

## Dr. Robert Vannoy, Kings Lecture 14

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### **Elijah and Elisha, Absolute Chronology**

#### 2. d. The Work of Elijah and Elisha

- 1) Elijah's First Appearance – 1 Kings 17:1-6
- 2) The Widow at Zarephath – 1 Kings 17:7-24

We spent the entire session last week on the first two sub-points under the work of Elijah and Elisha. That's on page two of your outline, under Ahab. "2.d" is: "The Work of Elijah and Elisha." "1" is: "Elijah's First Appearance, 1 Kings 17:1-6." And "2" is: "The Widow at Zarephath, 1 Kings 17:7-24." I deliberately took a lot of time on those two sections to try to illustrate a redemptive historical approach to that material. As you recall, I worked primarily utilizing ideas from M. B. Van't Veer's book, *My God is Yahweh*, which is a discussion of Elijah.

As was noted, we're on page two here of our outline. We have a long way to go and we only have two sessions. What I decided I would do is not to discuss the material further in great detail; I want to make a few comments, though but just a few. I will not discuss further to any great extent the work of Elijah and Elisha. We'll just push forward down to "E" at the bottom of page two. Ahab's part in the battle of Karkar is shortly thereafter.

- 3) Elijah's Confrontation with the Prophets of Baal on Mt. Carmel – 1 Kings 18
- 4) Elijah's Flight from Jezebel

But before doing that, "3" is: "Elijah's Confrontation with the Prophets of Baal on Mt. Carmel, 1 Kings 18." I think that is probably the most familiar chapter of all the Elijah narratives where fire is falling down from heaven. I don't want to take time with that tonight. Three or four is Elijah's flight, immediately after that victory at Carmel, when Jezebel threatens Elijah. He flees in fear for his

life and he goes to Mt. Horeb, which is Mt. Sinai, and that's in 1 Kings 19:1-8.

### 5. Elijah at Mt. Horeb – 1 Kings 19:1-18

Then “5” is: “Elijah at Mt. Horeb.” I just want to make a few brief comments there; that’s 1 Kings 9:1-18. You remember when he gets to Horeb: there’s the bringing of the wind, the earthquake, the fire, and then the still, small voice. I think that the purpose of that is for Elijah to understand that God does not always operate in spectacular ways.

Elijah is very discouraged. Of course, God did operate in a very spectacular way there at Mt. Carmel. But when God causes the wind, the fire, and the earthquake to pass before him, you read there in verse 11: “The LORD said, ‘Go out and stand on the mountain in the presence of the LORD, for the LORD is about to pass by.’ Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, ‘What are you doing here, Elijah?’

If you’ll remember the time at the burning bush, and go way back to Moses, God was in the fire in the bush. During the manifestation of God to Israel at Sinai, he was in the thunder and the lightening--these powerful manifestations of himself. But here it’s not the spectacular phenomena in which God was present, but in the still, small voice.

What the Lord then does is commission Elijah to go back to Israel and to do three things. And I think it’s worth noting what the three things are. Verse 15 says, “The LORD said to him, ‘Go back the way you came. When you get there, anoint Hazael king over Aram.’” That’s number one. And two is: “Anoint Jehu son of Nimshi king over Israel.” And third is: “Anoint Elisha son of Shaphat from Abel

Meholah to succeed you as prophet.” So the three things that Elijah was told to do is to anoint Hazael, anoint Jehu, and anoint Elisha.

### a) Anointing Elisha

Now when we go further in the narrative of Kings, we find that these three things were done but perhaps not in ways you would have expected from this commission that Elijah is given here. I’d like to look forward and just mention the ways in which these were accomplished. The first one to be accomplished was the last one that was mentioned, and that is the anointing of Elisha to succeed Elijah. The others were carried out subsequent to that. And you find the accomplishment of that in 2 Kings 2, and since I’m not going to discuss further Elisha’s life and ministry, you might look forward to 2 Kings 2. Chapter 2 is where Elijah is taken up to heaven. Elisha seems to be aware that Elijah’s departure is imminent. In the second verse Elijah says to Elisha, “Stay here; the LORD has sent me to Bethel.” But Elisha said, “As surely as the LORD lives and as you live, I will not leave you.” So they went down to Bethel. And they went from Bethel to Jericho. In verse 6 Elijah said to him, “Stay here; the LORD has sent me to the Jordan,” and he replied, “As surely as the LORD lives and as you live, I will not leave you.” So the two of them walked on, and Elijah divides the water of the Jordan with his cloak, and they walk on.

