

# Dr. Robert Vannoy, Exodus to Exile -- Kings, Session 8, Divided Kingdom before Jehu (931-841 BC) Resources from NotebookLM

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

## 1. Abstract of Vannoy, Exodus to Exile -- Kings, Session 8, Divided Kingdom before Jehu (931-841 BC), Biblicalelearning.org, BeL

This lecture from Dr. Robert Vannoy explores the period of the divided kingdom of Israel before the reign of Jehu. It covers the disruption that led to the division, pointing to factors like the Gibeonite presence, tribal divisions, and favoritism towards Judah under Solomon. **The lecture highlights Jeroboam's rebellion against Solomon, driven by ambition and divine prophecy, and Rehoboam's subsequent foolish decisions that solidified the kingdom's split.** Furthermore, it details Rehoboam's failed attempt to reunite Israel and his interactions with Egypt, including Shishak's invasion and the plundering of Jerusalem, connecting these events with extra-biblical accounts. **Finally, the lecture shifts to a discussion on the kings Abijah and Asa and their reigns as rulers of Judah.**

**2. 16 - minute Audio Podcast Created on the basis of  
Dr. Vannoy, Exodus to Exile -- Kings, Session 8 – Double click  
icon to play in Windows media player or go to the  
Biblicalelearning.org [BeL] Site and click the audio podcast link  
there (Old Testament → Historical Books → Exodus to Exile).**



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Session08.mp3**

### 3. Briefing Document: Vannoy, Exodus to Exile -- Kings, Session 8, Divided Kingdom before Jehu (931-841 BC)

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Okay, here's a detailed briefing document summarizing the key themes and ideas from the provided lecture excerpts, along with direct quotes:

#### Briefing Document: 1 Kings Lecture 8 - Divided Kingdom Before Jehu (931-841 BC)

##### I. Overview:

This lecture focuses on the period of the divided kingdom of Israel, specifically the century between the division in 931 BC and Jehu's revolution in 841 BC. It explores the factors that contributed to the division, the actions of the first kings of both Judah and Israel, and key events during this tumultuous period. The lecturer emphasizes the importance of understanding the historical context and the theological implications of the events described in 1 Kings.

##### II. Key Themes and Ideas:

- **A. Factors Leading to the Disruption:** The lecture identifies several factors that contributed to the division of the kingdom, highlighting that the disruption "is not something that happened without any precedence. In other words, there were factors involved that led to that disruption that had been around for some time." These include:
- **The Gibeonite Wedge:** The presence of the Gibeonites, a closely-knit foreign group in the center of Canaan, acted as a geographical and potentially political dividing line between the north and south. As Joshua 9:17 indicates, the cities of "Gibeon, Kephirah, Beeroth and Kiriath Jearim...form a line of cities which gives you a dividing line between the north and the south in the middle of the land of Canaan."
- **Tribal Dominance:** The prominence of the tribes of Judah in the south and Ephraim in the north created a natural division of power and influence.
- **Early Division under David:** David's initial rule was limited to Judah for seven years before the northern tribes accepted him as king, indicating pre-existing separatist tendencies. As stated in 2 Samuel 5:5, there was a "clear distinction of David's rule over Judah, seven years and six months over Judah alone before he was recognized as king by the northern tribes."

