

## 1 KINGS (TEACHER'S EDITION)

### PART ONE: THE UNITED KINGDOM (1:1--11:43)

- I. THE ESTABLISHMENT OF SOLOMON AS KING 1:1-2:46
- II. THE RISE OF SOLOMON AS KING 3:1-8:66
- III. THE DECLINE OF SOLOMON AS KING 9:1-11:43

### PART TWO: THE DIVIDED KINGDOM (12:1--22:53)

- I. THE DIVISION OF THE KINGDOM 12:1-14:31
- II. THE REIGNS OF TWO KINGS IN JUDAH 15:1-24
- III. THE REIGNS OF FIVE KINGS IN ISRAEL 15:25-16:28
- IV. THE REIGN OF AHAB IN ISRAEL 16:29-22:40
- V. THE REIGN OF JEHOSEPHAT IN JUDAH 22:41-50
- VI. THE REIGN OF AHAZIAH IN ISRAEL 22:51-53

### AUTHOR-

IN THIS GREAT BUT DIFFICULT BOOK TO FOLLOW, WE ENCOUNTER SIMILARITIES WITH THE BOOKS WE JUST FINISHED, 1 & 2 SAMUEL. IN THE ORIGINAL HEBREW CANON, 1 & 2 KINGS WERE ACTUALLY ONE BOOK. THE ENTIRE BOOK GIVES ONE THE IMPRESSION THAT IT WAS WRITTEN BY ONE AUTHOR. THERE HAS BEEN MUCH DEBATE ABOUT WHO THE AUTHOR ACTUALLY IS, AND WE HAVE NO REAL CERTAINTY ABOUT WHO GOD USED. MANY SUGGESTIONS HAVE BEEN MADE. ONE THEORY THAT SEEMS PROBABLE IS THAT THE AUTHOR WAS THE PROPHET JEREMIAH. THE REASON FOR THIS IS THAT THE BOOK RECORDS THE FALL OF JERUSALEM, SOMETHING HE WITNESSED, AND WE ARE TOLD BY ANCIENT SOURCES THAT THE BOOK OF KINGS WAS WRITTEN BY "THE PROPHETS". ALSO, ANCIENT TALMUDIC TRADITION STATED THAT JEREMIAH WROTE IT, AND THERE ARE PARALLEL PORTIONS BETWEEN THE BOOK NAMED AFTER HIM AND KINGS (COMPARE 2 KINGS & JEREMIAH 39-42; 52).

HOWEVER, THERE ARE MANY SCHOLARS TODAY WHO DO NOT HOLD TO THE JEREMIAH THEORY. THEY CLAIM THE EVIDENCE POINTS TO AN UNKNOWN PROPHET WHO WORKED AT THE SAME TIME AS JEREMIAH TO COMPILE THIS LONG HISTORY OF HIS NATION'S RELIGIOUS AND POLITICAL LIFE.

REGARDLESS, WHILE THIS PROPHET-WRITER IS NOT NAMED IN THE BOOKS OF 1 AND 2 KINGS, HE DOES REVEAL THE SOURCES THAT HE USED. HE SPEAKS OF "THE CHRONICLES OF THE KINGS OF ISRAEL" (1 KINGS 14:19) AND "THE CHRONICLES OF THE KINGS OF JUDAH" (1 KINGS 14:29). THESE WERE PROBABLY THE OFFICIAL COURT DOCUMENTS AND HISTORICAL ARCHIVES OF THE TWO NATIONS. HE MUST HAVE DRAWN FROM THEM FREELY AS HE WROTE.

### WHEN THE BOOK WAS WRITTEN-

BECAUSE OF THE NATURE OF THIS BEING ONE BOOK, NOT TWO, AND BECAUSE OF THE HISTORY INVOLVED IN THESE BOOKS, WE WILL DISCUSS BOTH BOOKS OF KINGS AND A VERY BRIEF HISTORY TO HELP YOU GET CONTEXT OF THE TIMES IT WAS WRITTEN.

THESE BOOKS COVER, IN CHRONOLOGICAL FASHION, ABOUT 400 YEARS OF JUDAH AND ISRAEL'S HISTORY. THE LAST EVENT MENTIONED IN THIS CHRONOLOGY IS THE CAPTIVITY OF JUDAH'S CITIZENS BY THE

**BABYLONIANS**. THIS MEANS THE BOOK HAD TO BE COMPILED IN ITS FINAL FORM SOME TIME AFTER THE **BABYLONIANS** OVERRAN JERUSALEM IN **587 B.C.** IN FACT, THE LAST EVENT RECORDED IN 2 KINGS IS THE RELEASE OF JEHOIACHIN OF JUDAH FROM IMPRISONMENT IN BABYLON. SINCE HE WAS IMPRISONED IN 597 B.C. (SEE 2 KINGS 24:8-17), AND RELEASED **37 YEARS LATER** (2 KINGS 25:27), THEN 2 KINGS HAD TO BE WRITTEN AFTER **560 B.C.** TO INCLUDE THIS INFORMATION. FURTHER, SINCE **BABYLON FELL TO PERSIA** IN 538 B.C. AND THIS MAJOR EVENT IS NOT EVEN MENTIONED, WE CAN CONCLUDE THAT KINGS WAS WRITTEN BEFORE THAT TIME. THEREFORE WE CAN DATE THE WRITING OF 1 & 2 KINGS BETWEEN **560-538 B.C.** THE BOOK OF 1 KINGS COVERS A SPAN OF **120 YEARS** OF HISTORY AND 2 KINGS ALMOST **300 YEARS** OF HISTORY.

REMEMBERING THAT THE NATION BECOMES DIVIDED INTO NORTHERN (**ISRAEL**) AND SOUTHERN (**JUDAH**) KINGDOMS, THE FOUR CENTURIES COVERED BY 1 AND 2 KINGS WERE TIMES OF CHANGE AND POLITICAL UPHEAVAL IN THE ANCIENT WORLD AS THE BALANCE OF POWER SHIFTED FROM ONE NATION TO ANOTHER. SURROUNDING NATIONS THAT POSED A THREAT TO ISRAEL AND JUDAH AT VARIOUS TIMES DURING THIS PERIOD INCLUDED **SYRIA, ASSYRIA, AND BABYLON.**

THE **ASSYRIAN** THREAT WAS PARTICULARLY STRONG DURING THE LAST 50 YEARS OF THE NORTHERN KINGDOM. UNDER TIGLATH-PILESER III, THIS CONQUERING NATION LAUNCHED THREE DEVASTATING CAMPAIGNS AGAINST ISRAEL IN 734, 733 AND 732 B.C. IT WAS A BLOW FROM WHICH ISRAEL NEVER RECOVERED, AND THE NATION FELL TO ASSYRIAN FORCES JUST 10 YEARS LATER IN 722 B.C.

