

SURVEY OF THE OLD TESTAMENT



Welcome
to
Studio Scriptura

SOT.5
1 & 2 Kings 1 & 2 Chronicles



Logistics & Learning Objectives:

1. Participants will gain a high level understanding of:
 - a. 1 & 2 Kings
 - b. 1 & 2 Chronicles
 - c. The differences between the northern & southern kingdoms
 - d. Some world history
 - e. The Babylonian captivity

New King James Version,
1988. Nashville: Holman
Bible Publishers.



Postflood Early Bronze I–III	3000–2166 BC	Civilization reestablished throughout Fertile Crescent (urbanization, cities, agriculture, pottery, literacy)
Early Bronze IV	2166–2000 BC	Cities of the plain prominent in the Jordan Valley; Abram enters Canaan (2091 BC)
Middle Bronze	2000–1550 BC	Patriarchs in Canaan; Joseph in Egypt; Hebrew sojourn in Egypt
Late Bronze	1550–1200 BC	Moses delivers Hebrews in Exodus (1446 BC); Joshua enters Canaan and begins conquest (1406 BC); settlement of Hebrews in Canaan; judges begin to rule
Iron I	1200–900 BC	Philistine dominance in lowlands of Canaan; administration of Hebrew tribes under judges; establishment of united monarchy in Israel (c. 1000 BC); first temple built (960 BC); division of the nation into two kingdoms
Iron II	900–586 BC	Divided monarchy in Israel; fall of northern kingdom (721 BC), Assyrian monarch Sennacherib of Assyria invades Judah; destroys city of Lachish and threatens Jerusalem (701 BC); Babylonian monarch Nebuchadnezzar captures Jerusalem; destroys first temple and exiles population (605–586 BC)



c. 2091 BC	Abraham believed God (Kish tablet dates to around 3,500 BCE)	c. 722 BC	Northern Kingdom Falls / Assyria
c. 1876 BC	Jacob Goes to Egypt	c. 586 BC	Southern Kingdom Falls / Babylon
c. 1446 BC	Moses / Exodus	c. 538 BC	Return to the Land
c. 1400 BC	Joshua Enters the Land	c. 515 BC	Second Temple Period Begins
c. 1030 BC	Davidic Covenant Begins	c. 356 - 323 BC	Alexander the Great
c. 966 BC	First Temple Period Begins	c. 146 BC	Rome Ascends
c. 930 BC	Kingdom Splits	c. 4 BC	Jesus' Birth



1 & 2 Kings

“So Solomon built the temple and finished it.”

1 Kings 6:14



Background



- Because Kings begins with the end of David's reign and the beginning of Solomon's reign (971 BC) and then ends with the release of Jehoiachin (560 BC), the book's events transpired over a 411-year period.
- The kings, as the nation's representatives, are evaluated from a covenant perspective by the prophetic author. Thus, Kings trace the glory of the United Kingdom under Solomon, its eventual division, and how the kings of the divided kingdoms led the people into increasing apostasy and idolatry - culminating in the Assyrian and Babylonian captivities.
- First Kings records the nation's division and decline, and Second Kings its destruction and deterioration.
- We also see how the ministry of the prophets began to develop in the era of the kings.

United Kingdom under Solomon / 1 Kings 1–11

- In the book of Kings, the various kings of the nation are evaluated by the Mosaic (Deuteronomy 28) and Davidic (2 Sam 7:14–16) covenants so the nation will learn from their history and be deterred from future disobedience. The book's first major section (chaps. 1–11) puts Solomon under covenant inspection and begins by explaining the transfer of the kingdom from David to Solomon (1:1–2:12).
- Solomon's covenant obedience led to his successful consolidation of the nation, "So the kingdom was established in Solomon's hand" (2:46b). Solomon's blessings for his covenant obedience included wisdom (chap. 3) and prosperity (chap. 4), resulting in international fame (4:34).
- Solomon's career highlight was his construction and dedication of the temple (chaps. 5–8).

