

## **PART ONE**

### **The Kingdom that will be DIVIDED**

**The great kingdom Solomon inherited from his father David and which enjoyed many years of unprecedented prosperity under his own rule will be broken in two after his death because of his own mistakes and sins.**

## 1. Solomon's Glorious Kingdom: His Beginning

### ASSIGNMENTS

1. Study the following material for a quiz.
2. Memorize I Kings 3:9 and I Kings 4:30.

### COMMENTS

Everyone has heard of Solomon, reputedly the world's wisest man, but few know about or realize just how much the Bible says about and elaborates on his earthly greatness.

He was the third king of Israel. Saul, the farmer-king, had been the first. David, the shepherd-musician-warrior king of whose line the Messiah would come, has been the second. Solomon, though not the oldest of David's sons, was nevertheless his choice to succeed him and thereby become Israel's third king (I Kings 1:28-30). Like Saul and David before him, Solomon will rule forty years. Let us go back to those days and relive what happened.

The aged David is too feeble to attend Solomon's coronation, but he gives the instructions for it, and the instructions are carried out; namely, Solomon rides David's mule to Gihon Spring (Jerusalem's water supply in the Kidron Valley), where the priest Zadok anoints him king after which trumpets sound and those attending the coronation shout, "God save king Solomon" (I Kings 1:32-39).

It is a great kingdom young King Solomon inherits from his famous father. God has helped David subdue his enemies at home and Israel's enemy-nations abroad. This will leave Solomon's reign free from troubles to become a remarkable builder. His territory extends from "the river" (thought to be the Euphrates) to Egypt (I Kings 4:21). Since we read of no wars of expansion under Solomon, we conclude all his territory and subjects are inherited from his father's successful reign.

One of Solomon's first recorded acts is to call a great mass-meeting at Gibeon, which is a few miles north of Jerusalem

where the tabernacle is now located (II Chron. 1:1-3). In rightful veneration of God who has enabled him to become king he here makes a great sacrifice of one thousand burnt offerings (II Chron. 1:5,6). This very night God makes His first appearance to him (He will make two more during his reign) in which He offers him a blessing of Solomon's own choosing (II Chron. 1:7). The greatness of the kingdom he has received is recognized in his prayer for wisdom with which to rule it (II Chron. 1:8-10). He will later write that wisdom is what enables a king to rule (Prov. 8:16), and it surely proves true in Solomon's case, for from the time God grants him this special measure of wisdom his people respect him for his unprecedented wisdom (I Kings 3:16-28), and his name spreads abroad throughout the world of his day (I Kings 4:29-34).

### QUESTIONS

1. Solomon is especially known for his great \_\_\_\_\_.
2. Name Israel's first three kings.
3. Why does David not go to Solomon's coronation?
4. What instructions does David give for the coronation?
5. Why is Solomon's reign free from war?
6. What is the extent of his territory?
7. Why does Solomon call a great mass-meeting?
8. How great a sacrifice does he offer here?
9. What generous offer does God make him?
10. What does Solomon choose?
11. Quote from memory I Kings 3:9 and I Kings 4:30.

## 2. Solomon's Glorious Kingdom: His Many Enterprises

### ASSIGNMENTS

1. Study the following material for a quiz.
2. Memorize II Chron. 1:15 and I Kings 4:32.

### COMMENTS

Glancing at II Chron. 23:2--27:34 one can see David had his government well organized, and Solomon wisely continues the same orderly procedures (II Chron. 8:14; I Kings 4:6,7,22,23,27,28).

David had wanted to build God a temple in Jerusalem but had been forbidden to do so (II Sam. 7:1-7), but he

his son and successor will build it (II Sam. 7:12,13). This prohibition did not keep David from collecting materials for it throughout the rest of his reign (I Chron. 22:1-5,14-16). The building of this great temple becomes one of the special highlights of Solomon's illustrious career. Seven years are required for constructing this beautiful building (I Kings 6:37,38). Several chapters are devoted to its construction and dedication (I Kings 5:1--9:15). It replaces the tabernacle constructed by Moses and Israel at Mt. Sinai as the place where God records His name, where the priesthood functions, and to which the tribes come during their annual feasts of Passover, Pentecost, and Tabernacles.

Solomon also builds a house for himself, also the great House of the Forest of Lebanon, and various other prominent buildings (I Kings 7:1-12).

