

Dr. Ted Hildebrandt, Old Testament Literature, Session 26, Rehoboam/Jeroboam to Ahab, Prophecies

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Welcome to another Deep Dive. Today, we're taking you on a journey through a pivotal period, really, in biblical history: the transition from the reign of the wise King Solomon to the divided monarchy of Israel. And Judah will be navigating through ancient texts and prophecies, uncovering how a kingdom known for its unity and wisdom ultimately crumbled due to some, let's say, questionable decisions.

And don't worry, we've got some intriguing messianic prophecies sprinkled in along the way. You know, those glimpses of Jesus hidden within the Old Testament. It's a fascinating period, like watching a kingdom on a tightrope walk between wisdom and folly.

The story unfolds with Solomon, a king whose name is practically synonymous with wisdom. Yet his reign ends up being a cautionary tale of how even the wisest can stumble. It's almost like the writers were intentionally creating this contrast.

Solomon, renowned for his wisdom, ends up making choices that directly contradict his own teachings. He falls prey to the allure of foreign wives and their gods, the very things he warned others against. What's the takeaway for us here? It raises questions about the nature of wisdom itself.

Is it simply possessing knowledge, or is it something more? Solomon's story suggests that wisdom is about applying knowledge in a way that aligns with God's will. So it's not just about knowing what's right. It's about doing what's right, even when faced with temptation.

Exactly. Solomon's life demonstrates that possessing wisdom doesn't make us immune to human weakness. It's a struggle we all face, regardless of our intellect or position.

And this struggle has some serious consequences, not just for Solomon personally, but for the entire kingdom. Things really unravel after Solomon's death, when his son Rehoboam takes the throne. Let's just say Rehoboam wasn't exactly following in his father's footsteps.

When it came to wise leadership, talk about a missed opportunity: he had the chance to learn from his father's mistakes, yet he seemed determined to make his own. His first major decision as king was a defining one. He was faced with a choice.

Should he heed the advice of the elders and lighten the burden on the people or listen to his peers and exert even more dominance? Rehoboam chose the latter, opting for oppression over service. And that's when things really went downhill, wouldn't you say? Absolutely. Rehoboam's decision to increase the people's burdens sparked a rebellion, leading to the kingdom's division.

The once unified kingdom under Saul, David, and Solomon fractured into two. The southern kingdom of Judah was ruled by Rehoboam, and the northern kingdom of Israel was led by Jeroboam. It marked a turning point in Israel's history, setting the stage for centuries of conflict and instability.

Okay, so we've got these two Boehm brothers now heading their own kingdoms. Catchy, right? But what about the picture? Where does this all fit in the grand scheme of biblical history? Sometimes I get lost in all the names and dates. Keeping a few key dates in mind can definitely help you navigate this period.

Remember, David's reign was around 1000 BC. Fast forward to 931 BC, and that's when the kingdom splits under Rehoboam. Then tragedy strikes in 722 BC, when the northern kingdom of Israel falls to the Assyrians.

The Assyrians, weren't they known for their brutality? It's like that saying, come on, baby, light my fire, you know, in a terrifying, conquering kind of way. Exactly. They were notorious for their ruthlessness, scattering the Israelites throughout their empire.

And this actually connects to another fascinating biblical story, the prophet Jonah. Remember how he tried to avoid preaching to the Assyrians? He knew how violent they were, and feared for his own safety. That puts their reputation into perspective.

So the northern kingdom falls in 722 BC. But what about the southern kingdom? They didn't exactly get off scot-free, right? You're right. The southern kingdom of Judah eventually met a similar fate.

In 586 BC, they fell to the Babylonians, leading to the destruction of Solomon's temple and the beginning of the Babylonian exile. It was a time of immense suffering and upheaval for the people of Judah. And this exile wasn't random; it was directly tied to their disobedience.

Okay, let's break that down. You're saying the Babylonians showed up and were all, "Hey, Judah, remember all those times you ignored the Sabbath year? Time to pay the piper. Well, not exactly like that.

But you've got the right idea. God had commanded the Israelites to observe a Sabbath year every seven years, a time of rest for the land. It was meant to be a tangible reminder of their dependence on God and their covenant with him.

But instead of taking a well-deserved break, they just kept pushing and pushing, racking up how many years of disobedience? 490 years. And the consequence was 70 years of exile, a year for every seven they had neglected. It's a powerful illustration of God's justice and the importance of heeding his commands.