Then in verse 9, I want you to notice verse 9: ““Tell me, what can I do for you before I am taken from you?” ‘Let me inherit a double portion of your spirit,’ Elisha replied. ‘You have asked a difficult thing,’ Elijah said, ‘yet if you see me when I am taken from you, it will be yours—otherwise, it will not.’” The question is: What was Elisha asking for when he says, “Let me inherit a double portion of your spirit”? I don’t think Elisha is asking to be twice as effective or twice as good as Elijah was. I think the expression “a double portion” relates to the laws of inheritance in Israel where the eldest son received the double portion. And I think what Elisha is asking by using that terminology is to be the successor of Elijah.

And Elijah says, “You’ve asked a difficult thing, yet if you see me when I am taken from you, it will be yours.” Of course, Elisha did see him, and when Elijah was taken up to heaven, Elisha picks up his mantle. He goes back to the Jordan, and the river parts for him just as it had done for Elijah prior. It seems to be a demonstration that he is, in fact, the successor.

This is a fulfillment of that third commission to Elijah to anoint Elisha to succeed him as a prophet. But it wasn’t carried out precisely literally in the sense that there is no record of the pouring of oil on Elisha, anointing him in that sense. But certainly in this sequence of events Elisha is shown to be the successor to Elijah.

### Elijah’s Ascension

There’s another verse in this chapter that I want to call your attention to, and that’s verse 12. When Elijah was taken up to heaven in a whirlwind, you read that a chariot of fire appeared and horses of fire appeared that separated the two of them, and Elijah went up to heaven in a whirlwind. But verse 12 says, “Elisha saw this and cried out, ‘My father! My father! The chariots and horsemen of Israel!’ And Elisha saw him no more.” This expression, “My father, My father! The chariots and horseman of Israel.” What is he talking about? I think the expression is often misunderstood—I don’t think the expression has anything directly to do with those horses and chariots of fire that took him up to heaven—at least not directly. Of course, they come in close together in the context in that sense. But what’s the meaning? What is he saying? I think what he’s saying is “Elijah, you are the strength, or the bulwark, of the nation.” See, Elijah is taken up to heaven, and Elisha cries out, “My father! My father! The chariots and horsemen of Israel!” Elijah was the chariots and the horseman of Israel. Not, of course, in the physical sense of the word, but the strength of Israel was not in their military establishment. The strength of Israel was in their allegiance to the Lord, and their trust in the Lord and their obedience to the Lord. And Elijah was calling people back to

obedience and to covenant faithfulness. So Elijah then was the bulwark —the strength of the nation, the chariots and the horseman of Israel. I think it's clear that that is the point. It has really no direct relation to the chariots that took him up to heaven.

I think it's clear that that's the point because the same thing is said later of Elisha. When he dies, if you look at 2 Kings 13:14, you read: "Now Elisha had been suffering from the illness from which he died. Jehoash king of Israel went down to see him and wept over him." And what does he say? "My father! My father!" he cried. "The chariots and horsemen of Israel!" And Elisha is described with that same expression, and of course, Elisha wasn't taken up to heaven in a chariot. And so it seems to be that that's the significance of the expression, and it is certainly a significant idea.

The strength of Israel was not reliant on her military establishment; the strength of Israel lay in her obedience to the covenant. Elijah was the one calling Israel to the obedience of the covenant. He was the one, in the true sense of the word, that was the strength of the nation, not the number of chariots. Alright, but that's 2 Kings 2. That is the fulfillment, or carrying out, of the third of those three tasks that were given to Elijah.