After this he builds and fortifies military cities throughout his kingdom (II Chron. 8:1-6; I Kings 9:15-19; II Chron. 9:25).

Next he adds another dimension to his operation when he makes sea-going ships at Ezion-geber, a port on one of the upper reaches of the Red Sea—look it up on a map (I Kings 9:26). This fleet of ships goes to Ophir for gold, precious stones, and algum trees which he plants in Jerusalem and from which he makes musical instruments (I Kings 10:12; II Chron. 9:10,11). And every third year his ships also bring gold, silver, ivory, apes, and peacocks from Tarshish (II Chron. 9:21). Since his men are "dry-landers", he hires some of King Hiram's skilled seamen from Phoenicia to help on the sea trips (I Kings 9:27).

Since Solomon reigns over all the territory from Egypt to the Euphrates, he collects immense tribute year by year (II Chron. 9:13,24,28; I Kings 10:14,15).

Solomon has quarries and smelters for all the many utensils and fixtures he makes out of metal. Archaeologist Nelson Glueck and his workers have found evidences of such in the Jordan Valley (where I Kings 7:46 says Solomon did castings), also south of the Dead Sea, and

at Ezion-geber on the Red Sea where he had his ships.

Is it any wonder that Jesus' Sermon of the Mount refers to Solomon's great glory (Matt. 6:28,29) when we consider the above material and when I Kings 10:23 says he exceeded all the kings of the earth both in wisdom and riches? His lavish throne is unrivaled. It is made of ivory, is overlaid with the best gold, and has six wide steps approaching it with two lions standing on each step (I Kings 10:18-20). All his drinking vessels are of the best gold--none is of silver (I Kings 10:21). The weight of gold that comes to him each year is a whopping six hundred sixty-six talents (I Kings 10:14). Thus he is able to make silver and gold as plenteous in Jerusalem as stones (II Chron. 1:15).

Solomon wrote three Old Testament books: Proverbs, Ecclesiastes, and Song of Solomon. He is known for speaking proverbs: three thousand of them (I Kings 4:32). Thus it is not surprising that God directs him to preserve some of the best of them in his book of Proverbs. He is also a student of life: its values, its purpose, etc. His inspired conclusions are found in his book of Ecclesiastes. He is also very interested in music: he has one thousand and five songs (I Kings 4:32). Song of Solomon is but one of them, being to us more like an operetta than just a song.

#### QUESTIONS

1. How long is Solomon's temple under construction?
2. What does it replace?
3. Name some of the other buildings Solomon builds.
4. Where does he construct his ships?
5. What do his ships bring from Ophir?
6. What do they bring from Tarshish?
7. Who are hired to help on these sea trips?
8. Name two places where Archaeologists have found smelters of Solomon.
9. In what sermon does Jesus mention Solomon's glory?
10. In what two ways does Solomon excel all other contemporary kings?
11. Describe Solomon's throne.
12. Of what material are his drinking vessels made?
13. What three Old Testament books does Solomon write?
14. Quote from memory II Chron. 1:15 and I Kings 4:32.

### 3. Solomon's Glorious Kingdom: Testimonies to It

#### ASSIGNMENTS

1. Study the following material for a quiz.
2. Memorize I Kings 4:25 and Eccl. 2:9.

#### COMMENTS

**B**ecause God has so blessed Solomon over such a long reign, it is no wonder we read that "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry" (I Kings 4:20), that "he had peace on all sides round about him" (I Kings 4:24), and that "Judah and Israel dwelt safely, every man under his vine and under his fig tree from Dan even to Beersheba, all the days of Solomon" (I Kings 4:25).

Eccl. 2:4-9 records, "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem."

The queen of Sheba made a notable visit to hear the wisdom of Solomon and to behold the glory of his kingdom, a visit famous enough that Jesus made mention of it many centuries later (Matt. 12:42). II Chron. 9:3-8 gives us an account of her impressions from that visit: "When the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. And she said to the king, It was a true

report which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice."

Many centuries later, even after the Babylonian Captivity, they will still be remembering Solomon's greatness (Ezra 5:11; 4:20).

#### QUESTIONS

1. What did Solomon say in Eccl. about his busy enterprising career?
2. What did the queen of Sheba see that caused her to be so impressed with Solomon's greatness?

