

A CHRONOLOGY OF THE OLD TESTAMENT

- The Creation Gen. 1:1 -- No Date.
- The world in darkness Gen. 1:2.
- God reforms the earth in six days. Man is formed, made, and created on the 6th day. God rests the 7th day. Approx. 4000 B.C.
- The Fall.
- Cain.
- Abel.
- Seth.
- The Flood of Noah. Approx. 2300-2400 B.C.
- The Tower of Babel.
- Abraham -- Approx. 2000 B.C.
- Isaac.
- Jacob. (God gave him the name Israel.)
- The 12 patriarchs. They were to become the twelve tribes of Israel.
- Joseph is sold into Egypt.
- Israel's bondage in Egypt.
- The Exodus -- Approx. 1500 B.C.
- Forty years in the wilderness.
- Israel enters into the Promised Land. (The Book of Joshua)
- The Judges Period.
- Samuel. (the last Judge, anoints Saul as King.)
- Saul.
- David.
- Solomon.
- The divided kingdom. Rehoboam gets Judah and Benjamin; Jeroboam takes the other ten tribes.
- Syria destroyed by Assyria.
- Israel (the ten northern tribes) is carried away by Assyria.
- Assyria destroyed by Babylon.
- Judah is taken captive and carried into Babylon.
- The Persians take Babylon.
- The captives of Judah are allowed to return to Jerusalem.
- The end of the Old Testament.

OLD TESTAMENT HISTORY

Introduction

- Romans 15:4 ...that we through patience and comfort of the (Old Testament) scriptures might have hope.
- I Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition....
- Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, (the Old Testament believers in chapter 11) let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

1. The Old Testament is the New Testament concealed.
The New Testament is the Old Testament revealed.

"Christ is the subject of the WRITTEN WORD, from Genesis 3:15 to Revelation 22:21" (p.11 expanded syllabus on Power for Abundant Living)

2. Explanation of the Hebrew idiom God "_____". i.e. And God smote, and God hardened, etc.

- a. idiom: A figure of speech. The Greek root is idios; one's own.

; An idiom is a usage of a word or words particular to a language or culture. (i.e. that language's "own" usage.) The words are not to be taken literally.

- (1) Examples in English:

"How do you do?"

"To stand in this ministry you have to have guts."

"We had a wonderful talk. We both let our hair down."

- (2) An Hebrew idiom vital to the understanding of the Old Testament is....

Active verbs are sometimes used in the Hebrew language to express, not the doing of the action, but the permission of the action.

Examples:

Exodus 4:21
I will harden his heart...
(I will permit his heart to be hardened)

Exodus 5:22
Lord, wherefore hast thou so evil entreated
this people? (Lord, why have you permitted
these people to be so badly treated)

Ezekiel 20:25
Wherefore I gave them also statutes that
were not good... (Wherefore I permitted
them to be given statutes that were not good)

II Samuel 6:7
And the anger of the Lord was kindled against
Uzzah; and God smote him there for his error;
and there he died by the ark of God. (and
God permitted him to be smitten there...)

Important factors to consider about this idiom:

- (1) Although the people knew a little about spirits
and spiritual influences, they did not know what
we know.

Luke 10:24
Colossians 2:15

but notice that they did know some things about
spirits and spiritual influences

Numbers 5:14	Ezekiel 28:13-19
Judges 9:23	I Kings 22:22
I Samuel 16:14	Job 1:6-12
Isaiah 14:12-17	I Chronicles 21:1

- (2) The people were not to mention other gods (Exodus*
23:13). The very form of the idiom keeps God
always in control of the situation. Satan is
never glorified.
- (3) We know that the wording "God smote", etc., has
to be an idiomatic usage of the language by knowing
the New Testament.

I John 1:5
God is light.

Hebrews 2:14
Satan holds the power of death.
(I Corinthians 15:26 says death is an enemy.)

When the people turned away from God, God could no longer help them. Because God set up the universe on the basis of perfect justice, He had to permit the Adversary to work. Even though God wanted to, He could not protect the people because they had stepped outside the protective hedge.

Jeremiah 2:19

Examples:

Judges 3:5-11

Hebrews 12:5-7

II Chronicles 28:22,23

Ahaz despised the chastening of the Lord.

ISAIAH 59:1+2

GENESIS 1

Genesis 1:1. The Bible begins with God, not with a philosophical proof of His existence.

Genesis 1:1 should not be translated "When God began creating" as it is in some newer versions.

Compare: II Peter 3:6,7,13
Isaiah 45:18

Without the gap between Genesis 1:1 and 1:2 there is no room for the three (3) heavens and earths and no place for the Devil to be cast from heaven.

Genesis 1:3ff A six-day reforming of the earth.
Man on the 6th day.

