

## **Dr. Jeffrey Hudon, Biblical Archaeology, Session 18, Archaeology and the Divided Monarchy Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Hudon, Biblical Archaeology, Session 18, Archaeology and the Divided Monarchy, Biblicalelearning.org, BeL**

**Dr. Jeffrey Hudon's lecture** on Biblical Archaeology, Session 18, explores the archaeology of the divided monarchy of Israel and Judah. The session contrasts the theological perspectives of the Books of Kings and Chronicles regarding divine retribution, examining how these differing viewpoints shape interpretations of historical events. Key archaeological findings related to the reigns of various kings, including Shishak's raid and Rehoboam's fortifications, are discussed. The lecture also features analysis of monumental art, including volute capitals and pillar figurines, shedding light on cultural and religious practices. Finally, the session addresses the fall of Samaria and the assimilation of the Ten Tribes, concluding with a discussion of potential archaeological forgeries.

**2. 30 - minute Audio Podcast Created on the basis of Dr. Hudon, Biblical Archaeology, Session 18 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Introduction & Languages → Archaeology).**



**Hudon\_BibArch\_Ses  
sion18.mp3**

### 3. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided lecture excerpt by Dr. Jeffrey Hudon on the Archaeology of the Divided Monarchy:

#### **Briefing Document: Archaeology of the Divided Monarchy**

##### **Introduction:**

This session focuses on the archaeological evidence related to the Divided Monarchy of Israel and Judah, following the reigns of David and Solomon. Dr. Hudon emphasizes the importance of understanding the different theological viewpoints presented in the Books of Kings and Chronicles to interpret the historical events. The session also explores significant events and archaeological finds from the period, including the division of the kingdom, Shishak's invasion, the capitals of the northern kingdom, and monumental art and iconography.

##### **Key Themes and Concepts:**

##### **1. The Division of the Monarchy:**

- **Cause:** Rehoboam's refusal to ease the burdens on the tribes at Shechem resulted in the split into the northern kingdom of Israel (ten tribes under Jeroboam) and the southern kingdom of Judah (two tribes loyal to the Davidic line).
- **Biblical Text:** The language in the biblical text uses crude and harsh imagery to depict Rehoboam's poor judgement and the resulting division, including "My little finger is thicker than my father's waist" and "My father scourged you with whips. I will scourge you with scorpions."
- **Consequences:** Initial antagonism and border wars between Israel and Judah, later followed by alliances, especially in the 8th century. There was "perhaps a hope or yearning for reconciliation and unification," which ultimately did not occur.

##### **1. Theological Perspectives in Kings and Chronicles:**

- **Book of Kings:** Presents a theology of delayed or cumulative retribution, where the sins of ancestors are judged upon later generations. This book was written during the exile to answer why Israel was lost.

- Quote: "The divided monarchy is actually a parallel history that includes a history in the book of Kings...The theology of the Book of Kings is a theology of delayed or cumulative retribution."
- **Book of Chronicles:** Focuses on immediate retribution, where judgment follows sinful acts quickly. Written after the exile, it seeks to find God's role and plans for the post-exilic period
- Quote: "The theology in the Book of Chronicles is a theology of immediate retribution. In other words, the judgment for a sinful act or a sinful life falls on that person and falls rather quickly."
- **Significance:** These different theological frameworks shape how these books present history and help readers understand why certain events occur. Chronicles looks forward, while Kings looks back.

#### 1. The Raid of Pharaoh Shishak:

- **Historical Event:** Shishak, the first pharaoh of the 22nd Libyan dynasty, led an invasion into both Israel and Judah.
- **Archaeological Evidence:** Reliefs at Karnak depicting conquered cities provide a topographical list of approximately 180 cities and forts that Shishak attacked.
- **Weakness:** Shishak's army was likely not as powerful as earlier Egyptian forces because this was during the Third Intermediate Period, but Israel and Judah were also weak.
- **Two Campaigns Theory:** Dr. Randall Yonker, proposes that there were two separate campaigns – one against Judah and one against Israel, based on analysis of the texts.
- **Plunder:** Alan Millard suggests that Shishak raided Solomon's Temple for its gold and treasures, which later were found in tombs of subsequent Egyptian pharaohs.
- **Archaeological Finds:** A fragment of a stela with Shishak's name was found at Megiddo, and a scarab seal of Shishak was discovered at Khirbet-en-Nahas.