#### b) Anointing of Hazael of Syria

In 2 Kings 8, verses 7-15 you have the accomplishment of the first of those three tasks, and that is the anointing of Hazael. In 2 Kings 8—of course, this isn't done by Elijah himself, it's done by his successor Elisha. In 2 Kings 8, verse 7 and following, you read: "Elisha went to Damascus, and Ben-Hadad king of Aram was ill. When the king was told, 'The man of God has come all the way up here,' he said to Hazael, 'Take a gift with you and go to meet the man of God. Consult the LORD through him; ask him, "Will I recover from this illness?"' Hazael went to meet Elisha, taking with him as a gift forty camel-loads of all the finest wares of Damascus. He went in and stood before him, and said, 'Your son Ben-Hadad king

of Aram has sent me to ask, “Will I recover from this illness?”” Elisha answered, ‘Go and say to him, “You will certainly recover.”” Nevertheless, the LORD has revealed to me that he will in fact die.’ He stared at him with a fixed gaze until Hazael was embarrassed. Then the man of God began to weep. ‘Why is my lord weeping?’ asked Hazael. ‘Because I know the harm you will do to the Israelites,’ he answered. ‘You will set fire to their fortified places, kill their young men with the sword, dash their little children to the ground, and rip open their pregnant women.’ Hazael said, ‘How could your servant, a mere dog, accomplish such a feat?’ ‘The LORD has shown me that you will become king of Aram,’ answered Elisha. Then Hazael left Elisha and returned to his master. When Ben-Hadad asked, ‘What did Elisha say to you?’ Hazael replied, ‘He told me that you would certainly recover.’ But the next day he took a thick cloth, soaked it in water and spread it over the king’s face, so that he died. Then Hazael succeeded him as king.”

So again, you don’t have the carrying out of this with the formal anointing of Hazael, but Elisha tells Hazael “The Lord has revealed to me that you will be king.” Then Hazael takes it upon himself to assassinate Ben-Hadad, and he succeeds. Hazael was an oppressor of Israel, as under the Syrians Hazael attacked many of the northern sections of Israel in subsequent times. But that’s the fulfillment then of the second task.

### 3) Elisha Commissions one of the Sons of the Prophets to Anoint Jehu King of Israel – 2 Kings 9

The third one is 2 Kings 9. Here Elisha commissions one of the sons of the prophets to go and anoint Jehu king over Israel. And you read of that in chapter 9—notice verse 3--Elisha says, “Then take the flask and pour the oil on his head and declare, ‘This is what the LORD says: I anoint you king over Israel.’ Then open the door and run; don’t delay!” And down through verse 13 you’ve got the description of the accomplishment of that. Jehu then conspires against Joram, who

was king at that time, and you have that very important revolution of Jehu in which he kills Joram as well as Ahaziah. He then wipes out Baal worship and establishes a new dynasty in the north. And so that is the accomplishment of the third of those tasks. Let's see, that was all under Elijah at Horeb. Three tasks given to him at Horeb, and then subsequently we see the way those three things were carried out.

e. Ahab's Part in the Battle of Karkar and His Death Shortly Thereafter

Now, as I mentioned, I'm not going to discuss the rest of these sub-points under Elijah and Elisha. Let's go down to "e" under Ahab. "Ahab's Part in the Battle of Karkar and His Death Shortly Thereafter." I'm sure we all are familiar with the fact that the Northern Kingdom went into exile in 722 B.C. at the hands of the Assyrians. The Assyrians attacked the Northern Kingdom and conquered it in 722. Now that's a long time down the road from the time of Ahab. But prior to 722, numerous Israelite kings had encounters with the Assyrians—in other words, there is a long history of struggle between the Northern Kingdom and the Assyrians prior to the time of the fall of Samaria in 722.

Ahab is the first Israelite mentioned by name in Assyrian writings, and that reference is made by Shalmaneser III, who in one of his inscriptions says that he defeated a coalition of kings in a battle on the Orantes River. The Orantes River is in northwestern Syria. Up in that area Shalmaneser says he defeated a coalition of kings in a battle there, one of whom was Ahab. He's mentioned by name as having contributed forces to that coalition of kings. Shalmaneser says, that "Ahab the Israelite contributed 2,000 chariots and 10,000 foot soldiers to the coalition. Hadad-Ezer of Damascus contributed 700 chariots and 700 cavalry men." So you see the King of Damascus contributed significantly less than Ahab did. Now, that's a significant battle; however it's not mentioned in the Old Testament—in the account of Ahab in the Old Testament, there's no mention of it.

