

1 Kings

Where We Are In the Journey	Joshua – 2 Kings form a (relatively) continuous narrative. In Joshua, Israel takes the land. In Judges, God raises up judges to deliver Israel. Ruth forms a bridge between the period of the judges and the monarchy. 1-2 Samuel record the account of, largely, the first two kings of the monarchy: Saul and David. 1-2 Kings narrates the history of the (a) succession of the Davidic line (to Solomon; line of Judah) and (b) the Divided Monarchy (Israel in the North; Judah in the South).
Timeframe of 1-2 Kings and Why It Matters	1-2 Kings cover more than 400 years of Israelite history. It starts with the death of David (1015 BC) and concludes with the death of King Jehoiachin (circa 560 BC). Most of the writing prophets fit in the time frame of the events/kingships in the books. This historical record is, therefore, similar to the book of Acts in terms of fitting the biblical record together. We go to Acts to read of Paul's missionary journeys to put many of Paul's epistles in historical context (Philippians, Corinthians, etc.). Similarly, the materials in the Kings corpus help us put the writing prophets in historical context, particularly when during the Divided Monarchy when many of them wrote.
1-2 Kings vs 1-2 Chronicles	A cursory examination of 1-2 Kings and 1-2 Chronicles will lead you to the obvious conclusion that these materials parallel in terms of the recounting of these very important years. Why is there a need for this? 1-2 Kings was compiled during the Babylonian Exile. In essence, God's people were kicked out of their land and asked the question "why?" (We didn't listen to the prophets/honor the Lord, etc.). 1-2 Chronicles was written after the Babylonian Exile when God's people were back in the land. In essence, these books ask the question "how can we <u>not</u> be kicked out again?" As a result, both examine the same period, but through a different lens.
Not History for the Sake of History	Historians in our day are inclined to say: "such and such happened on such and such a day." Biblical history doesn't work like this. It's theological history that's recounted to teach the lessons of history. Consequently, each king is evaluated in 1-2 Kings by his reaction towards his responsibility to keep the covenant. And the test was whether he "did evil" or "did right" in the eyes of the Lord of the covenant.
Kings and Prophets	We saw a glimpse of the relationship between kings and prophets with David and Nathan in 2 Samuel. 1-2 Kings kicks this relationship into overdrive. We are introduced to Elijah during the reign of Ahab of Israel in 1 Kings. We see Elisha serve as prophet through the reign of five kings of Judah. In essence, 1-2 Kings tells us that you can't have a kingdom without prophets. And if you don't listen to them, so goes the kingdom.
How the Material in 1 and 2 Kings is Arranged	1-2 Kings was originally one book when first canonized in the Hebrew Bible. They got separated in the Greek Translation of the OT known as the Septuagint (circa, 300 BC). The materials are arranged as a whole unit as well. 1Kgs 1-11 is about Solomon's rise and fall. 1Kgs 12-16 detail the fracturing of the northern and southern kingdoms. 1Kgs 17- 2 Kgs 17 chronicle the ministries of Elijah and Elisha. 2Kgs 18-25 describe Israel's final kings and Babylonian exile.
Looking at the Material in 1 Kings	Solomon in All His Glory (chs. 1-10) The Decline and Demise of the United Kingdom (ch. 11) A Kingdom Divided Against Itself (chs. 12-22)

Solomon in All His Glory (Chs 1-10)

1. The Positive

- Wisdom Before He Asks for Wisdom - ⁵² Solomon replied, "If he shows himself to be worthy, not a hair of his head will fall to the ground; but if evil is found in him, he will die." ⁵³ Then King Solomon sent men, and they brought him down from the altar. And Adonijah came and bowed down to King Solomon, and Solomon said, "Go to your home." (1:52-53)
- If You Ask, You Shall Receive - ¹¹ So God said to him, "Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, ¹² I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. ¹³ Moreover, I will give you what you have not asked for—both wealth and honor—so that in your lifetime you will have no equal among kings. ¹⁴ And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life."
- Solomon's Temple - In the four hundred and eightieth^[a] year after the Israelites came out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord. (6:1)
- Brings the Ark to the Temple - Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the Lord's covenant from Zion, the City of David. (8:1)