Bishop Usher says Adam was "born" 4,004 B.C.

Genesis 3 The fall of man

Genesis 4 Cain
Abel
Seth

Genesis 6 Noah

Genesis 7,8,9

The flood
Date of the flood
Length of time on the ark
Who was on the ark
Cubit--estimates vary between 18 and 25 inches
Almost every civilization has a flood story
The rainbow

Genesis 10 The expansion of man

All men on the earth came from either

Shem--Semites

Ham--Black races

Japheth--Indo-european gentiles

Tracing the names in Genesis 10 has brought us back to the foundation of some of the great peoples of the earth.

PSALMS 92:9
I SAMUEL 2:8
I KINGS 16:2+1
PSALMS 113:2
ISAIAH 26:19
PSALMS 44:23

} FALL OF MAN

Genesis 12:1-14:24
P. 61 TRACE LINES OF ABRAHAM
HOMEWORK- Find 13 examples of Hebrew idiom - God spoke
- translate it literally

<p>vs. 16</p>	<p style="text-align: center;">Q</p> <p>And the Jebusite, and the Amorite, and the Girgasite,</p>	<p>Q - Jerusalem</p>
<p>vs. 22</p>	<p style="text-align: center;">R</p> <p>The children of Shem; Elam, and S T U Asshur, and Arphaxad, and Lud, and Aram.</p>	<p>R - Elamites S - Assyria T - Chaldeans U - Lidia</p>

GENESIS 11: The Tower of Babel

Probably built by Nimrod. Genesis 10:10
Built in Shinar.
Ziggurat--pyramid like structure.
Built for the worship of the stars.

Abraham

His geneology.
Called from Ur.
Wife was Sarai.
Ur to Haran.
Abraham goes into the promised land. Genesis 12

Sodom and Gomorrah

Lot settles there. Genesis 13
Their wickedness. Genesis 13:13
Destruction. Genesis 18:16 - 19:26

Abraham

First tithe. Genesis 14:20
Birth of Ishmael. Genesis 16
(Birth of Moab and Ammon). Genesis 19:30-38
Birth of Isaac. Genesis 21
Abraham is "proved." Genesis 22
Death and burial of Sarah. Genesis 23
A wife for Isaac. Genesis 24
Death of Abraham. Genesis 25:8

Isaac

Birth of Jacob and Esau. Genesis 25:19ff
Jacob steals the blessing. Genesis 27
Death of Isaac. Genesis 35:29

Generations of Ishmael

The 12 Arab tribes. Genesis 25:12-18
Prophecy in Genesis 16:11-16

Jacob

Born a twin. Genesis 25:24
Got the birthright from Esau. Genesis 25:29-34
Stole the blessing from Esau. Genesis 27
Esau's "blessing." Genesis 27:38-40
Marries Leah and Rachel. Genesis 29
The 12 patriarchs are born. Genesis 29:31-30:24; 25:16-20
Jacob is named Israel. Genesis 32:24-30
Dinah is raped. Genesis 34
The prophecy in Genesis 49
The death of Jacob. Genesis 49:33

Joseph

Sold into Egypt. Genesis 37
In Potiphar's house. Genesis 39:1-20
In the jail. Genesis 39:20-41:40
As second in command in Egypt. Genesis 41:40ff
Joseph deals with his brothers. Genesis 42ff
Joseph dies. Genesis 50:26

The believer's line through Judah. Genesis 38

Judah's adultery with Tamar.

Twins, Pharez and Zarah born. Pharez was
of the believer's line. See Matthew 1:3, Luke 3:33.

Exodus

1. From the promise to the law is 430 years.
Exodus 12:40, Galatians 3:14-17
2. From the seed to the law is 400 years. Genesis 15:13
3. The bondage of Egypt would have been no more than
144 years. Eighty years of Moses' life, plus the sixty-four
years from the death of Joseph to the birth of Moses.

Moses His early life. Exodus 2
His fleeing to Midian. Exodus 2
His return and confrontation with Pharaoh. Exodus 3-6

Some of the major names for God in the Old Testament:

1. Elohim - God the Creator. Genesis 1:1
2. El - God the mighty one, the omnipotent one. Genesis 14:18-22
3. Eloah - God who is to be worshipped. Deuteronomy 32:15,17
4. Jehovah - God in covenant relation to those he has created.
Jehovah means the eternal one. Genesis 21:33, Exodus 6:3
5. Jah - Jehovah as having become our salvation. Exodus 15:2
Exodus 15:2,3:
"Jah is my strength and my song and he is become my
salvation: he is my El and I will prepare him an
habitation; my father's Elohim, and I will exalt him.
Jehovah is a man of war. Jehovah is his name."
6. Shaddai - (always translated Almighty) God the all-bountiful.
Emphasis on God's ability to supply all our need. Genesis 17:1
7. Adon, Adonai, Adonim - These all relate to God as the over-lord.