### 4. Solomon's Glorious Kingdom to be Divided

#### ASSIGNMENTS

1. Study the following material for a quiz.
2. Memorize I Kings 11:4 and I Kings 11:11.

#### COMMENTS

**I**t is always sad to see something decline that has taken years to build up, that has been strong and great, and that has been a blessing. Kingdoms are often like roses: their "budding" years can show much promise; their "flowering" years can be great and glorious; and then come "decay" and disintegration.

We have been studying about Solomon in all his glory, a glory that has been his because of his successful father and because of God's great blessing of wisdom. To such a monarch nothing is greater than the prosperous, uninterrupted reign of his descendants on

his throne from generation to generation. But such is not to be with Solomon's throne, for within a few weeks after his death most of his kingdom will be wrested from his family and given to another while his son will have but a fragment of Solomon's kingdom to rule. We shall see this will be a punishment on Solomon for his sins. What are his sins?

He has violated God's instructions concerning kings in Deut. 17:14-17. God said through Moses that when Israel had a king, he should not multiply three things: horses, wives, and riches (silver and gold). To multiply horses would be to trust in his own military build-up rather than God (Psa. 20:7,8; Isa. 31:1). There would arise problems and dangers out of multiplying wives even though God permitted polygamy under the Old Testament (Abraham, Jacob, David, etc.). Some riches were a sign of God's blessing (I Kings 3:13; Prov. 3:13,16), but to go overboard in the accumulation of great wealth and the luxurious living normally accompanying such wealth would make such to be unwise and dangerous to godliness. Solomon is the chief violator of the Deut. 17 instructions: he multiplies horses (I Kings 10:27,28,29), wives (I Kings 11:1-3), and silver and gold (II Chron. 1:15).

Solomon has also violated God's orders to Israel in Deut. 7:3-5. God said not to make marriages with foreigners, but Solomon has (I Kings 11:1,2). God foreknew such marriages would lead an Israelite into worshiping their god or gods, and that is exactly what has happened to Solomon (I Kings 11:3-8). Who would have thought a king so blessed, a person so wise, one to whom God has personally spoken, and a person who has written three Bible books would ever become idolatrous? This surprise will be recalled centuries later by Nehemiah when he will say, "Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless EVEN HIM did

outlandish women cause to sin" (Neh. 13:26).

What had God said He would do if such happens? He told David He would punish his son if he sinned while still remembering His covenant with David (II Sam. 7:12-16). God tells Solomon He will cause Israel to be deported out of the land, his temple to be destroyed, and Israel's name to become a byword among the nations (I Kings 9:6-9).

God's final message to Solomon is one of great displeasure and bad news for the future of the kingdom. Nearly all of Solomon's glorious kingdom will be taken from his family and given to his servant. Out of God's respect for Solomon's father David, though, the actual division of the kingdom will await Solomon's death (I Kings 11:9-13). But even before Solomon's death God stirs up an old enemy of David, Hadad the Edomite (I Kings 11:14-22), and Rezon the Syrian (I Kings 11:23-25).

Solomon's chief adversary, though, will be his own servant Jeroboam, an industrious younger man, son of a widow, to whom Solomon has committed great responsibility (I Kings 11:26-28). One day after Jeroboam has gone out of Jerusalem, he is met by the prophet Ahijah, who catches him by his new garment, cuts it into twelve pieces, and gives him ten pieces, telling him God will give him ten tribes to rule (I Kings 11:29-33,37). At the same time God urges Jeroboam to be a good king like David, making special promises to him if he will (I Kings 11:38). Solomon's learning of this makes it necessary for Jeroboam to flee from Israel, and he settles in Egypt with Shishak, where he remains until Solomon dies (I Kings 11:40).

The division of the kingdom will be the beginning of the kingdom's weakness and many calamities in harmony with what Jesus later observed: "Every kingdom divided against itself is brought to desolation" (Matt. 12:25); "That kingdom cannot stand" (Mark 3:24).

#### QUESTIONS

1. What three things did Solomon multiply contrary to God's instructions for kings in Deut.?
2. What law of God did Solomon violate in his marriages?
3. What does God tell Solomon He is going to do as a punishment?
4. Tell about Ahijah's prophecy to Jeroboam.
5. Where does Jeroboam find a refuge from Solomon?
6. Quote I Kings 11:4 and I Kings 11:11.