- **David's Relationship with Judah during Exile:** While exiled in Philistia, David cultivated close ties with the leadership and towns of Judah, further solidifying a separate identity.
- **Possible Favoritism towards Judah under Solomon:** The lecture raises the possibility that Judah was exempted from providing support to Solomon's court (1 Kings 4), potentially creating resentment among the other tribes.
- **B. Jeroboam's Rebellion and Motivations:** Jeroboam, an official in Solomon's court, instigated a revolt against Solomon. The lecturer emphasizes that Jeroboam's desire to rule seemed to predate Ahijah's prophecy. The prophecy through Ahijah foretold the division of the kingdom, with Jeroboam receiving ten tribes: "the LORD is going to tear the kingdom out of Solomon's hands and give him ten tribes." However, the lecturer highlights that Jeroboam was impatient and attempted to seize power prematurely, which forced him to flee to Egypt. "It seems that he was not willing here, even initially, to listen to the word of the prophet who said, 'This will not happen in Solomon's days.' He tried to take things into his own hands." The rebellion is seen as an ominous sign of his future reign.
- **C. Solomon's Judgment and the Reasons for It:** The lecture highlights that the division of the kingdom was a direct consequence of Solomon's apostasy, particularly his turning to false gods: "So the Lord became angry with Solomon because his heart turned away from the LORD." 1 Kings 11:11-13 states, "Since this is your attitude and you have not kept my covenant and my decrees which I commanded you, I will most certainly tear the kingdom, away from you and give it to one of you subordinates."
- **D. Rehoboam's Foolishness and its Consequences:** Rehoboam's arrogant and insensitive response to the demands of the northern tribes at Shechem triggered the formal division of the kingdom. His refusal to lighten the people's burden, as demonstrated by his statement, "My little finger is thicker than my father's waist. My father laid on you a heavy yoke, I will make it heavier. My father scourged you with whips, I will scourge you with scorpions," led to the northern tribes' declaration of independence. The lecturer makes the point that this was "hardly the words of the true covenantal king--someone who has a concern and compassion for the people over whom he is and placed as ruler."
- **E. Rehoboam's Attempt to Reconquer Israel and Divine Intervention:** Rehoboam's attempt to forcibly reunite the kingdom was thwarted by a prophet,

Shemiah, who delivered God's message, "Do not go up against your brothers the Israelites... for this is my doing."

- **F. Rehoboam's Relations with Egypt and Shishak's Invasion:** The invasion by Shishak, king of Egypt, in Rehoboam's fifth year, is presented as a historical event corroborated by extra-biblical evidence, particularly Egyptian records. The victory inscription of Shishak was found on the walls of a temple in Thebes, in which "Shishak lists numerous cities that he plundered...not just in Judah, but also in the Northern Kingdom." Shishak's attack is linked to the unfaithfulness of Rehoboam and Judah and that, "You have abandoned me; therefore, I now abandon you to Shishak.'" However, the people's subsequent repentance led to a mitigation of the punishment.
- **G. Abijah's Ambiguous Reign:** Abijah (or Abijam), Rehoboam's successor, had a short reign marked by a complex relationship with God. While 1 Kings states his "heart was not fully devoted to the LORD," 2 Chronicles portrays him as relying on God in battle against Jeroboam, achieving a significant victory.
- **H. Asa's Reforms and Imperfections:** Asa, the third king of Judah, is described as a generally good king who implemented religious reforms, including expelling male shrine prostitutes and removing idols. As described in 1 Kings 15:11, "Asa did what was right in the eyes of the Lord...as his father David had done. He expelled the male shrine prostitutes from the land, got rid of the idols his father had made, even deposed his grandmother Maacah from her position as queen mother." However, he failed to remove the high places, an issue the lecturer intends to address further.

### III. Important Figures and Texts:

- **Key Figures:**
- Rehoboam: The first king of Judah after the division.
- Jeroboam: The first king of the Northern Kingdom of Israel.
- Shishak (Sheshonk): King of Egypt who invaded Judah.
- Abijah (Abijam): Second king of Judah.
- Asa: Third king of Judah.
- Ahijah: The prophet who foretold the division of the kingdom.
- Shemiah: The prophet who prevented Rehoboam from reconquering Israel.

- **Key Texts:**

- 1 Kings 11: Solomon's apostasy and the prophecy of the kingdom's division.
- 1 Kings 12: Rehoboam's foolish decision and the division of the kingdom.
- 1 Kings 14: Shishak's invasion and the consequences of Judah's unfaithfulness.
- 1 Kings 15: Reigns of Abijah and Asa.
- 2 Chronicles 12-16: Parallel accounts of Rehoboam, Abijah, and Asa, often providing additional details and perspectives.
- Joshua 9: Treaty with the Gibeonites.
- 2 Samuel 2, 5: David's initial reign over Judah and subsequent acceptance by the northern tribes.

#### **IV. Extra-Biblical Evidence:**

- The lecture references "Ancient Near Eastern Texts" (ANET) and "Ancient Near Eastern Pictures Relating to the Old Testament", edited by James Pritchard, as sources of extra-biblical information. Specifically, Shishak's victory inscription found in Thebes and a fragment of a monument found at Megiddo are mentioned as corroborating the biblical account of his campaign in Canaan.

