

DOWNLOAD PDF STUDIES IN THE CHRONOLOGY OF THE DIVIDED MONARCHY OF ISRAEL

Chapter 1 : Divided Monarchy

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Please explain in several paragraphs in very simple, easy to understand language the history of the United and Divided Monarchy rulers, dates, and all significant events. Saul, David, and Solomon 2. Israel and Judah United: David consolidates his kingdom Chs. A war begins 3: But David prevails in the civil war. In chapter 5, David is made king over all of Israel and the nation is united. David makes Jerusalem the capital city. It is between the North and the South. This is a neutral ground in between the two divisions in the land. It is an attempt to show the unity of the nation. But it is also a wise military move: Jerusalem is a city on a hill, well protected. David moves the ark to Jerusalem. Now, Israel is united politically and spiritually Ch. King David was a military leader who was guided by God, through prayer and meditation. David had many military victories for Israel. Reign of Solomon 1 Kings Whereas David was a great military leader, Solomon was a man of great administrative ability. With the borders secure, Solomon was able to develop the industrial life of Israel. And this he did with extraordinary genius. He mined silver and gold; he opened trade on the Red Sea; he opened caravan trade in the Arabian Peninsula. Solution Summary This solution explains the history of the United and Divided Monarchy rulers, dates, and all significant events.

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Chapter 2 : History of ancient Israel and Judah - Wikipedia

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A History of the Divided Monarchy? Use these Bible Studies for personal devotion, group Bible studies, or teaching a church class. Below are links to the lessons in this part series. Rough Start 1 Kings 1 Have you had enough of studying dragons and beasts? We now turn to the study of kings! This quarter we are essentially studying the books of First and Second Kings. Because First and Second Chronicles gives us a parallel account to Kings, we will compare Chronicles from time to time. His son, Solomon, sits on the throne as King. David gives his final instructions to his boy, the King. This week we take a sample of how it all worked out. Where will the kingdom go after Solomon dies? What kind of a king will follow Solomon? What lessons can we learn about the leading of God and the making of wise choices in our life? Kings David and Solomon are dead. King Jeroboam rules the ten tribes in the North Israel. King Rehoboam rules the one tribe in the South Judah. Neither of them obey God and they have their problems, not the least of which is each other. Then his son dies. Apostasy in the North 1 Kings This week we get back to some people you probably have heard about before: Ahab, Elijah, and Jezebel. Baasha was king of Israel the ten tribes in the north. He died, his son Elah took over. Elah was killed by Zimri, a palace official who was in charge of chariots. Zimri was king for a week, and then the army revolted. The army commander, Omri, became king. He cleaned out all the false gods and even deposed his own grandmother because of her improper worship of false gods! God gave him a glorious victory against an enemy force because he trusted in God. At the end of his life, however, he wandered from the faith of his youth. He seemed to be annoyed with God because God had rebuked him. This week we turn our study to Jehoshaphat, the son of Asa. From Jehoram to Joash 2 Chronicles 21, 23, 24 How much are you influenced by the attitudes of others? How much do you influence others? What kind of influence do you have? Is it good or bad? This week our study of the Bible turns to a series of kings who seem to be heavily influenced by others. The Rule of Hezekiah in Judah 2 Kings 16, 2 Chronicles Would you like to feel the excitement and energy of a spiritual revival? Would you like to rejoice and celebrate what God has done for you? Are family influences, or fellow church members, holding you back? This week our study is of a father and son. The son is a king who led his people into reform, revival and the celebration of the worship of God in Judah even though his father was the worst influence possible. Seriously, the last we saw of Ahab was when he asked King Jehoshaphat of Judah to be his ally in the Ramoth Gilead battle. Ahab alertly suggested that Jehoshaphat should wear a bulls-eye while Ahab went disguised as a regular soldier. See 2 Chronicles

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Chapter 3 : Divided monarchy

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A basic knowledge of these periods of Jewish history is necessary to an understanding of the prophets of the Old Testament and their message. All dates of the reigns of the kings of Judah and Israel are from Tetley, *The Mysterious Numbers of the Hebrew Kings*, new rev. Thiele has interpreted the confusing chronological data in Kings and Chronicles meticulously, noting the various methods used by the recorders of the events. Thus some brief notes regarding the chronology of the kings of Judah and Israel are included in the endnotes.

Tetley, There are many factors in determining the chronology set forth in the scriptures, and a comprehensive explanation is too intricate and involved to be included in this study. Nevertheless, the records of the kings of Judah and Israel were kept with great accuracy and precision by those recorders of Hebrew history, and every reign in each kingdom is in the order of the sequence with which the rulers ascended the throne.