WHILE SYRIA AND ASSYRIA WERE THREATS TO JUDAH AT VARIOUS TIMES, THEIR WORST ENEMY TURNED OUT TO BE THE NATION OF **BABYLON.** THE **BABYLONIANS** TOOK CAPTIVES AND GOODS FROM JERUSALEM IN THREE CAMPAIGNS- IN 605 AND 597 B.C. AND IN A TWO-YEAR SIEGE BEGINNING IN 588 B.C. **JERUSALEM FINALLY FELL IN 587 B.C.** THE TEMPLE WAS DESTROYED, AND THOUSANDS OF JUDAH'S LEADING CITIZENS WERE CARRIED INTO CAPTIVITY IN BABYLON.

#### **ABOUT THE BOOK-**

PART OF THE DIFFICULTY IN UNDERSTANDING THE JOINT BOOK OF KINGS IS BECAUSE OF THE CONSEQUENCES OF THE NATION'S REBELLION. AS GOD JUDGES THE NATION, STARTING WITH SOLOMON'S WEAKNESSES WITH WOMEN AND HIS HEART BEING TURNED AWAY FROM THE ONE TRUE GOD BY HIS WIVES AND CONCUBINES, WE SEE A **SPLIT IN THE KINGDOM.** THE RESULT OF THIS WAS VARIOUS FACTIONS AND INTRIGUES TRYING TO GAIN RULE. THE REASON THIS LEADS TO DIFFICULTY IN UNDERSTANDING THE BOOK IS BECAUSE OF THE NATURE OF THE HISTORY THAT FOLLOWS REBELLION AND HOW IT IS WRITTEN. THE NARRATIVE BECOMES DIFFICULT TO FOLLOW AFTER THE FIRST HALF OF 1 KINGS BECAUSE THE AUTHOR SWITCHES BACK AND FORTH BETWEEN THE **NORTHERN KINGDOM** OF ISRAEL AND THE **SOUTHERN KINGDOM** OF JUDAH TRACING THEIR HISTORIES SIMULTANEOUSLY. THERE WERE **19 RULERS** IN ISRAEL, ALL OF THEM **BAD.** THERE WERE **20 RULERS** IN JUDAH, AND **ONLY 8** OF THEM

WERE **GOOD**. 1 KINGS RECORDS THE FIRST 9 RULERS IN ISRAEL AND THE FIRST 4 IN JUDAH. YOU WILL NOTICE THAT SOME KINGS ARE COVERED BRIEFLY AND OTHERS WITH ENTIRE CHAPTERS. MAJOR ATTENTION WAS BROUGHT TO THOSE WHO WERE **MODELS OF RIGHTEOUSNESS** OR TO THOSE WHO WERE **ILLUSTRATIONS OF SIN AND REBELLION** AND OF WHY THE NATIONS FINALLY COLLAPSED.

IT SEEMS OBVIOUS, CONSIDERING ALL OF THE ABOVE, THAT THE WRITER OF 1 & 2 KINGS WAS CONTEMPLATING THE HORROR OF THE EXILE AND DESTRUCTION OF ISRAEL & JUDAH. HE IS ATTEMPTING TO ANSWER THE QUESTION WHY THIS HAPPENED, AND IN VIEWING THE HISTORY WRITES A PROPHETIC MESSAGE THAT THE DESTRUCTION WAS THE **INEVITABLE PUNISHMENT** OF GOD THROUGH FOREIGN NATIONS ON THE **PERSISTENT VIOLATIONS** OF GOD'S COVENANT BY HIS PEOPLE. HENCE, THE BOOK OF KINGS WAS WRITTEN TO EXILES TO **TURN THEIR HEARTS BACK TO GOD**.

BASICALLY, 1 & 2 KINGS TAKE UP WHERE 1 & 2 SAMUEL LEFT OFF. **THIS IS MORE THAN HISTORY!** IT IS SELECTIVE HISTORY WITH **THEOLOGICAL IMPORTANCE**, DEMONSTRATING THAT GOD, AS LORD OF HISTORY, WORKS PROVIDENTIALLY FOR HIS REDEMPTIVE PURPOSE. THIS HISTORY REVEALS WHAT WE HAVE SEEN EMPHASIZED SO OFTEN:

OBEDIENCE HAS **GREAT BLESSINGS** AND DISOBEDIENCE VERY **PAINFUL CONSEQUENCES**. AND WITH THIS IN MIND, 1 & 2 KINGS EMPHASIZES THE PEOPLE AND EVENTS THAT ARE MORALLY AND RELIGIOUSLY SIGNIFICANT. 1 KINGS RECORDS THE TURBULENT EXPERIENCES OF GOD'S PEOPLE FROM THE DEATH OF DAVID TO THE REIGN OF JEHOASHAPATH (THE 4<sup>TH</sup> KING OF JUDAH) AND THE REIGN OF AHAZIAH (THE 9<sup>TH</sup> OF ISRAEL). THERE IS ONE LAST THING WE SHOULD NOTE: THE BOOKS OF 1 AND 2 KINGS PRESENT AN INTERESTING CONTRAST BETWEEN KING DAVID OF JUDAH AND **KING JEROBOAM 1**, THE FIRST KING OF THE NORTHERN KINGDOM OF **ISRAEL**.

JEROBOAM ESTABLISHED A LEGACY OF IDOL WORSHIP IN THIS NEW NATION BY SETTING UP GOLDEN CALVES AT BETHEL AND DAN (1 KINGS 12:25-33). THESE WERE SYMBOLS OF THE FERTILITY RELIGION OF BAAL. HIS STRATEGY WAS TO MIX THIS FALSE RELIGION WITH WORSHIP OF THE ONE TRUE GOD IN AN ATTEMPT **TO WIN THE LOYALTY AND GOOD WILL** OF THE PEOPLE AND BIND THEM TOGETHER AS A DISTINCTIVE NATION. THE WRITER OF 1 AND 2 KINGS **CONDEMNED** THIS ACT OF IDOLATRY. **EACH SUCCEEDING KING** OF ISRAEL WAS MEASURED AGAINST THE STANDARD OF JEROBOAM'S IDOLATRY. OF EACH KING WHO LED THE PEOPLE ASTRAY, IT WAS WRITTEN, "HE DID NOT DEPART FROM THE SINS OF JEROBOAM THE SON OF NEBAT, WHO HAD MADE ISRAEL SIN" (2 KINGS 15:9).