The Plagues

1. The Nile turned to blood. Exodus 7:20ff
2. Frogs. Exodus 8:1-15
3. Lice. (probably mosquito gnats) Exodus 8:16-19
4. Flies (Hebrew = swarms = all kind of insects). Exodus 8:21-32
5. Death of Egypt's cattle, horses, sheep, etc. Exodus 9:1-7
6. Ulcerating boils. Exodus 9:8-12
7. Hail with fire. Exodus 9:13-35
8. Locusts. Exodus 10:1-20
9. Darkness. Exodus 10:21-29
10. Death of the firstborn. Exodus 11:1ff

The Passover. Exodus 12

Leaving Egypt and crossing the Red Sea.

The Wanderings

Marah. Exodus 15:22ff
Exodus 16:1ff (food) - manna
Exodus 17:1ff (water) Moses smites the rock.
Attack by Amalekites. Exodus 17:8-16
Camp before Mt. Sinai in the third month. Exodus 19

Moses goes up to Mt. Sinai seven times:

<u>Ascents</u>		<u>Descents</u>
19:3	First	19:7
19:8	Second	19:14
19:20	Third	19:25
20:21	Fourth	24:3
24:9-15	Fifth	32:15
32:31	Sixth	32:34
34:4	Seventh	34:29

The Law was not God's primary will for Israel.
God wanted them to go immediately into the promised land.
Exodus 33:1 - They wanted to spy it out. Deuteronomy 1:21,22;
Numbers 13, 14

Leviticus

Leviticus is the Old Testament book relating to worship. The word "Leviticus" comes from the Septuagint and was chosen from the name of the tribe of Levi. The Hebrew word is "vayyigra" which means "and he called". The central theme of Leviticus is worship. The repetition of the command "Ye shall be holy for I am holy" (11:44,45; 19:2; 20:26; and also see 20:7 and 21:8), and the word "holy" and "holiness" (over 80 times), "priest," "sacrifice," "offering," and "blood" all point to God's provision for sinful man to worship a Holy God.

The entire book of Leviticus occurred during the first two months of the second year after the Exodus.

Numbers

The title "Numbers" is taken from the Septuagint, the Greek Old Testament. The translators called it that because of the two numberings of the children of Israel (chapters 1-3 and 26). The Hebrew title is "be midbar" = "in the wilderness" (1:1). The wilderness is symbolic of the world in its fallen condition. Numbers, the fourth book, deals with the walk on earth. It shows experiences of encountering sin and suffering, God maintaining His order yet dealing in grace, and Satan destroying the unbelievers while God preserves the faithful. Numbers covers over 48 years. The first chapters of Numbers (1:1-10:10) conclude the stay of the children of Israel at Mt. Sinai. Thus, Numbers starts by pointing back to Exodus and Leviticus, for only a redeemed people, properly fellowshiping with God are fitted to go out into the world and walk before Him.

1. The children of Israel are camped at Sinai.
Numbers 1:1-10:10
2. They depart for the wilderness of Paran. (10:11,12)
3. The people murmur during the travel. (11:1-3)
4. The people murmur about the manna; eat quail for a month. (11:4-34)
5. Miriam and Aaron speak against Moses. (12)
6. Spies are sent into the land. (13)
7. The people murmur at the report of the spies; they are sentenced to wander for 40 years. (14)
8. Korah, Dathan and others stand against Moses and the ground swallows them. (16)
9. The people murmur at the death of those who stood against Moses. (16:41-50)
10. Aaron's rod that budded. (17)
11. The people murmur for water; Moses smites the rock twice and is forbidden to enter the promised land. (20)
12. The people murmur about the manna. (21)
13. Balak, king of Moab and Balaam the prophet. (22-24)
14. Cities of refuge. (35)

Deuteronomy

The word "Deuteronomy" is of Greek origin and means "second law." The Hebrew title is "the words." Deuteronomy forms a bridge between the first four books and Joshua. Chapters 1-4 are a rehearsal of some of God's past dealings with the children of Israel.

The entire book takes place in the eleventh month of the fortieth year (1:3). Deuteronomy records Moses repeating and expounding the things of God to the new generation who were just about to enter the promised land. The concept of man's obedience is very prominent, hence "hear," "do" (over 100 times), and "remember" (14 times).