Tetley, Son of Jeroboam; reigned only 2 years. He continued to do all the evil that his father had begun. Nadab was murdered by Baasha while besieging a Philistine town. Baasha reigned for 24 years. Son of Ahijah of the tribe of Issachar, not the prophet Ahijah, Baasha became the first self-appointed king of Israel. Son of Baasha; reigned only 2 years. Elah continued to worship idols as his father had done, and led Israel into greater sin. Omri had been the commander of the Israelite army when he was proclaimed king. After Zimri burned the palace down, Omri established the city of Samaria as the new capital of Israel. He co-reigned with Tibni for about five years, then Tibni died and Omri had sole reign for about 7 more years; so Omri reigned for a total of 12 years. Early in his reign, Omri sought to strengthen his ties to Phoenicia, perhaps to assist him in overthrowing Tibni.

Tetley, It is not clear whether his death was from natural causes or the result of the military struggle for control of the kingdom.

Tetley, Ahab reigned 22 years and did more evil than all before him. Married Jezebel, daughter of the king of the Sidonians, who introduced Baal worship, a practice totally condemned by the prophets Elijah and Elisha.

Tetley, Son of Ahab; reigned for 2 years. Ahaziah did all the evils of his father and mother, and worshipped Baal.

Tetley, He reigned for 12 years. He did evil, although not as much as his parents had done, because he got rid of the sacred Baal-stone in the temple his father had made.

Tetley, Not the prophet Jehu, this Jehu was the son of Jehoshaphat, who was the son of Nimshi, not the Jehoshaphat who had been king of Judah.

Tetley, Son of Jehu; reigned 17 years. Son of Jehoahaz; reigned 16 years. He continued in all the evils of his fathers. Jehoash was challenged by Amaziah, king of Judah, whose victory over the Edomites went to his head and made him arrogant.

Tetley, This son of Jehoash reigned 41 years. He continued to commit all the sins of his fathers, and was rebuked by the prophets Hosea and Amos.

Tetley, Son of Jeroboam II, Zechariah continued to do evil as his ancestors had done. He reigned for only 6 months when he was publicly attacked and murdered by Shallum, a son of Jabesh, who then succeeded him as king.

Tetley, Son of Jabesh; murdered Zechariah to obtain the throne for himself, but reigned for only a month before he was likewise murdered by Menahem, son of Gadi.

Tetley, Son of Gadi; reigned 10 years. Son of Menahem; reigned for 2 years. Continued to do evil, as his father had done; not once during his reign did he turn away from these sins.

Tetley, Governed by tribal leaders or judges for a period of time, the tribes eventually united forming a monarchy. Saul, from the tribe of Benjamin, was selected by God and anointed by Samuel, the prophet, priest and judge, to be king. David was an administrator and statesman who organized the religious worship and founded a political dynasty.

Pfeiffer, As a soldier and warrior, he expanded the borders of the kingdom and forged a simple agrarian society into a nation.

Pfeiffer, The peace and prosperity he inherited from his father David enabled him to engage in extensive building projects, the most notable being the temple in Jerusalem. However, in his old age Solomon became idolatrous due to the influence of his many foreign wives, and God determined to rend the kingdom from his son.

Pfeiffer, The two southern tribes of Judah and Benjamin, known as the kingdom of Judah, remained loyal to Rehoboam and the Davidic dynasty. The kingdom of Judah continued alone for another one hundred thirtysome years until they, too, were carried into

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captivity in B. The descendants of David, according to Lewis, , reigned in Judah from the division of the kingdom until the Babylonian captivity with only a brief interruption during the civil unrest that occurred with the purge of the house of Ahab; thus, in Sections I and II each king of Judah is the son of the preceding king unless otherwise identified, Michael, In Israel the government was less stable and several dynasties ruled; therefore, in Section I the relationship between a king of Israel and the preceding king is specified, Lewis, God poured forth his blessings on the obedient and righteous, but He sent his judgments upon the disobedient and unrighteous, Michael, The northern kingdom lasted just over years before they were conquered and taken away into exile by the Assyrians. They never returned, and have become known to history as the "Lost Ten Tribes of Israel. The southern kingdom lasted slightly over years before they were conquered and taken into exile by the Babylonians under King Nebuchadnezzar. Unlike the northern kingdom however, a remnant of the southern kingdom was allowed to return and resettle Jerusalem in the time of Ezra and Nehemiah after the Babylonians were themselves conquered by the Persians under Cyrus the Great. Their descendants are known as the Jews of today. In the Divided Kingdom: Gerard Manley Hopkins in his Celtic contexts. University of New York. Eisenbrauns, William S.