#### **V. Points for Further Consideration:**

- The significance and nature of the "high places" and their persistence despite the reforms of kings like Asa.
- The complex relationship between divine judgment and human agency in the events of this period.
- The ongoing tension between the northern and southern kingdoms and its impact on the history of Israel.

This briefing document provides a concise summary of the key themes, ideas, and figures discussed in the provided lecture excerpts. It is intended to serve as a starting point for further study and reflection on this important period of Israelite history.

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## 4. Study Guide: Vannoy, Exodus to Exile -- Kings, Session 8, Divided Kingdom before Jehu (931-841 BC)

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. Vannoy's lecture on Solomon, focusing on his turn away from God:

### Briefing Document: Dr. Vannoy on Solomon's Defection

#### Main Themes:

- **Solomon's Disobedience to Deuteronomic Law:** The lecture highlights Solomon's blatant disregard for the specific instructions given in Deuteronomy 17 regarding kings, specifically the prohibitions against accumulating horses (for military might), excessive wealth, and foreign wives.
- **Trusting in Military Strength vs. Trusting in God:** A central argument is that Solomon's amassing of chariots and horses (military armament) signified a shift in trust from God to military power for security. Dr. Vannoy states that the Lord did not want the Israelites to integrate chariots and horses into their own military force, "Trusting the Lord is the Real Issue: Strength in Weakness."
- **The Importance of the Heart:** The lecture emphasizes the importance of a "fully devoted" heart to God. Solomon's foreign wives led him astray, turning his heart to other gods, which ultimately led to his defection and God's displeasure. "As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God as the heart of David his father had been."
- **Consequences of Disobedience:** Solomon's actions led to adversaries being raised against him and the threat of the kingdom being torn away from his lineage. This foreshadows the fulfillment of the covenant judgments outlined in Deuteronomy.
- **Rise of the Messianic Ideal:** Because Solomon was unable to live up to the ideal of that covenantal king "it's in that context that the Messianic ideal of the true covenantal king rises, particularly among the prophets Isaiah and Jeremiah, and others of the prophets."

### Key Ideas and Facts:

- **Military Buildup:** Solomon acquired 1400 chariots and 12,000 horses, importing them from Egypt and Kue, and acting as a middleman for trade to other nations. This is interpreted as Solomon profiting from the sale of weapons, a stark contrast to his role as a "king of peace." "Solomon accumulated chariots and horses; he had 1400 chariots, 12,000 horses, which he kept in the chariot cities and also with him in Jerusalem."
- **Deuteronomy 17 Violation:** Solomon violated the direct command in Deuteronomy 17:16, which prohibits the king from acquiring many horses or causing the people to return to Egypt for them. This is framed as a matter of trust: relying on God versus relying on military might.
- **Biblical Precedent:** The lecture references Joshua 11 and Judges 4 to illustrate instances where God commanded the Israelites to destroy enemy chariots and horses, emphasizing trust in God's power over military strength. Psalm 20:7 is also cited: "Some trust in chariots, some in horses, but we trust in the name of the Lord our God."
- **Foreign Wives and Idolatry:** Solomon married many foreign women, leading to the introduction of foreign gods and the construction of altars for them near the Temple in Jerusalem. "Solomon loved many foreign women besides Pharaoh's daughter: Moabites, Ammonites, Edomites, Sidonians, and Hittites...his wives led him astray."
- **Heart's Condition:** The lecture stresses that the heart is the core of being and failure began with the heart. Solomon's heart was turned away from God by his wives, leading to his actions of building heathen altars and turning away from the covenant.
- **God's Warning and Judgment:** God warned Solomon in 1 Kings 9:4 about the consequences of disobedience, but Solomon ignored the warning. As a result, God raised up adversaries against him: Hadad the Edomite and Rezon son of Eliada (who controlled Damascus). "Then the LORD raised up against Solomon an adversary, Hadad the Edomite, from the royal line of Edom."

**Quotes:**

- "A king must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the Lord has told you, 'You are not to go back that way again.'"
- "When I am weak, then I am strong." (referencing 2 Corinthians 12:10)
- "Some trust in chariots, some in horses, but we trust in the name of the Lord our God." (Psalm 20:7)
- "His wives led him astray...his heart was not fully devoted to the Lord his God as the heart of David his father had been." (1 Kings 11:3-4)
- "Since this is your attitude and you have not kept my covenant and my decrees which I commanded you, I will most certainly tear the kingdom away from you and give it to one of your subordinates." (1 Kings 11:11)

**Implications:**

- Solomon's story serves as a cautionary tale about the dangers of disobedience, misplaced trust, and the importance of maintaining a heart fully devoted to God.
- His failure sets the stage for the subsequent decline of the kingdom of Israel, leading to covenant judgments.
- The lecture points to the emergence of the Messianic ideal, emphasizing the need for a true covenantal king who will fulfill God's promises.