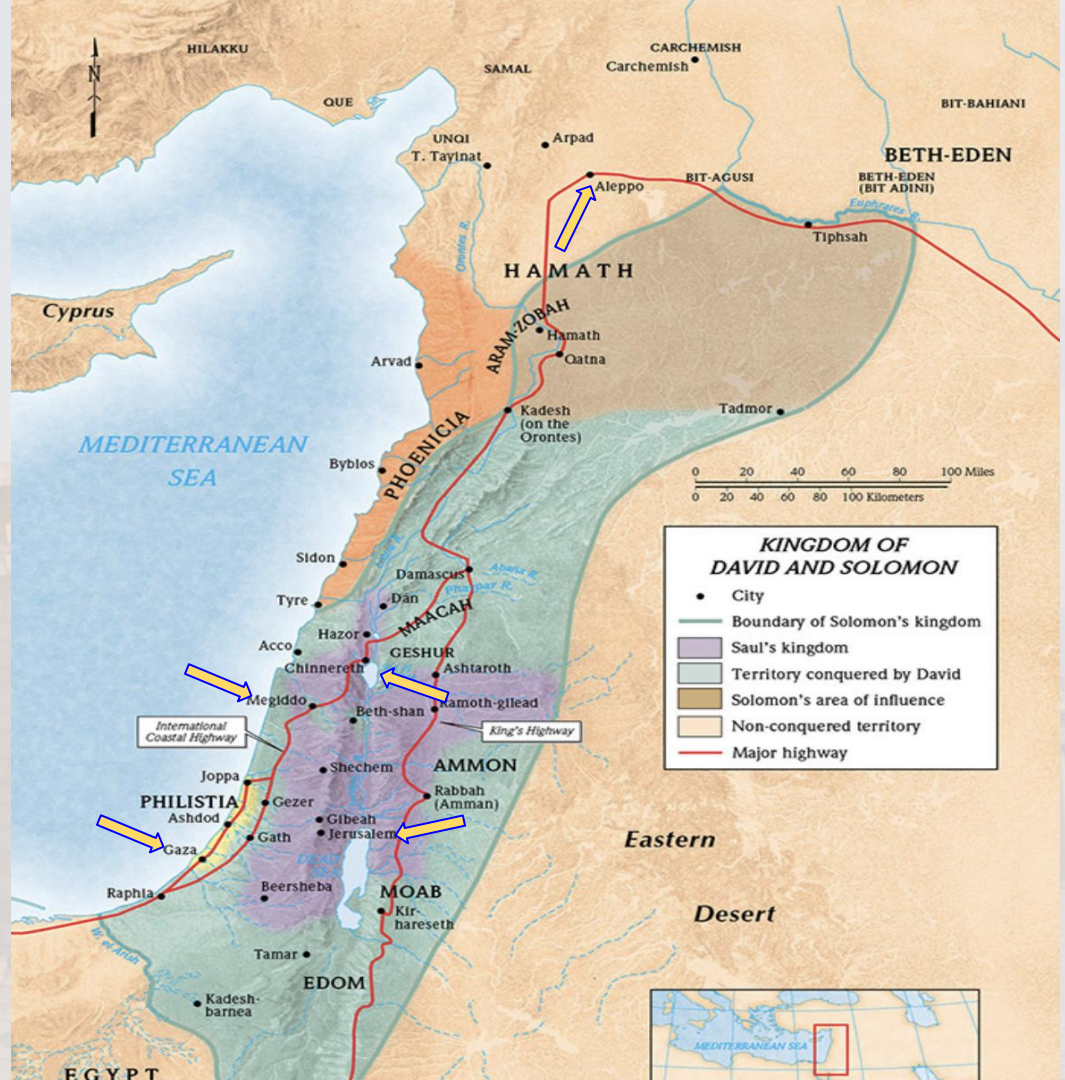
United Kingdom under Solomon / 1 Kings 1–11 *(continued)*

- Then Solomon sat on the throne of his father David; and his kingdom was firmly established. 1 Kings 2:12
- The book of Kings shows beyond question that the prophetic word is mightier than the king's sword.
- The spiritual double-mindedness (divided loyalties) of Solomon results in his kingdom being divided - and is presented as a warning to future leaders and generations.