#### 1. Fortifications of Rehoboam:

- **Biblical Account:** The Book of Chronicles includes a list of cities fortified by Rehoboam.
- **Interpretations:** Some scholars see these as border defenses.

- Others believe they were intended for internal control, placing trusted personnel to suppress revolts.
- There's an absence of fortifications on the northern border, suggesting Rehoboam may have still hoped for reconciliation with the northern kingdom.
- **Archaeological Evidence:** Mixed findings, with some sites yielding little from the 10th century, while recent excavations at Lachish show fortifications from Rehoboam's time.

#### 1. Capitals of the Northern Kingdom:

- **Shechem:** First capital due to its centralized location and biblical connections.
- Quote: "[Shechem was a] logical choice, again, known as the uncrowned queen of the hill country, and it gets to be Israel's first capital."
- **Tirzah:** Briefly served as capital, located east and north of Shechem
- **Samaria:** Became the final capital under the Omri dynasty. Archaeological remains are poorly preserved, with much destroyed by later Roman construction.

#### 1. Religious Centers and Practices in the Northern Kingdom

- **Bethel and Dan:** Jeroboam constructed sanctuaries at Bethel and Dan to deter people from worshipping in Jerusalem.
- Quote: "Jeroboam, to deter people from worshipping in Jerusalem and trying to break that connection, religious connection with the holy city, built two shrines, two sanctuaries, to serve that purpose. One at Dan... The other one at Bethel..."
- **Archaeological Finds:** Incense shovels and a scepter head at Bethel.
- **Samaria Ware:** High-quality pottery, particularly from the early 8th century, used by the elite. Very little of it has been found elsewhere, including Jordan which was controlled by Israel for a time.

#### 1. Key Archaeological Sites:

- **Hazor:** Expanded during the divided monarchy with water system and tripartite storage buildings.
- **Megiddo:** Features inset-offset walls and storehouses, as well as an elaborate water system. An earlier palace, possibly from the time of David or Solomon, was also found.

- **Jezreel:** Site of the Omride palace. Poorly preserved, excavations have found some towers, casemate wall pieces and a gate, as well as an extensive wine press.

#### 1. **Monumental Art and Iconography:**

- **Volute Capitals:** Found at multiple sites in Israel and Judah, with variations in design. Also found in surrounding kingdoms.
- Quote: "the Ammonites used, again, a variation of this, as well as the Moabites."
- **Window Balustrades:** Also found in Ramat Rachel and the city of David. Fragments have red paint, connecting them to biblical descriptions.
- **Pillar Figurines:** Exclusively found within Judah and are possibly fertility figurines or related to the Canaanite goddess Asherah.
- Quote: "If you have a border site and you find a lot of these, well, you've probably got a large Judean population. It's probably under Judean hegemony."
- **Bowls:** Appear as a motif in Israel and Judah, like the bronze bowl found in northern Israel. Ashkelon finds show bovine bowls and the connection of bowls with the Apis bowl of Egypt points to religious syncretism.
- **Samaria Ivories:** Inlays used in furniture, influenced by Phoenician and Egyptian art.
- Quote: "And these were found. Some of these inlays that were put into furniture into wall panels were found in Samaria. And beautiful examples of Israelite art, again, heavily influenced by Phoenicia, i.e., Jezebel and her ilk, as well as you can see strong Egyptian influences as well."
- **Seals:** Include the famous seal of Shema, servant of Jeroboam, depicting a roaring lion and other seals with roosters, harps, and rulers names.
- **Colt Stand:** Ornate, syncretistic stand found at Tannach, with Canaanite motifs.
- Quote: "You've got a woman with two lions, the lion lady, and these are, again, Canaanite motifs, motifs of Canaanite religion."

#### 1. **The Battle of Qarqar:**

- **Historical Significance:** A pivotal event where Israel, under Ahab, joined a coalition against Assyria.

- **Biblical Absence:** Ironically, the Bible makes no mention of this very important event. However, First Kings 22:1 speaks of "three years of peace between Aram and Israel," which may refer to the period immediately after this battle.
- **Assyrian Account:** The Kirk stele records the battle from the Assyrian perspective, claiming victory.
- Quote: "Ironically, First Kings does not even mention it."
- Quote: "This was not fought in Israel's backyard. They had to travel quite a ways up the coast to Qarqar to fight Shalmaneser III."

