

Jewish Dispensation – The Divided Kingdom (931-606 BC) **1Kings 11:9-13**

The Divided Kingdom – 931 (1Kings 12)

The kingdom divided as a consequence of Solomon's sin – **1Kings 11:9-13**.

Jeroboam led 10 tribes North. This became Israel – **1Kings 11:31-35**.

These tribes were from 8 sons of Jacob and 2 sons of Joseph.

Rehoboam kept 2 tribes in the South. This became Judah – **1Kings 12:21**.

These tribes included Judah and Benjamin. The Levites remained also.

The Northern Kingdom – (931–722)

The Northern Kingdom: **1Kings 12 – 2Kings 17**.

This kingdom lasted 209 years before being taken captive by Assyria.

They had ALL BAD kings! (Chart)

2Kings 17 clearly documents the cause of the fall of Israel.

Irreverence toward God – vs. **7,13-14,25,34-36,41**

Influence of the World – vs. **8,11,15,19,21-22**

Insistence on Rejecting Truth – vs. **13,15,16,19,34-35**

The Samaritan nation was founded in the aftermath of the Assyrian attack against the Northern kingdom – **2Kings 17:6,24,27-29**.

The Southern Kingdom – (931–606)

The Southern Kingdom: **1Kings 12 – 2Kings 24; 2Chronicles 10-36**.

This kingdom lasted 325 years before taken captive by Babylon.

They were restored as a nation after 70 years – **Jeremiah 25:11-12**.

While Israel had 9 different dynasties, Judah maintained the dynasty of David, except for Queen Athaliah, the usurper – **2Chronicles 22:10-12**.

Though only about 9 rulers were godly, God's plan for Christ continued through David's lineage – **2Samuel 7:16; 1Kings 15:4; Luke 1:32-33**.

After Jehoiachin, none of Coniah's line would prosper on the throne of David, in Judah, ever again.

Pre-millennialism suggests that Christ will rule on His throne in Judah. Jeremiah's words clearly teach that an earthly reign is not God's plan. - **Jeremiah 22:24–30**

The Prophets – Spokesmen for God.

ALL of the literary prophets in your Old Testament lived and prophesied during the period of the Divided Kingdom. Obadiah may have been the earliest, at 850, and Malachi would likely be the latest at 440.

God established long before then that a prophet is a mouthpiece for God to the people – **Exodus 7:1-2; 4:16**.

“Prophet” is derived from pro, forth or openly, and phemi, to speak. A prophet is one who speaks forth or openly the things of God. Biblically, the word does not denote telling the future.

Though prophecy was sometimes a foretelling, it was primarily a forth-telling.

If a prophet spoke for God, and his words always came true, he was to be obeyed – **Deuteronomy 18:18-22**.

The Bible uses quite a few different phrases to designate people as prophets:

“Seer” – **1Samuel 9:9**; “Man of God” – **1Samuel 9:6**; “Inspired Man” – **Hosea 9:7**

Oral Prophets

Though all of the major and minor prophetic books were written after the division of the kingdom, there were many other prophets, before this time, and during this time, who did not write down their prophecies. These are called “oral” prophets. We know of them only by references given to us in the Scripture.

Elijah and **Elisha** are among the best known Oral Prophets.

These two did their work between 860 and 795.

Their labor is recorded in the books of history: **1Kings 17 – 2Kings 13**.

Both were prophets to the Northern Kingdom of Israel. So they had a very difficult time.

Elijah was very bold and yet had a heart to try to save people – **1Kings 18:1,17-18,21**.

He was taken up to heaven in a chariot of fire and Elisha succeeded him – **2Kings 2:9-14**.

Elisha went on to be a centerpiece in some incredible Bible stories – **2Kings 5:8-14; 6:1-7**.

Note that **Elijah** was a type or shadow of John the Baptist – **Malachi 4:5; Luke 1:17; Matthew 17:11-12**.

Literary Prophets

The last 17 books of the Old Testament are letters written by 16 different prophets (Jeremiah wrote his letter and also Lamentation). The first 5 are often called “major prophets” simply because of their longer length. Hence, the final 12 are called “minor prophets” because of their shorter length.

The 17 Prophetic Books:

Isaiah prophesied to both Northern and Southern kings over a period of about 40 years (740–700). His work spoke of the fall of Israel (722) and the fall of Judah (605) as well as God’s eventual punishment against the nations who attacked them (Assyria and Babylon). Most noteworthy are the prophecies concerning the coming Messiah and His Reign – **Isaiah 2:1-4; 7:14; 9:6-7; 53**

Jeremiah prophesied to the Southern Kingdom of Judah for over 53 years (626–574). He warned them before the Babylonian attack (605) and then remained in Jerusalem after the attacks to speak to those left behind after the attack. He was in Jerusalem after the final attack (586), and continued to prophecy once the people travelled to Egypt for refuge (**Jeremiah 39:1-2,5-10; 43:1-7; 44:1**).