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Chapter 4 : Biblical chronology - Conservapedia

*Studies in the Chronology of the Divided Monarchy of Israel (Harvard Semitic Monographs) [William Hamilton Barnes] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Through much of the 20th century, most histories were written by removing God from the Bible and combining what was left with archaeological finds interpreted in line with the Bible. Beginning in the 1970s, several factors caused a radical shift. Archaeology was suggesting more and more strongly that the main biblical accounts of the conquest in the book of Joshua were fundamentally problematic. Many methods from the social sciences were introduced to biblical studies. Questions from ancient and general historiography were brought to bear on the Bible, and issues of whether the Bible was story or history, and questions from Hayden White and the narrative turn—namely the extent to which the historical texts as narrative texts fundamentally obscure our ability to use them as historical sources—were introduced. Some scholars insist the Bible can never be used as a source for the history it purports to narrate, and others suggest, to various degrees, that it remains an important historical source. The other works reflect attempts to sort out the underpinnings of recent changes in biblical historical writing; Grabbe collects essays by scholars in the field, Barr reflects on the influence of ideology, while Kofoed, Moore, and Banks are monographs surveying the historiographical assumptions of various recent historians. *Writing the History of Israel*. Its survey of general historiography is stronger than the analysis of biblical historiography. *History and Ideology in the Old Testament: Biblical Studies at the End of the Millennium*. Oxford University Press, *Early Israel in Recent History Writing: A Study in Method*. *Studies in Biblical Theology* Though conservative by current standards, this book is an important comparison and evaluation of the historical schools of Alt see *Essay Collections* and Noth see *Histories of Israel through in Germany*, and Kaufmann see *Religious History in Israel*. Sheffield Academic Press, *Historiography and the Study of the Biblical Text*. Less theoretical than Banks and Moore Hayes at Emory University that looks at the philosophical underpinnings of biblical historians from the mid-20th century through the recent minimalist-maximalist controversies. Evaluates scholars using general historiographic literature concerning issues such as the narrative turn, the possibility of objectivity, and the nature of historical evidence. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

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Chapter 5 : Chronology of the Old Testament | Free Online Biblical Library

own use, of Edwin R. Thiele's well-known chronology of the divided monarchy in Israel,¹ i.e., the period from Jeroboam's rebellion and the creation of a separate northern kingdom of Israel after Solomon's death, through the destruction of Israel by the Assyrians in 722 and finally the.

East of the plain and the Shfela is a mountainous ridge, the "hill country of Judah" in the south, the "hill country of Ephraim" north of that, then Galilee and Mount Lebanon. To the east again lie the steep-sided valley occupied by the Jordan River, the Dead Sea, and the wadi of the Arabah, which continues down to the eastern arm of the Red Sea. Beyond the plateau is the Syrian desert, separating the Levant from Mesopotamia. To the southwest is Egypt, to the northeast Mesopotamia. The location and geographical characteristics of the narrow Levant made the area a battleground among the powerful entities that surrounded it. While alternative translations exist, the majority of biblical archeologists translate a set of hieroglyphs as "Israel", representing the first instance of the name Israel in the historical record. The name "Israel" first appears in the Merneptah Stele c. They described how, up until, the Israelite heartland in the highlands of western Palestine was virtually an archaeological terra incognita. Since then, intensive surveys have examined the traditional territories of the tribes of Judah, Benjamin, Ephraim, and Manasseh. These surveys have revealed the sudden emergence of a new culture contrasting with the Philistine and Canaanite societies existing in the Land of Israel earlier during Iron Age I. The Israelite ethnic identity had originated, not from the Exodus and a subsequent conquest, but from a transformation of the existing Canaanite-Philistine cultures. The discovery of the remains of a dense network of highland villages – all apparently established within the span of few generations – indicated that a dramatic social transformation had taken place in the central hill country of Canaan around BCE. There was no sign of violent invasion or even the infiltration of a clearly defined ethnic group. Instead, it seemed to be a revolution in lifestyle. In the formerly sparsely populated highlands from the Judean hills in the south to the hills of Samaria in the north, far from the Canaanite cities that were in the process of collapse and disintegration, about two-hundred fifty hilltop communities suddenly sprang up. Here were the first Israelites. Eretz Israel Museum, Tel Aviv. Unusually favourable climatic conditions in the first two centuries of Iron Age II brought about an expansion of population, settlements and trade throughout the region. At this time Israel was apparently engaged in a three-way contest with Damascus and Tyre for control of the Jezreel Valley and Galilee in the north, and with Moab, Ammon and Aram Damascus in the east for control of Gilead; [24] the Mesha Stele c. It bears what is generally thought to be the earliest extra-biblical reference to the name Yahweh. Both the biblical and Assyrian sources speak of a massive deportation of people from Israel and their replacement with settlers from other parts of the empire – such population exchanges were an established part of Assyrian imperial policy, a means of breaking the old power structure – and the former Israel never again became an independent political entity. This seal contains not only the name of the king, but the name of his father, King Yehotam. In addition, Ahaz is specifically identified as "king of Judah. Isaiah 40:55; Ezekiel; the final version of Jeremiah; the work of the hypothesized priestly source in the Pentateuch; and the final form of the history of Israel from Deuteronomy to 2 Kings. Cyrus was succeeded as king by Cambyses, who added Egypt to the empire, incidentally transforming Yehud and the Philistine plain into an important frontier zone. His death in was followed by a period of turmoil until Darius the Great seized the throne in about Darius introduced a reform of the administrative arrangements of the empire including the collection, codification and administration of local law codes, and it is reasonable to suppose that this policy lay behind the redaction of the Jewish Torah. At first, relations between Seleucids and Jews were cordial, but the attempt of Antiochus IV Epiphanes – to impose Hellenic cults on Judea sparked a national rebellion that ended in the expulsion of the Seleucids and the establishment of an independent Jewish kingdom under the Hasmonean dynasty. Some modern commentators see this period also as a civil war between orthodox and hellenized Jews. In order to carry out this project, the Hasmoneans forcibly converted