JUST AS THE WRITER OF 1 AND 2 KINGS USED JEROBOAM AS A BAD EXAMPLE, **KING DAVID** WAS USED AS A STANDARD OF RIGHTEOUSNESS AND JUSTICE. IN SPITE OF DAVID'S MORAL LAPSES, HE BECAME THE MEASURE OF RIGHTEOUSNESS FOR ALL KINGS WHO FOLLOWED HIM. THE NORTHERN KINGDOM WAS MARKED BY REBELLION AND STRIFE AS OPPOSING FACTIONS STRUGGLED FOR THE RIGHT TO REIGN, BUT **THE HOUSE OF DAVID** CONTINUED IN THE KINGDOM OF JUDAH WITHOUT INTERRUPTION FOR NEARLY FOUR CENTURIES. THE WRITER EXPLAINED

THAT THE EVILS OF KINGS SUCH AS ABIJAM (OR ABIJAH) **DID NOT CANCEL OUT** THE LOVE AND MERCY THAT GOD HAD PROMISED TO THE HOUSE OF DAVID: "NEVERTHELESS FOR DAVID'S SAKE THE LORD HIS GOD GAVE HIM A LAMP IN JERUSALEM, BY SETTING UP HIS SON AFTER HIM AND BY ESTABLISHING JERUSALEM; BECAUSE DAVID DID WHAT WAS RIGHT IN THE EYES OF THE LORD" (1 KINGS 15:4-5).

#### **A BASIC ASSESSMENT OF 1 KINGS (BASIC THEMES)-**

IN 1 KINGS WE SEE, IN THE TRANSITION FROM DAVID TO SOLOMON, A STUDY OF **GRACE TO GLORY**. THAT IS, THE DIFFERENCE BETWEEN GOD BESTOWING FAVOR **UPON** VERSUS GOD'S GLORY AND MAJESTY **DWELLING WITHIN** (CAN ANYONE FORGET THE SCENES IN 1 KINGS 8?).

WE SEE IN THE VERY BEGINNING OF THE BOOK THE BUILDING AND DEDICATING OF THE TEMPLE AND IN IT THE PRIMARY CALL OF GOD'S PEOPLE TO BE FIRST AND FOREMOST A **PEOPLE OF WORSHIP**. IN THE REST OF 1 KINGS WE SEE A TESTAMENT TO THE **SOVEREIGNTY OF GOD**, DEMONSTRATING THAT WHATEVER MAN DOES- EITHER IN OBEDIENCE OR REBELLION- GOD'S PURPOSES **WILL STILL PREVAIL**. I NEED TO PUT IN A WORD ABOUT SOVEREIGNTY HERE. FIRST A DEFINITION OF SOVEREIGNTY: THIS IS A TERM BY WHICH IS EXPRESSED THE **SUPREME RULERSHIP** OF GOD. THE POSSESSION OF THE MOST COMPLETE SOVEREIGNTY IS A NECESSARY PART OF THE PROPER CONCEPTION OF GOD AND IS ABUNDANTLY DECLARED IN THE SCRIPTURES (E.G., PS 50:1; 66:7; 93:1; ISAIAH 40:15,17; 1 TIM 6:15; REV 11:17). THE METHOD OF THE DIVINE RULERSHIP IS, HOWEVER, TO BE JUDGED IN THE LIGHT OF SPECIAL REVELATION. THE TERM ABSOLUTE SOVEREIGNTY AS USED IN CALVINISM MEANS THE **SOVEREIGN ELECTION** OF A CERTAIN NUMBER TO SALVATION AND THE **SOVEREIGN DAMNATION** OF OTHERS. THERE IS A SENSE, INDEED, IN WHICH THE SOVEREIGNTY OF GOD IS ABSOLUTE. HE IS UNDER NO **EXTERNAL RESTRAINT** WHATSOEVER. HE IS THE SUPREME DISPENSER OF ALL EVENTS. ALL FORMS OF EXISTENCE ARE WITHIN THE SCOPE OF HIS DOMINION. AND YET THIS IS NOT TO BE VIEWED IN ANY SUCH WAY AS TO ABRIDGE THE REALITY OF THE MORAL FREEDOM OF GOD'S RESPONSIBLE CREATURES OR TO MAKE MEN ANYTHING ELSE THAN THE ARBITERS OF THEIR OWN ETERNAL DESTINIES. GOD HAS SEEN FIT TO CREATE BEINGS WITH THE **POWER OF CHOICE** BETWEEN GOOD AND EVIL. HE RULES OVER THEM IN JUSTICE AND WISDOM AND GRACE. THIS IS THE WHOLE TENOR OF THE SCRIPTURES AND THE PLAIN DECLARATION OF MANY PASSAGES (E.G., DEUT 10:17; JOB 36:5; ACTS 10:34-35; ROM 2:6; COL 3:25; 1 PETER 1:17).

PEOPLE VIEW SOVEREIGNTY AS MEANING THAT GOD SO OVERRULES IN HUMAN AFFAIRS THAT HUMAN ACTIONS HAVE NO CONSEQUENCE OR AT LEAST CANNOT AFFECT GOD'S PURPOSES. THIS BOOK SPEAKS OTHERWISE! EXAMINING GOD'S DEALINGS WITH SOLOMON HELP US TO AVOID THIS "**SANCTIFIED FATALISM**" I LIKE TO CALL DORIS DAY CHRISTIANITY: "QUE SERA, SERA, WHATEVER WILL BE, WILL BE." WHEN SOLOMON TURNS FROM GOD (11:2), GOD DECLARES HIS OVERRULING WILL (11:11). THE DIFFICULTIES WITH EDOM (11:14) ARE ALSO SEEN AS THE RESULT OF **GOD'S SOVEREIGN ACTION**. THE BIBLE **IN**

**NO WAY IMPLIES** THAT GOD FOREORDAINED SOLOMON'S FAILURES (**FATALISM**) BUT THAT HIS DISCIPLINING GRACE AND WISDOM **INTERVENED TO SUSTAIN** THE TESTIMONY OF HIS HOLY CHARACTER AND ETERNAL WILL (SOVEREIGNTY). THIS SAME STORY IS RETOLD IN GOD'S SOVEREIGN DEALINGS IN 11:26-14:31, AS THE LORD SUSTAINS HIS PURPOSES FOR DAVID'S ROYAL SEED DESPITE THE REVOLT OF THE TEN NORTHERN TRIBES.

YOU SEE THE SOVEREIGNTY OF GOD DISPLAYED THROUGHOUT ELIJAH AND ELISHA'S MINISTRY AS WELL. NO MATTER THE SIN IN BOTH KINGDOMS, NO MATTER HOW MUCH OF SELF AND SATAN GOT IN, WHATEVER MAN'S INFLUENCE, WE SEE **GOD'S HAND ULTIMATELY CONTROL** THE FINAL OUTCOME (CHAPTERS 15-22).