2. The Negative

- His Place More Important Than the Temple - ³⁸In the eleventh year in the month of Bul, the eighth month, the temple was finished in all its details according to its specifications. He had spent seven years building it (6:38)... It took Solomon thirteen years, however, to complete the construction of his palace. (7:1)
- Receiving Gifts from Queen of Sheba Opens a Door from Which Kingdom Won't Recover - ²Arriving at Jerusalem with a very great caravan—with camels carrying spices, large quantities of gold, and precious stones—she came to Solomon and talked with him about all that she had on her mind. (10:2)

The Decline and Demise of the United Kingdom (Ch 11)

1. **Because of Solomon's Affinity for Concubines** - King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites. ²They were from nations about which the Lord had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love. (11:1-2)
2. **That Lead to the Construction of Pagan Altars** - ⁷On a hill east of Jerusalem, Solomon built a high place for Chemosh the detestable god of Moab, and for Molek the detestable god of the Ammonites. ⁸He did the same for all his foreign wives, who burned incense and offered sacrifices to their gods. (11:7-8)
3. **Inspires Ahijah, the Prophet of Shiloh, to Make a Declaration to Jeroboam, One of Solomon's Officials:** ³¹Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the Lord, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes. ³²But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe. ³³I will do this because they have^[b] forsaken me and worshiped. Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Molek the god of the Ammonites, and have not walked in obedience to me, nor done what is right in my eyes, nor kept my decrees and laws as David, Solomon's father, did. (11:31-33)

A Kingdom Divided Against Itself (12-22)

1. **How It Started** - ⁸But Rehoboam rejected the advice the elders gave him and consulted the young men who had grown up with him and were serving him. ⁹He asked them, "What is your advice? How should we answer these people who say to me, 'Lighten the yoke your father put on us?'" ¹⁰The young men who had grown up with him replied, "These people have said to you, 'Your father put a heavy yoke on us, but make our yoke lighter.' Now tell them, 'My little finger is thicker than my father's waist. ¹¹My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.'" (12:8-11)
2. **Why It Continued:**
 - **Kings of Israel (North) in 1 Kings** — Jeroboam did evil in the eyes of the Lord...Nadab did evil in the eyes of the Lord...Baasha did evil in the eyes of the Lord...Elah did evil in the eyes of the Lord...Zimri did evil in the eyes of the Lord...Omri did evil in the eyes of the Lord...Ahab did evil in the eyes of the Lord...Ahaziah did evil in the eyes of the Lord
 - **Kings of Judah (South) in 2 Kings** — Rehoboam did evil in the eyes of the Lord...Abijam (Abijah) did evil in the eyes of the Lord...Asa did right in the eyes of the Lord...Jehoshaphat did right in the eyes of the Lord.
3. **Who the Lord Sent in the Midst of the Kingdom Divided Against Itself — Elijah**
 - **A Tishbite** — From the mountainous region of the Galilee. Think of a mountain man.
 - **Performed 8 Miracles**
 1. Shut up the heavens causing a drought (1Kgs 17:1)
 2. Multiplied flour and oil for a Gentile widow (1Kgs 17:14-16)
 3. Raised the widow's son from the dead (1 Kgs 17:22-23)
 4. Defeated the prophets of Baal with fire from heaven (1 Kgs 18:25-38)
 5. Brought rain to end the drought (1 Kgs 18:41-45)
 6. Destroyed 51 soldiers with fire and lightning (2 Kgs 1:9-10)
 7. Destroyed 51 more with fire and lightning (2 Kgs 1:11-12)
 8. Parted the waters of the Jordan River (2 Kgs 2:8)
4. **Ahab's Comments Volumes About the Problem** — "When Ahab saw Elijah, he said to him, 'Is that you, troubler of Israel?'" (1 Kig