So we've established that Rehoboam wasn't exactly a shining example of wise leadership, but to be fair, he did face that pivotal moment where he had to choose between listening to the elders who urged him to serve the people or the young men who encouraged him to be even harsher. Did anyone try to warn him about the potential consequences? Well, sending out Adoniram, his father's tax collector, to, well, collect even more taxes, was not exactly a genius move. It's like he walked right into that trap.

You'd think someone would pull him aside and say, hey, maybe sending the tax collector to announce higher taxes isn't the best PR move. The people were already complaining about the burden of taxes, and Rehoboam's choice to increase it further was like pouring fuel on a fire. The tragic stoning of Adoniram is a direct consequence of his foolish decision.

So in the south, you've got Rehoboam making some questionable choices leading to the kingdom's division. Meanwhile, up north, Jeroboam, the newly appointed king of Israel, isn't exactly winning any most godly leader awards either. What was his deal? Jeroboam was driven by fear, fear of losing power, fear of losing the allegiance of the people.

He was so afraid of the people going back to Jerusalem to worship in the temple that he decided to create his own alternative. Oh, this should be good. He set up golden calves at Dan and Bethel, proclaiming them as the gods of Israel.

It was a blatant act of idolatry, a direct violation of God's commands. Talk about a blast from the past. It's like a repeat of what happened at Mount Sinai with Aaron and the golden calf.

History really does have a way of repeating itself, doesn't it? It's uncanny, isn't it? And just like Aaron, Jeroboam's actions had a profound impact on the people. He essentially led them astray, earning him the infamous title of, uh, the one who taught Israel to sin. So not only did he make a foolish choice, but he also dragged everyone else down with him.

And I bet this set a pretty low bar for the kings who came after him. Sadly, that's exactly what happened. The northern kingdom became notorious for its kings, each seemingly determined to outdo the previous one in wickedness.

It's a stark contrast to the Davidic line in the south, where despite moments of unfaithfulness, there was at least a semblance of continuity and a commitment to God's covenant. So in the north, it's a downward spiral of bad leadership, leading the people further and further away from God. But surely someone must have tried to intervene, right? I mean, you can't have a story like this without a few brave souls speaking truth to power.

You're absolutely right. That's where the prophets come in. They played a crucial role during this tumultuous period, acting as God's spokespeople and challenging the king's wickedness.

It takes some serious courage to stand up to a king, especially when that king is known for, well, not being the nicest guy in town. Were there any specific prophets who stood out during this time? Well, there's the unnamed prophet from Judah who confronts Jeroboam right at the height of his golden calf shenanigans. Not only does he call Jeroboam out, but he also predicts the future king, Josiah, by name.

And get this, he does it 300 years in advance. Hold on, 300 years in advance. That's some serious prophetic power.

Yeah. But I can already hear the skeptics chiming in. With their prophecy-after-the-event theory, they love to claim that these prophecies were written after the fact.

But how do you explain the level of detail? It conveniently overlooks the immediate signs that often accompanied these long-term predictions. In this case, the prophet causes the

altar Jeroboam built to split in two, right in front of everyone. Talk about a dramatic way to emphasize your point.

It's like saying, hey, I'm not just making this up. I've got divine backup, and this crack altar is your proof. Okay, so we've got bad king Jeroboam and this unnamed prophet laying down some truth bombs.

What happens next in this royal drama? Well, if you thought Jeroboam was bad, his successor Ahab takes the prize for most wicked king of the north. But before we delve into his reign of terror, we need to talk about his father, Omri. Now he might not be as well known in popular culture, but outside the Bible, Omri was a pretty big deal.

Wait, so this Omri character was like the Beyoncé of the ancient world, famous and influential, but not exactly a household name for those of us who haven't studied ancient Near Eastern history. That's a pretty good analogy. Omri was a shrewd and ambitious king.

He moved the capital of Israel to Samaria, a strategic location, overlooking the vital coastal highway that ran along the Mediterranean. So he understood the importance of location, location, location. Controlling that highway would have given him a huge economic and military advantage.

Exactly. And we have evidence beyond the Bible to back this up. His name appears on the Mesha Stone and Moabite Stone, as well as in Assyrian records.

It's fascinating how archaeology can corroborate and enrich our understanding of the biblical narrative. It's like having those little footnotes that pop up in a history book, except instead of just referencing another text, we're talking about tangible artifacts from the past. It definitely adds another layer of credibility to the story.

You're right. It brings the past to life in a tangible way. So we have Omri, the strategic mastermind, setting the stage for his son, Ahab.