Lamentation is a shorter book, written by Jeremiah, as he laments the devastating situation in Jerusalem after Nebuchadnezzar’s final attack. All Jeremiah can do is beg for mercy from God: (**Lamentations 1:1-3; 5:19-22**).

Ezekiel spoke for God among the Jewish exiles who had been taken captive by the Babylonians in the second attack on the city (597) (**Ezekiel 1:1-3**). He began at the age of 30 and prophesied from 593-570. Though most of the book is about God’s judgment on sin, there are passages in the later portion of future peace and restoration for Judah, as well as prophecies about Jesus: (**Ezekiel 36:22-31; 37:24-28**).

Daniel tells his story of being taken captive in the first raid on Jerusalem (605). By God’s power, Daniel did well in Babylon and outlived their entire empire! His book covers a period of about 70 years and is laid out in chapters 1-6. The final 6 chapters capture visions Daniel saw concerning events in their future. Beyond Daniel’s great story, this book speaks about the establishment of Christ’s rule: (**Daniel 2:40-44; 7:13-14**).

Hosea spoke to Israel in the years just before Assyria destroyed them (755–725). He was asked to take a harlot for a wife to show the people what it was like for God to be married to them. Hosea speaks of their allegiance to nations that would destroy them (**Hosea 12:1-3**). Hosea pleads for the people to repent (**Hosea 14:1-9**).

Joel addressed Judah around the year 830. Half of the book is used warning them of fast approaching judgments against the people (**Joel 2:1-3**). The second half speaks of Messianic hope in Jesus (**Joel 2:28-32; 3:1-2**).

Amos prophesied in 760 to the Northern Kingdom of Israel. It is a book of judgment against both North and South kingdoms from start to finish (**Amos 2:4,13-16**), but ends with hope of restoration for Judah (**Amos 9:11-15**).

Obadiah might be the oldest prophetic book, dated at 840. It is only one chapter in length and simply announced to the nation of Edom that they would suffer for mistreatment to Judah (**Obadiah 1:1-4,10-11,15**).

Jonah tells the story of a man's reluctant journey to Nineveh (Assyrian Capital) in 775 in order to call for their repentance. They do repent (**Jonah 3:3-9**). Jonah is displeased that God spared his enemies (**Jonah 4:1-4**).

Micah spoke to Judah between 735 and 700. Sadly, he prophesied of Judah's captivity to Babylon, as a result of sinfulness (**Micah 1:5-6; 5:10-14**). In this letter is found great future peace in Jesus! (**Micah 5:1-5**).

Nahum was sent to Nineveh in 625, about 150 years after Jonah was there. The people are once again wicked and this time all that was coming was destruction (**Nahum 3:18-19**). Babylon destroyed them in 612.

Habakkuk prophesied in 609-607 to Judah, just a few years before Nebuchadnezzar attacked from Babylon. He was told by God what was coming (**Habakkuk 1:1-6**). All he could do was exalt God through it all (**Habakkuk 3:16-19**).

Zephaniah spoke to Judah in the years before the first Babylonian attack (640–609). The news was grim, but they were called to repent (**Zephaniah 2:1-3**), and ultimately, they lived in hope of restoration (**Zephaniah 3:14-18**).

Haggai was called by God in 520 to encourage the Jews to rebuild the temple after their captivity was complete (**Ezra 5:1; 6:14; Haggai 1:5-7**). He also introduced prophecies about Jesus (**Haggai 2:6-9; 20-22**).

Zechariah worked right beside Haggai in 520. His approach included many visions and figurative images (**Zechariah 1:8; 2:1; 3:1; 4:1-3; 5:1-2; 6:1-3**). He too speaks of great restoration in Christ (**Zechariah 14:6-9; 20-21**).

Malachi is the last written Old Testament letter (440). It was written during Nehemiah's time after Jerusalem was restored. Sadly this is an indictment of ungodly priests (**Malachi 1:6-8, 13-14; 2:13-16**). It closes with the promise of a forerunner to Jesus (**Malachi 4:1-6**).

The Book of Job

Job is a confirmed, historical person (**Ezekiel 14:14-20; James 5:11**).

Dating the book of Job is very difficult. Job may have lived in the Patriarchal age (~2000), making it the oldest book in the Bible. All we can confirm is that he lived previous to Ezekiel (~600).

Outline of the Book:

Ch. 1-3 – Job is allowed by God to suffer at the hands of Satan.

Ch. 4-31 – Job's 3 friends converse with him. Their advice is clouded by the false idea that suffering is always the result of sin.

Ch. 32-37 - A fourth, younger man chimes in, but is little help.

Ch. 38-42 - The Lord and Job have a conversation. Job is humbled and learns valuable lessons about God's greatness. In the end, God "restores the fortunes of Job" and even increased it "two fold" (**Job 42:10**).

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