### 5. The Once-Glorious Kingdom is Divided

#### ASSIGNMENTS

1. Read I Kings 12:1-24 and II Chron. 10:1 --11:4.
2. Study the following material for a quiz.
3. Memorize I Kings 12:4 and I Kings 12:13.

#### COMMENTS

While it is God's will to divide Solomon's kingdom, there is also a great unrest and dissatisfaction among the people themselves because of the oppressive taxes Solomon's extensive building program has placed on them. Years before when Israel was clamoring for a king, God foretold that a king would take their sons for his military, their daughters for his cooks, their fields and vineyards and oliveyards to support his program, a tenth of their seed for his fields, their servants and maids as well as their asses to work in his fields, and a tenth of their sheep (I Sam. 8:10-17). The prophet Samuel said the time would come when they would groan and sigh under their king's program and demands (I Sam. 10:18). All this comes home to them under Solomon.

As soon as Solomon dies, Jeroboam is immediately summoned from Egypt (II Chron. 10:2), and he returns to become the spokesman for the opposition party.

The time comes for the coronation of Solomon's son Rehoboam. He senses the rebellion that is in the air, for Israel has gathered at the ancient Shechem, a well known assembly place in the center of the land since the days of Joshua (Josh. 24:1) instead of at Jerusalem for what turns out to be more of a confrontation than a coronation. Led by Jeroboam, Israel

demands Rehoboam to lighten the heavy load they have borne under Solomon as a condition of their accepting him as their king. He asks for three days to consider the matter and make his decision. During the three days he counsels with two different groups, each group giving him different advice. The older men advise him to listen to the people and lighten the load, but his younger advisers tell him to announce the rigid policies by which he will rule them. He agrees with the flattering advice of his age-group and answers Jeroboam and the people roughly and rashly, expecting them to submit to his bold declaration. His attitude becomes the occasion whereby God's decree against the kingdom will be carried out after Solomon's death. Immediately the people revolt and depart from Shechem to their homes without taking any further part in crowning or recognizing Rehoboam as their king. Only those of the Jerusalem area accept him as king.

But Rehoboam does not give up easily. He will proceed as if he were indeed king over all the land by dispatching the head of his tribute-gathering department (Adoram) to collect taxes from all the tribes of Israel. But he finds the revolting tribes will not be subdued by such pressure-methods. Instead of paying taxes they turn on Adoram and kill him with stones, and Rehoboam who has accompanied him on the mission hurries to get into his chariot and back to Jerusalem before he receives the same fate. This confirms the fact that the bulk of the people will have no part of Rehoboam's rulership.

If they will not have Rehoboam as their king, whom will they have? They turn to their spokesman Jeroboam. Since the kingdom's capital has been Jerusalem, and that is still in Rehoboam's possession, Jeroboam sets up his government at Shechem (on the west side of the Jordan where Rehoboam's coronation took place) and at Penuel (on the east side of the Jordan).

The appointment of Jeroboam as the rival king stirs Rehoboam to organize an army of one hundred eighty thousand

from his two tribes (Judah and Benjamin) in an attempt to bring the entire kingdom back under his rule. At this point God intervenes by the prophet Shemaiah, who personally informs Rehoboam that he is not to go to war against his brethren because the division of the kingdom is of God. When Rehoboam regards the message of the prophet and cancels his plans to subdue the revolting tribes, the division of Solomon's once-glorious kingdom is absolute and final!

#### QUESTIONS

1. How were the people feeling by the end of Solomon's reign?
2. Who becomes spokesman for the opposition to Rehoboam?
3. On what condition will the people submit to Rehoboam as the next king?
4. What advice do the older men give him?
5. What advice do the younger men give him?
6. Which two tribes stay with Rehoboam?
7. From what two places does Jeroboam rule his territories on both sides of the Jordan?
8. Tell of Rehoboam's attempt to collect taxes from all the tribes.
9. Tell of Rehoboam's organizing a large army to fight against the revolting tribes.

### 6. Tabular View of the Divided Kingdom

#### ASSIGNMENTS

1. Study the following material for a quiz.
2. Memorize Amos 5:2.

#### COMMENTS

**B**efore beginning a study of the main events in the two kingdoms' history, let us acquaint ourselves with a summary—a birds eye view—of both kingdoms.