Remember:

- Thou were a slave in Egypt and the Lord thy God brought thee out. (5:15)
- What God did to Pharaoh and to all Egypt. (7:18)
- All the way the Lord thy God led thee forty years in the wilderness. (8:2)
- The Lord thy God. (8:18)
- How you provoked God in the wilderness. (9:7)
- Remember thy servants, Abraham, Isaac and Jacob. (9:27)
- Thou wast a slave in Egypt and the Lord thy God redeemed thee. (15:15, 24:18)
- The day you came out of Egypt. (16:3)
- That you were a slave in Egypt. (16:12, 24:22)
- What the Lord thy God did unto Miriam. (24:9)
- What Amalek did unto thee. (25:17)
- The days of old. (32:7)

Deuteronomy is quoted by Christ more than any other book of the Old Testament.

The Book of Deuteronomy includes:

1. An account of some of God's past dealings with Israel. (1-4)
2. A rehearsal of some of the earlier laws, warnings and exhortations, and some new laws. (5-26)
3. The blessings and curse of the law. (27-28)
4. The Palestinian Covenant. (29-30)
5. The final acts and words of Moses and his death. (31-34)

Joshua

Joshua depicts Israel emerging as a nation. It is the capstone of the first five books and the foundation of the books following. Joshua is to the Old Testament what Ephesians is to the New Testament. The promised land and the promises and blessings that went with it were a gift from God to Israel like our spiritual inheritance and all that we are in Christ is a gift from God to us, His born-again sons. It was Joshua's duty and privilege to possess his God-given gift.

The land, not yet fought for, was already Israel's. So our sonship rights, etc., not yet fully claimed are already ours in the sight of God. Joshua foreshadows such things as the death and resurrection of Christ, the walk on resurrection ground, and the first responsibility of the saved, which is worship. The called-out body of Israel is beautifully depicted, and how, in a body, if one member suffers all the members suffer with it; but if one member is honored all the members rejoice with it.

Some of the major occurrences are as follows:

1. Preparation for, and the invasion of the land. (1-5)
2. The fall of Jericho. (6)
3. The Battles of Ai. (7,8)
4. The "trick" of the Gibeonites. (9)
5. The conquests. (10,11,12)
6. The division of the land, and the appointment of the cities of refuge. (13-22)
7. Joshua's address to Israel and his death. (23,24)

Judges

In Joshua the 12 tribes were a unit. In Judges each tribe has its own territory. Selfishness and pride now become manifested between the tribes. Also, the tribes do not clear the land of its inhabitants, but even go so far as to start worshipping their pagan gods. As a result, they fell into the hand of oppressors until they turn back to God, then He raises up judges to deliver them.

"...there was no king in Israel: every man did that which was right in his own eyes." (Judges 17:6, 21:25 sets the heartbeat for the book.)

Judges includes the following:

The disobedience - not driving out the inhabitants of the land. (1)

Turning to other gods. (2)

1. Servitude under Chushan-rishathaim, King of Mesopotamia for eight years. Delivered by Othniel. Rest for 40 years. (3:8-11)
2. Servitude under Eglon, King of Moab, for 18 years. Delivered by Ehud. Rest for 80 years. (3:12-3:30)
(Shamgar - his judging is included chronologically in the third servitude; see Judges 3:31, 5:6,7)
3. Servitude under Jabin, King of Canaan, for 20 years. Delivered by Deborah and Barak. Rest for 40 years. (4,5)
4. Servitude under Midian for seven years. Delivered by Gideon. Rest for 40 years. (7,8)
Abimelech rules for three years (9); he was not a "judge". He killed 69 people to gain the position.
Tola judged for 23 years. (10:1,2)
Jair judged for 22 years. (10:3-5)
5. Servitude under Ammon for 18 years. (The Philistines are

included also.) Delivered by Jephthah. He judged for six years. (10:6-11:40)

During his time there was a civil war. (12:1-7)

Ibzan judges for seven years. (12:8-10)

Elon judges for ten years. (12:11,12)

Abdon judges for eight years. 12:13-15)

6. Servitude under the Philistines for 40 years. (13:1)

The Judge-ship of Samson is included chronologically under the Philistine servitude. (15:20)

Samson judged for 20 years. (16:31)

Dan gets an inheritance. (18)

Civil war against Benjamin. The tribe is almost wiped out. (19,20,21)

It should be noted that both Eli and Samuel were judges even though they are not mentioned in this book.

Ruth

Ruth is one of two books, Ruth and Esther, named after women in the Bible. Ruth, a Moabite, married a Hebrew while Esther, a Jewess, married a Gentile. The story took place in the time of the Judges. Boaz, the kinsman redeemer, is a type of Christ and foreshadows the Lord's redeeming work. It is significant that both Boaz and Ruth are mentioned in the geneology of Jesus Christ. (Matthew 1:5)

I Samuel

I and II Samuel were always one book until the translators of the Septuagint had it written as two. It is presumed they did this because a scroll containing all the chapters of I and II Samuel would be very difficult to manage.