An Old Testament Theology © 2007 Zondervan Academic, Waltke, Bruce.

- Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?" The speech pleased the Lord, that Solomon had asked this thing. 1 Kings 3:9-10
- But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites ... Surely they will turn away your hearts after their gods." Solomon clung to these in love. 1 Kings 11:1 & 2b

United Kingdom under King Solomon



The Divided Kingdom Until the Assyrian Invasion / 1 Kings 12–2 Kings 17



- This section begins with the division of the kingdom (12:1–24) because Rehoboam listened to the inexperienced advice of the younger men,
- This rash decision alienated Jeroboam and the 10 northern tribes, thereby causing them to secede from Judah, rejecting the Holy City, the temple, and the Davidic line. In order to further draw the connection between the north's eventual defeat at the hands of the Assyrians in 722 BC and her covenant violations, the writer calls attention to Jeroboam's wicked rule over Israel (12:25–14:20). Most problematic was his creation of an alternative system of worship in an attempt to prevent northerners from returning to the Jerusalem temple.
- The writer mentions the reigns of a series of wicked northern rulers (15:25–16:28) leading to Ahab (16:29–34), skillfully using each of these reigns to solidify, in the minds of the readers, the connection between covenant disobedience and covenant judgements.
- A major focus is on the wicked practices of King Ahab and his Phoenician wife Jezebel (chaps. 16–22). The writer notes how Ahab's marriage to Jezebel encouraged him toward promoting Baal worship throughout the north, Baalism in a rival temple in Samaria, and the construction of numerous other centers of paganism throughout Israel.



Divided Kingdom post King Solomon



The Divided Kingdom Until the Assyrian Invasion / 1 Kings 12–2 Kings

17 (Continued)



- The inclusion of the Elijah narratives (1 Kings 17–2 Kings 2:11) is designed to introduce and express the courage of the prophets. These chapters demonstrate just how evil the kings of the north were. They show the callousness of the nation since Elijah's miraculous ministry proved insufficient in returning the nation to covenant faithfulness.
- The record presents the call of Elisha to succeed Elijah.
- The miraculous healing of leprosy Naaman of Aram (Syria) shows Yahweh's supremacy and grace to all people, even those outside the covenant community.
- A potential bright spot emerges in the north through the reign of Jehu (chaps. 9–10).
- The brief rule of the other kings from the north mentioned in the following chapters is also included to illustrate the familiar principle that covenant disobedience leads to discipline.

Kings / Some Key Verses

Then it happened, when Ahab saw Elijah, that Ahab said to him, "Is that you, O troubler of Israel?" And he answered, "I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandments of the Lord and have followed the Baals. Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table." 1 Kings 18:17-19

And so it was, at noon, that Elijah mocked them and said, "Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened." So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. 1 Kings 18:27-28

"Fill four waterpots with water, and pour it on the burnt sacrifice and on the wood." Then he said, "Do it a second time," and they did it a second time; and he said, "Do it a third time," and they did it a third time. 1 Kings 18:33-34

Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that You have turned their hearts back to You again." 1 Kings 18:37

Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench. Now when all the people saw it, they fell on their faces; and they said, "The Lord, He is God! The Lord, He is God!" 1 Kings 18:38-39

Kings / Some Key Verses *(continued)*

And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time." And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there. 2 Kings 19:1-3

So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." 2 Kings 19:10

And after the earthquake a fire, but the Lord was not in the fire; and after the fire [ela still small voice. 2 Kings 19:12

Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him." 2 Kings 19:18



KINGS OF ISRAEL²

<i>King</i>	<i>Scripture</i>	<i>Years of reign</i>	<i>Dates of reign (Thiele)³</i>	<i>Prophet</i>
Jeroboam I	1 Kgs 11:26–14:20	22	931–910	Ahijah
Nadab	1 Kgs 15:25–28	2	910–909	
Baasha	1 Kgs 15:27–16:7	24	909–886	Jehu
Elah	1 Kgs 16:6–14	2	886–885	
Zimri	1 Kgs 6:9–20	7 days	885	
Omri	1 Kgs 6:15–28	12	885–874	
Ahab	1 Kgs 16:28–22:40	22	874–853	Elijah, Elisha
Ahaziah	1 Kgs 22:40–2 Kgs 1:18	2	853–852	Elijah, Elisha
Joram	2 Kgs 1:17–9:26	12	852–841	Elisha
Jehu	2 Kgs 9:1–10:36	28	841–814	Elisha
Jehoahaz	2 Kgs 13:1–9	17	814–798	Elisha
Jehoash	2 Kgs 13:10–14:16	16	798–782	Elisha
Jeroboam II	2 Kgs 14:23–29	41	793–753	Jonah, Amos
Zechariah	2 Kgs 14:29–15:12	6 months	753–752	Hosea
Shallum	2 Kgs 15:10–15	1 months	752	Hosea
Menahem	2 Kgs 15:14–22	10	752–742	Hosea
Pekahiah	2 Kgs 15:22–26	2	742–740	Hosea
Pekah	2 Kgs 15:25–31	20	752–732	Hosea, Obed
Hoshea	2 Kgs 15:30–17:6	9	732–722	Hosea

The Kings of Israel

Northern Kingdom



- ▲ Cities captured by Tiglath-pileser III
- ▲ Cities captured by Shalmaneser V and Sargon II
- ▭ Assyrian provinces in the days of Tiglath-pileser III
- ▭ Assyrian provinces added in the days of Shalmaneser V and Sargon II

- ▲ Cities captured by Tiglath-pileser III
- ▲ Cities captured by Shalmaneser V and Sargon II
- ▭ Assyrian provinces in the days of Tiglath-pileser III
- ▭ Assyrian provinces added in the days of Shalmaneser V and Sargon II



Southern Kingdom Until the Babylonian Captivity / 2 Kings 18-25

- This final major section in the book depicts Judah's final days as the remaining Hebrew kingdom. This section also shows the exiles how Judah's rebellion led to her captivity.
- The reforms of Hezekiah (18:1–12) allow him to be categorized as one of Judah's best kings.
- Unfortunately, Manasseh's reign (21:1–18) was so wicked and violent that he sealed Judah's fate. Thus, his reign caused God to predict inevitable judgment and captivity.
- Josiah represents the last godly king of Judah (chaps. 22–23). Josiah began his reign with an extensive temple renovation (22:1–7), which allowed him to discover a copy of the neglected law of Moses (22:8–20). The fact that the law was not readily accessible prior to Josiah's day reveals how neglectful Judah was during the reign of Manasseh.

Southern Kingdom Until the Babylonian Captivity / 2 kings 18-25

(continued)



- The history of the southern kingdom concludes with the reigns of Josiah's sons, who illustrate that covenant rebellion brings unavoidable covenant discipline. Jehoahaz was imprisoned by Pharaoh Neco, and Judah was subjected to paying a tribute to the Egyptian king (23:31-33). Because of Jehoiakim's (23:34-24:7) covenant violations (23:37), bands of Chaldeans, Arameans, Moabites, and Ammonites came against him (24:2). As a consequence, Judah became a vassal of Babylon resulting in the first deportation in 605 BC. Because of Jehoiachin's covenant violations (24:8-16), the second deportation to Babylon in 597 BC transpired (24:10). Finally, Zedekiah (24:17-25:7) rebelled against Babylon and rejected the warnings of the prophet Jeremiah. As a result, Babylon launched its final siege
- The closing verses record the destruction of Jerusalem in 586 BC (25:8-17),
- The future is kept alive by God's divine intervention to protect the Davidic line, thus maintaining the promise of the messianic hope. As a whole, the book of Kings evaluates the nation's royal representatives from a covenant perspective. The author regularly notes the interaction between the prophets and the kings.