And Ahab, well, he makes a decision that will have devastating consequences for the kingdom. He marries Jezebel. Jezebel.

The name alone has become synonymous with wickedness and manipulation. I'm guessing this wasn't a match made in heaven. Not even close.

Jezebel was a Phoenician princess, a devotee of the god Baal. And she wasn't shy about introducing this corrupt and sexually immoral form of worship into Israel. We're talking fertility rituals, temple prostitution.

The details uncovered at Ugarit are truly disturbing. Yikes. So not only was she a foreign princess, but she also brought with her a whole pantheon of gods and practices that were diametrically opposed to everything the Israelites believed.

Talk about a recipe for disaster. It was a recipe for spiritual disaster. Jezebel's influence over Ahab led him further and further away from the God of Israel and the consequences we felt for generations to come.

This sets the stage for a showdown of epic proportions. The prophet Elijah versus Ahab and Jezebel. Now, when it comes to prophets, Elijah is a legend.

He's like the Chuck Norris of the Old Testament. Fearless, uncompromising, and always ready to take on the bad guys. That's a great way to put it.

Elijah is a force of nature, challenging Ahab and Jezebel head-on and ultimately calling for a showdown on Mount Carmel to expose the truth about Baal and the God of Israel. This is where things get really interesting. But before we jump into that epic showdown, let's take a step back and talk about the role of prophets in general.

They weren't just fortune tellers or soothsayers, right? They had a much deeper purpose. You're right. Their primary role was to speak God's truth to power, calling people to repentance and challenging the status quo, even when it was unpopular.

And in this case, the status quo was rampant idolatry and corruption. So they were like the conscience of the nation. Yeah.

Holding up a mirror to the kings and the people, reminding them of their covenant with God and the consequences of their actions. And they often paid a price for their boldness. True prophets like Elijah weren't afraid to speak truth to power, even if it meant risking their lives.

They understood that their allegiance was to God, not to the whims of earthly rulers. Okay. So we've got Elijah, the fearless prophet, ready to take on Ahab and Jezebel in a battle for the spiritual heart of Israel.

But before we dive into that epic showdown on Mount Carmel, let's pause here for a moment. It's almost like a scene from a movie, this face-off between the prophet of God and the forces of Baal worship. Mount Carmel, Baal's supposed domain of storms and rain, becomes the stage for this dramatic showdown.

You can practically feel the tension building. On one side, you have Elijah standing alone, representing the God of Israel. On the other side, there are 450 prophets of Baal backed by the full authority of Ahab and Jezebel.

Talk about an underdog story. And Elijah doesn't hold back. He challenges the prophets of Baal with a simple but powerful test.

Each side will prepare a sacrifice, and the God who answers by fire will be declared the true God. It's a brilliant move. Elijah knows the God of Israel is the one true God, and he's confident that he will prove himself.

The scene unfolds with dramatic intensity. The prophets of Baal spend hours calling upon their God, but nothing happens. They dance, they chant, they even cut themselves, but to no avail.

And Elijah, with his signature wit, starts talking to them. He suggests that maybe Baal is asleep or on a journey. Perhaps he's too busy to answer their prayers.

It's a masterful blend of boldness and humor, exposing the futility of their idolatry. And then it's Elijah's turn. He repairs the altar of the Lord, lays out the sacrifice, and has it drenched with water just to make things extra challenging.

And then, with a simple prayer, he calls upon the God of Israel. And the fire falls from heaven, consuming the sacrifice, the wood, the stones, even the water in the trench. It's an undeniable display of God's power, leaving the people awestruck and the prophets of Baal utterly defeated.

The people immediately recognize the truth. The Lord, he is God. The Lord, he is God, they cry out.

And then, justice is swift. The prophets of Baal are executed, a stark reminder of the consequences of idolatry and rebellion against God. It's a resounding victory for Elijah and for the God of Israel.

You'd think he'd be riding that high for a while, basking in the glow of his triumph. But that's not what happens. Instead, Jezebel, enraged by the slaughter of her prophets, threatens Elijah's life, sending him into a spiral of fear and despair.

It's a reminder that even the most courageous among us can experience moments of vulnerability. It's like he goes from superhero to zero in the blink of an eye. It's a stark contrast to the triumphant figure we saw on Mount Carmel.

Elijah flees for his life, journeying from Mount Carmel, through Israel, down to Beersheba, and finally collapsing under a broom tree in the wilderness. So the prophet who faced down 450 prophets of Baal is now running for his life, feeling utterly alone and defeated. He's exhausted, both physically and emotionally.