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one-time Moabites, Edomites, and Ammonites to Judaism, as well as the lost kingdom of Israel. Yahweh The religion of the Israelites of Iron Age I, like the Ancient Canaanite religion from which it evolved and other religions of the ancient Near East , was based on a cult of ancestors and worship of family gods the "gods of the fathers". Refugees from the northern kingdom fled to Judah, bringing with them laws and a prophetic tradition of Yahweh. Judah at this time was a vassal state of Assyria, but Assyrian power collapsed in the s, and around Josiah and his supporters launched a bid for independence expressed as loyalty to " Yahweh alone ". This revision was expressed in the Deuteronomistic history , the books of Joshua.

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Chapter 6 : Edwin Thiele - CreationWiki, the encyclopedia of creation science

The Chronology of the Kings of Israel and Judah (Studies in the History and Culture of the Ancient Near East, 9; Leiden: Brill,). Galil, G., "The Chronological Data in the Greek Text of the Book of Kings", Shnaton 11 ()

He received a B. In he and his wife left for a twelve-year missionary tour in China, during which two of their children died. After returning to the United States, he pursued an academic career, receiving his PhD degree in Biblical archeology in His doctoral dissertation was later modified and published as the book for which he is best known, *The Mysterious Numbers of the Hebrew Kings*, which went through three editions. He was Professor of Antiquity at Andrews University from to He died in St. When did the regnal year begin? Jewish history shows two possible candidates. The first is the spring month of Nisan, approximately April in our modern calendar. Moses was commanded to start reckoning the year then Exodus This started the agricultural year, and the Gezer Calendar, 10th Century BC, lists the months with Tishri as the start of the year. Was this first partial year to be considered as year one of the monarch called non-accession reckoning , or as year zero accession reckoning? Several Scriptural references [1] indicate that the reigning king, especially in Judah, established his son as coregent during his lifetime. This was a custom practiced by various Egyptian pharaohs. It was seen as a wise policy in Judah, especially after the disaster that occurred when Solomon did not follow the wise example of his own father in this regard. The same problem that confronts Egyptologists in examining this practice also confronts the Biblical chronologist: When a Judean chronicler gave a synchronism saying that his Judean king began in year X of an Israelite king, would this year X be measured according to the system used at that time in Israel, or would the Judean recorder have imposed his own calendar and way of measuring years onto the Israelite king? The same question applies when a record from the northern kingdom states that their king began in year Y of a Judean king. The necessity of addressing these four issues Any system of chronology that does not take into consideration all these questions, and provide a satisfactory answer for them, does not give the Biblical texts a chance to speak for themselves and show which system the ancient scribes were using. These principles are derived from ancient inscriptions that were, in many cases, contemporaneous with the writings of the Scriptural authors. Early interpreters and chronologists, ignorant of these facts from the ancient world, can be excused for making various assumptions in order to explain what did not fit their scheme. But it is not sound scholarship when modern writers still carry on the prejudices of anti-supernaturalist writers like Wellhausen and ignore these findings. Wellhausen decided, a priori, that the involved chronological texts of Scripture could not be trustworthy, and so he imposed on them his own presuppositions, one of which was that there were no coregencies. That would seem to make the construction of a Biblical chronology much easier, but recent authors [2] who follow Wellhausen in this unwarranted assumption have found it necessary to postulate a long series of additional assumptions in order to explain the disagreement of their system with the Scriptural texts and even with secular history. Instead, he was willing to investigate if the Scripture itself would supply the necessary answers. Further, he assumed that the Scriptural texts should be assumed to be accurate and trustworthy unless the opposite could be clearly