KINGS OF JUDAH⁴



<i>King</i>	<i>Scripture</i>	<i>Years of reign</i>	<i>Dates of reign (Thiele)</i>	<i>Prophet</i>
Rehoboam	1 Kgs 11:42–14:31	17	931–913	Shemiah
Abijam	1 Kgs 14:31–15:8	3	913–911	Iddo
Asa	1 Kgs 15:8–24	41	911–870	Azariah
Jehoshaphat	1 Kgs 22:41–50	25	870–848	Jahaziel
Jehoram	2 Kgs 8:16–24	8	848–841	Obadiah
Ahaziah	2 Kgs 8:24–9:29	1	841	
Athaliah	2 Kgs 11:1–20	6	841–835	
Joash	2 Kgs 11:1–12:21	40	835–796	Joel
Amaziah	2 Kgs 14:1–20	29	796–767	Unnamed prophets
Uzziah	2 Kgs 14:21; 15:1–7	52	767–740	Isaiah
Jotham	2 Kgs 15:32–38	16	740–732	Isaiah, Micah
Ahaz	2 Kgs 16:1–20	16	732–716	Isaiah, Micah
Hezekiah	2 Kgs 18:1–20:21	29	716–687	Isaiah, Micah
Manasseh	2 Kgs 21:1–18	55	687–642	Nahum
Amon	2 Kgs 21:19–26	2	642–640	
Josiah	2 Kgs 21:26–23:30	31	640–608	Jeremiah, Zephaniah, Huldah
Jehoahaz	2 Kgs 23:30–33	3 months	608	Jeremiah
Jehoiakim	2 Kgs 23:34–24:5	11	608–597	Jeremiah, Habakkuk, Daniel
Jehoiachin	2 Kgs 24:6–16; 25:27–30	3 months	597	Jeremiah, Daniel
Zedekiah	2 Kgs 24:17–25:7	11	597–586	Jeremiah, Daniel, Ezekiel

The Kings of Judah Southern Kingdom





And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem, he consulted with his leaders and commanders to stop the water from the springs which were outside the city; and they helped him. Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, "Why should the kings of Assyria come and find much water?" 2 Chronicles 32:2-4

1 & 2 Chronicles

*"If my people, which
are called by my
name..."*

2 Chronicles 7:14

The Second Book of the

CHRONICLES

Solomon Requests Wisdom

1 Now Solomon the son of David was strengthened in his kingdom, his God was with him

of God from Kirjath
place David had prepared
had pitched a tent for it
5 Now the bronze altar
the son of Uri, the son
before t



Background



- The books of 1–2 Chronicles tell the story of Israel's history in a parallel account to the books of 1–2 Samuel and 1–2 Kings. While many of the details are similar, the chronicler includes specific items that were especially of interest to the priestly community. His major focus is the temple, its worship leaders, and religious services.
- In order to exhort the Jewish returnees (from Babylon) to unite and resume temple worship, the writer reminds them of their genealogical connection with God's past purposes in general and with the Davidic covenant in particular (1 Chronicles 1–9).
- The recipients of the book were without a Davidic king and currently under Persian domination. Questions in their minds would no doubt be whether God was going to fulfill the Davidic covenant and if they still were connected to this covenant?
- Furthermore, these beleaguered returnees saw their own rebuilt temple as paltry in comparison to the former grandeur of Solomon's temple (Ezra 3:12; Hag 2:3). Thus, they were in desperate need of encouragement after the 70 years of captivity had expired.

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Samuel & Kings

Chronicles

Samuel & Kings v. Chronicles

Divided kingdom	Southern kingdom only
Political history	Religious history
Prophetic authorship	Priestly authorship
Prophetic perspective	Levitical perspective
Moral concerns	Spiritual concerns
Written soon after the events	Written long after the events
Negative view	Positive view
Covenant rebellion and judgment	Hope for the future
Man's failings	God's faithfulness
Kings and prophets	Temple and priests
Throne	Temple
Inclusion of kings' sins	Omission of kings' sins
Disobedience	Revival and reform
Many wars	Fewer wars
National history	Davidic line
Classified with the Former Prophets	Classified with the writings



