

### Session 3 – The Old Testament after Solomon

*The Kingdom of God: God's people in God's place under God's rule; enjoying God's blessing and fulfilling God's purpose.*

<b>The kingdom of God</b>	<b>The promised kingdom(Abraham)</b>	<b>The partial kingdom (under Solomon – 2 Kings 4-10)</b>
God's people	Abraham's descendants	The nation of Israel (exceedingly numerous)
God's place	Canaan	The promised land; Jerusalem (Zion) and the temple
God's rule	Walk before me and be blameless	The law and the wise king in the line of David
God's blessing	Blessing to Israel in covenant relationship	Peace, security, prosperity
God's purpose	Blessing of all nations	The nations taking notice The temple = 'a house of prayer for all nations'

#### 1. Kingdom decline and fall (2 Sam 11-24, 1 Kings 11 – 2 Kings 25)

(a) David's adultery (2 Sam 11-24)

(b) Solomon's spiritual adultery (1 Kings 11)

Solomon's behaviour (v5-6)

The consequences (v9-13)

(c) Israel – the northern kingdom (1 kings 12 - 2 kings 17)

Jeroboam and his golden calves (1 Kings 12:26-33)

Wicked king Ahab (1 Kings 16:29-33)

Elijah and the prophets of Baal (1 Kings 18)

Nothing changes (1 Kings 22:51-53)

More prophets: Amos and Hosea

The fall of Samaria (722BC)

Exile/scattering (2 Kings 17)

(d) Judah – the southern kingdom (1 Kings 12 – 2 Kings 25)

In the end, things are just as bad: 2 Kings 17:19-20

God is faithful to his promise to David (e.g. 2 Kings 8:16-10)

Ahab's daughter, Athaliah (2 Kings 11)

Joash preserved

Hezekiah – a good king

Manasseh – a wicked king ( 2 Kings 21:1-6, 16)

More prophets: Isaiah, Micah, Zephaniah, Joel and Jeremiah...

Jerusalem destroyed; the people exiled (586BC) – 2 Kings 25

The Davidic line preserved (2 Kings 25:27-30)

## 2. **Restoration** (Ezra, Nehemiah, Esther & Haggai - Malachi)

The fall of Babylon (539BC)

The edict of Cyrus the Great of Persia (Ezra 1:1-5)