I and II Samuel and I and II Kings are written from man's point of view. This is in contrast with I and II Chronicles which is written from God's point of view.

I Samuel includes the following:

The birth and dedication of Samuel. (1)

The failure of Eli the priest. (2:12-36)

Samuel's call. (3)

The capture and return of the Ark of the Covenant. (4-6)

Israel desires a king. (8)

Saul is chosen and anointed king. (9,10)

Saul's first battle against Ammon. (11)

Jonathan delivers Israel. (14:1-23)

Saul's disobedience, his rejection. (15)

David anointed king. (16)

War with the Philistines; David kills Goliath. (17)

The women's song that turns Saul against David. (18:6-9)

Saul tries to kill David. (18:10-27:12)

Saul and the woman at Endor. (28)

War with the Philistines; Saul's death. (29-31)

II Samuel

II Samuel includes the following:

David anointed king over Judah. (2:4)
The war between David and Ish-bosheth. (2:8-4:12; note, 3:1)
David anointed king over Israel; the United Kingdom. (5:1-5)
Jerusalem taken. (5:6-9)
David goes to get the ark; Uzzah dies. (6:1-19)
David wants to build a house for the Lord and is refused. (7)
Wars. (8)
Kindness to Saul's son, Mephibosheth. (9)
Wars. (10)
David takes Bathsheba, has Uriah killed and gets reproved
by Nathan. (11,12)
Absalom's rebellion. (13-19)
Sheba's revolt. (20)
David's mighty men. (21)
David's song. (22)
David numbers Israel and receives the consequences. (24)

I Kings

I and II Kings were one book in the Hebrew.

I Kings includes the following:

Plot of Adonijah, David's son, to take over the kingdom.
(1:5-53)
Solomon anointed king. (1:39)
David dies. (2:10)
Solomon - (1:39-11:43)
Solomon asks for wisdom. (3:5-15)
Building of the temple. (5,6)
Solomon's wives. (11:1-8)
Solomon's death. (11:41-43)

The division of Israel. (12)
(See list of the kings)
I Kings 17 introduces Elijah the prophet.

II Kings

II Kings records the carrying away of the ten Northern tribes (the ten "lost" tribes) and their replacement by men of other nationalities. It also covers Judah's going into captivity to Babylon. It is during the book of II Kings that the book of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk and Zephaniah are dated, although these include future prophecy also. Much attention in II Kings is given to Elijah and Elisha.

II Kings includes the following:

Elijah up to his transportation. (1:1-2:11)
Elisha. (2:1-13:21)
The captivity and repopulation of Israel. (17)
Judah is taken captive. (24,25)

I and II Chronicles

These were originally one book like I and II Kings, until the translators of the Septuagint divided them and made two books. In Hebrew canon, they comprise the last book of the Old Testament. I Chronicles begins with nine chapters of geneology. It then records the death of Saul, and David's being anointed king. It continues in history and includes the captivity of Judah by Babylon until the announcement by Cyrus, the Persian, that the captives could return.

Chronicles is written from God's point of view. It deals with the kingdom of Judah because Christ was to be of the line of David.

I Chronicles includes the following:

Geneology. (1-9)
Death of Saul. (10)
Reign of David. (11-29)
 His accession to the throne, the capture of Jerusalem,
 his men and armies. (11,12)
 His transporting the ark - Uzzah dies. (13)
 Victory over the Philistines. (14)
 The ark is taken to Jerusalem. (15,16)
 David refused permission to build God a house. (17)
 Wars. (18-20)
 David sins by numbering the people. (21)
 David prepares material for the building of the temple. (22)
 Solomon made king over Israel. (23:1)
 Affairs of the temple and kingdom. (23:3-29:19)
 Solomon is enthroned. (29:20-26)
 David dies. (29:26-30)

II Chronicles includes the following:

The reign of Solomon. (1-9)
Rehoboam's action leading to the split of the 12 tribes
and the split of the tribes. (10)
The history of the various kings until the carrying away
and the return of the captives. (11-36)

2000-2001
Bullinger uses it.