#### 1. **Ahab's Death**

- **Location:** Ahab died at Tell er Rumeith (remote Gilead), a fortified site.
- Quote: "And you can see again, looking from the ruins of Rumeith, a beautiful plain here, which is ideal for chariot warfare."
- **Prophet** There was a prophecy against Ahab and his death is a very poignant text.

#### 1. **Fall of the Northern Kingdom:**

- **Conquest:** Samaria fell to the Assyrians under Sargon II in 722 BC.
- **Deportation:** The population of the Northern Kingdom was deported to northern Syria, assimilated into Assyrian culture, and lost their identity. This is the historical basis for the "Ten Lost Tribes" legend.
- Quote: "And it's important to understand that these Ten Lost Tribes were never lost. We know where they went...They simply assimilated into Assyrian culture."

#### 1. **Judah in the 9th Century:**

- **Jehoshaphat:** A major king who allied with Ahab and fought at Ramoth Gilead.
- **Transjordanian Revolts:** The weakening of Israelite control after the Omride dynasty led to revolts by Edom, Moab, and Ammon.
- **Mesha Stele:** A Moabite royal inscription providing insight into the geopolitical atmosphere of the time, including the Moabite view of their rebellion and the oppression of Israel
- Quote: "It is to this day one of the most carefully studied ancient texts of the Old Testament, because it has so much information on it regarding the geopolitical atmosphere in the 9th century BC between Israel, Judah, and Transjordan."

- **En Gedi:** The site where the armies of Moab, Edom and Ammon began to ascend and march against Judah. Judah was delivered by the Lord when the three armies attacked one another.

#### 1. **Forgeries:**

- **Joash Stela:** A stela purporting to be from the time of Joash with a royal inscription about temple repairs. The lack of provenience casts serious doubt on the authenticity of this artifact.
- Quote: "The main problem, again, is its unprovenance. Nobody knows where it came from. Nobody knows where it was found."
- **Ongoing Problem:** The creation and detection of forgeries remains a serious challenge for archaeological research.

#### **Conclusion:**

Dr. Hudon's lecture provides a detailed overview of the archaeology of the Divided Monarchy, highlighting key historical events, theological interpretations, and important archaeological discoveries. He notes the limitations of the archaeological record, the difficulty in determining the chronological sequence of biblical events, and the constant tension between biblical narrative and archaeological evidence. He concludes with some information about artifacts that may be forgeries and some that are, in fact, known forgeries. The lecture also showcases the rich history of the kingdoms of Israel and Judah, offering valuable insights into this significant period of biblical history.

## 4. Hudon, Biblical Archaeology, Session 18, Archaeology and the Divided Monarchy

### Archaeology and the Divided Monarchy: A Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. What were the two main reasons for the split of the kingdom following the reign of Solomon?
2. What is the primary difference between the theology of the Book of Kings and the theology of the Book of Chronicles?
3. According to Dr. Hudon, what is the significance of the Book of Chronicles' position in the Hebrew Bible, and how does it connect to the New Testament?
4. Who was Shishak, and what is his significance in the history of Israel and Judah?
5. What are some of the archaeological finds that provide evidence for Shishak's campaign in the Levant?
6. According to the text, what is the significance of the cities fortified by Rehoboam?
7. What were the first three capital cities of the Northern Kingdom of Israel?
8. Describe the unique pottery style known as Samaria Ware.
9. What is the significance of the volute capitals, and where have they been found?
10. What is the historical importance of the Battle of Qarqar?

#### Answer Key

1. The kingdom split due to Rehoboam's refusal to lighten the people's tax burden and forced labor, leading to the northern tribes seceding and following Jeroboam. They rejected the Davidic line and formed their own kingdom.
2. The Book of Kings emphasizes a theology of delayed or cumulative retribution, where the consequences of sin may be experienced by later generations. The Book of Chronicles, on the other hand, focuses on a theology of immediate retribution, where punishment follows sinful acts more directly and quickly.
3. The Book of Chronicles is the last book in the Hebrew canon, ending with an open question about the Davidic king's return, which creates a bridge to the New



Testament's genealogy of Jesus in Matthew. This connection emphasizes Jesus as the fulfillment of the Davidic promise.