#### A. The Northern Kingdom.

It is composed of ten tribes (I Kings 11:31). Since they are geographically mostly in the north, this part of the kingdom is commonly referred to as the Northern Kingdom.

It retains the covenant name "Israel" (I Kings 14:7) since most of the kingdom is still intact in it.

Its advantages: more tribes, more people, more area, and more fertile land.

During its history it has several capitals. From I Kings 12:25 it appears that Jeroboam selects Shechem as Israel's first capital but later moves the capital to Penuel (the ancient Peniel east of the Jordan where Jacob wrestled with the angel--Gen. 32:24,30,31), or he may have both of them as capital cities, Shechem for west of the Jordan and Penuel for east of it. Later in his twenty-two year reign he moves his capital to Tirzah (I Kings 14:12,17) seven miles northeast of Shechem, a place known for its beauty (S. of Sol. 6:4). The first five kings of the North (Jeroboam, Nadab, Baasha, Elah, and Zimri) rule from Tirzah. The sixth king (Omri) builds a new capital city (Samaria--I Kings 16:23,24), which is about ten miles west of Tirzah. All succeeding kings of the North maintain this tremendous site as their capital. It is built on a hill completely surrounded by valley so attackers have the disadvantage of having to fight uphill regardless of the direction from which they attack.

It is ruled by nineteen different kings beginning with Jeroboam and ending with Hoshea with reigns ranging from Zimri's seven days to Jeroboam II's forty-one years. The Bible's coverage of each king's reign specifically mentions he does evil in the sight of Jehovah, departing not from the sins of Jeroboam, the son of Nebat, who made Israel to sin (referring to his golden calves). Their names and lengths of reign in order are:

Jeroboam - 22 years

Nadab - 2 years

Baasha - 24 years

Elah - 2 years

Zimri - 7 days

Omri - 12 years

Ahab - 22 years

Ahaziah - 2 years

Jehoram - 12 years

Jehu - 28 years

Jehoahaz - 17 years

Joash - 16 years

Jeroboam II - 41 years

Zechariah - 6 months

Shallum - 1 month  
 Menahem - 10 years  
 Pekahiah - 2 years  
 Pekah - 20 years  
 Hoshea - 9 years

Its two hundred twelve year history runs from the division of the kingdom (933 B.C.) until it is destroyed in 721 B.C. during which time it is ruled by nine different dynasties or families of kings: (1) Jeroboam and his son; (2) Baasha and his son; (3) Zimri; (4) Omri and his descendants; (5) Jehu and his descendants; (6) Shallum; (7) Menahem and his son; (8) Pekah; and (9) Hoshea.

It falls to the Assyrians (capital at Nineveh) in three different invasions. The first invasion comes in Menahem's reign (II Kings 15:19,20) and is predicted by Amos's vision of grasshoppers (Amos 7:1-3). The second invasion comes during Pekah's reign (II Kings 15:29) and is predicted by Amos's vision of fire (Amos 7:4-6). The third invasion, the one that destroyed the Northern Kingdom, comes during Hoshea's reign (II Kings 17:4-6) and is predicted by Amos's vision of the plumbline (Amos 7:7-9). Amos predicts that the Northern Kingdom when destroyed will never be rebuilt (Amos 5:2 and Amos 8:14). And after they are deported from their land by the Assyrians, they are never permitted to return to their homeland. In time they become scattered, die off, and are absorbed into other nations so they are now often referred to as the "ten lost tribes of Israel".

#### B. The Southern Kingdom

It is composed of two tribes (I Kings 12:21). Since those tribes are geographically in the south, this part of the kingdom is commonly referred to as the Southern Kingdom.

It is called "Judah" (I Kings 12:23) since its largest element is the large tribe of Judah.

Its advantages: Davidic line of kings, Jerusalem as its capital, the temple, the priesthood, and the tribe that will be preserved to bring the Messiah into the

world (Heb. 7:14).

It retains the historic capital at Jerusalem (I Kings 14:21).