He cries out to God, begging to die, feeling like he's failed in his mission. I have been very zealous for the Lord God Almighty, he says. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword.

I am the only one left, and now they are trying to kill me too. It's a heartbreaking moment. He's poured his heart and soul into serving God, faced incredible opposition, and now he feels like it's all been for nothing.

The feeling that I think many of us can relate to: that sense of burnout, of feeling overwhelmed by the challenges we face. It's that feeling of existential aloneness, of wondering if anyone truly understands what you're going through, like a soldier returning from war, struggling to find his place in a world that seems to have moved on while he's been through hell. But God doesn't abandon Elijah in his despair.

Exactly. An angel appears to him, providing food and water, reminding him that he's not alone. And then, God speaks to Elijah, gently challenging his perception.

He reveals that there are still 7,000 faithful Israelites who have not bowed down to Baal. It's a powerful reminder that even when we feel like we're the only ones standing for truth, God is still at work, preserving a remnant of faithful followers. And then, God gives Elijah a new mission, a renewed purpose.

He's to anoint Hazael as king of Syria, Jehu as king of Israel, and Elisha as his own successor. So even in his moment of deepest despair, God is preparing Elijah for the next chapter, ensuring that his work will continue. It's a passing of the prophetic baton.

Much like Moses passing the mantle of leadership to Joshua, it signifies continuity, the ongoing nature of God's plan, even when things seem bleak. This theme of continuity is so important, especially when we're talking about a period of division and upheaval. It's reassuring to know that God is always working, even behind the scenes, to bring about his purposes.

Speaking of upheaval, the story of Naboth's Vineyard really highlights the depths of Ahab and Jezebel's wickedness. And it introduces a concept that I call religious evil, where religion is used as a tool for personal gain and oppression. Okay, this sounds intriguing.

Let's unpack that a bit. How does religious evil play out in this story? Ahab covets Naboth's Vineyard, but Naboth refuses to sell. Citing his ancestral inheritance, instead of respecting Naboth's right, Ahab sulks and retreats to his palace.

Typical Ahab, right? Throw in a tantrum because he can't get what he wants. But this time, Jezebel takes matters into her own hands. She manipulates religious law, using false witnesses to accuse Naboth of blasphemy, a crime punishable by death.

So she uses religion, something that should be sacred and holy, to orchestrate a cold-blooded murder. It's chilling how easily she twists faith into a weapon. It's a stark reminder that evil can often disguise itself in pious clothing.

It's a warning to be discerning. To test the spirits. And to never blindly follow those who claim to speak for God.

And what about Ahab? Did he just stand by and let this happen? He certainly didn't object. He readily accepted the Vineyard, showing a complete disregard for justice and human life. God, however, does not let this act of injustice go unpunished.

He sends Elijah to pronounce judgment on both Ahab and Jezebel, declaring that their lives will end violently, devoured by dogs. It's a graphic image, but it highlights the severity of their sin and the certainty of God's judgment. But here's the twist.

Ahab, upon hearing this pronouncement, actually repents. He tears his clothes, puts on sackcloth, fasts, and walks around humbly. Hold on, wait a minute.

Are you saying that Ahab, the same guy who just orchestrated the murder of an innocent man, actually had a change of heart? That's the astonishing power of God's grace. Ahab, despite his wickedness, was still capable of repentance to God. And his incredible mercy postpones the punishment during Ahab's lifetime, though it will still come upon his descendants.

Wow. It really challenges the notion that the Old Testament is all about fire and brimstone. It's a reminder that even in the midst of judgment, God's grace is always available to those who turn to him in repentance.

It raises an important question for us. Is there anything we've done that we think is beyond God's forgiveness? That's a powerful thought to ponder. It's easy to get caught up in our own shortcomings and believe that we're somehow too far gone for God's grace.

But Ahab's story reminds us that God's love and mercy are boundless, always available to those who seek him with a sincere heart. Speaking of seeking God, we've talked a lot about the kings, the prophets, and the political turmoil of this period. But let's not forget about the underlying spiritual reality that's woven throughout this narrative.

The Old Testament, even with its focus on law and judgment, is filled with glimpses of a coming Redeemer, a Messiah who will ultimately restore all things. You're talking about those messianic prophecies, those hints and foreshadowings of Jesus, hidden within the Old Testament. They're like little treasures waiting to be discovered.

Exactly. They provide a beautiful tapestry of foreshadowing, pointing forward to the coming of the Messiah. It starts with the Protoevangelium in Genesis 3.15, the first promise of a Redeemer who will crush the serpent's head.