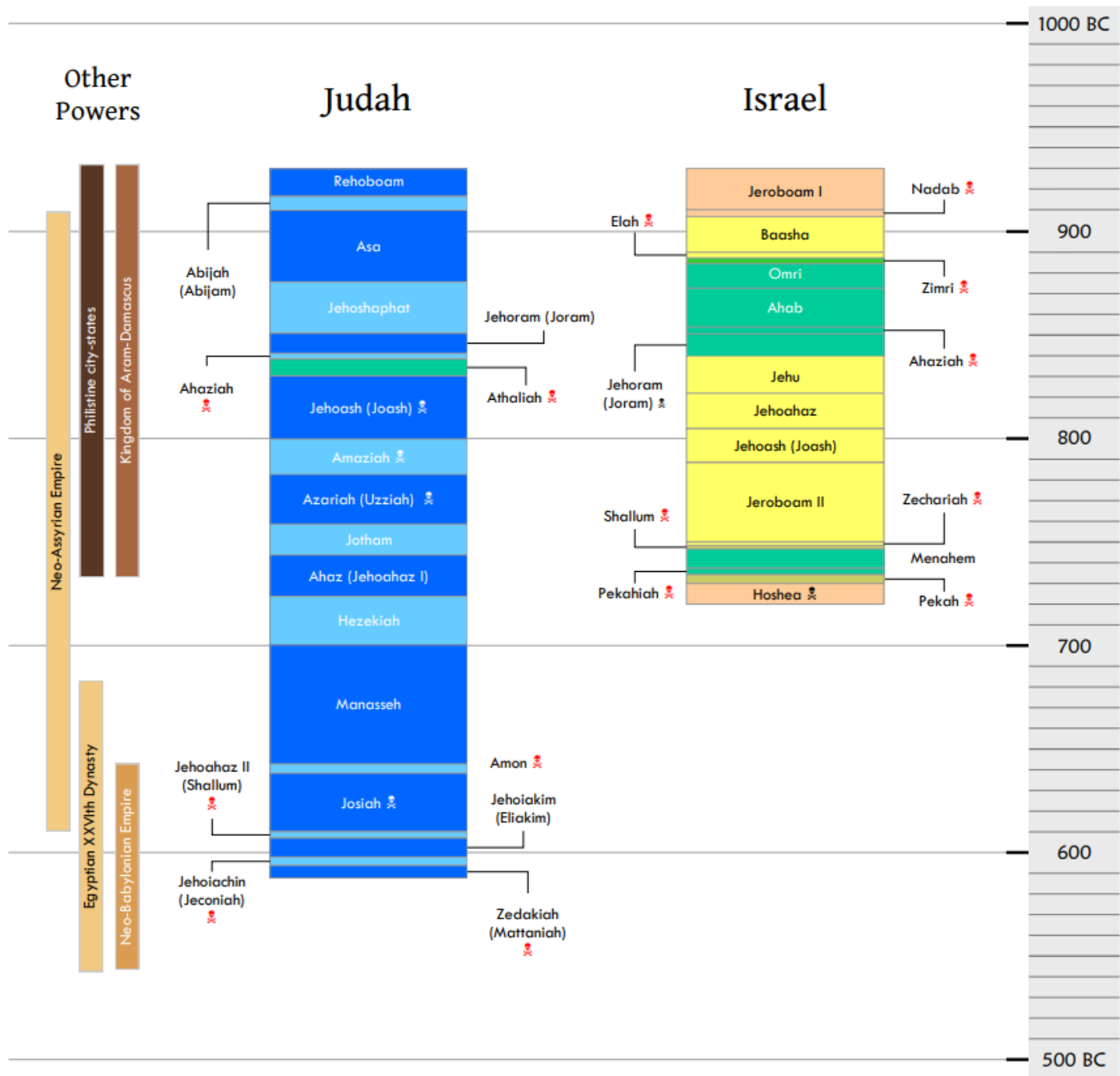
Return

Disappointment

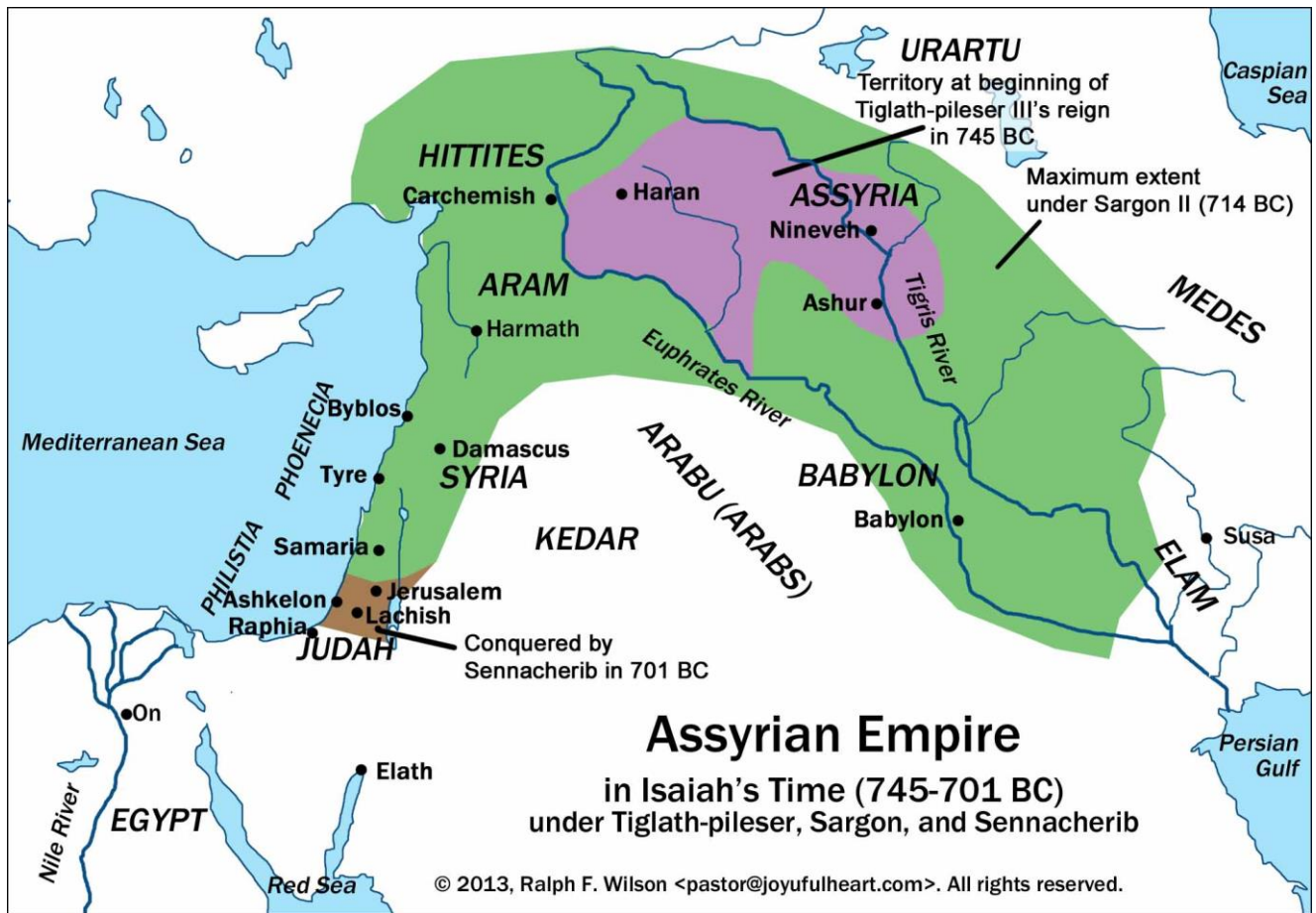
The post-exilic prophets – Haggai, Zechariah and Malachi



The Divided Kingdom



# The Kings of Judah and Israel



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**The Cyrus cylinder:** clay cylinder; a Babylonian account of the conquest of Babylon by Cyrus in 539 BC, of his restoration to various temples of statues removed by Nabonidus, the previous king of Babylon, and of his own work at Babylon. The cylindrical form is typical of royal inscriptions of the Late Babylonian period, and the text shows that the cylinder was written to be buried in the foundations of the city wall of Babylon. It was deposited there after the capture of the city by Cyrus in 539 BC, and presumably written on his orders.

Part of what it says:

As for the population of Babylon [..., w]ho as if without div[ine intention] had endured a yoke not decreed for them, I soothed their weariness, I freed them from their bonds(?)... All kings who sit on thrones, from every quarter, from the Upper Sea to the Lower Sea, those who inhabit [remote distric]ts (and) the kings of the land of Amurru who live in tents, all of them, brought their weighty tribute into Shuanna, and kissed my feet. From [Shuanna] I sent back to their places to the city of Ashur and Susa, Akkad, the land of Eshnunna, the city of Zamban, the city of Meturnu, Der, as far as the border of the land of Qutu - the sanctuaries across the river Tigris - whose shrines had earlier become dilapidated, the gods who lived therein, and made permanent sanctuaries for them. I collected together all of their people and returned them to their settlements, and the gods of the land of Sumer and Akkad which Nabonidus - to the fury of the lord of the gods - had brought into Shuanna, at the command of Marduk, the great lord, I returned them unharmed to their cells, in the sanctuaries that make them happy.