## Chronology Issues and the Battle of Qarqar

But it's an important event because even though it's not mentioned, by certain way of calculation and reasoning it becomes a rather important event for establishing absolute dates for the chronology of the Hebrew kings. What I mean by that is: we have relative dates within the Old Testament text—we know that a certain king reigned a few years, and the next king 15 years, and the next 3 years, and the next 40 years. So we know how long each of these kings reigned in succession, following each other, in both the north and in the south. But the question is, as far as getting an absolute chronology, at what point can you hook the relative chronology that you find in the book of Kings into something that gives you a fixed date for an absolute chronology? So you can say the revolution of Jehu we just talked about a few minutes ago, that's dated in 841 B.C. Well, how do we know it's 841? How do we get an absolute date for things like that?

Way back in the beginning of the course I asked you to read that article by J. Barton Payne in the *Zondervan Bible Encyclopedia*. I think you got some idea of some of the problems and ideas of chronology. Also, you're running into this now particularly in these last reading sections because some of the real problems are in the later Kings as far as dating. I'm not so concerned that you follow all that reasoning down to the details—it's complex, and you have really to work at that to follow even the discussion of the *Expositor's Bible Commentary*. Let me read you a page or so from Edwin R. Thiele's *A Chronology of the Hebrew Kings* concerning the battle of Qarqar, or Karkar, and its significance for absolute dating of the Kingdom Period. On page 29—this book, by the way, is a sort of a popularization and abridged summary of his larger work, *The Mysterious Numbers of the Hebrew Kings*, and he sort of distilled that down into this little book, which unfortunately is now out of print—but I think it's a very useful thing. But on page 29 he says this: "Primary importance in establishing the dates of the kings in Assyria is the Assyrian Eponym list." You come across that term; the Assyrian Eponym list. This is a list of important officials after whom the years were named.

That was a custom for the Assyrians. Our custom is to give an era date; this is the year 2012 in the Twenty-first century. The Assyrians would give a name for the year, and they would give a name of either a king or high official or some known person, and they would just assign his name to a year. The name is an eponym. And so you have this eponym list of all these names, and each name stands for a year. That's the Assyrian Eponym list.

### Assyrian Eponym List 892-648 BC

Quoting from Thiele: "This is a list of important officials, after whom the years were named. It was the custom to name each year after some officer of state. This might be the king, the field marshal, the chief cupbearer, the high chamberlain, or the younger of an Assyrian province. The man after whom the year was named was the eponym. And the year was the eponymous year. Thus, if we have a consecutive list of eonyms, we have a consecutive list of Assyrian years. The fact that the Assyrians preserved lists of eonyms is of major importance in the accurate reconstruction of Assyrian history. Such lists are in existence for the years 892 to 648." That's a long period of time—these are long lists of names for every year, from 892 to 648.

"And these years overlap much of the period of Hebrew monarchies. Of particular interest among the eponym list is the number of tablets that give not only the names of the eonyms, but also their titles and positions and the principle events during the various eonymys. Such lists are available from 853 to 703, so you not only have this eponym list but you have important events that occur within these years—from 853 to 703. And these constitute what is called the Assyrian Eponym Canon, so the year when Ur Sadalu, governor of Luzanu, was eponym—see that would be an eponym year--Ur Sadalu would be the name of the year. And he was the governor of this place. But for the year that Ur Sadalu was eponym, the record states: 'There was a revolt in the city of Asher; in the month of Semanu an eclipse of the sun took place. Astronomical computation has fixed this date as June

15, 763 because it mentions that in his year there was this eclipse. Astronomical calculations can tell us what year that would have been, but contemporarily and mathematically, you can count back and determine the date. This notation is of immeasurable value for Assyrian chronology. For the date of Ur Sadalu being established in 763, every other name on the list can likewise be fixed."

So you see, they go backwards and forewords from this date and tell what year this is. So of course, you can tie that year into an eclipse. It is thus that we have absolute, reliable dates for each year in Assyrian history from 892 to 648 because you can work from that astronomical calculation into the eponym list, and from that get fixed dates for this whole list of years in Assyrian records.