Then you have the Abrahamic Covenant, promising blessings to all nations through Abraham's seed. This ultimately finds its fulfillment in Jesus, the descendant of Abraham, through whom salvation is offered to the entire world. And let's not forget the Davidic Covenant, promising a Messiah who will be a descendant of David and rule forever.

It's a promise that echoes throughout the Old Testament. Culminating in the arrival of Jesus, the son of David, the king of kings. And then there's that intriguing prediction about Elijah returning before the day of the Lord, which, of course, finds its fulfillment in John the Baptist, the forerunner of Jesus.

It's all there, woven into the fabric of the Old Testament. These prophecies weren't just random predictions, they were intentional signposts, guiding God's people toward the ultimate fulfillment of his plan. So what are some of those specific prophecies that point directly to Jesus? You know, the ones that make you go, whoa, that's pretty spot on.

Well, one of the most well-known is Isaiah 9.6. It describes a child born, a son given, bearing the names: wonderful counselor, mighty God, everlasting father, prince of peace. If that doesn't scream Jesus, I don't know what does. You can practically hear those words every Christmas, when Handel's Messiah is played.

It's amazing how those seemingly disparate threads woven through the Old Testament all come together in the person of Jesus. Precisely. It's a beautiful tapestry of foreshadowing.

And speaking of foreshadowing, let's not forget Micah 5.2, which pinpoints the Messiah's birthplace as Bethlehem, the city of David. It's incredible how that tiny detail, mentioned centuries earlier, aligns perfectly with the story of Jesus' birth in Bethlehem. Talk about attention to detail.

It's almost like God was leaving little breadcrumbs throughout history, leading us to the ultimate revelation of his son. And then there's Zechariah 9.9, which describes a king coming

humbly, riding on a donkey. This prophecy is fulfilled in Jesus' triumphal entry into Jerusalem, just days before his crucifixion.

The crowds shout, Hosanna to the Son of David! It's a scene filled with both joy and profound irony, knowing what lies ahead for Jesus. Speaking of foreshadowing, how about that line from Psalm 22.1? My God, my God, why have you forsaken me? It's a cry of anguish uttered by David, but it's also the very same phrase Jesus cries out from the cross. It shows a deep understanding of the Messiah's suffering, even centuries before Jesus walked the earth.

David, in his own experience of pain and abandonment, seems to have glimpsed the future agony of the Messiah. It's a powerful testament to the inspiration of the Psalms. But when it comes to messianic prophecies, there's one chapter in Isaiah that stands out above the rest.

Isaiah 53. It's like a roadmap to the suffering and sacrifice of Jesus. Okay, we've got to talk about Isaiah 53.

This chapter is both beautiful and heartbreaking. It's hard to imagine reading it and not seeing the connection to Jesus. It's one of the most poignant and profound chapters in the entire Old Testament.

It describes the Messiah as a suffering servant, despised and rejected, a man of sorrows, acquainted with grief. He's pierced for our transgressions, crushed for our iniquities, bears the punishment that brings us peace, and is wounded for our healing. Those words paint such a vivid picture of Jesus on the cross.

It's almost as if Isaiah was there, witnessing the crucifixion firsthand. But didn't this create a problem for the Jewish people, who were expecting a Messiah who would come in power and glory, overthrowing their enemies, and establishing an earthly kingdom? You're right. The image of a suffering servant didn't exactly fit their expectations.

Some Jewish scholars even developed the concept of two messiahs, the Messiah ben David, who would come as a conquering king, and the Messiah ben Joseph, who would suffer and die for the sins of the people. It's like they were trying to reconcile those seemingly contradictory images of the Messiah, presented in the Old Testament. Exactly.

And it's fascinating to see how those different interpretations played out in Jewish thought. But let's go back to Isaiah 53 for a moment. There's this incredible detail about the Messiah's burial.

He was assigned a grave with the wicked, and with the rich in his death. It perfectly foreshadows Jesus being crucified between two criminals, yet being buried in the tomb of Joseph of Arimathea, a wealthy man. How did Isaiah get those details right centuries in advance? Chills.

It's mind-blowing how these ancient prophecies align so perfectly with the events of Jesus' life, death, and resurrection. And it all points to this incredible concept of substitutionary atonement. Okay, break that down for us.

What does substitutionary atonement mean in plain English? Sometimes I get lost in the theological jargon. It's like Jesus stepped in and took the hit for us, so we wouldn't have to face the consequences of our actions. He became our substitute, bearing the penalty for our sins, so that we could be reconciled to God.