4. Shishak was a Libyan pharaoh of the 22nd Dynasty who led a campaign into Canaan, attacking both Israel and Judah. His invasion is significant because it is documented in both the Bible and through the historical reliefs in Karnak.
5. Archaeological evidence of Shishak's campaign includes a fragment of a stela with Shishak's name found at Megiddo and a scarab seal of Shishak found at Khirbet-en-Nahas in the Aravah. Inscriptions at Karnak also list cities conquered during the campaign.
6. The cities fortified by Rehoboam are considered significant because they mark the boundaries of his kingdom and indicate his strategic response to potential internal revolt or external threats. These fortified cities also demonstrate the kingdom's lack of control of coastal lands.
7. The first three capitals of the Northern Kingdom were Shechem, which was the initial capital, then Tirzah, and finally Samaria, which became the final capital of the Northern Kingdom. Each move reflected shifts in political power.
8. Samaria Ware is a unique pottery style that was prevalent in the Northern Kingdom during the early 8th century, reaching its zenith under the Jehu dynasty. It is known for its superb quality and brilliant colors, often found in elite contexts.
9. Volute capitals, also known as proto-aeolic or proto-ionic capitals, are monumental art pieces found throughout the kingdoms of Israel, Judah, and neighboring regions. They were found at sites like Megiddo, Jerusalem, Samaria, Ramat Rachel, and Hazor.
10. The Battle of Qarqar is important because it is the first historically datable event during the divided monarchy. It was a significant clash between the Assyrians and a coalition of Levantine states, including Israel, despite being unmentioned in the book of Kings.

## Essay Questions

1. Compare and contrast the archaeological evidence for the divided monarchy of Israel and Judah with the accounts presented in the biblical texts of Kings and Chronicles. How do these different sources complement or challenge each other?
2. Analyze the political and religious factors that led to the division of the United Monarchy of Israel. Discuss the implications of this split for the subsequent history of the two kingdoms.
3. Discuss the role and significance of monumental art, such as volute capitals and ivories, in reflecting the cultural and political climate of the divided monarchy period.
4. Evaluate the impact of external powers, such as Egypt and Assyria, on the kingdoms of Israel and Judah during the divided monarchy. Consider military campaigns and their broader geopolitical consequences.
5. Assess the impact of religious syncretism on the kingdoms of Israel and Judah. How did the adoption of non-Yahwistic practices affect these cultures?

## Glossary of Key Terms

- **Divided Monarchy:** The period in Israelite history after the death of Solomon when the kingdom split into the Northern Kingdom of Israel and the Southern Kingdom of Judah.
- **Rehoboam:** Solomon's son and successor who ruled as the first king of the southern kingdom of Judah; his poor leadership led to the splitting of the united monarchy.
- **Jeroboam:** The first king of the northern kingdom of Israel who led the secession.
- **Shechem:** The initial site of the revolt and later capital of the northern kingdom under Jeroboam.
- **Book of Kings:** A historical book in the Old Testament that emphasizes a theology of delayed retribution.
- **Book of Chronicles:** A historical book in the Old Testament that focuses on a theology of immediate retribution and is written from a post-exilic perspective.

- **Shishak:** A Libyan pharaoh of the 22nd Dynasty who led a campaign into Canaan, attacking both Israel and Judah.
- **Karnak:** The site of a temple in Egypt where Shishak's campaign is recorded in reliefs, with conquered cities listed.
- **Megiddo:** A fortified city in Israel that had several periods of occupation from the Bronze Age through the divided monarchy.
- **Samaria:** The final capital of the Northern Kingdom of Israel after Tirzah.
- **Samaria Ware:** A distinctive and high-quality pottery style found primarily in the Northern Kingdom, often associated with elite contexts.
- **Volute Capitals:** Also known as proto-aeolic or proto-ionic capitals, these are architectural elements found at various sites across Israel, Judah, and surrounding regions, indicating shared architectural traditions.
- **Ramat Rachel:** A secondary palace of Judah located south of Jerusalem where many volute capitals have been found.
- **Pillar Figurines:** Small ceramic figurines, mostly female, found predominantly in Judah, often associated with fertility or syncretistic worship.
- **Battle of Qarqar:** A significant battle in 853 BC where a coalition of Levantine states, including Israel, fought against the Assyrian king Shalmaneser III.
- **Mesha Stele:** A significant Moabite inscription erected by King Mesha of Moab, providing insight into the geopolitical landscape of the divided monarchy.
- **Joash Stele:** A stone inscription that appeared on the antiquities market, purportedly describing repairs made to the temple by King Joash of Judah, but it is generally considered a forgery.
- **Jezebel:** The Phoenician wife of King Ahab who promoted the worship of Baal in the northern kingdom and was ultimately overthrown.