Now to get back to this thing: "A major importance for establishing the names of Hebrew kings are certain eponymous years where contact with the Assyrian and Israel took place. One of these is the eponymy of Daian Assur. The date is 853 of that eponym year. The sixth year of Shalemneser III in which he fought the battle of Qarqar in the Mediterranean empire against a group of western kings, and one of whom, Ahab of Israel is named. Thus we know that Ahab was alive at 853. Twelve years later, in the eponymy of Adad Memani, which is 841, the 18<sup>th</sup> year of Shalmaneser III, Assyrian records say that Shalmaneser received tribute from King Ia-Au who was ruler of Israel. Scholars have long identified this king as Jehu. Thus, at 841 was thus recorded the key date in Israelite chronology. According to Assyrian chronology, it was 12 years between the 6<sup>th</sup> year of Shalmaneser in 853, when he fought against Ahab at Qarqar; and according to Hebrew chronology, it was also 12 years between the death of Ahab and the succession of Jehu. That is, two official years, or one actual year, for Ahab and 12 official years, or 11 actual years, for Joram. Thus we have 853 for the year of Ahab's death, and 841 as the year when Jehu began his reign. Which also means the battle of Qarqar had to be in the last year of Ahab's life because of the 12 years. But that gives you two fixed dates in Israelite chronology. Of course, once you get those fixed dates, you can work within the chronological system of Kings

to get other dates. And those are really the hooks on which Old Testament chronology rests.”

The only way you can get back to the date of the Exodus is to work from these points back to the 4<sup>th</sup> year of Solomon’s reign (1 Kings 6:1) which was 480 years after the Exodus, so then at 480 years you get back to the Exodus. And then from the Exodus you have to trace the links of the lives of Abraham, Isaac, Jacob, Joseph, and basically work those chronologies back to the Patriarchs. And of course, you can get them back to Abraham using internal, biblical data. You can’t get earlier than Abraham because you don’t have enough history for chronological calculations. So maybe that throws a little bit of light on the chronology.

### Ahab’s Death

I know that I mentioned that here under Ahab’s part is this battle of Qarqar, which for that reason becomes rather a significant event in Old Testament history despite the fact that it’s not mentioned in the Old Testament. Now, as far as Ahab’s death, it seems like things must have moved quickly in that last year of his life because he’s in a coalition of kings, and fighting the Assyrians; but you remember how he died—he died when he went up with Jehoshaphat to fight against someone who was another member, probably, of that coalition. He fought against Ben-Hadad—the king of Damascus at the time. It’s 1 Kings 22. I don’t know if we mentioned his name, but he was the King of Aram.

Read verse 29: “So the king of Israel and Jehoshaphat king of Judah went up to Ramoth Gilead. The king of Israel said to Jehoshaphat, ‘I will enter the battle in disguise, but you wear your royal robes.’ So the king of Israel disguised himself and went into battle. Now the king of Aram had ordered his thirty-two chariot commanders, ‘Do not fight with anyone, small or great, except the king of Israel.’ When the chariot commanders saw Jehoshaphat, they thought, ‘Surely this is the king of Israel.’ So they turned to attack him, but when Jehoshaphat cried out, the chariot commanders saw that he was not the king of Israel and stopped pursuing

him. But someone drew his bow at random and hit the king of Israel between the sections of his armor.” And then he died. I thought it was Ben-Hadad but it doesn’t seem to mention him in this chapter.

But chapter 20, verse 1, Ben-Hadad attacks Samaria. I think that that’s who it was. 1 Kings 22:1 says, “For three years there was no war between Aram and Israel,” but in the third year Ahab joins with Jehoshaphat against Damascus.

But in any case, it seems that what happened is that perhaps Ahab is trying to avenge his lack of success against Shalmaneser. Shalmaneser claims a victory in that battle in 853, that battle of Qarqar, but how much you can trust what he says is certainly open to question. It doesn’t seem like there’s any striking victory—he didn’t come down and occupy territory any further to the south. But certainly he must have turned back this coalition. But whatever went on there, it may have weakened Damascus that enabled Ahab to think, “Well, I can at least regain some of the territory that Damascus has taken from Israel; we’ll get reign of Gilead.” So within that year it seems that Ahab joined with Jehoshaphat, and they went up and attacked the forces of Ben-Hadad to try to recover Ramoth-Gilead. In spite of the warning of the prophet Micaiah that was ignored, exactly what Micaiah said would happen, happened: Ahab was killed.