SEQUENTIAL CHRONOLOGY OF THE
KINGS PERIOD

Saul Benjamite (40 yrs. Acts 13:21)
David Judah (40 yrs. II Samuel 5:4)
Solomon (40 years I Kings 11:42)

JUDAH

ISRAEL

(17 yrs. I Kings 14:21) Rehoboam
 (3 yrs. I Kings 15:1,2) Abijam
 (41 yrs. I Kings 15:9,10) Asa

(25 yrs. I Kings 22:42) Jehosaphat

(8 yrs. II Kings 8:16,17) Jehoram¹
 (1 yr. II Kings 8:26) Ahaziah²
 (7 yrs. II Kings 11:3,4) Athaliah
 (40 yrs. II Kings 12:1) Jehoash

(29 yrs. II Kings 14:1,2) Amaziah

Amaziah ends
 /---10-15 yr. gap---/
 (52 yrs. II Kings 15:1,2) Uzziah
 (Azariah)

Jereboam (22 yrs. I Kings 14:20)

Nadab (2 yrs. I Kings 15:25)
 Baasha (24 yrs. I Kings 15:33)
 Elah (2 yrs. I Kings 16:8)
 Zimri (7 days I Kings 16:10-20)
 Omri and Tibni
 Israel split in half - 5 or 6 yrs.
 Omri prevails (total reign 12 yrs.
 I Kings 16:23)

Ahab (22 yrs. I Kings 16:28,29)

Ahaziah (co-reigns with Ahab
 2 yrs., I Kings 22:51)

Jehoram
 of Israel (12 yrs. II Kings 3:1)

Jehu (28 yrs. II Kings 10:36)

Jehoahaz (17 yrs. II Kings 13:1)
 Jehoash (16 yrs. The first few
 he was co-regent with his
 father, II Kings 13:9,10)

Jeroboam II (41 yrs. II Kings 14:23)

Jeroboam II ends
 /---20-25 yr. gap---/
 Zechariah (6 mo. II Kings 15:8)
 Shallum (1 mo. II Kings 15:10,13)
 Menahem (10 yrs. II Kings 15:14-17)
 Pekahiah (2 yrs. II Kings 15:22,23)
 Pekah (20 yrs. II Kings 15:27)

JUDAH

ISRAEL

(16 yrs. II Kings 15:32,33) Jotham
 (16 yrs. II Kings 16:1,2) Ahaz

(29 yrs. II Kings 18:1,2) Hezekiah

(55 yrs. II Kings 20:21; 21:1) Manasseh
 (2 yrs. II Kings 21:18,19) Amon
 (31 yrs. II Kings 21:23,26 Josiah
 and II Kings 22:1)
 (3 mos. II Kings 23:31ff) Jehoahaz
 (Johanan)
 (11 yrs. II Kings 23:36) Jehoiakim
 (Eliakim)
 (3 months II Kings 24:8) Jehoiachin
 (Coniah,
 Jeconiah)
 (11 yrs. II Kings 24:18) *Zedekiah

Pekah ends /--- 8 or 9 yrs. gap ---,
 Hoshea (9yrs. II Kings 17:1)
 (In the 7th year of Hoshea, the 4th
 year of Hezekiah, Assyria attacked
 Samaria. II Kings 18:9)
 (In the 6th year of Hezekiah, Israel
 was carried away by the Assyrians.
 II Kings 18:10)

*Zedekiah - Judah was carried away captive in the 11th year of Zedekiah. It was Nebuchadnezzar's third siege. The first had been in the 4th year of Jehoiakim in which Daniel, Shadrach, Meshach, and Abednego were carried away (Jer. 25:1, Daniel 1:1-6). The second was also during the time of Jehoiakim and ended his eleven-year reign (II Chron. 36:4-6). The occupation continued and the three-month reign of Jeconiah is considered to be part of the second deportation (II Chron 36:9,10; II Kings 24:8-12). The third "carrying away" occurred in the 11th year of Zedekiah as recorded in II Kings 25:1-7.

¹The passage in II Kings 1:17 has caused lots of trouble. II Kings 3:1 says Jehoram started to reign in the 18th year of Jehosaphat. I believe II Kings 3:1 to be correct. It fits with II Kings 8:16,17.

To explain II Kings 1:17 some have said that Jehoram of Judah has a 2 year co-reign with Jehosaphat. Others throw out II Kings 3:1 and II Kings 8:16,17. I believe II Kings 1:17 is mistranslated. The Septuagint translates the verse to agree with II Kings 3:1. Also, the Hebrew words "second" and "eighteenth" are close enough that textual corruption is very likely to have occurred.

It should be noted that Jehoram was not the sole king all of his eight years. He was co-regent with his father the first 3 or 4 years.

²II Kings 9:29 and II Kings 8:25,26. There is no contradiction here. Ahaziah was co-regent with Jehoram of Judah in the 11th year of Jehoram of Israel and sole king in the 12th year.