INDEED, THE MESSAGE OF THIS BOOK IS RELEVANT TODAY. GOD STILL CONTROLS HUMAN AFFAIRS. THE PERSON OR NATION WHO **RESPONDS TO AND WALKS** IN OBEDIENCE TO THE COMMANDS OF THE LORD WILL BE BLESSED. THOSE **WHO REFUSE** WILL BE PUNISHED. BUT GOD IS ALWAYS READY TO FORGIVE THOSE WHO REPENT AND TURN.

#### **A POSSIBLE KEY WORD-**

THERE ARE SO MANY TO CHOOSE FROM! HOWEVER, SINCE IT IS OBVIOUS FROM WHAT WE HAVE SO FAR DISCUSSED THAT THE THEME IN THE BOOK DEALS WITH THE FACT THAT THE WELFARE OF LEADER AND PEOPLE IS CONTINGENT UPON THEM SERVING YAHWEH AND BEING FAITHFUL TO HIM, AND THEIR FAILURE TO DO SO LEADS TO JUDGMENT, IT LEADS ME TO CHOOSE AS THE KEY WORD AN EXPRESSION OF THAT JUDGMENT: **DIVISION OF THE KINGDOM.**

#### **KEY VERSE(S) AND CHAPTER(S)-**

I REALLY COULDN'T COME UP WITH ONE VERSE, BUT RATHER ONE PASSAGE. THE KEY VERSES I CHOSE RELATE TO THE CAUSE OF WHAT I SEE AS THE KEY WORD. HENCE, MY KEY VERSES ARE: **1 KINGS 11:9-13.** AS TO THE KEY CHAPTER, THIS IS, AT LEAST TO ME, AGAIN RELATED TO THE KEY WORD AND THE CRITICAL TURNING POINT IN THE YOUNG NATION'S HISTORY. THE CRUCIAL CHAPTER IS THE MOMENTOUS CHAPTER: **1 KINGS 12.** IT IS IN THIS CHAPTER THAT THE **UNITED KINGDOM IS DIVIDED** UPON THE DEATH OF SOLOMON, IN KEEPING WITH GOD'S COMMAND OF JUDGMENT.

#### **JESUS REVEALED IN THE BOOK-**

- ✓ ELIJAH IS A TYPE OF JESUS, ESPECIALLY IN THE CALLING DOWN OF FIRE- IT IS REMINISCENT OF JESUS SENDING THE HOLY SPIRIT AND HIS WORDS IN LUKE 12:49
- ✓ **ELISHA IS ALSO A TYPE OF JESUS. IN FACT, HIS CALL (1 KINGS 19:19-21) IS REMINISCENT OF THE CALL JESUS GAVE PEOPLE (LUKE 9:57-62)**
- ✓ **THE ROLE OF PROPHET FORESHADOWS JESUS**
- ✓ **THE ROLE OF KING FORESHADOWS JESUS AS KING OF KINGS**

- ✓ WISDOM IS A TYPE OF JESUS. IN 1 CORINTHIANS 1:24, JESUS IS CALLED THE WISDOM OF GOD

#### **THE HOLY SPIRIT REVEALED IN THE BOOK-**

- ✓ THE CLOUD OF GLORY FILLING THE TEMPLE
- ✓ IN SOLOMON'S PRAYER IN 1 KING'S 8, THE IMAGES OF RAIN SPEAK OF THE SPIRIT
- ✓ 1 KINGS 18:12, HE IS MENTIONED DIRECTLY IN THE CONTEXT OF TRANSPORTING ELIJAH MIRACULOUSLY
- ✓ IN 1 KINGS 18:46, THE EXPRESSION "POWER OF THE LORD" OR "HAND OF THE LORD" REFERS TO THE HOLY SPIRIT- IN THIS CASE ENABLING ELIJAH TO OUTFRAN HORSES
- ✓ ALL THE PROPHECIES AND MINISTRY GIFT OF PROPHET
- ✓ ALL THE MIRACLES, INCLUDING WORDS OF KNOWLEDGE (AHIJAH) AND ACTS OF JUDGMENT

#### **SOME TRUTHS AND APPLICATIONS-**

##### **1 KINGS 3:5-15**

GOD REALLY DOES WANT TO BLESS US AND GIVE US THE DESIRES OF OUR HEARTS. BUT HIS HOPE IS THAT WE WILL ASK FOR WHAT IS IMPORTANT TO HIM. ASK FOR WISDOM, WHICH HE PROMISES TO GIVE ABUNDANTLY! WITH THAT, EVERYTHING ELSE WILL BE IN ITS PROPER PLACE.

##### **1 KINGS 8:46**

THERE IS NOT A SINGLE PERSON WHO DOESN'T SIN. ASK GOD DAILY TO SEARCH YOUR HEART AND POINT OUT SINS YOU DON'T SEE. ASK TO ALWAYS BE TENDER TO HIS CONVICTION.

##### **1 KINGS 11:1-13**

WHO WE ARE IN RELATIONSHIP WITH MATTERS. DO NOT BE UNEQUALLY YOKED! DON'T LET YOUR FAITH GROW OLD, BUT KEEP IT FRESH TO RESIST OUTSIDE INFLUENCES. UNDERSTAND THIS: IT IS NOT YOUR PAST RELATIONSHIP WITH GOD THAT MATTERS; IT IS WHERE YOU ARE AT NOW! DO NOT RELY ON PAST COMMITMENTS AND ACHIEVEMENTS.

##### **1 KINGS 13:1-32**

DO WHAT GOD TELLS YOU TO DO. DO NOT OBEY ANOTHER BELIEVER, NO MATTER HOW SPIRITUAL THEY SEEM. REMEMBER WHAT GOD TOLD YOU AND DO THAT!

##### **1 KINGS 14:1-6**

YOU CANNOT FOOL GOD! DON'T TRY AND PRETEND YOU ARE WHAT YOU ARE NOT! WHAT IS DONE IN THE DARKNESS WILL BE REVEALED IN THE LIGHT- SO REPENT OF SECRET AND BESETTING SINS.

##### **1 KINGS 18**

PRAY FOR THE FAITH, PASSION AND BOLDNESS OF ELIJAH! LET'S REPAIR THE ALTAR OF WORSHIP, PRAYER, AND REPENTANCE IN OUR LIVES, HOMES AND CHURCHES. LET'S CALL ON GOD FOR HIS FIRE TO FALL!