## **5. FAQs on Vannoy, Exodus to Exile -- Kings, Session 8, Divided Kingdom before Jehu (931-841 BC), Biblicalelearning.org (BeL)**

Here is an 8-question FAQ based on the provided lecture excerpts:

### **FAQ on the Divided Kingdom Before Jehu (931-841 BC)**

#### **1. What factors contributed to the division of the kingdom of Israel?**

Several factors contributed to the division. These included the presence of the "Gibeonite wedge" that divided the north and south; the prominence of the tribes of Judah in the south and Ephraim in the north; the fact that David initially only ruled over Judah for seven years; David cultivating relationships with leaders in Judah during his exile from Saul; and the perception that Solomon favored Judah, exempting them from providing support for his court.

#### **2. What was Jeroboam's role in the disruption of the kingdom?**

Jeroboam was an official in Solomon's court in charge of the labor force of Ephraim and Manasseh. He rebelled against Solomon even before Solomon's death and was told by the prophet Ahijah that he would rule over ten tribes. Although Ahijah said this was not to happen during Solomons reign, Jeroboam tried to seize power prematurely, leading him to flee to Egypt until Solomon's death. His rebellion, driven by his ambition and impatience, ultimately contributed to the kingdom's division.

#### **3. Why was the kingdom taken away from Solomon's descendants?**

The Lord became angry with Solomon because his heart turned away from the Lord and he did not keep the covenant and decrees. Solomon forsook God and worshipped false gods, such as Ashtoreth, Chemosh, and Molech, disobeying the Lord's commands and statutes. Because of this, the kingdom was taken away from him.

#### **4. How did Rehoboam contribute to the division of the kingdom?**

Rehoboam, Solomon's son and successor, furthered the division by foolishly rejecting the advice of the elders and embracing the harsh policies advocated by younger advisors. When the people asked for a lighter yoke, he threatened to increase their burdens and punishments, stating "My little finger is thicker than my father's waist. My father laid on you a heavy yoke, I will make it heavier. My father scourged you with whips, I will scourge you with scorpions." This led the northern tribes to reject Rehoboam as king, declaring, "What share do we have in David?"

### **5. What happened when Rehoboam tried to reconquer the northern tribes?**

Rehoboam attempted to raise an army to forcefully subdue the northern tribes and restore unity to the kingdom. However, the prophet Shemiah delivered a message from the Lord, forbidding him from attacking his "brothers the Israelites," stating that the division was God's doing. Rehoboam obeyed the Lord's word and abandoned his plans for reconquest.

### **6. What was the significance of Shishak's attack on Jerusalem during Rehoboam's reign?**

In the fifth year of Rehoboam's reign, Shishak, the king of Egypt, attacked Jerusalem and plundered the temple and royal palace, taking away all the gold shields Solomon had made. This event is corroborated by extra-biblical Egyptian records, which indicate that Shishak's campaign was part of a larger military expedition that included attacks on cities in both Judah and the Northern Kingdom. The attack, in part, came because Rehoboam and Judah had turned away from the Lord. However, because they repented, the situation was ameliorated.

### **7. How is Abijah, the second king of Judah, characterized?**

Abijah had a short reign, just three years. He is characterized as a complex figure. While 1 Kings states that "his heart was not fully devoted to the LORD," 2 Chronicles portrays him as victorious over Jeroboam due to Judah's reliance on the Lord. This suggests that his life displayed a mixture of belief and unbelief. The attack was only stopped because Judah relied on the Lord.

### **8. What was unique about Asa's long reign as the third king of Judah?**

Asa reigned for forty-one years, longer than either David or Solomon. He is described as a good king who did what was right in the eyes of the Lord. He expelled male shrine prostitutes, got rid of idols, and even deposed his grandmother Maacah for making a repulsive Asherah pole. However, Asa is also noted for not removing the high places, despite his heart being fully committed to the Lord.