles include his obedience to God, his faith Hebrews If you wish to learn more about how to please God , we believe you will find the articles in the Change section of this website to be quite insightful.