demonstrated. Comparison of various other texts showed that Israel was not using the same system as Judah. When Nisan years were assigned to Israel, it was found possible to reconcile various texts that previously had not been reconciled. The implication is that the six kings of Israel were using non-accession years while their counterparts in Judah were using accession years. This is also shown by noting that Nadab of Israel began in year two of Asa of Judah and reigned two years, ending in year three not year four of Asa. Later both kingdoms turned to accession reckoning. Judean kings for which the chronological data in addition to occasional explicit references mentioned above mandate a coregency with his son are Asa, Jehoshaphat, Jehoram, Amaziah, Uzziah, Jotham, Ahaz, and Hezekiah. But it was Thiele who was in error here, not the Scripture; his mistake was corrected by later scholars [5] and based on the same principles that Thiele had used elsewhere in constructing his chronology. The last item mentioned above for consideration was whether a

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kingdom used its own method of counting regnal years when specifying a synchronism to a reign in the rival kingdom. Here Thiele gave a mixed answer: Among these were Leslie McFall, whose *Bibliotheca Sacra* article established him as the chief living authority in developing further the Thiele tradition. However, in August, McFall stated on his Web site that he was adopting a refinement to the regnal years of Solomon that showed that each kingdom fully used the system of the other kingdom when referring to their kings, instead of the half-measure assumed by Thiele. The Exodus, years earlier according to the Hebrew text of this same verse, would have been in Nisan of BC. This is contradicted by what Thiele himself wrote: Rather, it resulted from a quest to ascertain whether or not the numbers now found in Kings could be brought together into some harmonious arrangement of reigns, and whether or not such an arrangement once produced was in harmony with the established dates of Near Eastern history. No dates whatever—“either biblical or extrabiblical”—were placed in his charts until he had established a pattern of internal consistency based solely on the biblical data. Thiele could not fit these dates to the Biblical data. Thiele, by a study of Assyrian records, was able to show that the minority opinion was correct. He published his revised edition of the Assyrian Eponym Canon in all three editions of *Mysterious Numbers*. Thiele maintained, based on Scriptural texts, that Samaria must have fallen in, and therefore to Shalmaneser V rather than to Sargon II, despite the fact that Sargon II, at a later time in his reign, boasted of conquering Samaria. That Thiele was correct was demonstrated in, when Hayim Tadmor showed, from Assyrian records, that Sargon had no campaigns in the west. This is in agreement with the date for the event that Thiele had derived from the Biblical texts. Before then, Albright and other scholars placed the event in BC or later. Once again the chronology derived from the Biblical texts provided a corrective for the erroneous conclusions of secular historians. Although Thiele predicted that his chronology would be shown to be right when the full text of the Iran Stele was published, he died in and Tadmor did not publish the full text until eight years later. This was the publication of studies of the Tyrian king list. The list of these kings was recorded in the official archives of the city of Tyre, and also in the writings of Menander of Ephesus 2nd century BC. Instead, his chronology, based on the Scriptures, has been used to correct the errors of secular historians. In addition, his chronology of the northern kingdom has been verified by later findings that were unknown when Thiele first published his Biblical chronology. In the scientific method, this latter consideration is the final step in the verification that a theory or hypothesis is in accord with physical or, in this case, historical reality. Home missionary secretary, East Michigan Conference

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Chapter 7 : Bible Studies on Rebellion and Reformation: A History of the Divided Monarchy - calendrierdel

Beth Alpert Nakhai is an associate professor in the Arizona Center for Judaic Studies at the University of Arizona, Tucson. Her research interests include archaeology, biblical studies, Canaanite and Israelite religion, Israel in antiquity, and the lives of women in Israel and the ancient Near East.