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Ezra - Nehemiah - Esther

The chronology of Ezra, Nehemiah, and Esther is perhaps the most misunderstood and wrongly-divided area of chronology in the Old Testament. The chronology is so wrongly-divided because there is a great amount of controversy over the order and dating of the Persian kings. This, then, is one of the areas in the Word where one must have a knowledge of the accuracy of the Word and not be tripped up by profane sources and dates. When the Word is conclusive on something the "logic" of critics and archaeological "evidence" does not effect the truth of the Word. The Persian kings are identified differently in different places. By getting them straight the whole chronology of the period becomes much clearer. "Darius" is not a name, but an appellative or title meaning "the maintainer" or "the retainer." So also "Ahasuerus" means "man of great power" or "the mighty" and "Artaxerxes" means "the great king." It is necessary to know who is being referred to, to rightly-divide the chronology, and even then there are a number of verses which require very careful study to be rightly-divided.

In consequence of Judah's disobedience to God they were carried away to Babylon. They were still in captivity throughout the book of Esther. Ahasuerus marries Esther, (Esther 2) and Cyrus (Ezra 1) is their son. Many scholars place Esther as occurring after the return of the exiles. There are a number of reasons why this would not make sense. In the book of Esther the Jews were still in captivity which

is why the name of God is not mentioned but hidden in acrostics. If Esther occurred after Ezra then the captivity would have already been terminated and the name of God would not be hidden. Also Esther is the queen mentioned in Nehemiah 2:6. Women are very rarely mentioned in records of this sort but God includes her here in a parenthesis (a figure of speech) because of her interest and influence in the affairs concerning the Jews. Also she would have had influence on Cyrus, her son, who was the one who let the Jews return to Jerusalem. Chronologically, Nehemiah 1:1-7:4 comes before any of Ezra even though Ezra as a book comes before Nehemiah. The reason for Ezra coming first is that Ezra deals with the rebuilding of God's house, the Temple, while Nehemiah deals with the building of the wall around Jerusalem. After Nehemiah 7:4, Ezra and Nehemiah have overlapping chronologies up until the last chapters of Nehemiah where once again it stands alone chronologically.

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Four names; one king.

This is the king that married Esther (Esther 2). He "took" the kingdom of Babylon. (Daniel 5:31) It was Ahasuerus that let Nehemiah return to build the wall of Jerusalem. Ahasuerus was in contact with a number of great believers who walked for God. Daniel was the first president of his kingdom. (Daniel 6:2) Mordecai, another believer, was "next unto" the king (Esther 10:2,3)

and filled a position similar to the one that Joseph held in Pharaoh's court many years before. Esther was Ahasuerus's queen. Nehemiah was the royal cupbearer (Nehemiah 1:11) which indicates that he was one of the most trusted people in the entire kingdom. The Persian kings, having great power and living extremely lavishly, had many enemies. Hardly anyone was trusted, not even the royal household. (Cp. Esther 4:16). Poisoning was very common in the East and because cupbearers were often bribed they had to be absolutely incorruptible in their loyalty to the king. Dr. George M. Lamsa attributes our word assassin to the Persian word "hashasin" which was a type of poisonous drug used in food or wine for assassination.

Cyrus (Daniel 1:21, 6:28; Ezra 1:1,2,7,8; 3:7; 4:5	Two names;
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In his first year Cyrus lets any Jew who wants to return to Jerusalem return. (Ezra 1:1-3) During his reign, however, he is persuaded to command that the work should cease. Ezra chapter four (4) records all the people that banded together and wrote and petitioned the king to command the work on the temple to cease, which he did. (Ezra 4:18-24)

There is a gap here where there is(are) ruler(s) that are not mentioned in the Word.

Darius (Ezra 4:5,24; 5:5,6,7; 6:1,12,13)

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Ezra

The decree allowing Jews to return to Jerusalem. (1:1-4)

The register of those who returned. (2)

The altar is set up and the temple foundation is laid. (3:1-13)

The work is stopped until the reign of Darius. (4)

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The temple is completed and dedicated. (6:15-22)

Ezra the scribe is sent from Persia to Jerusalem to teach the law of God, and enforce it, set up magistrates and judges, etc. (7)

Dealing with the problems of mixed marriages. (9,10)

Nehemiah

Inquiry concerning Jerusalem. (1:2,3)

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Internal disunity. (5:1-13)

Tricks and traps devised to the hurt of the Jews. (6)
The walls completed. (6:15)
The register of those who returned. (7)
The reading of the law and keeping of the feast. (8)
The reading of the law and confessing. (9)
The dedication of the wall. (12)
Nehemiah returns to Jerusalem and begins to restore
order and enforce the law. (13)

Esther

Esther means "star" and is one of the only two books in the Bible named after a woman.