##### **1 KINGS 19:1-5**

REALIZE THAT SOME OF YOUR BIGGEST ATTACKS COME AFTER YOUR BIGGEST VICTORIES. IN THE CONSTANT BATTLE OF FAITH WE GET WORN

DOWN AT TIMES, BUT WE SHOULD NEVER FEAR! GOD WILL SUSTAIN US AND SPEAK CLEARLY TO US IN THOSE TIMES.

**1 KINGS 19:11-13**

ELIJAH HAD A DISCERNING EAR AND WAITED THROUGH ALL THE COMMOTION UNTIL GOD SPOKE. MAY WE HAVE THAT DISCERNMENT! ASK GOD TO HELP YOU TO BE ABLE TO DISCERN WHEN GOD APPEARS AND TO BE PATIENT- EVEN THROUGH THE MIDST OF CHAOS OR REVIVAL.

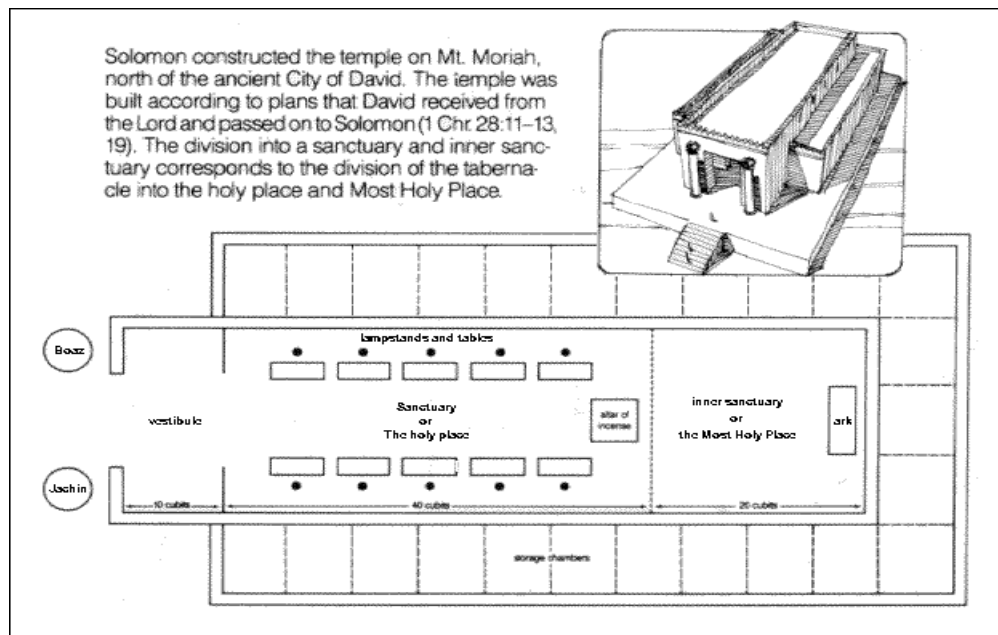
**1 KINGS 22:1-28**

MICAHIAH’S NAME MEANS, “WHO IS LIKE JEHOVAH”. ONE MORAL OF THIS STORY IS EVERYONE WENT ALONG WITH WHAT THE “IMPORTANT” PEOPLE WANTED TO HEAR. BUT NOT MICAHIAH! HE STOOD AGAINST WHAT WAS POPULAR AND PREACHED THE TRUTH. WE NEED THAT KIND OF CHARACTER! ASK GOD TO MAKE YOU STRONG AGAINST THE “POPULAR WAVE” AND TO STICK WITH WHAT IS POPULAR WITH HIM.

**THE PLAN OF SOLOMON’S TEMPLE**

SOLOMON’S GREATEST LEGACY WAS THE BUILDING OF THE TEMPLE. KING DAVID HAD WANTED TO BUILD IT, BUT WAS FORBIDDEN TO DO SO BY GOD BECAUSE HE HAD SHED SO MUCH BLOOD (1 CHR. 28:3). THUS, THE TASK FELL TO SOLOMON, WHO WAS KNOWN AS A MAN OF PEACE. THE BUILDING OF THE TEMPLE BEGAN IN THE SPRING OF SOLOMON’S FOURTH YEAR (966 BC) AND WAS COMPLETED SEVEN YEARS LATER (6:1–38). THE TEMPLE WAS SIMILAR TO THE TABERNACLE, THOUGH TWICE ITS SIZE. IT WAS 90 FEET LONG AND 30 FEET WIDE, AND IT CONTAINED THE HOLY PLACE AND THE MOST HOLY PLACE. LIKE THE TABERNACLE, THE TEMPLE FACED TOWARD THE EAST, HAVING THE MOST HOLY PLACE AT THE EXTREME WESTERN END.