Genealogies / 1 Chronicles 1-9

- In the book's first major section (chaps. 1–9), the writer establishes the genealogical ancestry of the returnees to stimulate them toward resuming faithful worship in the rebuilt temple. He shows the returnees their genealogical connection to God's redemptive purposes in general and the Davidic covenant in particular. Knowledge of their Davidic lineage would have encouraged the returnees since they may have questioned their relationship to the Davidic Covenant because they had no present reigning Davidic king.
- The writer motivates the returnees to remember their spiritual and national heritage by skillfully connecting God's agenda for them all the way back to God's purposes in creation.
- The author next notes the genealogical link between Jacob's son Judah and the returnees (chaps. 2–3).
- Next the writer focuses on the genealogies of all of Israel's 12 tribes (chaps. 4–8). He records all of the tribes in order to show the solidarity of the nation.



David's Reign / 1 Chronicles 10-29

- In the book's second major section (chaps. 10–29), the author traces David's prosperous reign and his priority of pursuing genuine worship. The author records these events so that his audience will learn from his positive example and resume temple worship. Thus, many of the sinful and negative events surrounding David's life in the books of Samuel are omitted. The writer deems these as inconsistent with his primary purpose of promoting a resumption of temple worship among the returnees.
- The next major focus in the book is Solomon's construction of the temple (chaps. 1–9). This theme fits into the writer's argument in three important ways. First, it reveals Solomon's commitment to faithful worship that the writer hopes his audience will imitate. Second it shows how Israel became [a great nation] as Solomon made worship in the temple his top priority. Because the writer seeks to emphasize the greatness of Solomon's reign, many of his sins are omitted such as his idolatry, pagan wives, and effort to kill Jeroboam. Third, this section emphasizes God's sovereignty in bringing to pass many of the promises in the Davidic covenant.

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Judah's Kings / 2 Chronicles 1-9

- In the first 9 chapters of 2 Chronicles we read of: Solomon's requests for wisdom, His preparation to build the Temple, building and furnishing the Temple, the Ark is brought into the Temple, Solomon's speech upon completion of the Temple, the Queen of Sheba's praise of Solomon · Solomon's.

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The Second Book of the
CHRONICLES

Solomon Requests Wisdom

1 Now Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him exceedingly.

of God from Kirjath place David had prepared had pitched a tent for Now the bronze a the son of Uri the made, he put before Solomon



Judah's Kings / 2 Chronicles 10-36

- In the book's final section (chaps. 10-36), the writer focuses on the decline of Judah. Here he emphasizes the blessings on those reforming kings that prioritized worship as well as the withdrawal of divine blessings from those kings that apostatized from temple worship. The reforming kings include Asa (chaps. 14-16), Jehoshaphat (chaps. 17-20), Joash (chap. 24), Hezekiah (chaps. 29-32), and Josiah (chaps. 34-36). In fact, "about 70 percent of chapters 10-36 deals with eight good kings, leaving only 30 percent to cover the twelve evil rulers. This disproportionate treatment shows that the writer sought to encourage the returnees toward resuming temple worship by pointing to the positive example of the good reforming kings.

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Chronicles / Some Key Verses

And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!" So God granted him what he requested. 1 Chronicles 4:10

On that day David first delivered this psalm into the hand of Asaph and his brethren, to thank the Lord: 1 Chronicles 16:7

"Go and tell My servant David, 'Thus says the Lord: "You shall not build Me a house to dwell in." 1 Chronicles 17:4

Then he called for his son Solomon, and charged him to build a house for the Lord God of Israel. 1 Chronicles 22:6

And David said to his son Solomon, "Be strong and of good courage, and do it; do not fear nor be dismayed, for the Lord God—my God—will be with you. He will not leave you nor forsake you, until you have finished all the work for the service of the house of the Lord. 1 Chronicles 28:20

On that night God appeared to Solomon, and said to him, "Ask! What shall I give you?" 2 Chronicles 1:7 10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?" 2 Chronicles 1:10



Chronicles / Some Key Verses *(continued)*

On that night God appeared to Solomon, and said to him, "Ask! What shall I give you?" 2 Chronicles 1:7-10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?" 2 Chronicles 1:10

"But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them, then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a byword among all peoples. 2 Chronicles 7:19-20



Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with hard questions, having a very great retinue, camels that bore spices, gold in abundance, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart. 2 Chronicles 9:1

Solomon reigned in Jerusalem over all Israel forty years. Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place. 2 Chronicles 9:30 - 31

Then the young men who had grown up with him spoke to him (Rehoboam), saying, "Thus you should speak to the people who have spoken to you, saying, 'Your father (Solomon) made our yoke heavy, but you make it lighter on us'—thus you shall say to them: 'My little finger shall be thicker than my father's waist! 2 Chronicles 10:10

KINGS OF JUDAH⁴




<i>King</i>	<i>Scripture</i>	<i>Years of reign</i>	<i>Dates of reign (Thiele)</i>	<i>Prophet</i> 
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Manasseh	2 Kgs 21:1–18	55	687–642	Nahum
Amon	2 Kgs 21:19–26	2	642–640	
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Zedekiah	2 Kgs 24:17–25:7	11	597–586 	Jeremiah, Daniel, Ezekiel

The Kings of Judah Southern Kingdom



- But they (the people) mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, till there was no remedy. 2 Chronicles 36:16
- Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave them all into his hand. 2 Chronicles 36:17





*By the rivers of
Babylon,
There we sat down,
yea, we wept
When we
remembered Zion.
Psalm 137:1*

- Then they (Babylonians) burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 2 Chronicles 36:19-20
- Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying... 2 Chronicles 36:22

- After numerous failures on the front of covenant obedience which should have flowed from sincere faith and trust in Yahweh - and repeated prophetic warnings - Israel is exiled to Babylon.
- The king of Babylon plunders Jerusalem and its treasures, carries Israel's middle and upper classes into exile.
- The Babylonians put Zedekiah, son of Josiah, on the throne of Jerusalem as their puppet king. When he rebels, Nebuchadnezzar sacks Jerusalem and carries the rest of Jerusalem's citizens into exile, executes the priests and royal officials.
- A remnant of Israelis will return in ~70 years.





- Thus says Cyrus king of Persia:
- All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May the Lord his God be with him, and let him go up! 2 Chronicles 36:22

So What &
Now What?



HOMEWORK!

- ❑ Before next week's class, read the Books of Ezra, Nehemiah, and Esther
- ❑ For Certification - Written Short Answer & Discuss:
 - ❑ When/why did Israel fall to the Assyrians (50 words)
 - ❑ When/why did Judah fall to the Babylonians (50 words)
 - ❑ What are some of the key differences between the books of Kings and Chronicles (100 words)
 - ❑ Which of the key verses impacted you the most? Why? (100 words)
 - ❑ Why did God's people fall into covenant violations? What was the result? How does this apply to us today? (150 words)



OTS.6 Ezra, Nehemiah, and Esther
March 14th 7pm (PT U.S.)



An illustration of a Zoom meeting interface. In the foreground, the back of a person's head and shoulders are visible as they look at a large screen. The screen displays a Zoom meeting with four video thumbnails. The top-left thumbnail shows a man, the top-right shows a woman, the bottom-left shows a woman, and the bottom-right shows a man. To the right of the thumbnails is a Zoom control panel with icons for profile, chat, and other functions. A white text box is overlaid on the center of the screen.

Stay on ZOOM and we'll elevate you to a panelist. You can turn on your video and unmute yourself to join the *after hours* discussion!



Mediterranean Sea

CYPRUS

ASSYRIA

Median Empire

NEO-BABYLONIAN EMPIRE

JUDAH

AMMON

MOAB

EDOM

EGYPT

Elath

Tarsus

Carchemish

Haran

Nineveh

Aleppo

Rezep

Calah

Asshur

Arrapkha

Ecbatana

Hamath

Arvad

Gebal (Byblos)

Riblah

Tadmor

Tyre

Damascus

Megiddo

Samaria

Gaza

El-Arish

Memphis

Dumah

Borsippa

Sippar

Cuthah

Babylon

Nippur

Larsa

Ur

Susa



Brook of Egypt

Euphrates

Tigris R.

Diyala R.

Greater Zab R.

Lesser Zab R.