It is ruled by nineteen kings and one usurper (Athaliah) beginning with Rehoboam and ending with Zedekiah with reigns ranging from Jehoahaz's and Jehoiachin's three-month reigns to Manasseh's fifty-five-year reign. Some are evil, some are good, and some are partly good and partly bad. The worst is Manasseh before he is punished and repents. The best are Hezekiah and Josiah. Their names and lengths of reigns in order are:

Rehoboam - 17 years  
 Abijah - 3 years  
 Asa - 41 years  
 Jehoshaphat - 25 years  
 Jehoram - 8 years  
 Ahaziah - 1 year  
 Athaliah - 6 years  
 Joash - 40 years  
 Amaziah - 29 years  
 Uzziah - 52 years  
 Jotham - 16 years  
 Ahaz - 16 years  
 Hezekiah - 29 years  
 Manasseh - 55 years  
 Amon - 2 years  
 Josiah - 31 years  
 Jehoahaz - 3 months  
 Jehoiakim - 11 years  
 Jehoiachin - 3 months  
 Zedekiah - 11 years

Its three hundred forty-seven year history (135 longer than Israel's) runs from the division of the kingdom (933 B.C.) until it is carried into Babylonian Captivity in 586 B.C. Because Judah's kings are all of David's line, there are not the number of assassinations and governmental shake-ups that plague Israel from time to time.

It falls to Babylon in three different invasions. The first invasion comes in Jehoiakim's reign (II Chron. 36:5-7) in 606 B.C. The second invasion comes in

Jehoiachin's reign (II Kings 24:10-16) in 597 B.C. The third invasion, the invasion that destroys the temple and Jerusalem and that deports most of Judah to Babylon, comes in Zedekiah's reign (II Kings 25:1-21) in 586 B.C. In punishment for its sins Judah's Babylonian captivity lasts seventy years (from 606 B.C. to 536 B.C.) after which it is returned to its land to repopulate and repossess their places, to rebuild Jerusalem, to rebuild the temple, to re-establish the priesthood and its religion, and to await the birth of the promised Messiah who will come through them.

Following is a chart-summary of the two kingdoms: *See Page 12*

After the seventy years of captivity end, Zerubbabel and the priest Joshua will lead fifty thousand Jews back to the land in 536 B. C., resulting in the temple being rebuilt, Mosaic religion being reinstated, and the land beginning to be resettled. In 457 B. C. the godly priest and scribe Ezra will return to Jerusalem to conduct much needed reforms, and in 444 B. C. Nehemiah will return to rebuild Jerusalem's wall.

#### QUESTIONS

1. What is the Northern Kingdom called?
2. What is the Southern Kingdom called?
3. How many tribes are in the Northern Kingdom?
4. How many tribes are in the Southern Kingdom?
5. What different cities are at one time or another capital cities in the North?
6. What is the capital of the Southern Kingdom?
7. List three advantages held by the Northern Kingdom?
8. List three advantages held by the Southern Kingdom?
9. How many different rulers does the North have?
10. What makes all of them bad rulers?
11. How many different rulers does the South have?
12. Comment on their character.
13. How many different dynasties of rulers does the North have?
14. How many different dynasties does the South have?
15. How many years does the Northern Kingdom last?
16. What nation conquers it?
17. In what year?
18. What do we call those tribes today?
19. How many years does the Southern Kingdom have before it goes into captivity?
20. What nation takes it captive?
21. When?
22. For how many years?
23. What do they do upon their return to their land?

	NORTHERN KINGDOM	SOUTHERN KINGDOM
<b>Tribes</b>	10: Reuben, Simeon, Issachar, Zebulun, Ephraim, Manasseh, Dan, Asher, Gad, Naphtali	2: Judah and Benjamin
<b>Name</b>	Israel	Judah
<b>Advantages</b>	More tribes More people More area More fertile land	Davidic kings Jerusalem The temple The priesthood The Messianic tribe (Judah)
<b>Capitals</b>	Shechem Penuel Tirzah Samaria	Jerusalem
<b>Kings</b>	9 different dynasties  19 kings all evil	1 dynasty (David's)  19 kings and 1 usurper  some evil, some good, some partly good and partly evil
<b>Duration</b>	212 years (933-721 B.C.)	347 years (933-586 B.C.)
<b>Conquered by</b>	Assyria in 3 attacks: Under Menahem Under Pekah Under Hoshea	Babylon in 3 attacks: Under Jehoiakim Under Jehoiachin Under Zedekiah
<b>Later History</b>	None--Captives become absorbed in other nations so they are now known as the "10 lost tribes of Israel"	Returned to its land after 70 years of Babylonian Captivity to rebuild and prepare for the coming of Christ