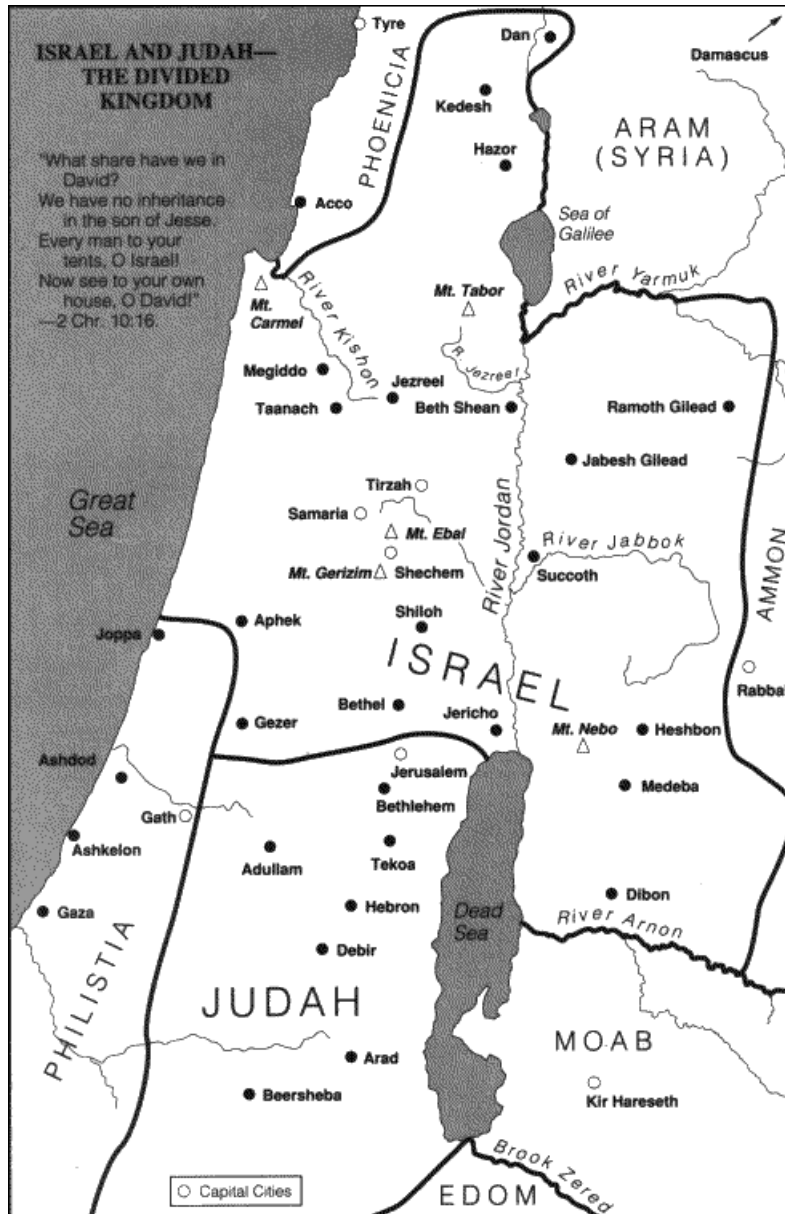
**SOLOMON’S TEMPLE**



## THE DIVIDED KINGDOM

THE GLORY OF THE UNITED KINGDOM BEGAN TO FADE WITH THE DEATH OF SOLOMON WHEN HIS UNWISE SON REHOBOAM SPOKE HARSHLY TO THE REPRESENTATIVES OF ISRAEL WHO REQUESTED RELIEF FROM THE HEAVY TAXATION OF SOLOMON'S TIME (12:1-24). REHOBOAM REIGNED OVER JUDAH TO THE SOUTH AND JEROBOAM BECAME KING OF ISRAEL TO THE NORTH.

### THE DIVIDED KINGDOM



## THE PROPHET ELIJAH

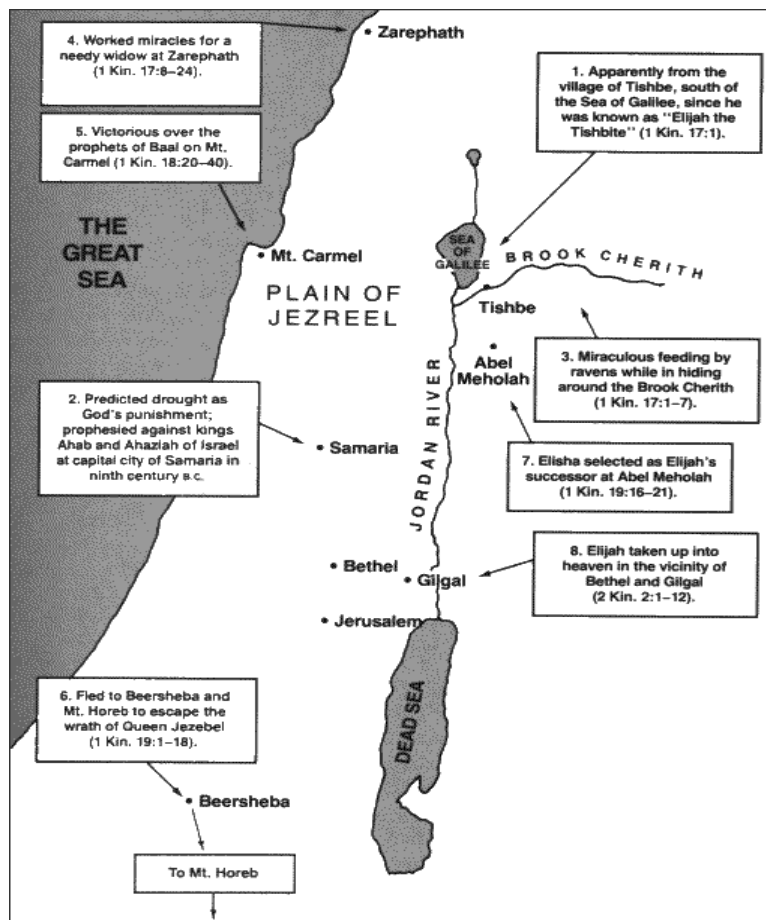
ELIJAH THE PROPHET WAS FROM TISHBE IN GILEAD, BUT THE PRECISE LOCATION OF THIS TOWN IS UNCERTAIN. THERE IS NO MENTION OF HIS BIRTH AND PARENTAGE AND HIS FAMILY BACKGROUND MAY EVEN HAVE

BEEN NON-ISRAELITE. ELIJAH'S NAME, WHICH MEANS "YAHWEH IS MY GOD," MAY BE REGARDED AS THE MOTTO OF HIS LIFE. HIS PROPHETIC OBJECTIVE WAS TO AWAKEN ISRAEL TO THE CONVICTION THAT YAHWEH ALONE IS GOD. ELIJAH IS PICTURED AS A LONELY FIGURE "WEARING A LEATHER BELT AROUND HIS WAIST" (2 KIN. 1:8). ELIJAH LIVED DURING THE PERIOD OF AHAB'S REIGN, WHEN THE PAGAN WORSHIP OF BAAL WAS FORMALLY INTRODUCED INTO ISRAEL (16:32).

ELIJAH'S FIRST ACT WAS TO ANNOUNCE TO AHAB THAT THE TRUE GOD WAS ABOUT TO SEND A DREADED FAMINE UPON THE COUNTRY BECAUSE OF AHAB'S RELIGIOUS SINS (17:1). BAAL, THE CANAANITE GOD OF STORM AND FERTILITY, WAS DIRECTLY CHALLENGED BY THIS PREDICTION OF DROUGHT.

WHEN ELIJAH'S CAREER WAS OVER, HE NEITHER DIED NOR WAS BURIED. WHILE CONVERSING WITH HIS SUCCESSOR, THE PROPHET ELISHA, ELIJAH WAS SUDDENLY TAKEN UP IN A CHARIOT OF FIRE AND WHIRLWIND INTO HEAVEN (2 KIN. 2:1-12). ELIJAH IS MENTIONED IN MALACHI 4:5 AS THE HARBINGER OF THE "DAY OF THE LORD" AND AS THE HERALD OF THE MESSIAH, AND THIS PROPHECY WAS FULFILLED IN THE MINISTRY OF JOHN THE BAPTIST (MATT. 11:7-14; LUKE 1:17).