### 3. Ahab’s Sons

#### a) Ahaziah

Alright, let’s go on to the bottom of page two and then to the top of page three. “Ahab’s sons”—and you notice I have two sub-points: He has two sons who ruled—Ahaziah and Jehoram. First, Ahaziah in 1 Kings 22:40, then 2 Kings 1:18; and that’s paralleled in 2 Chronicles 20:25-37. You read in 1 Kings 22:51, after Ahab’s death, that Ahaziah began to reign in the seventeenth year of Jehoshaphat in Judah, and he reigned two years. This was a short reign. He continued the policies of Ahab his father. “He did evil in the eyes of the Lord because he followed the ways of his father and mother and of Jeroboam son of Nebat, who

caused Israel to sin.” Verse 53: “He served and worshiped Baal and aroused the anger of the LORD, the God of Israel, just as his father had done.”

Now, there are a couple other things we know about him—he attempted to establish a shipping alliance with Jehoshaphat; you read about this I think for last week’s assignment. It ended in disaster when those ships were destroyed. That’s in 1 Kings 22:48: “Now Jehoshaphat built a fleet of trading ships to go to Ophir for gold, but they never set sail—they were wrecked at Ezion Geber.” Verse 49: “At that time Ahaziah son of Ahab said to Jehoshaphat, ‘Let my men sail with yours,’ but Jehoshaphat refused.” Ahaziah died—and this overlaps into the book of 2 Kings—after a fall from the roof of his house. And that’s where he sent to Baal of Ekron to see if he would recover. He’s confronted by Elijah as he seeks that revelation from a heathen deity, and is told that he will die. And that’s in the first chapter of 2 Kings. He had no son; you read that in verse 17 of 2 Kings 1. “So he died according to the word of the Lord that Elijah had spoken. Because Ahaziah had no son, Joram succeeded him as king in the second year of Jehoram son of Jehoshaphat king of Judah.” So he had no son and is succeeded by his brother, Joram, who is also then the son of Ahab.

b) Joram – 2 Kings 3:1-9:25

So that’s “B,” “Joram, 2 Kings 3:1-9:25.” The reason I go so far is you have inserted here a lot of this material about Elisha and the Elisha narratives. But Joram was another son of Ahab, and you read in verse 2 of chapter 3 that “He did evil in the eyes of the Lord, but not as his father and mother had done.” It seems with Joram there is improvement over Ahab and Ahaziah. “He got rid of the sacred stone of Baal that his father had made. Nevertheless he clung to the sins of Jeroboam son of Nebat, which he had caused Israel to commit; he did not turn away from them.” So he got rid of that sacred stone of Baal, but he still followed the false worship of Jeroboam.

He invited Jehoshaphat and the king of Edom to join him in fighting Moab

who had rebelled against the control of the Northern Kingdom. You read of that in verse 1 of chapter 1 of 2 Kings: “After Ahab’s death, Moab rebelled...” And so over in chapter 3 you find that Jehoram invites Jehoshaphat and the King of Edom to help him in fighting against Moab, and they are successful in that battle. But then later, in another battle in which Ahaziah of Judah joined with them against the Syrians, he is wounded—that’s 2 Kings 8:29. Verse 28 says: “Ahaziah went with Joram son of Ahab to war against Hazael king of Aram at Ramoth Gilead. The Arameans wounded Joram; so King Joram returned to Jezreel to recover from the wounds the Arameans had inflicted on him at Ramoth in his battle with Hazael king of Aram. Then Ahaziah son of Jehoram king of Judah went down to Jezreel to see Joram son of Ahab because he had been wounded.” So he goes to Jezreel to recover after that battle against the Syrians, but while he’s there, he’s attacked by Jehu. That’s what we talked about earlier where Jehu had been told by that son of the prophet that he should be king. Jehu conspires then against Joram and he comes and he kills him, and Ahaziah is killed at the same time. That’s a significant event because both the king of the north and the king of the south are killed simultaneously—841 B.C., at the hands of Jehu.

#### E. Judah under Jehoshaphat and Jehoram

Okay, “E” on your sheet is: “Judah under Jehoshaphat and Jehoram,” which is almost parallel to the dynasty of Omri in Israel. So we move to the Southern Kingdom of Judah. Anyways, you see it parallels the dynasty of Omri. Judah under Jehoshaphat and Jehoram almost parallels the dynasty of Omri so “E” really parallels with “D” as far as time is concerned. We just have to move back and forth. We go forward in history a ways with the Northern Kingdom, then come back to the Southern Kingdom, then go forward with the corresponding time in the south.

Let’s take a ten minute break.

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