King Ahasuerus's feast; Vashti is deposed from being queen. (1)

Esther is chosen as the new queen. (2:17)

Mordecai reports a plot against the king. (2:21-23)

Haman's hatred for, and attack on, the Jews. (3)

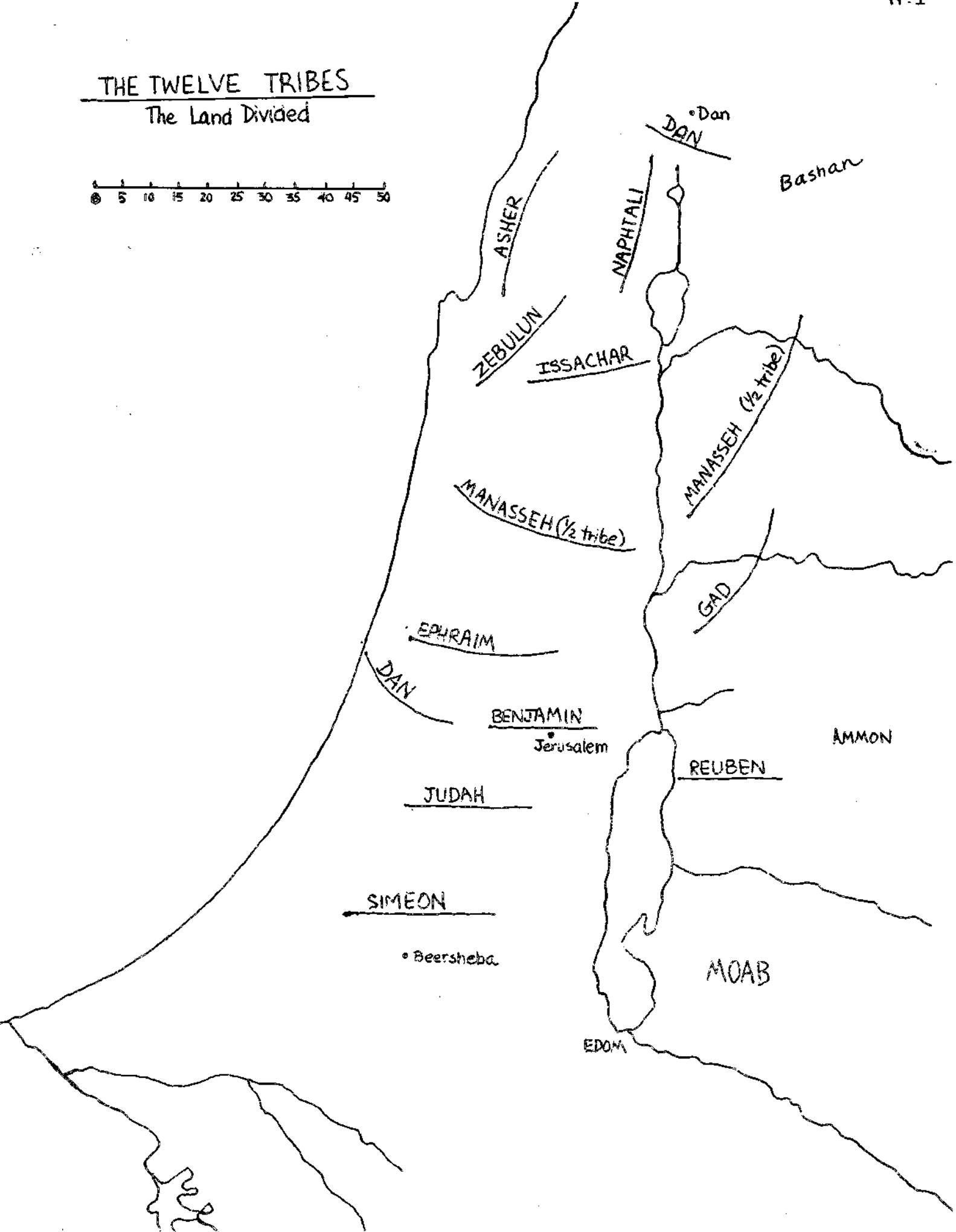
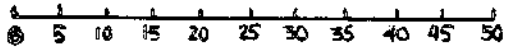
Esther goes before the king. (4:8-5:2)

Haman's downfall. (6,7)

Mordecai promoted, he and Esther act in behalf of the Jews. (8,9,10)

THE TWELVE TRIBES

The Land Divided



Fill in the blank section.

- 1-C David was of the tribe of _____.
- 2-C Saul was of the tribe of _____.
- 3-C The captain of David's army was _____.
- 4-C The son of David who conspired against David for several years and then tried to take over the throne was _____.
- 5-C Who was the high priest over Samuel? _____
- 6-C Who was the prophet who confronted David with his error? _____
- 7-C Who was the husband of Ruth and in the Christ line? _____
- 8-C The captain of Saul's army was _____.
- 9-C Who was Solomon's mother? _____.
- 10-C What nation was Saul supposed to utterly destroy? _____
(I Samuel 15)