### THE LIFE OF ELIJAH



### **THE PROBLEM OF CHRONOLOGY**

THREE FACTORS MAKE THE DATING OF THE KINGS MATERIAL EXTREMELY DIFFICULT: (1) THE CO-REGENCY SYSTEM, PARTICULARLY IN THE SOUTHERN KINGDOM, WHEREBY A SON OFFICIALLY BEGAN HIS REIGN DURING THE LIFETIME OF HIS FATHER, WITH BOTH FATHER AND SON RECEIVING CREDIT FOR THE YEARS OF CO-REGENCY; (2) THE USE OF BOTH THE "ACCESSION-YEAR" SYSTEM (WHEREBY THE YEAR IN WHICH A KING CAME TO THE THRONE WAS NOT COUNTED AS HIS FIRST YEAR) AND THE "NONACCESSION-YEAR" SYSTEM (WHEREBY THE REMAINDER OF THE YEAR IN WHICH A KING WAS CROWNED WAS RECKONED AS HIS FIRST YEAR; AND (3) THE USE OF BOTH THE SACRED-YEAR (BEGINNING WITH NISAN, THE FIRST MONTH) AND THE CIVIL-YEAR (BEGINNING WITH TISHRI, THE SEVENTH MONTH) METHODS OF DATING. BECAUSE OF THE COMPLEXITY OF THE PROBLEMS INVOLVED IN THE HARMONIZATION OF THE CHRONOLOGY OF THE HEBREW KINGS, MANY HAVE CONCLUDED THAT THE BIBLICAL DATES ARE OBVIOUSLY CONTRADICTORY AND HOPELESSLY BEYOND SOLUTION. TODAY, HOWEVER, THE CHRONOLOGICAL PROBLEMS ARE BASICALLY SOLVED, AND THE BIBLICAL DATING HAS BEEN DEMONSTRATED TO BE TRUSTWORTHY AND ACCURATE. FOLLOWING IS A CHART THAT SHOULD REALLY HELP IN YOUR OT STUDIES!

SOUTHERN KINGDOM (931-586 BC)				NORTHERN KINGDOM (931-722 BC)			
KING	DATE	BIBLICAL REFERENCES	PROPHETS	KING	DATE	BIBLICAL REFERENCES	PROPHETS
(1) <b>REHOBOAM</b> SON OF SOLOMON 17 YEARS	931-913 BC	1 KIN. 14:21-31; 2 CHR. 9:31-12:16	SHEMAIAH— 2 CHR. 11:2-4; 12:5-7, 15 IDDO THE SEER—2 CHR. 12:15	(1) <b>JEROBOAM I</b> SON OF NEBAT 22 YEARS	931- 910 BC	1 KIN. 11:26-40; 12:1-14:20; 2 CHR. 10:1-11:4; 11:13-16; 13:2-20	AHIJAH THE SHILONITE—1 KIN. 11:29-39; 14:1-18 MAN OF GOD FROM JUDAH— 1 KIN. 13:1-32; 2 KIN. 23:15- 18 OLD PROPHET AT BETHEL—1 KIN. 13:11-32; 2 KIN. 23:18 IDDO THE SEER—2 CHR. 9:29
(2) <b>ABIJAM</b> (ABIJAH) SON OF REHOBOAM 3 YEARS	913-911 BC	1 KIN. 15:1- 8; 2 CHR. 13:1-14:1	IDDO THE SEER—2 CHR. 13:22	(2) <b>NADAB</b> SON OF JEROBOAM 2 YEARS	910- 909 BC	1 KIN. 15:25-31	
(3) <b>ASA</b> SON OF ABIJAM 41 YEARS	911-870 BC	1 KIN. 15:9- 24; 2 CHR. 14:1-16:14	AZARIAH, THE SON OF ODED—2 CHR. 15:1, 8 (SEE NOTE IN CENTER COLUMN) HANANI—2 CHR. 16:7- 10	(3) <b>BAASHA</b> SON OF AHIJAH 24 YEARS	909- 886 BC	1 KIN. 15:16-22, 27-29, 32- 34; 16:1-7	JEHU, THE SON OF HANANI—1 KIN. 16:1-7
(4) <b>JEHOSHAPHAT</b> SON OF ASA 25 YEARS	870(873)- 848 BC	1 KIN. 22:41-50; 2 CHR. 17:1-21:1	JEHU, THE SON OF HANANI—2 CHR. 19:2, 3 JAHAZIEL— 2 CHR. 20:14-17 ELIEZER—2 CHR. 20:37	(4) <b>ELAH</b> SON OF BAASHA 2 YEARS (5) <b>ZIMRI</b> CHARIOT COMMANDER UNDER ELAH—7 DAYS (6) <b>OMRI</b> ARMY COMMANDER UNDER ELAH 12 YEARS (7) <b>AHAB</b> SON OF OMRI 22 YEARS	886- 885 BC  885 BC  885- 874 BC  874- 853 BC	1 KIN. 16:8- 14  1 KIN. 16:9- 12, 15-20  1 KIN. 16:16-18, 21-28  1 KIN. 16:29- 22:40; 2 CHR. 18:1-34	ELIJAH—1 KIN. 17-21; 2 KIN. 1; 2 ELISHA (SERVANT OF ELIJAH)—1 KIN. 19:19-21 MICAIAH THE SON OF IMLAH—1 KIN. 22:8-28; 2 CHR. 18:7-27 UNNAMED PROPHETS—1 KIN. 18:4, 13; 20:28, 35-43 ELIJAH'S TRANSLATION— 2 KIN. 2:1-18 ELISHA ELISHA
(5) <b>JEHORAM</b> (JORAM) SON OF JEHOSHAPHAT 8 YEARS	848(853)- 841 BC	2 KIN. 8:16- 24; 2 CHR. 21:1-20	<b>OBADIAH</b> ELIJAH—2 CHR. 21:12- 15	(8) <b>AHAZIAH</b> SON OF AHAB 2 YEARS  (9) <b>JORAM</b> (JEHORAM) SON OF AHAB 12 YEARS	853- 852 BC  852- 841 BC	1 KIN. 22:51-2 KIN. 1:18; 2 CHR. 20:35-37  2 KIN. 3:1- 9:26	