Thiele is criticized here for basing his theories on data or evidence, not on presuppositions. Liver, [27] Frank M. Cross, [28] and others studying the chronology of the kings of Tyre. Notable studies of this type include work by Tadmor [31] [32] and McFall. Macmillan, ; 2d ed. Eerdmans, ; 3rd ed. Hendrickson, , p. See also, in the notes below, the list of scholars who accept his date for the beginning of the divided kingdom. Meridian Books, p. Eisenbrauns, , in Andrews University Seminary Studies Exploring the Old Testament, Volume 4: Society for Promoting Christian Knowledge. A history of Israel: From the bronze age through the Jewish Wars Intervarsity, , The Anchor Yale Bible Dictionary In many cases, he posits an undocumented event in order to save a biblical datum e. De Vries IDB 1: This date must be the starting point for any chronological reconstruction of previous events. Brill, , p. Free Press, , p. Scholars Press, , pp. His chronology, once produced, proved useful in settling some troublesome problems in Assyrian and Babylonian history. Those errors are largely the creation of the editors. The Evangelical Theological Society. To this extent the biblical framework meaning primarily 1 and 2 Kings is reliable: Beyond that it starts to get more and more tricky, with decreasing reliability in the biblical narrative as the detail increases this is a general statement, and there are sometimes exceptions in specific instances. Reflections on the Discussion.

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Chapter 8 : Baal-Eser I - Wikipedia

Shishak, a Libyan nobleman, was the founder of the XXIIInd Egyptian Dynasty, superseding the weak XXIst Dynasty, which, under Pharaoh Siamun (B.C.E), seems to have made common cause with Israel and Judah against the Philistines.

University Lecturer, University of Minnesota, I taught two large lecture classes: Religions, Empires, and Discourses of Power. Adjunct Instructor, Bethel Seminary, St. Paul, Minnesota; summer A major post-session project comprised the majority of the grade. Students were mostly pastors or in other full-time religious careers. These graduate level courses, typically with a dozen or so students, represented two credit courses for the M. Many of the students were already pastors or in other full-time religious work. This school, a denominational college, was a regional, mostly residential undergraduate institution of about students. I taught biblical Hebrew twice, and co-taught biblical Aramaic once. We met in class six days a week, for four hours a day, and worked on or about the kibbutz for four hours a day. Sometimes we took tours of the country. All language instruction was conducted in modern Israeli Hebrew. Relevant Publications and Presentations: Logion Press, , pp. I also served as an evaluator of two New Testament papers by junior scholars also at that meeting. Zondervan, , pp. Patrick Graham, Kenneth G. Hoglund, and Steven L. Sheffield Academic Press, , pp. This grew out of my doctoral dissertation on the Dtr work. Verse-by-verse commentary on the book of 2 Kings edited by Prof. World Library Press, , pp. A popular work, unevenly edited; still this proved to be a challenge to present recent mainstream scholarship to a lay readership. Another major, verse-by-verse discussion for a popular audience. Seven articles in the Oxford Companion to the Bible, ed. Metzger and Michael D. Oxford University Press, Professor Michael Coogan was one of my Harvard mentors. Nine articles in the Anchor Bible Dictionary, six vols. The articles are as follows: Mostly minor, post-exilic references, my research for these articles helped solidify my great appreciation for the careful work of H. Studies in the Chronology of the Divided Monarchy of Israel. Harvard Semitic Monographs, No. This was a slightly revised version of my doctoral dissertation completed in under the supervision of Professor Frank M. Such intolerance, in the name of virtue, is ruthless and uses political power to destroy what it cannot convert. He had only one major publication. And it was in Hebrew. And it had no cited references. And some even doubt he wrote it himself. It may be true that he created the world but what has he done since? His cooperative efforts have been quite limited. The scientific community has had a very rough time trying to replicate his results. He never applied to the Ethics Board for permission to use human subjects. When one experiment went awry, he tried to cover it up by drowning the subjects. He rarely came to class, just told students to read the book. He had his son teach the class. He expelled his first two students for learning. Although there were only ten requirements, most students failed his tests. His office hours were infrequent and usually held on a mountaintop.

Chapter 9 : Regnal Dates of the Kings of Judah and Israel

The history of Israel has become a highly contentious issue. Through much of the 20th century, most histories were written by removing God from the Bible and combining what was left with archaeological finds interpreted in line with the Bible. Beginning in the s, several factors caused a radical.