## **5. FAQs on Hudon, Biblical Archaeology, Session 18, Archaeology and the Divided Monarchy, Biblicalelearning.org (BeL)**

### **FAQ: Archaeology and the Divided Monarchy of Israel and Judah**

- 1. What major event led to the division of the Israelite kingdom, and what were the immediate consequences?**
2. The kingdom divided after Rehoboam, Solomon's son, refused to lighten the burdens on the tribes. This led to the ten northern tribes forming the Kingdom of Israel under Jeroboam, while the tribes of Judah and Benjamin remained loyal to the Davidic line, forming the Kingdom of Judah. Initially, there was conflict and border disputes between the two kingdoms.
- 3. How does the theology of the Book of Kings differ from the Book of Chronicles, and what are the implications for understanding the history?**
4. The Book of Kings operates under a theology of delayed or cumulative retribution, where consequences for sins may not manifest immediately but may affect later generations. In contrast, the Book of Chronicles emphasizes a theology of immediate retribution, where punishment follows sinful actions more quickly. This difference in theological perspective influences how the historical events are interpreted in each book.
- 5. What was the significance of Pharaoh Shishak's campaign in the early years of the Divided Monarchy, and what archaeological evidence supports it?**
6. Shishak's campaign was a significant military raid (or possibly two separate campaigns) that impacted both Israel and Judah. Archaeological evidence, such as inscriptions on the wall of Karnak depicting conquered cities and a fragment of a stela found at Megiddo bearing Shishak's name, confirm his presence in the region. A scarab seal found at Khirbet-en-Nahas further suggests Shishak's forces reached the Negev and copper mining areas.

7. **What are some interpretations of the list of cities fortified by Rehoboam, and how do archaeological findings at these sites support or challenge these interpretations?**
8. The list of cities fortified by Rehoboam, recorded in Chronicles, has been interpreted as evidence of a border defense strategy and, alternatively, as an internal control mechanism to stabilize the kingdom. Archaeological findings at sites like Beit Zor and Lachish vary, with some sites showing limited evidence from the 10th century, while others, like Lachish, reveal a fortified city from that time. This mixture of evidence has prompted discussion on how the list of cities should be interpreted.
9. **What were the major capital cities of the Northern Kingdom of Israel, and what are some notable archaeological discoveries at these locations?**
10. The Northern Kingdom had several capitals, including Shechem, Tirzah, and finally Samaria. At Samaria, excavations have revealed palace walls and administrative ostraca (receipts), while at Dan, a sanctuary built by Jeroboam has been partially restored. These discoveries provide insight into the political, administrative, and religious practices of the Northern Kingdom.
11. **What type of monumental art was prevalent in both the kingdoms of Israel and Judah, and how does this art reflect the culture of the period?**
12. Volute capitals (also known as proto-aeolic or proto-ionic capitals) were a common architectural element in both kingdoms, with regional variations, as well as window balustrades. Pillar figurines, often found in Judah, may represent a fertility goddess, and Samaria Ware pottery is noted for its high quality and vibrant colors. These artifacts display both Israelite and surrounding influences, like Phoenician and Egyptian, showing a syncretic blend of cultures and religious practices.
13. **How does the Bible describe the end of the Northern Kingdom of Israel, and what is the archaeological evidence related to this event?**
14. The Bible describes the fall of the Northern Kingdom to the Assyrians, who deported the population to northern Syria. While there are few specific archaeological sites directly linked to the deportations, the Black Obelisk of Shalmaneser III, depicts King Jehu paying tribute to the Assyrian king and highlights the political climate of the time. The historical record points to the assimilation of the deportees into Assyrian culture.

**15. What important archaeological findings relate to King Jehoshaphat of Judah and his conflict with the Transjordanian kingdoms?**

16. The biblical account of Jehoshaphat's victory over the Transjordanian coalition, involving Moab, Edom and Ammon, finds echoes in the Mesha Stele, a royal inscription from Moab, found at Daban in Jordan. The Mesha Stele provides detailed background to the geopolitical context and relationships in the Levant, which, along with other findings, paint a richer portrait of the history of Judah and its neighboring kingdoms. The area near En Gedi is also relevant to this event, as this is where these armies marched through to attack Judah.