It's a theme that runs throughout the Old Testament, culminating in the sacrifice of Jesus on the cross. You know, for deep dives that started with a divided kingdom and a bunch of not-so-great kings, it's amazing how much hope we're finding in these ancient texts. It's a reminder that even in the darkest of times, God's plan of redemption is unfolding.

The story of Solomon's wisdom, the kingdom's division, and the prophetic voices that emerged during this period all point us toward the ultimate hope found in Jesus. Okay, deep divers, before we wrap up this part of our journey, I want to leave you with something to ponder. We've explored how even the wisest can falter, how God's judgment is often tempered with incredible grace, and how the Old Testament points us toward the ultimate hope found in Jesus.

But here's a question for you to consider. As you continue your own exploration of the Bible, if the Old Testament, even with its focus on law and judgment, is filled with so much grace, what does that tell us about the nature of God and his heart towards us? It's a question worth pondering as we continue our journey through Scripture. It challenges our assumptions about the God of the Old Testament.

We often think of him as a harsh, distant judge. But these stories reveal a God who is deeply compassionate, slow to anger, and abounding in steadfast love. He's a God who pursues his people relentlessly, even when they stray from him.

It's like that line from Exodus 34.6, where God describes himself as the Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion, and sin. That's a perfect example. It's a powerful declaration of God's character, a reminder that his grace and mercy are woven into the very fabric of his being.

And this grace isn't just a New Testament concept. It's present throughout the Old Testament, even in the midst of judgment and exile. Think about the story of Jonah.

He's reluctant to preach to the Ninevites because he knows they're wicked and deserve judgment. But when they repent, God relents and spares them. It frustrates Jonah.

But it reveals God's heart of compassion, his desire for all people to turn from their wicked ways and find life. It's a reminder that God's grace is available to everyone. Regardless of their past mistakes.

It's a universal truth. God doesn't play favorites. His love and mercy extend to all who call upon his name.

As we wrap up this deep dive into the transition from Solomon to the divided monarchy, what's the key takeaway for us today? What can we learn from these ancient stories that can be applied to our lives right now? I think the biggest takeaway is this. Even in the midst

of failure, division, and upheaval, God is still at work, pursuing his people and offering them grace and hope. We see it in Solomon's story.

A cautionary tale of how even the wisest can stumble. But also a testament to God's faithfulness to his covenant. We see it in the stories of the prophets.

Those courageous voices who dared to challenge the status quo and call the people back to God. And we see it most clearly in the Messianic prophecies. Those glimpses of Jesus hidden within the Old Testament, pointing us toward the ultimate hope found in his life, death, and resurrection.

It's a reminder that history isn't just a collection of random events. There's a purpose, a plan, a divine narrative that's unfolding, even when we can't see the bigger picture. And within that narrative, there's always room for repentance, for redemption, for a fresh start.

No matter how far we've strayed from God, no matter how many mistakes we've made, his grace is always available to those who seek him with a sincere heart. Well said. I think that's a perfect note to end on.

Thanks for joining us in this deep dive into the transition from Solomon to the divided monarchy. It's been a journey filled with intrigue, drama, and ultimately hope. We've explored how even the wisest can falter, how God's judgment is often tempered with incredible grace, and how the Old Testament points us toward the ultimate hope found in Jesus.

Remember, the story doesn't end with the divided kingdom. God's plan of redemption continues to unfold, and we have the privilege of being a part of that story. So keep exploring.

Keep seeking. And keep discovering the depths of God's love and grace revealed in his word. Until next time, happy diving.

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reveals God's heart of compassion, his desire for all people to turn from their wicked ways and find life.

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His love and mercy extend to all who call upon his name. As we wrap up this deep dive into the transition from Solomon to the divided monarchy, what's the key takeaway for us today? What can we learn from these ancient stories that can be applied to our lives right now? I think the biggest takeaway is this. Even in the midst of failure, division, and upheaval, God is still at work, pursuing his people and offering them grace and hope.

We see it in Solomon's story, a cautionary tale of how even the wisest can stumble, but also a testament to God's faithfulness to his covenant. We see it in the stories of the prophets, those courageous voices who dared to challenge the status quo and call the people back to God. And we see it most clearly in the messianic prophecies, those glimpses of Jesus hidden within the Old Testament, pointing us toward the ultimate hope, found in his life, death, and resurrection.

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Until next time, happy diving.