SOUTHERN KINGDOM (931-586 BC)				NORTHERN KINGDOM (931-722 BC)			
KING	DATE	BIBLICAL REFERENCES	PROPHETS	KING	DATE	BIBLICAL REFERENCES	PROPHETS
(6) <b>AHAZIAH</b> (JEHOAHAZ) SON OF JEHORAM 1 YEAR	841 BC.	2 KIN. 8:25-9:29; 2 CHR. 22:1-9		(10) <b>JEHU</b> SON (OR GRANDSON) OF NIMSHI; AN ARMY OFFICER UNDER AHAB 28 YEARS	841-814 BC	2 KIN. 9:1-10:36	ELISHA
<b>QUEEN ATHALIAH</b> DAUGHTER OF AHAB; MOTHER OF AHAZIAH 6 YEARS	841-835 BC	2 KIN. 11:1-20; 2 CHR. 22:10-23:21					
(7) <b>JOASH</b> (JEHOASH) 40 YEARS	835-796 BC	2 KIN. 11:21-12:21; 2 CHR. 24:1-27	<b>JOEL</b>	(11) <b>JEHOAHAZ</b> SON OF JEHU 17 YEARS	814-798 BC	2 KIN. 13:1-9	ELISHA
(8) <b>AMAZIAH</b> SON OF JOASH 29 YEARS	796-767 BC	2 KIN. 14:1-20; 2 CHR. 25:1-28	UNNAMED PROPHETS— 2 CHR. 25:7-9, 15, 16	(12) <b>JEHOASH</b> (JOASH) SON OF JEHOAHAZ 16 YEARS	798-782 BC	2 KIN. 13:10-13, 25; 14:8-16; 2 CHR. 25:17-24	DEATH OF ELISHA
(9) <b>UZZIAH</b> (AZARIAH) SON OF AMAZIAH 52 YEARS	767(792)- 740 BC	2 KIN. 15:1-7; 2 CHR. 26:1-23	<b>ISAIAH</b> — CALLED THE YEAR THAT UZZIAH DIED ZECHARIAH— 2 CHR. 26:5	(13) <b>JEROBOAM II</b> SON OF JEHOASH 41 YEARS	782(793)- 753 BC	2 KIN. 14:23-29	<b>JONAH</b> <b>AMOS</b> <b>HOSEA</b>
				(14) <b>ZECHARIAH</b> SON OF JEROBOAM II 6 MONTHS	753-752 BC	2 KIN. 15:8-12	<b>HOSEA</b>
				(15) <b>SHALLUM</b> SON OF JABESH 1 MONTH	752 BC	2 KIN. 15:10, 13-15	<b>HOSEA</b>
(10) <b>JOTHAM</b> SON OF UZZIAH 16 YEARS	740(750)- 731 BC	2 KIN. 15:32-38; 2 CHR. 17:1-9	<b>ISAIAH</b> <b>MICAH</b>	(16) <b>MENAHM</b> SON OF GADI 10 YEARS	752-742 BC	2 KIN. 15:14, 16-22	<b>HOSEA</b>
				(17) <b>PEKAHIAH</b> SON OF MENAHM 2 YEARS	742-740 BC	2 KIN. 15:23-26	<b>HOSEA</b>
(11) <b>AHAZ</b> SON OF JOTHAM 16 YEARS	731(735)- 715 BC	2 KIN. 16:1-20; 2 CHR. 28:1-27	<b>ISAIAH</b> <b>MICAH</b>	(18) <b>PEKAH</b> SON OF REMALIAH 20 YEARS	740(752)- 732 BC	2 KIN. 15:25, 27-31; 16:5; 2 CHR. 28:5, 6; Is. 7:1	<b>HOSEA</b> ODED THE PROPHET— 2 CHR. 28:9-11

SOUTHERN KINGDOM (931-586 BC)				NORTHERN KINGDOM (931-722 BC)			
KING	DATE	BIBLICAL REFERENCES	PROPHETS	KING	DATE	BIBLICAL REFERENCES	PROPHETS
(12) <b>HEZEKIAH</b> SON OF AHAZ 29 YEARS	715(729)- 686 BC	2 KIN. 18:1- 20:21; 2 CHR. 29:1-32:33; Is. 36:1- 39:8	<b>ISAIAH</b> <b>MICAH</b>	(19) <b>HOSHEA</b> SON OF ELAH 9 YEARS	732- 722 BC	2 KIN. 15:30; 17:1- 6; 18:9, 10	<b>HOSEA</b>
(13) <b>MANASSEH</b> SON OF HEZEKIAH 55 YEARS	686(696)- 642 BC	2 KIN. 21:1- 18; 2 CHR. 33:1-20	<b>NAHUM</b> UNNAMED PROPHETS—2 KIN. 21:10; 2 CHR. 33:18	722 BC—FALL OF SAMARIA (10 NORTHERN TRIBES GO INTO CAPTIVITY— ASSYRIA)			
(14) <b>AMON</b> SON OF MANASSEH 2 YEARS	642-640 BC	2 KIN. 21:19-26; 2 CHR. 33:21-25					
(15) <b>JOSIAH</b> SON OF AMON 31 YEARS	640-609 BC	2 KIN. 22:1- 23:30; 2 CHR. 34:1-35:27	<b>JEREMIAH</b> <b>ZEPHANIAH</b> HULDAH THE PROPHETESS—2 KIN. 22:14-20; 2 CHR. 34:22-28	NOTES: * NAMES IN PARENTHESES DENOTE ALTERNATE NAMES OF THE SAME KING ** DATES IN PARENTHESES DENOTE CO- REGENCIES, A PERIOD OF RULE IN WHICH THE SON OCCUPIED THE THRONE WITH HIS FATHER. *** PROPHETS WHOSE NAMES APPEAR IN BOLDFACE LETTERS ARE CANONICAL PROPHETS.			
(16) <b>JEHOZHAB</b> (SHALLUM) SON OF JOSIAH 3 MONTHS	609 BC	2 KIN. 23:31-34; 2 CHR. 36:1-4; JER. 22:1- 12	<b>JEREMIAH</b>				
(17) <b>JEHOIAKIM</b> (ELIAKIM) SON OF JOSIAH 11 YEARS	609-598 BC	2 KIN. 23:34-24:7; 2 CHR. 36:4-8; JER. 22:13- 23; 26; 36	<b>JEREMIAH</b> <b>HABAKKUK</b> <b>DANIEL</b> URIAH THE SON OF SHEMAIAH JER. 26:20				
(18) <b>JEHOIACHIN</b> (CONIAH) SON OF JEHOIAKIM 3 MONTHS	598-597 BC	2 KIN. 24:8- 17; 2 CHR. 36:9, 10; JER. 22:24- 30; 52:31- 34	<b>JEREMIAH</b> <b>DANIEL</b>				
(19) <b>ZEDEKIAH</b> (MATTANIAH) SON OF JOSIAH 11 YEARS	597-586 BC	2 KIN. 24:17-25:7; 2 CHR. 36:11-21; JER. 39:1- 10; 52:1-11	<b>JEREMIAH</b> <b>DANIEL</b> <b>EZEKIEL</b>				
586 BC—FALL OF JERUSALEM (SOUTHERN KINGDOM GOES INTO CAPTIVITY—BABYLON)							